



# **MEDITATION IN MYANMAR: THE THEORY AND PRACTICE, MANAGEMENT, AND KEY SUCCESSES**

**Venerable Vimala**

A Dissertation Submitted in Partial Fulfilment of  
the Requirements for the Degree of  
Doctor of Philosophy  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University  
C.E. 2018



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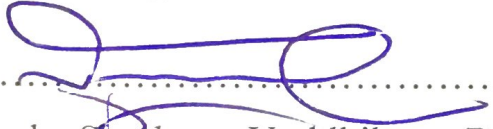
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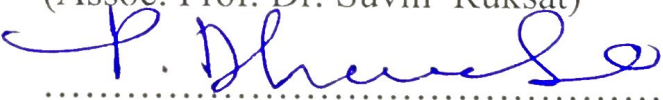



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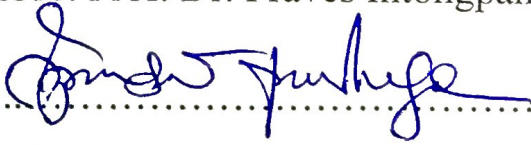
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## **Abstract**

This dissertation has been conducted to study meditation in Myanmar, the theory and practice, management, and key successes. The objectives of the research are: (1) to study the theoretical doctrine of mindfulness meditation in the Tipiṭaka, (2) to investigate the practical doctrines and management of the mindfulness centre in Myanmar, (3) to analyse key successes and propose a successful development model of the meditation centre in Myanmar. The research methodology is documentary research with participant observations and in-depth interviews. Mahāsī Meditation Centre and Mogok Meditation Centre are interviewed and observed for this research.

The result of the study shows how meditation practice method and meditation centre are affected for practitioners at the above named Myanmar meditation centres. Data are collected on application of meditation skills, based on the four foundations of mindfulness meditation from Tipiṭaka and applied by the two centres and factors that support meditation practice as follow: seven purifications, six kinds of temperament, and things favourable to mental development. Additionally, the study of



meditation retreats for local practitioners and foreigners in Myanmar should arrange separate classes at different levels beginners, intermediates and advanced meditation practitioners.

There are many meditation centres in Myanmar which are practicing the four foundations of mindfulness as taught by the Buddha. Since last 18<sup>th</sup> century, the idea of establishing meditation began. The Venerable Mingun Sayādaw (1869-1954) started establishing meditation centre with the help of supporters in Myo-Hla in 1911. He was the first monk who had the idea to organize group meditation course. There also provides food, living, and giving the method how to practice meditation in order to gain benefits rightly. To attain insight knowledge, having a suitable place is important too. Therefore, meditation centres are helpful in gaining insight knowledge for the practitioners.

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Finally, it is a great pleasure to express my thanks to my beloved parents U Khit and Daw Po Kyi who support me. I also would like to express many thanks to U Than Oo and Daw Myint Than and all my supporters.

Venerable Vimala

March 10 2019

## Abbreviations

D	: Dīghanikāya
M	: Majjimanikāya
S	: Saṃyuttanikāya
A	: Aṅguttaranikāya
VbhA	: Vibhaṅgaatṭhakathā
Vbh	: Vibhaṅga
<i>ibid.</i>	: <i>ibidem</i> / in the same place or book which has been “cited just before”
<i>op.cit.</i>	: <i>opere citato</i> / as referred (to the prior reference by the same author)
p./pp.	: page / pages
CE.	: Common Era (appears ‘after’ the date
ed. / (eds.)	: edited by / editor(s)
tran./trans.	: translated by / translator(s)
PTS.	: Pali Text Society
Vol	: volume

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# Chapter I

## Introduction

### 1.1 Background and Significance of the Problem

Mindfulness meditation is based upon Mahāsatipaṭṭhānasutta. In this discourse, the Buddha gave a clear guideline in order to practice in a right way. Contemplation of body, feeling, mind and mind-objects are main theme to observe in the mindfulness meditation. The Buddha taught the four foundations of mindfulness to the people at kammāsadhamma village in kuru country. In practice of mindfulness meditation, four things are needed so that practitioners can gain seven benefits. First, you have to ardently make effort. Second, you have to practice mindfulness. Third, you have to develop concentration. And fourth, you have to understand and comprehend. These four constituents are indispensable for mindfulness meditation.

The historical background of the revival of meditation in Myanmar continues the unbroken chain from the early 20<sup>th</sup> century until today. Myanmar is a country widely practiced meditation which is a technique that was taught and derived Buddhist texts. The earliest modern writer of *vipassanā* manuals was a Burmese monk named Medawi (1728–1816) who was influential in reviving the Burmese interest in meditation practices. Before Medawi began teaching, the Burmese Saṅgha mostly had held the view that enlightenment was not possible in the present era, but afterwards, *vipassanā* meditation was being practiced widely, especially by monks in the Sagaing Region.

The Venerable Mingun Sayadaw (1869-1954) founded the first meditation centre with the help of supporters in 1911 in Myo-Hla. He was the first monk to have the idea of organization group meditation courses. Venerable Mahāsi Sayadaw (1904-1982) is one of the greatest *vipassanā* meditation masters. He trained under the Venerable Mingun Jetavan Sayadaw for four months in 1932, learned the technique of contemplating of the rising and falling of the abdomen. Most influential renewed

interest was the “New Burmese method” of *vipassanā* practice, as developed by Venerable Mingun Jetavan Sayadaw U Nārada and popularized by his students Mahasi Sayadaw (1904-1982). This method spread all over the country of Myanmar.

Many Myanmar people practice meditation. Insight meditation or *vipassanā*, to see things as they really are being the most common form in Myanmar. People go to centres to learn about meditation technique, to engage in deep understanding and to seek answers to the problems of modern life for they think that their lives are dealing with problems almost all the time. People seek inner peace at meditation centres when they have time from working. Mindfulness meditation has been positively with working memory. It is also strongly associated with a reduction in mind-wandering. When one’s mind wanders, not only do him or her perform poorly the task at hand, but also ones susceptible to negative thoughts therefore people try to do mindfulness meditation.

People are learned from meditation masters that cultivating mindfulness is a powerful way of reining in wandering mind, and appears particularly effective for those who are prone to distraction in daily life. Mindfulness meditation is necessary when meditating both *samatha* and *vipassanā*. meditation masters in centres teach to meditators that meditation is a technic to stop suffering (*dukkha*). It is a very useful way of life that we can use actively in our social life. It is a mental relaxation method, of purification of the pains in a balanced manner that permits to everybody to progress at its own rhythm. The people in Myanmar are eager to practice mediation so meditation centres open seven days retreat, ten days retreat one month and three months retreat throughout the year.

Mahāsi Meditation Centre teaches intensive *satipaṭṭhāna vipassanā*, as taught by the late Mahāsi Sayadaw, emphasises the continuity of moment to moment awareness of all physical and mental phenomena. The primary objects of mindfulness are the physical elements (rising and falling of the abdomen during sitting, or lifting, and placing of the feet during walking); mindfulness of physical elements (mental states, thoughts perceiving) is also cultivated. Mahāsi Sasana Yeiktha Meditation Centre is located No 16, Sassana Yeiktha Road, Yangon, Myanmar, as well as braches of it can be seen across the country of Myanmar.

Mogok Sayadaw taught the importance of the awareness of noticing the arising and passing away of all experience as to the way to gain insight into impermanence. Mogok Sayadaw emphasized the importance of right understanding and that a meditator should learn the theory of Dependent Origination (*paṭiccasamuppada*) when practicing *vipassanā*. The Mogok *vipassanā* Method focuses on meditation of Feeling (*vedanānupassanā*) and meditation on Mind States (*cittānupassanā*). Mogok Vipassanā Yeikthā. This meditation center teaches the technique called Mogok Vipassanā Circle. It is located on Natmawk Road, Bahan Yangon as well as branches of it can be found across the country. Different kind of meditation teachers guides their followers according to the personal experience, as they realized the *dhamma* and achieved the mindfulness.

The research seeks each concept of mindfulness practice to analyze mindfulness meditation as it is given in Tipiṭaka and practice in the modern meditation centres in Myanmar. It also will investigate all the above named technique theories and practices in two various meditation centers in Myanmar with aim to find the practical doctrines and their management from the survey of opinion of practitioners, key successes of these teachings and practices from the interviews of the two key informants.

There are many famous meditation centres for both local and international practitioners in Myanmar. However, there is no standard model. Furthermore, there is no research about it, so this dissertation studies and analyzes in-depth the meditation programs for both practitioners using two case studies: Mahāsī and Mogok Meditation Centre. Subsequently, a successful model of meditation centre will be developed.

## **1.2 Objectives of the Research**

1.2.1 To study the theoretical doctrine of mindfulness meditation in the Tipiṭaka.

1.2.2 To investigate the practical doctrines and management of the meditation centres in Myanmar.

1.2.3 To analyze key successes and propose a successful development model of the meditation centre in Myanmar.

### **1.3 Statement of the Problem Desired to Know**

1.3.1 What is the theoretical idea of mindfulness meditation stated in the Tipitaka?

1.3.2 What are the practical and management ideas of the present meditation centres in Myanmar?

1.3.3 What are key successes and a successful development model of meditation centres in Myanmar?

### **1.4. Scope of the Research**

The scope of the research is divided into four of scopes namely:

#### **1.4.1 Scope of Source of Scriptures**

The present work is the result of inquiry into the theory and practice, the benefits and attainment, and the final goal of the Buddhist method of mindfulness meditation, as it found in Pāli Canon and as well as the secondary source of Buddhist textbooks, research works, and journals respectively both in Myanmar and English languages.

#### **1.4.2 Scope of Content**

The present research work seeks to critically compare mindfulness practice in three different meditation centres in Myanmar. This study has been analyzed the technique and practice and summarizes both, the theoretical knowledge and experience-based understanding of the benefits, attainment and the final goal of mindfulness meditation.

#### **1.4.3 Scope of Key Informants**

The key informants as appeared in this research denote a group of the meditation masters and scholars who will be interviewed in order to obtain data and information. The key informants here comprise the following individuals:

- 1) A meditation master of Mahāsi Meditation Centre;
- 2) A meditation master of Mogok Meditation Centre.

#### **1.4.4 Scope of Samples**

The scope of samples in this study includes the size of 120 practitioners at each centre mentioned in this research.

## 1.5 Definition of the Terms Used in the Research

### Tipiṭaka

The term means three baskets and refers to the three divisions of the Theravāda Buddhist Canon: Vinayaṭiṭaka, Suttantapiṭaka, and Abhidhammapiṭaka, generally known as the Pāli Canon.

### Theory

The term theory in this research means the doctrine of mindfulness meditation appearing in the Theravāda Tipiṭaka.

### Practice

In this study, the term “practice” means mindfulness meditation practice in regard to the Theravāda Tipiṭaka and to the methods of practice of meditation centres of Myanmar stating in this study.

### Meditation

In this research, meditation refers to mindfulness meditation practice of Theravāda Buddhism.

### Meditation Centre

The meditation centre in this research means two schools of meditation practice in Myanmar, namely, Mahāsi Meditation Centre, Mogok Meditation Centre and Shwe Oo Min Meditation Centre.

### Sati

In this study, *sati* means being mindfulness on body, feeling, mind and Dhamma at the current moment only.

### Masters/Meditation Masters

A master or meditation masters refer to a skilled teacher (*ācariya*) of the Theravāda Buddhist meditation school who founded the school and the method of practice on his own.

The terms Master(s) here then means Mahāsi Sayādaw and Mogok Sayādaw while the term meditation master(s) means the current meditation teacher(s) at each meditation centre mentioned.

### Sayādaw

The term is generally an excellent *dhamma* lecturer and a meditation master. The title “Sayādaw” meaning the venerable teacher was originally given to



important elder monks (theras and mahā theras) who gave *dhamma* teachings to the king in olden days. Later, it became a title for highly respected monks in general.

#### Mahāsi *Vipassanā* Method

It is the method of *vipassanā* meditation taught by Mahāsi Sayādaw to his practitioners according to the Buddha's teaching.

#### Mogok *Vipassanā* Method

It is the method of *vipassanā* meditation taught by Mogok Sayādaw to his practitioners according to the Buddha's teaching.

#### Mahāsi Sayādaw

Mahāsi Sayādaw is a name of Venerable Sobhana. In accordance with Myanmar Tradition of Associating the Resident Place and person, people know him as Mahāsi Sayādaw, as he first taught *satipaṭṭhāna* meditation at Mahāsi Monastery in his native village, Seikkun. Later on, he was known as Mahāsi Sayādaw because of the place where taught meditation.

#### Mogok Sayādaw

Mogok Sayādaw is a name of Venerable Vimala. In accordance with Myanmar Tradition of Associating the Resident Place and Person, people know him as Mogok Sayādaw, because he was a very famous meditation teacher associated with Mogok Township of Myanmar.

#### Amarapura

Amarapura was a former capital of Myanmar, and now a township of Mandalay. Amarapura, Pāli for city immortality, was the capital of Myanmar for three discrete periods during the Konbaung dynasty in the 18<sup>th</sup> and 19<sup>th</sup> centuries before supplanted by Mandalay 11 km north in 1857.

#### SWOT

It is abbreviation for Strengths, Weaknesses, Opportunities and Threats. It is applied for physical analysis such as accommodation, location, food and refreshments of the meditation centres.

#### Management

In this research, management is forming social organizations to accomplish aims and objectives they could not accomplish as individuals.

## 1.6 Review of the Related Literature and Research works

There is a large number of research and literature regarding mindfulness meditation in Buddhism and in Myanmar. A lot of research on meditation theory and practice were conducted to find out the good way to practice meditation effectively. However, the research found no research directly relating to the meditation in Myanmar: the theory and practice, management, and key successes.

Venerable Obhāsa's research paper entitled "A study of meditation method as applied by the most venerable Mogok Sayādaw U. Vimala"<sup>1</sup> in the Academic Year of 2012 aimed at exploring the method used by Mogok Sayādaw for practitioner. The research shows that the use of the method improves the practitioners' knowledge, clearing wrong view, understanding dependent origination and knowing the four noble truths.

Furthermore, Tin Than Myint's research paper entitled "The Role of Mahāsī Meditation Centre For the Development of the Paṭipattisāsana"<sup>2</sup> aimed to show the method taught by the Mahāsī Sayādaw while he was alive. Also exploring the satipaṭṭhāna meditation from sutta and explanations by Sayādaw were shown in detail. The research presents the biography of Mahāsī Sayādaw and his missionary works throughout beginning to the end of life. The research concludes that how much important Mahāsī Meditation Centre for development of paṭipattisāsana is.

Paravahera Vajirañāna Mahāthera's research book entitled "Buddhist Meditation in Theory and Practice"<sup>3</sup> aimed to show all the ways of meditation as taught by the Buddha in the Tipiṭaka. This research book collects much information on meditation from all suttas. To know Buddhist meditation in Theory and Practice can help us in order to understand correctly as the Buddha taught by reading this research book.

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<sup>1</sup> Ven. Obhāsa, **A Study of Meditation Method as applied by the most venerable Mogok Sayādaw U. Vimala**, Mahachulalongkornrajavidyalaya University, 2012.

<sup>2</sup> Thein Zaw, **The Role of Mahāsī Meditation Centre for the Development of the Paṭipattisāsana**, Yagon: University of Yangon press, 2008.

<sup>3</sup> Mahāthera Paravahera Vajirañāna, **Buddhist Meditation in Theory and Practice**, Colombo: Godage International Publication, 2008.

The book<sup>4</sup> comprises eight sections. Of them, guidance of yogis at interview is necessary to my research work regarding *satipaṭṭhāna* meditation practice. In the interview, meditation master, Mahāsī Sayādaw says that when a yogi observes a physical object like that rising abdomen, he is likely to see or experience one of three aspects of it. They are classified into three kinds: form of the meditative object (*santhāna*), manner or mode of it (*ākāra*) and essential characteristic or quality of it (*sabhāva*). Actually, “seeing” the form and manner is not *vipassanā* insight. The yogi must “see” the physical characteristics or qualities of the object beyond the form and manner of it, namely, tension and motion or movement manifested during the rising of the abdomen. The above statements are the things we will be encountered when we take meditation. The things we must do and mustn’t do will be seen in this book therefore everybody who takes *satipaṭṭhāna* meditation should read it as well as for those who are doing research Mahāsī meditation technique.

This book<sup>5</sup> comprises two parts. In the first part, the preparatory stage, basic exercise I, II, III, IV. Other part contains progressive practice, how *nibbāna* is realized and how to attain the higher paths (*magga*’s). In the preparatory stage, deeply suggest doing four things before meditation. They are: (1) devoting to Buddha in the way of having nine qualities of Buddha, (2) reflecting all sentient beings as the receivers of loving-kindness in the way of no distinction on all the sentient beings, (3) reflecting upon the repulsive nature of the body to assist in diminishing the unwholesome attachment that so many people have for the body and (4) reflecting on the phenomenon of ever-approaching death. Buddhist teachings stress that life is uncertain, but death is certain, life is precarious, but death is sure. These four things are what practitioners should do before meditation. Also urge to care of when observing movement of rising and falling to keep mind but not with eyes on the abdomen. Only when one contemplates in this way, he will be the right way of observing movement. There are many things that one who sits meditation has to avoid

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<sup>4</sup> Mahāsī Sayādaw, **Fundamental of Vipassanā Meditation**, Yangon: Buddhasāsananuggaha Organization, 1991.

<sup>5</sup> Mahāsī Sayādaw, **Practical Insight Meditation**, Burma: Department of Religious Affair, 1979.

and abide in this book. With the help of this book, the method of meditation can be easily understood accordance with Tipiṭaka.

The book<sup>6</sup> contains four parts of mindfulness, then, is the unfailing master key to knowing the mind and is thus the starting point; the perfect tool for shaping the mind, and is thus the focal point; the lofty manifestation of the achieved freedom of the mind, and is thus the culmination point. Therefore, the foundations of mindfulness (*satipaṭṭhāna*) have rightly been declared by the Buddha as the only way (*ekāyanomaggo*). From the above statement, practitioners can know how much important of being foundations of mindfulness in our daily life. In this book the author explains about how to practice mindfulness meditation not only accordance with Tipiṭaka but also his own personal experiences. It can help meditators to overcome sorrow, lamentation, and achieve final liberation (*nibbāna*).

The book<sup>7</sup> includes four sources of power in bare attention: (1) the functions of tidying and naming, (2) the non-coercive procedure, (3) stopping and slowing down and (4) directness of vision. The author said that these four aspects of bare attention, which are the mainsprings of the power of mindfulness. They are not the only sources of its strength, but they are the principals' ones to which the efficacy of this method of mental development is due to these four. According to the author, mindfulness meditation can do too as it given previously and in my research work it will be included as well. It is also a good method to approach the four foundations of mindfulness when training mind.

The book<sup>8</sup> contents three parts of *satipaṭṭhāna*, always dealing with this crucial present moment of mind activity, must necessarily be a teaching of self-reliance. But self-reliance has to be gradually developed, because men, knowing not how to handle the tool of mind, have become used to learning on others and on habit; and, owing to that, this splendid tool, the human mind, has, in fact, become unreliable through neglect, therefore the road to self-mastery which *satipaṭṭhāna* shows, beings

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<sup>6</sup> Bhikkhu Ñāṇamoli, **Mindfulness of Breathing**, Kandy: Buddhist Publication Society, 2010.

<sup>7</sup> Ñyanaponika Thera, **The Power of Mindfulness**, Kandy: Wheel Publication, 2001.

<sup>8</sup> Ñyanaponika Thera, **The Heart of Buddhist Meditation**, Kandy: Wheel Publication, 2001.

with very simple steps which even the most different of men may take. From the above statement, we have to use the tool of *satipaṭṭhāna* to be able to handle our mind which is not cultured and developed for the mind cultured or developed can make self-reliance. This book is showed in detail how to develop or train mind step by step in the way of *satipaṭṭhāna*. It will be studied in my research field as core to make mind tame or culture.

In this book,<sup>9</sup> the practice of *cittānupassanā* is shown in detail according to late Shwe Oo Min Sayādaw and Pāli Canon. Look into the mind, don't worry about the body so much. With daily activities watch the mind's reactions to the objects. (the outside world and the inside world, so to speak, always react they are in a cause and effect relationship. Try to see the observer, the one who watches that mind. Be mindful at all times, continuously. Don't fix the mind on anything at all. Let the mind do the job and just watch. They are the practice of *cittānupassanā* in brief showing in this book. In the research work, it will be core of contemplating of mind practice.

This book<sup>10</sup> presents the theory of Buddhist meditation and presents the doctrine of meditation in the Tipiṭaka. It also describes the subjects and methods of meditation and gives further explanation of cutting off impediments, the search for a friend or teacher, choice of (*kammaṭṭhāna*), a suitable place for meditation, time and posture for meditation and so forth. Besides the insight meditation is clarified.

This book<sup>11</sup> identifies that Buddha was taught meditation by Ālāra Kālāma and Uddaka Rāmaputta. He also explains that the Buddha must consequently have been trained in a meditative school whose ideology was provided by the philosophical portions of early Upanishads. This hypothesis confirmed in the Pārāyanavagga, where the Buddha teaches and adapted practice of Ālāra Kālāma's goal to some Brahmins, and appears to be fully conversant with the philosophical presuppositions of early Brahminic meditation. In addition, he argues outlines as follows: the Buddhist list of

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<sup>9</sup> Bhikkhu Khemavamsa, **Contemplation of the mind**, Penang: Inward path, 2002.

<sup>10</sup> Venerable Paravahera Vajiranāna Mahāthera, **Buddhist Meditation in Theory and Practice**, Colombo: Godage International Publishers (PVT)LTD, 2008.

<sup>11</sup> Alexander Wynne, **The Origin of Buddhist Meditation**, New York: Routledge, 2007.

four formless spheres (space, consciousness, nothingness, neither perception nor non-perception) was inherited from the two teachers of the boddhisatta; formless meditation is related to element meditation; therefore, element meditation was borrowed from the same non-Buddhist source as was formless meditation, i.e. the milieu of the two teachers; the doctrinal background to element meditation and formless meditation is provided by the list of six strata *dhātu*; the list of six strata is based on early Brahminic cosmogonies; Brahminism, the most basic presupposition of which is the early Brahminic identification of man and cosmos; therefore, element meditation and formless meditation were borrowed from a Brahminic source in which meditation was the practical counterpart of cosmological speculation; the Brahminic source is probably the two teachers, a fact suggested by the correspondences to the goals of the teachers.

This thesis<sup>12</sup> is about mindfulness meditation: an Integration of Perspectives From Buddhism, Science and Clinical Psychology. The researcher shows mindfulness meditation in early Buddhist psychology which is related origin of the Buddha and his teaching so on. Also Buddhist meditation techniques and topographies which consists of three realms. The researcher says mindfulness meditation in accordance with Buddhist instructions and texts on mindfulness. This research will be used in the present research in mindfulness meditation.

This thesis<sup>13</sup> mentions about four foundations of mindfulness taught by the Buddha and *vipassanā* teaching taught by Mahāsisayādaw in detail. This book consists of practice of four foundations of mindfulness meditation and some critical points as well. They are useful in my research paper.

In this paper,<sup>14</sup> there are many questions and answers interviewed by the researcher in Zurich, Switzerland. This interview is helpful for the present research

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<sup>12</sup> Miles I. Neale, **Mindfulness meditation: an integration of perspectives from Buddhism, science and clinical psychology**, San Francisco: California Institute of Integral Studies, 2006.

<sup>13</sup> Phra Rajsiddhimuni, **A Study of the Development of the Vipassana Teaching Model of Venerable Mahāsisayādaw**, Bangkok: Mahachulalongkornrajavidyalaya University, 2011.

<sup>14</sup> Phra Rajsiddhimuni, **Introduction of vipassana meditation to Europe**, Bangkok: Mahachulalongkornrajavidyalaya University, 2010.

work as well as gives much information. The researcher makes question to the yogi asking their personal experiences in meditation. This paper is a good to make a reference in making interview with yogi. It gives many ideas to make question.

In this article,<sup>15</sup> it shows that depression is mental illness. Ordinary depression might not create an extreme psychological problem; but if the depression reaches higher levels, it becomes severe depression. It is also called major depression. Major depression is a disabling condition which adversely affects a person's family, work or school life, sleeping and eating habit. The Buddhist psychology and meditation is widely used to deal with depression or other psychological issue. To cure depression, urge to have being mindful and proper attention. In this research work, mindfulness meditation practice will be based on this article as well.

Reviewing literature and research works above mentioned conducted on meditation in order to reach the final goal of Buddhist. The four foundations of mindfulness meditation in theory and practice is very important. It is one of the ways to go *nibbāna* because the Buddha himself assured that practicing the four foundations of mindfulness can gain seven benefits even further says that one can become *sotāpanna* within seven days with having constant mindfulness.

It is sure that there is still no one every studied on this way. Therefore, the researcher would like to do this dissertation "Meditation in Myanmar: The Theory and Practice, Management and Key Successes" to find out the advantages of meditation practice and management and key successes.

## 1.7 Research Methodology

This dissertation is a qualitative research, comprising documentary, survey, and interview type of research. The methodology is shown in the following stages:

### 1.7.1 Collecting Data

1) Studying the theory and practice, the benefits and the final goal of meditation as it given in Tipiṭaka, and explained and clarified in commentaries and sub-commentaries and in Theravada literature.

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<sup>15</sup> Guangji (Jiang Yongchoo), **Dealing depression with Cognitive Therapy and Mindfulness**, Ayutthaya: Mahachulalongkornrajavidyalaya University, 2010.

2) Studying theory and practice, the benefits and attainment and the final goal of Mindfulness meditation from secondary sources such as commentaries, research works, theses, books, journals and some academic documents related to this subject, written by leading Buddhist scholars.

### **1.7.2 In-Depth Interview of Opinion and Survey of Attitude**

1) Conducting interviews and observation of Mindfulness meditation masters and of practitioners in two kinds of meditation center in Myanmar, namely, Mahāsi Meditation Centre and Mogok Meditation Centre.

2) Surveying 120 practitioners' attitude conducting practice.

### **1.7.3 Critical Analysis of the meditation retreats**

1.7.3.1 Analysis of the meditation teaching

1.7.3.2 Analysis of factors supporting the meditation retreat

1.7.3.3 SWOT analysis: (strengths, weaknesses, opportunities and threats).

1.7.4 Developing a suitable model for the retreats.

1.7.5 Evaluation and feedback of the developed model by the seminars with Mahāsi Meditation Centre and Mogok Meditation Centre.

### **1.7.6 Conclusion of the Results/Suggestions**

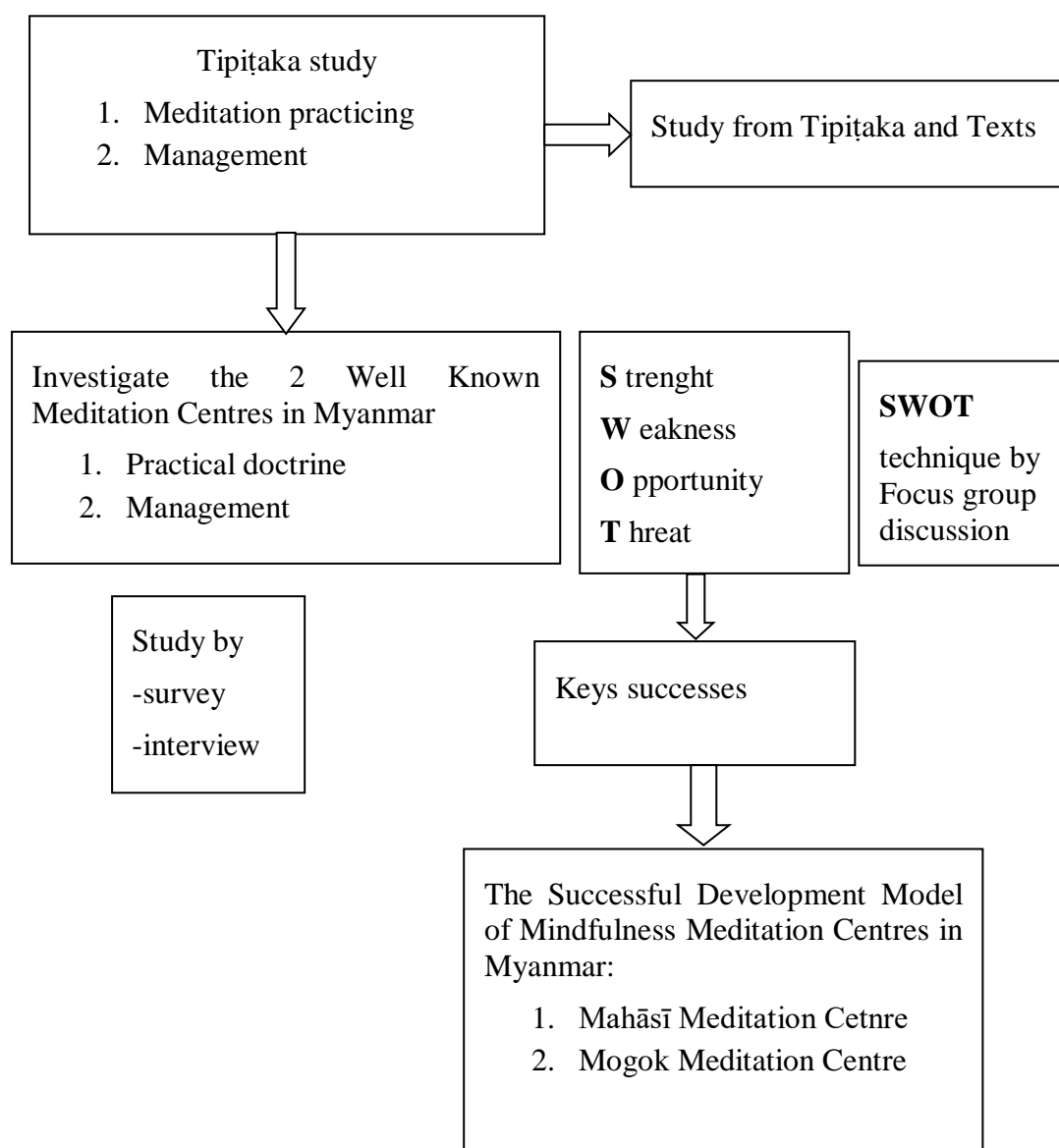
Formulating conclusion, identifying significant results and granting suggestions for further research.



## 1.8 Conceptual Framework

The conceptual framework of the research exhibits the significant research process in terms of input, process, and output as follow:

### Conceptual Framework



## **1.9 Advantages to Obtain from the Research**

At the end of this research, the following advantages and outcomes are to be obtained. Another advantage is knowing of key successes and a successful development model of meditation centre in Myanmar.

1.9.1 Knowing clearer understanding of the theoretical idea of mindfulness meditation stated in the Tipitaka.

1.9.2 Knowing comprehensive understanding of the practical and management ideas of the present meditation centres in Myanmar.

1.9.3 Knowing key successes and a successful development model of meditation centres in Myanmar.

## Chapter II

### The Theoretical Doctrine of Mindfulness Meditation as It Given in Tipiṭaka

This chapter describes Theravāda Buddhist meditation focusing on insight development (*vipassanā*) based on the foundation of mindfulness discourse (Satipaṭṭhānasutta, Satipaṭṭhāna vibhaṅga and Satipaṭṭhāna in Paṭisambhidāmagga), taught by the Buddha. The study is aimed at cultivating and enhancing the spiritual and intellectual aspects of all individuals from those of the average person to those noble person (*ariyapuggala*) and of *arahants* (worldly persons), based on the original Buddhist teaching. The major concern is an attempt to define the meaning and the teaching typical of *vipassanā* (insight development) and the strategy of attaining the best end for a human being, based on the Four Foundations of Mindfulness. In this chapter, content is collected from selected original Buddhist scriptures, the Tipiṭaka. This content provides guidance for individuals who intend to purify themselves of negativity and to achieve their potential for positive qualities in fulfilling their lives. It provides the knowledge for developing the mind from the state of ignorance to the state of wisdom.

#### 2.1 Background and Signification of Mindfulness Meditation

When Buddhism had emerged in India, there were two most powerful schools which had existed. They were Brahmanic and Śramanic Schools. The Sramaṇa's teachings were generally considered as the part of heterodoxy and they were opposed to the orthodox Brahmanical system.<sup>1</sup> Both of these schools were equally popular among the people in India during the 6th century BC. Therefore, these two religious schools provide us the historical background in which Buddhism has come to

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<sup>1</sup> David J. Kalupahana, *A History of Buddhist Philosophy*, (Hawaii: University of Hawaii Press, 1992), p. 13.

emerge. Meditation, as a technique for attaining enlightenment elevates the states of concentration which has practiced in India even before the Buddha's time. 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 Ālāra Kālāma and Uddaka Rāmaputta,<sup>2</sup> also the severe ascetic's practices in which he engaged before his discovery the path to Awakening guided him to the higher state of concentration and set off his own meditation theory middle way.<sup>3</sup>

The well-known account in the Ariyapariyesana sutta shows that the bodhisattva's study under two meditation teachers: Ālāra Kālāma, who reportedly taught him to attain 'the sphere of nothingness' (*ākāṅkṣānāyatana*), and Uddaka Rāmaputta, who guided him towards 'the sphere of neither-perception-nor-non-perception' (*nevasaññānāsaññāyatana*).<sup>4</sup> Thus, it seems to be no reason to deny the historical authenticity which is the most important episodes in that Ālāra 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 Brhadāranyaka.'<sup>5</sup> 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. Gombrich has recently attempted to show at length references to the Upanishads in the earliest Buddhist scriptures. But these references 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 of *Mahāvira* the founders, also says in his work The two traditions

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<sup>2</sup> I. B. Horner (tr.), **Majjhimanikāya: The Middle Length Sayings**, vol I, (Oxford: Pali Text Society, 1995), p. 205.

<sup>3</sup> Bhikkhu Bodhi, **Majjhimanikāya: The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 1995), p. 332.

<sup>4</sup> Alexander Wynne, **The Origin of Buddhist Meditation**, (New York: Routledge, 2007), p. 23.

<sup>5</sup> Paul Williams and Anthony Tribe, **Buddhist Thought: A Complete Introduction to the Indian Tradition**, (London: Routledge, 2000), p. 12.

of meditation in ancient India, the formless meditation, are borrowed from early Jainism.<sup>6</sup> 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 that also found in the Ariyapariyesanasutta, Gotama's childhood that he experienced the first *jhāna* as he sat beneath a rose-apple tree; the Buddha says he understood the correct path to awakening.<sup>7</sup> 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 says: "*Bhikkhave, pubbe ananussutesu dhammesu, cakkhurū udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi*".<sup>8</sup> Among things not heard before by me, monks, vision arose, knowledge arose, wisdom arose, higher knowledge arose, light arose.<sup>9</sup>

The suggestion that the *arūpa jhānas* have a Brāhmanical origin has extended 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 Mahāsaccakasutta, the Bodhisatta undertook after he had left the two teachers.<sup>10</sup> The mindfulness meditation began when the bodhisatta practiced under the two teachers who guide him to attain the sphere of nothingness (*ākāṅkṣāññāyatana*), and guided him towards the sphere of neither-perception nor -non-perception (*nevasaññānāsaññāyatana*). One cannot attain such *jhānas* without mindfulness in mind therefore the origin of mindfulness meditation began since then.

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<sup>6</sup> Johannes Bronkhorst, **The Two Traditions of Meditation in Ancient India**, 2nd edition, (Delhi: Motilal Banarsidass, 1993), p. 86.

<sup>7</sup> *ibid.*, p. 24.

<sup>8</sup> S V 422.

<sup>9</sup> I. B. Horner, **The Book of Discipline**, vol IV, (Bristol: The Pali Text Society, 2014), p. 16.

<sup>10</sup> Johannes Bronkhorst, **The Two Traditions of Meditation in Ancient India**, (Delhi: Motilal Banarsidass, 1993), p. 53.

## 2.2 Significance of Mindfulness Meditation

The Buddha recommended the practice of mindfulness through *satipaṭṭhāna* to newcomers and beginners and also included advanced practitioners and arahants among the cultivators of *satipaṭṭhāna*. For the beginner embarking on *satipaṭṭhāna* practice, the discourses stipulate a basis in ethical conduct and the presence of straight view as necessary foundations. According to a passage in the *Aṅguttaranikāya* the practice of *satipaṭṭhāna* leads to overcoming weakness with regard to the five precepts.<sup>11</sup> This suggests that the outset but will be strengthened as practice proceeds. Similarly, the straight view mentioned earlier might refer to a preliminary degree of motivation and understanding that will develop further with the progress of *satipaṭṭhāna*, contemplation.<sup>12</sup>

Additional requisites for undertaking *satipaṭṭhāna* practice are to limit one's activities, to refrain from gossiping, excessive sleep, and socializing, and to develop restraint and moderation with regard to food. It might already have come as a surprise that a newcomer to the path should be encouraged to cultivate *satipaṭṭhāna* right away. That the Buddha and his fully awakened disciples should engage in the practice of *satipaṭṭhāna* might be even more surprising. Why would one who has realized the goal continue with *satipaṭṭhāna*?

The answer is that *arahants* continue with insight meditation because for them this is simply the most appropriate and pleasant way to spend their time. Proficiency in *satipaṭṭhāna* together with delight in seclusion is indeed distinguished qualities of an *arahant*.

Once true detachment has set in the continuity of insight meditation, this method of meditation becomes a source of delight and satisfactions.<sup>13</sup> Thus

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<sup>11</sup> Woodward, F. L. (tr.), **Anguttara-nikāya: The Book of the Gradual Sayings**, vol II, (Oxford: The Pali Text Society, 2001), p. 284.

<sup>12</sup> Bhikkhu Bodhi, **Saṃyutta-nikāya: The Connected Discourses of the Buddha**, vol II, (Boston: Wisdom Publications, 2000), p. 1756.

<sup>13</sup> T.W. Rhys Davids (ed.), **Dīghanikaya: Dialogues of the Buddha**, vol II, (London: The Pali Text Society, 1959), p. 328.

*satipaṭṭhāna* is not only the direct path leading to the goal but also the perfect expression of having realization of the goal. To borrow from the poetic language of the discourses: the path and *nibbāna* merge into one, like one river merging with another.

To take the progression of meditation exercises in the Satipaṭṭhānasutta as indicating a necessary sequence would severely limit the range of one's practice since only those experiences or phenomena that fit into this preconceived pattern would be proper objects of awareness. Yet a central characteristic of *satipaṭṭhāna* is awareness of phenomena as they are, and as they occur. Although such awareness will naturally proceed from the gross to the subtle in actual practice it will quite probably vary from the sequence depicted in the discourses. A flexible and comprehensive development of *satipaṭṭhāna* should encompass all aspects of experience in whatever sequence they occur. All *satipaṭṭhānas* can be of continual relevance throughout one's progress along the path. The practice of contemplating the body for example, is not something to be left behind and discarded at some more advanced point in one's progress. Rather, it continues to be a relevant practice even for an *arahant*.<sup>14</sup>

Understood in that way, the meditation exercises listed in the Satipaṭṭhānasutta can be seen as mutually supportive. The sequence in which they are practiced should be altered to meet the needs of each individual meditator. Not only do the four *satipaṭṭhāna* support each other, but also they could even be integrated within a single meditation practice. It is documented in the Ānāpānasatisutta which describes how mindfulness of breathing can be developed in such a way that it encompasses all four *satipaṭṭhāna*.<sup>15</sup> This exposition demonstrates the possibility of comprehensively combining all four *satipaṭṭhāna* within the practice of a single meditation.

## 2.3 Mindfulness Meditation in the Suttanta Piṭaka

Mindfulness Meditation in Mahāsatipaṭṭhānasutta (the Great Discourse on the Foundations of Mindfulness) Dīgha-nikāya was preached by the Buddha at the

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<sup>14</sup> Bhikkhu Bodhi, **Śaṇyutta-nikāya: The connected Discourses of the Buddha**, vol II, (Boston: Wisdom Publications, 2000), p. 1777.

<sup>15</sup> I. B. Horner, **Majjima-nikāya: The Middle Length Sayings** the Middle Fifty Discourses, vol II, (Oxford: Pali Text Society, 1997), p. 83.

market town, Kammāsadhamma in Kuru. But The *sutta* occurs twice in the Suttanta Piṭaka (1) as the 10<sup>th</sup> discourse of the Majjhimanikāya and (2) as the 22<sup>th</sup> discourse of the Dīgha-nikāya in which it appears as the Mahāsatipaṭṭhānasutta. The latter version differs from the first version only by extending on analysis of the four noble truths, included in *dhammānupassanā*. In this *sutta* the Buddha directs the ways to overcome sorrow and distress, disappearance of pain and sadness and for gaining of right path to the realization of *nibbāna*.

The term of foundation of mindfulness, or *satipaṭṭhāna*, may be defined as follows.

*Sati*: memory, recognition, consciousness, intentness of mind, wakefulness of mind, mindfulness, lucidity of mind, self- possessions, conscience, self-consciousness.<sup>16</sup>

*Satipaṭṭhāna*: intent contemplation and mindfulness, earnest thought, application of mindfulness; there are four *sati-paṭṭhāna*, referring to the body, the sensation, the mind, and phenomena respectively.<sup>17</sup>

According to the Pali Text Society, *satipaṭṭhāna* can be divided into two terms: *sati* and *paṭṭhāna*. The following are some proposed translations of *sati*:

Conscience, ...Attention, ...Meditation, ...Memory, ...Insight, ...Contemplation, ...Thought..., The ethical desirableness of *sati*, as the instrument most efficacious in self-mastery, lay in in the steady alertness of inward vision which it connoted, whether past or present experience was contemplated.<sup>18</sup> Etymologically *paṭṭhāna* would means putting forward, setting forth.<sup>19</sup>

Practicing the foundation of mindfulness, *satipaṭṭhāna*, affords the possibility of attaining to the status of a person of wisdom (*ariyapuggala*). The Buddha state:

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<sup>16</sup> T.W. Rhys Davids and William Stede, **Pali-English Dictionary**, (Delhi: Motilal Banradsidass Publishers Private Limited, 1997), p.

<sup>17</sup> *ibid.*, p. 672.

<sup>18</sup> T. W., and C. A. F. Rhys Davids, **Dīgha-nikāya: Dialogues of the Buddha** vol II, (London: Pali Text Society, 1997), pp. 323-324.

<sup>19</sup> *ibid.*, p. 324.



“The one and only path, Bhikkhu leading to the purification of beings, to passing for beyond grief and lamentation, to the dying-out of ill and misery, to the Attainment of right method, to the realization of *nibbāna*, is that of the four-fold setting-up of starting”.<sup>20</sup>

Men will have their right view to transform their ignorant selves through the cultivation of wisdom. They can live contentedly with what they have, with no further desire to accumulate more. They can eradicate their defilements, including personal view, doubt, clinging to rules and rituals, sensual desire, aversion, desire for fine material existence, desire for immaterial existence, conceit, restlessness, and ignorance.

According to this *sutta*, the basic technique for the meditation is started with the Four Foundations of Mindfulness.

The Four Foundations of Mindfulness includes:

1. Contemplating body as body.
2. Contemplating mind as mind.
3. Contemplating feelings as feelings.
4. Contemplating mind-objects as mind objects.

### **2.3.1 Contemplating of the Body**

In the Pāli Canon, the Buddha teaches:

And how, *bhikkhus*, does a brother so continue to consider the body?

... Let him practice with the thought “Conscious of my whole body will I inhale” let him practice with the thought “Conscious of my whole body will I exhale.” Let him practice with the thought “I will inhale tranquilizing my bodily organism.”, let him practice with the thought “I will exhale tranquillizing my body bodily organism”... to consider the body, either internally or externally, or both internally and externally. He keeps on considering how the body is something that passes away; or again he keeps on considering the coming to be with the passing away; or again, conscious that “There is the body”, mindfulness hereof becomes thereby established, far enough for the purpose of knowledge and of self-collectedness. And he abides

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<sup>20</sup> *ibid.*, p. 346.

independent, grasping after nothing in the world whatever. Thus, *bhikkhus*, does a brother continue to regard the body.<sup>21</sup>

Under contemplation of the body, the Buddha enumerates several practice: (1) mindfulness of breathing, (2) mindfulness of bodily dispositions, (3) clear awareness, (4) reflection on the repulsive, (5) mindfulness of the four elements, and (6) the charnel-ground contemplations. In all, fourteen subjects of meditation can be emphasized in the following ways.

Under 1) mindfulness of breathing,<sup>22</sup> the discourse instructs the meditating *bhikkhu*:

Mindfully he breaths in, mindfully he breaths out. Breathing in a long breath, he knows that he breathes in a long breath, (and so far breathing out). He trains himself, thinking: I will breathe in (and out), conscious of the whole body (*sabbakāyāpaṭisaṃvedī*). The meditator contemplates the body internally, externally and both, including arising and vanishing bodily phenomena, and is mindful that there is a body just to the extent necessary for knowledge and awareness.

The *bhikkhu* is (2) to be aware of his bodily disposition, walking, standing, sitting and lying down, and to know that his body is disposed in that particular way. The *bhikkhu* is (3) to be clearly aware (*sampajāñña*) of his actions as he performs them, for example, going forward or back, looking forward or back, eating, evacuating, falling asleep, speaking and so on.<sup>23</sup>

And moreover, *bhikkhu*, when he is walking, is aware of it thus: ‘I walk’; or when he is standing, or sitting, or lying down, he is aware of it.

And moreover, *bhikkhu*, a brother-whether he departs or returns, whether he looks at or looks away from, whether he has drawn in or stretched out (his limbs), whether he has donned under-robe, over-robe, or bowl, whether he is eating, drinking, chewing, reposing, or whether he is obeying the calls of nature- is aware of what he is

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<sup>21</sup> T. W. and C. A. F. Rhys Davids, **Dīgha-nikāya: Dialogues of the Buddha**, vol II, (London: Pali Text Society, 1959), p. 328.

<sup>22</sup> *ibid.*, p. 291.

<sup>23</sup> *ibid.*, p. 292.

about. In going, standing, sitting, sleeping, watching, talking, or keeping silence, he knows what he is doing.<sup>24</sup>

The meditator (4) reviews the physical body and its contents as repulsive. Like a sack open at both ends and filled with different kinds of grain, the body is filled with hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, and so on to include excrement, phlegm, and the rest.<sup>25</sup> He (5) reviews the body analytically as the earth, water, fire, and wind elements,<sup>26</sup> as a butcher would display the parts of butchered cow as cuts of meat. The Commentary<sup>27</sup> explains that after the cow has been butchered and divided into cuts of meat, the butcher no longer perceives it as a cow. Just so, in analyzing the body into the elements, the researcher no longer sees it as a body. The final body-contemplation is (6) of corpses in different stages of decomposition, together with the thought, “This body is of the same nature, it will become like that.”<sup>28</sup>

For each practice, as for mindfulness of breathing, the meditator contemplates the body internally, externally and both, including arising and vanishing bodily phenomena, or is mindful “that ‘there is a body’ just to the extent necessary for knowledge and awareness.”

It would seem rather that the individual practices, especially within *kāyānupassanā*, would be practiced as appropriate to the individual meditator. Certainly, the suttas do not depict everyone who achieves enlightenment as meditating on corpses, the repulsiveness of the body, or the four elements. Even mindfulness of breathing, or *ānāpānasati*, though frequently and prominently mentioned, is not a universally recommended practice. The *Sāmaññaphalasutta*, for example, has practice beginning with guarding the sense doors, then moving on the clear awareness of bodily activities, as in the *Mahāsatipatṭhānasutta* under *kāyānupassanā*, proceeding then to

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<sup>24</sup> T. W. and C. A. F. Rhys Davids, *Dīgha-nikāya: Dialogues of the Buddha*, vol II, (London: Pali Text Society, 1959), p. 329.

<sup>25</sup> *ibid.*, p. 294.

<sup>26</sup> *ibid.*, p. 294.

<sup>27</sup> Soma Thera, *The Way of Mindfulness (Satipṭṭhānasutta and Commentary)*, (Kindy: Buddhist Publication Society, 1981), p. 103.

<sup>28</sup> T. W. and C. A. F. Rhys Davids, *Dīgha-nikāya: Dialogues of the Buddha*, vol II, (London: Pali Text Society, 1959), p. 295.

abandoning the hindrances.<sup>29</sup> Guarding the sense doors and abandoning the hindrances resemble parts of *dhammānupassanā*. On the other hand, clear awareness of the body and its movements and mindfulness in a general sense may well be a universal feature of the meditative path of enlightenment. But each of the *kāyānupassanā* practices can easily be constructed as forms of clear awareness of one's own physical body, even the charnel-ground contemplations in which one realizes that his own body will become like that.

One difference of note between these practices is that the commentary holds that only mindfulness of breathing and reflection on repulsiveness are capable of generating full *jhāna*,<sup>30</sup> though there appears to be disagreement among the commentators.<sup>31</sup> In any case, there is no suggestion either in the *sutta* or in the commentaries that all fourteen *kāyānupassanās* must be practiced. Indeed, the commentary<sup>32</sup> suggests that mindfulness of breathing by itself is capable of fulfilling the whole of the path for some meditators, as also indicated in the *Ānāpānasatisutta*. On the other hand, the prominence of mindfulness of breathing here and throughout the *nikāyas*, together with the fact that it is presented as precisely what the meditator does when he finds a suitable, quiet places and sits cross-legged for meditation, certainly recommends it as beneficial for committed meditators.

### 2.3.2 Contemplating of the Feeling

In contemplating of the feeling one understands:<sup>33</sup>

When feeling a pleasant feeling (*vedanā*) 'I feel a pleasant feeling' When feeling an unpleasant feeling 'I feel an unpleasant feeling'; When feeling a neither-painful-nor-pleasant feeling 'I feel a neither-painful-nor-pleasant feeling'; When feeling a worldly (*sāmisa*) pleasant feeling, 'I feel a worldly pleasant feeling'; When

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<sup>29</sup> T. W. Rhys Davids, **Digha-nikāya: Dialogues of the Buddha** vol I, (London: Pali Text Society, 1899), 70-71.

<sup>30</sup> Soma Thera, **The Way of Mindfulness (Satipṭṭhānasutta and Commentary)**, (Kindy: Buddhist Publication Society, 1981), p. 107.

<sup>31</sup> *ibid.*, p. 150.

<sup>32</sup> *ibid.*, p. 54.

<sup>33</sup> Bhikkhu Ñānamoli (trs.) and Bhikkhu Bodhi (ed.), **Majjima-nikāya: The Middle Length Discourses of the Buddha**, (Massachusetts: Wisdom Publication, 2005), pp. 149-50.

feeling an unworldly painful feeling ‘I feel an unworldly painful feeling’; When feeling a worldly neither-painful-nor-pleasant feeling, ‘I feel an unworldly neither-painful nor-pleasant feeling.’<sup>34</sup>

Here *vedanā* is contemplated in nine ways, as follows:

- 1). *Sukha vedanā*.
- 2). *Dukkha vedanā*.
- 3). *Adukkhamasukha vedanā*.
- 4). *Sāmisa sukha*.
- 5). *Nirāmisa sukha*.
- 6). *Samisadukha*.
- 7). *Nirāmisa dukkha*.
- 8). *Samisa adukkhamasukha*.
- 9). *Nirāmisa adukkhamasukha*.

Under this heading,<sup>35</sup> the meditator contemplates “feelings as feeling”, knowing at any moment what kind of feeling he is experiencing: pleasant, painful, or neutral, physical or non-physical. As with the bodily contemplations, he contemplates feeling as feeling internally, external and both; he contemplates arising and vanishing phenomena in the feelings; or “mindfulness that ‘there is feeling’ is present to him just to the extent necessary for knowledge and awareness.

It makes no sense that either all the objects listed under *vedanānupassanā* should be taken or that they should be taken in turn. One would be aware of pleasure or pain, the hateful or the lustful mind, and so on, as and if they arise and pass away.

### 2.3.3 Contemplating of Mind

In *cittānupassanā* (contemplating or observation of the mind) the mind is contemplated in twelve ways:

1. mind affected by lust as mind affected by lust;
2. mind affected by hate as affected by hate;
3. mind affected by delusion as affected by delusion;

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<sup>34</sup> *ibid.*, p. 149-50.

<sup>35</sup> T. W. and C. A. F. Rhys Davids, **Dīgha-nikāya: Dialogues of the Buddha**, vol II, (London: The Pali Text Society, 1959), p. 298.

4. contracted mind as contracted mind;
5. distracted mind as distracted mind;
6. exalted mind as exalted mind;
7. unexalted mind as unexalted mind;
8. surpassed mind as surpassed mind;
9. concentrated mind as concentrated mind;
10. unconcentrated mind as unconcentrated mind;
11. liberated mind as liberated mind;
12. unliberated mind as unliberated mind,

he is aware in each case that his thought is so, reflecting: ‘My thought is lustful,’ and so on.

So does he, as to thought, continue to consider thought, internally or externally, or internally and externally together. He keeps on considering how thought is something that comes to be, or again he keeps on considering how a thought is something that passes away, or again, with the consciousness: There is a thought,’ mindfulness therefore becomes thereby established, far enough for the purposes of knowledge and of self-possession. And he abides independent, grasping after nothing in the world whatever.<sup>36</sup>

Contemplating the “mind as mind”, the meditator following this Mahāsatipaṭṭhānasutta, “knows a lustful mind as lustful, a mind free from lust as free from lust,” and so on forth, for example, a mind with hate and a mind free of hate, deluded or undeluded, developed or undeveloped (*mahaggatam* or *amahaggatam*), concentrated or unconcentrated, liberated or unliberated. The commentary defines the developed or undeveloped mind as a mind in a *jhāna* state (*rūpāvacara* or fine-material sphere or *arūpāvacara* or formless sphere) or in a normal, sensuous, state (*kāmāvacara* or belonging to the sense sphere) respectively.<sup>37</sup> Liberated mind (*vimuttam cittaṃ*) is defined as temporarily emancipated partially from defilements through systematic or

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<sup>36</sup> T. W., and C. A. F. Rhys Davids, **Dīgha-nikāya: Dialogues of the Buddha**, vol II, (London: Pali Text Society, 1957), p. 334.

<sup>37</sup> Thera Soma, **The Way of Mindfulness (Satipaṭṭhānasutta and Commentary)**, (Kandy: Buddhist Publication Society, 1981), p. 115.

radical reflection, or to the conscious state, emancipated through the suppression of the defilements in absorption (*jhāna*).<sup>38</sup>

### 2.3.4 Contemplation of Mind-Objects

This section discusses the followings as Dhammas:

- 1) The five hindrances,
- 2) the five aggregates of clinging,
- 3) the six internal and the six external sense bases,
- 4) the seven factors of enlightenment,
- 5) the four noble truths.

The six kinds named above are called *dhamma* herein this section.

In the Pāli Canon the Buddha, the Exalted One, teaches:

And how, bhikkhu, does a brother, as to ideas, continue to consider ideas?

Herein, O *bhikkhus*, a brother, as to ideas, continues to consider ideas from the point of view of the five hindrances... consider ideas relating to the five hindrances?

Herein, o bhikkhu, a brother, when within him is sensuous desire, is aware of it, reflecting: “I have within me sensuous desire.” Or again, when within him is no sensuous desire, he aware of this. And he knows of the uprising of such desire unfelt before, know too of his putting aside that uprisen sensuous desire, knows too of the non-arising in future of that banished sensuous desire... he ever consider how an idea is a thing that passes away, or he ever consider their coming to be with their passing away; or again, with the consciousness: “there is such and such an idea,” mindfulness thereof is thereby established, far enough for purposes of knowledge and of self-possession. And he abides independent, grasping after nothing in the world whatever.<sup>39</sup>

Under *dhammānupassanā*, it is conceivable that one would concentrate first on awareness of the hindrances, then of the aggregates, then on the sense bases and so on, but there is no indication of a strict ordering here. It does make sense that one would make a project of being aware of a given category separately, and in other suttas, the Buddha indeed gives these separately as subjects of meditation, as the researcher noted

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<sup>38</sup> *ibid.*, pp. 115-116.

<sup>39</sup> T. W. and C. A. F. Rhys Davids, **Digha-nikāya: Dialogues of the Buddha**, vol II, (London: Pali Text Society,), pp. 334-335.

in the *Sāmaññaphalasutta*, suggesting that one need not pass through contemplation of all the classes of *dhamma* in order to fulfil this foundation.

The *dhamma* are grouped in standard formulas: the five hindrances, the five aggregates, the six internal and external sense bases, the seven factors of enlightenment, and the four noble truths. For each category, the meditator is to be aware of the presence or absence, arising and disappearing of each *dhamma*, with mindfulness that there are *dhamma* present just to the extent necessary.<sup>40</sup>

A brief discussion of the Buddhist doctrines of the Five Hindrances, the five groups, the six sense spheres, the seven factors of enlightenment and the four noble truths follows, in order to give a clearer understanding.

The five hindrances (*nīvaraṇa*) are obstacles to mental development; they are:

- 1) sensual desire (*kāmacchanda*)
- 2) ill will (*byāpāda*)
- 3) sloth and torpor (*thina-middha*)
- 4) distraction and remorse, flurry and worry, restlessness and anxiety (*uddaccakukkucca*)
- 5) doubt or uncertain (*vicikicchā*)

The *Mahāsatipatṭhānasutta* states:

And how, *bhikkhus* does a brother, as to ideas continue to consider ideas relating to the Five Hindrances?

Herein, O *bhikkhus*, a brother, when within him is sensuous desire, is aware of it, reflecting: “I have within me sensuous desire.” Or again, when within him is no sensuous desire, he is aware of this. And he knows of the uprising of such desire unfelt before, knows too of his putting aside that arisen sensuous desire, knows too of the non-arising in future of that banished sensuous desire... he ever consider how an idea is a thing that passes away, or he ever consider their coming to be with their passing away; or again, with the consciousness: “there is such and such an idea,” mindfulness thereof is thereby established, far enough for purposes of knowledge and of self-possession.

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<sup>40</sup> *ibid.*, p. 301.



And he abides independent, grasping after nothing in the world whatever.... respect to dispositions, contining to consider dispositions in the case of Five Hindrances.<sup>41</sup>

In this paper, the five groups, or the five *khandha* or grasping, and the six Sense spheres, (*āyatana*) will be explained together. In Buddhism, we human beings are understood in terms of a combination of the five aggregates and related to the six sense spheres. The Pāli texts have: “The five aggregates are: the aggregate of material quality, aggregate of feeling, aggregate of preception, aggregate of mental concomittants, aggregate of consciousness.”<sup>42</sup>

The first is the aggregate of form, (*rūpakkhanda*) it is a composition of the four fundamental elements which are solid matter, water, fire, and air.

1. earth in solid is due to hardness and strength such as bone, hair, flesh (*paṭavīdhātu*).
2. water is fluid, urine, blood, sweat (*āpodhātu*).
3. fire is as heat and dryness (*tejodhātu*).
4. air is the element of motion such as the breathing, the movement of air in all functions of body (*vāyodhātu*).

Once this form is manifest to internal sense-fields, (*ajjhātikāyatana*) the eye, ear, nose, tongue, body and mind, its functions will correspond to the objects in the external world, the external sense fields, (*bāhīrāyatana*) through visible form, sound, odour, taste, tangible objects and mental objects such as memory or thought. Thus, the whole realm of matters, both internal and external, is included in this aggregate form.

The second is the aggregate of sensation (*vedanakkhandha*). This is feeling and physical sensations. It is the reaction of the mental factor that arises from the six sense doors of eye, ear, nose, tongue, body and mind itself, at the moment of contact. It represents the sensations of pleasant, unpleasant and neutral experiences through contact of physical and mental organs with the external world.

The third is the aggregate of preception (*saññakkhandha*). Perception means memory. It is the memory of a particular form, sound, odour, taste, tangible object, and

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<sup>41</sup> *ibid.*, pp. 334-335.

<sup>42</sup> Ashin Thittila, **Vibhaṅga: The Book of Analysis**, (Oxford: Pali Text Socieity, 1995), p. 1.

mental object. It relates to six internal faculties and the corresponding six external objects. It can be expressed as female perception, male perception, permanent perception, impermanent perception and so on.

The fourth is the aggregate of mental formations (*sankhārahkhandha*). This is conception, thinking with regard to the mind, verbal and body aspects. The verbal and body aspects are *sankhāra*; however, it must first come from the mind and is frequently translated as mental formations. It includes all intended good and bad activities that are generally known as *kamma*. *Kamma* is an action motivated by defilements or ignorance.

The fifth is the aggregate of consciousness (*viññānakhandha*). It is the element of knowing. Knowing within the five aggregates involves knowing form, knowing feeling, knowing perception and knowing conception. It is the foundation of the five aggregates.

A combination of the five aggregates constitutes a being or an individual. All beings are impermanent, unsatisfactory and selfless. There are a very few who realize this path of truth and who live wisely in this world, while the others are not aware of this absolute truth or nature and remain in a state of ignorance.

In terms of the five aggregates (*khandhas*) and the six sense-bases or āyatana as taught by the Buddha in the Maāsatiṭṭhānasutta, the proposed contexts are:

And moreover, bhikku, a brother, as to ideas, consider these from the point of view of the five aggregates of grasping. And how, *bhikkhus*, does he so consider them? Herein, O *bhikkhus*, a brother reflects: “Such is material form, such is its genesis, such its passing away; such is feeling-perception-the mental activities-such is cognition, its genesis, its passing away.” So does he, as to dispositions, continue to consider them,...<sup>43</sup>

And moreover, *bhikkhus*, a brother, as to ideas, continues to consider ideas from the point of view the Six Internal and External Spheres of Sense. And how does he do this? Herein, O *bhikkhus*, a brother is aware of the organ of sight, ... the object of sight, and any fetter which arises on account of them both,... And so, too, with respect

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<sup>43</sup> *ibid.*, p. 335.

to the organ of hearing and sounds, ... of smell and odours,... of taste and tastes,... of touch and tangibles,... the sensorium and images, he is aware of the sense and of the object,... how there comes an uprising of the fetter not arisen...So does he, as to ideas, continue to consider ideas, from the point of view of the Six Internal and External Spheres of Sense.<sup>44</sup>

The next step in order in the practice of the Mahāsatipatṭhānasutta are the seven factors of enlightenment (*bojjhanga*). These are the enlightenment factors of mindfulness (*sati*), investigation of truth (*dhammavicaya*), energy (*virīya*), rapture (*pīti*), tranquility (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*).

Moreover, bhikkhu, a brother, as to ideas, continue to consider ideas, with respect to the Seven Factors Enlightenment. And how does he do this? Herein, O bhikkhus, a brother, if there be present to him subjectively mindfulness as a factor of enlightenment... with respect to the other subjective factors of enlightenment: search the truth, energy, joy, serenity, rapture, equanimity-he is aware of how there comes an uprising of any factor not hitherto arisen, and of how there comes a full development of such factors when it has arisen. So does he, as to ideas, continue to consider ideas from the point of view of the Seven Factors Enlightenment.<sup>45</sup>

The last subdivision of *dhamma* knowledge given in the Mahāsatipatṭhānasutta is the four noble truths (*ariyasacca*) the highest acquisition knowledge for mankind.

In the Mahāsatipatṭhānasutta, the Buddha teaches:

And moreover, bhikkhus, a brother, as to ideas, continues to consider ideas from the point of view of the Four Noble Truths (*ariyasacca*). And how does he do this? Herein, O bhikkhu, a brother at the thought: This is ill is aware of it as it really is;- at the thought: “This is the coming to be of ill” is aware of it as it really is; - at the thought: “This is the cessation of ill” is aware of it as it really is;- at the thought: “This is the way leading to the cessation of ill” is aware of it as it really is.<sup>46</sup>

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<sup>44</sup> *ibid.*, p. 336.

<sup>45</sup> *ibid.*, pp. 336-337.

<sup>46</sup> *ibid.*, p. 337.

In reality, there is only one truth which provides the four basic knowledges for the ultimate truth. This absolute knowledge is the ultimate truth which Buddhists call *nibbāna*. No one can dispute this truth, for it is the truth of nature that lies beneath the question of:

1. What is the real suffering for mankind?
2. What causes suffering for mankind?
3. What is the cessation of suffering for mankind?
4. What is the maintaining path to the state of cessation of suffering for mankind?

This essence of the Mahāsatipaṭṭhānasutta and of the Buddha's teachings can be summed up in two principles: the theory and practice of The four noble truths (*ariyasacca*) and the noble eightfold noble path. The first the above three items cover doctrine. The second, the last item covers practice. The following principle is the statement that the Buddha taught how human beings can enter the path of assurance and live the higher of life.

The Buddha said that: O *bhikkus*, it was concerning things unlearned before that vision, insight, understanding, wisdom, light arose in me at “the thought of the Four Noble Truths (*ariyasacca*) of the nature and fact of ill”, and that this truth was to be understood, and was understood by me. It was concerning things unlearned before that vision, insight, understanding, wisdom, light arose in me at “the thought of the four noble truths (*ariyasacca*) as to the cause of ill”, and that this truth was concerning something to be put away, and was put away by me. It was concerning things unlearned before that vision, insight, understanding, wisdom, light arose in me at “the thought of the four noble truths (*ariyasacca*) as to the cessation of ill”, and that this truth was concerning something to be realized, and was realized by me. It was concerning things unlearned before that vision, insight, understanding, wisdom, light arose in me at “the thought of the four noble truths (*ariyasacca*) as to the course leading to the cessation of ill”, and that this truth was to be developed, and was developed by me.<sup>47</sup>

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<sup>47</sup> Caroline A. F. Rhys Davids, **A Buddhist Manual of Psychological Ethics: Dhammāsāsanani from Abhidhamma-Piṭaka**, (Oxford: Pali Text Society, 1993), p. 170.

The above mentioned knowledge became the ultimate guide for mankind to the basic nature of reality. All need to understand and perform properly to achieve serenity.

### **1. The Noble Truth of Suffering (*dukkhasaccā*)**

The Buddha taught:

Therein what is the noble truth (*ariyasacca*) of Suffering? Birth is suffering; aging is suffering; death is suffering; sorrow-lamentation-pain physical-pain mental-despair is suffering; association with the dislike is suffering; separation from the liked is suffering; not to get what one wishes, that also is suffering; in brief the five aggregates as objects of the Attachments are suffering.<sup>48</sup>

The first item of the four noble truths (*ariyasacca*) focuses on the suffering. Suffering means an undesirable or unsatisfactory condition. In Buddhism, the emphasis is on the human life process involving birth, old age, illness, and death. Human beings are composed of the five aggregates: form, sensations, perceptions, mental formations, and consciousness, and all elements of beings are involved in the three characteristics: *aniccatā*, *dukkhatā* and *anattatā* (*tilakkhana*).

- 1) all elements of existence, all things, are impermanent. They do not last even for a moment, like birth and death. (*aniccatā*)
- 2) all elements of existence, all things, are unsatisfactory. There is no lasting satisfaction in them. (*dukkhatā*)
- 3) all elements of existence, all things, are selfless. There is no lasting person, self or something in anything. (*anattatā*)

As a consequence, all beings are composed of elements of impermanence, suffering, and selflessness.<sup>49</sup>

### **2. The Noble Truth of the Origination of Suffering (*dukkhasamudayasacca*)**

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<sup>48</sup> Ahin Thittila, *Vibhaṅga: The Book of Analysis*, (Oxford: Pali Text Society, 1995), p. 130.

<sup>49</sup> *ibid.*, p. 131.

The Buddha said:

Therein what is the Noble Truth (*ariyasacca*) of the cause of suffering? That craving which is cause of becoming again, is accompanied by passionate lust, is strong passion for this and that. For example; craving for sense pleasure, craving for becoming, craving for non-becoming.<sup>50</sup>

According to the Buddha's teachings, *tanhā*, desire, or thirst, is the cause of suffering. It is this thirst which produces re-existence and re-becoming, and which is bound up with passionate greed, the varieties of thirst are:

1. thirst for sense-pleasure (*kāmatanhā*).
2. thirst for existence and becoming (*bhavatanhā*).
3. thirst for non-existence or self-annihilation (*vibhavatanhā*).

### **3. The Noble Truth of the Cessation of Suffering (*dukkhanirodhaariyasacca*)**

The Buddha taught:

Therein what is the Noble Truth (*ariyasacca*) of the cessation of suffering? That which is the entire dispassionate cessation of, the forsake of, the discarding of, the freedom from, the non-attachment to the same craving.<sup>51</sup>

In Buddhism, the cessation of suffering refers to the state of mind opposite to suffering. It means the state of no suffering characterized by a clear, clean, calm, cool mind for the original luminous mind. These are emancipation, liberation, and freedom from the continuity of suffering. The extinction of thirst can be known in the term of *nibbāna*; it is explained as original luminous mind which is void, or neutral and free from suffering.

### **4. The Noble Truth of the Path Leading to the Cessation of Suffering, that is, the Noble Eight-Fold Path (*dukkhanirodhagāminīariyasacca*)**

The Buddha taught:

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<sup>50</sup> *ibid.*, p. 133.

<sup>51</sup> *ibid.*, p. 135.

Therein what is the Noble Truth (*ariyasacca*) of the way leading to the cessation of suffering? Only this Noble Eight Constituent Path, namely: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.<sup>52</sup>

This Eight-Fold Path is used to maintain an individual's mind in the state of no suffering. It consists of eight factors: right view, right thought, right speech, right bodily action, right livelihood, right effort, right mindfulness, right concentration. All are required to follow the rule of *majjimapaṭipadā*, or the middle path, which proposes a moderate way to practice in order to avoid the two extremes of sensual indulgence and of self mortification.

1) Right view (*sammādiṭṭhi*) is an understanding of things as they are. The right understanding will make proper critical reflection and leads to the wisdom which sees the ultimate truth.

2) Right thought (*sammāsaṅkappa*) denotes thoughts of selfless renunciation or detachment. It means renouncing thoughts about sensuality, bearing no thoughts of hatred, and giving up thoughts of violence.

3) Right action (*sammākammanta*) aims to promote moral conduct. People need to abstain from destroying life, from stealing, from dishonest dealings, from illegitimate sexual intercourse, and to enhance a peaceful life in the right way.

4) Right livelihood (*sammāājīva*) means that one should abstain from making one's living through a profession that brings harm to others, such as trading in weapons, intoxicating drinks, and so on. One should live by a profession which is honourable, blameless and innocent of harm to others.

5) Right effort (*sammāvāyāma*) is the energetic will to prevent the unwholesome (*akusaladhamma*) states of mind in order to produce and develop the good and wholesome (*kusaladhamma*) states of mind present in a man.

6) Right mindfulness (*sammāsati*) is a principle of the *dhamma* known as *satipaṭṭhāna* or the four foundations of mindfulness. The development of mindfulness incorporates both the cultivation of concentration, (*samatha*) and insight meditation (*vipassanā*). It is to be diligently mindful of the contemplation of the body, of feeling,

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<sup>52</sup> *ibid.*, p. 138.

of mind, and of ideas. Right Mindfulness is aimed at eliminating the greed and grief related to the world.

7) Right concentration (*sammāsamādhi*) pertains to concentration on a suitable object regularly with the aim of attaining wholesome happiness and peaceful and overcoming the defilements. Concentration means stilling the mind or establishing one-pointedness of the mind.

Mahāsatiṭṭhānasutta concludes with the claim that one who practice the four foundations of mindfulness for seven years will either become an *arahant* or an *anāgāmi*, then successively reduces the required time to seven months, then down to one week. This gives the impression of a maximum and a minimum, but perhaps just means that some will achieve the goal very quickly, while others will take longer.

In the Pāli Canon the Buddha, the Exalted One, teaches:

*Bhikkhus!* Who so shall thus practice these Four Applications of Mindfulness for seven years...seven days, in him one or two kinds of fruition may be look for: either in this present life the knowledge, or if there be yet residuum for rebirth, the state of him who returns no more.<sup>53</sup>

### Key Characteristics of Satipaṭṭhāna Contemplation<sup>54</sup>

*Ātāpī*

(diligent/continuity of effort)<sup>55</sup>

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*Sampajañña*<sup>56</sup>

(clear comprehension/presence of wisdom)

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*Satimā*

(bare awareness mindfulness)<sup>57</sup>

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<sup>53</sup> T. W. and C. A. F. Rhys Davids, **Dīgha-nikāya: Dialogues of the Buddha**, vol II, (London: LUZAC & company, 1959), pp. 334-335.

<sup>54</sup> Anālayo Bhikkhu, **Satipaṭṭhāna: The Direct Path to Realization**, (England: Windhorse Publications, 2003), p. 27.

<sup>55</sup> *ibid.*, pp. 34-39.

<sup>56</sup> Anālayo, *op.cit.*, p. 39.

<sup>57</sup> Important aspect of sati is bare and Equanimeous receptivity, combined with an alert, broad, and open state of mind. See Anālayo, *op.cit.*, pp. 44-66 and pp. 266-7.



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*Vineyya loke abhijjhādomanassam*

(removal of covetousness and dejection)<sup>58</sup>

The Pāli term *sampajañña*, which has often been translated as “clear comprehension”<sup>59</sup> or “clearly knowing”<sup>60</sup> is analyzed in the commentary to the Mahāsatipatthanasutta into four types as follows:

1. comprehension of the purpose of one’s action (*satthakasampajañña*);
2. comprehension of the suitability of one’s means (*sappāyasampajañña*);
3. comprehension of the domain (not abandoning the subject of meditation during one’s daily routine (*socarasampajañña*);
4. comprehension of reality (the knowledge that behind one’s activities that there is no abiding self- non-delusion (*asammoha-sampajañña*).

There are 14 ways of contemplation the body: The first is *ānāpānānasati* meditation. One makes note of breathing in and out. By so nothing, *jhānic* concentration is developed and from this Jhāna one cultivates insight into the impermanent nature of mental and physical phenomena.

The second is contemplation on walking, standing, sitting and lying down. He must understand accordingly however his body is disposed.

The third is one who acts in full awareness when going forward and returning; when looking ahead and looking away; when reflexing and extending his limbs; when wearing his robes and carrying his outer robe and bowl; when eating, drinking, consuming food and tasting; when defecating and urinating and when walking, standing, sitting, falling asleep, waking up, talking and keeping silent.

The fourth is reviewing the somebody up from the soles of the feet and down the top of the hair bounded by skin, as full of many kinds of impurity.

The fifth is developing insight by contemplating four elements; the earth element, the water element, the fire element and the air element.

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<sup>58</sup> *ibid.*, p. 69.

<sup>59</sup> Soma Thera, **The Way of mindfulness (Satipaṭṭhāna and Commentary)**, (Kandy: Buddhist Publication Society, 1981), pp.60-96.

<sup>60</sup> Analayo, *op.cit.*, p. 39.

The remaining nine from the sixth to fourteenth contemplations or comparing one's body with a dead body to arouse loathsomeness.

The fifteenth is contemplation of feeling. One must aware a pleasant feeling as a pleasant feeling; a painful feeling as a painful feeling; and a neither painful-nor-pleasant feeling as it is.

While thus contemplating the arising and passing away of feeling, one can reach the *ariya* path fruition and become a *sotāpanna*.

The sixteenth is the contemplation of mind. A *bhikkhu* understands his mind affected by lust as affected by lust, and mind unaffected by lust as a mind unaffected by lust. So he must not have whatever mind that appears and are aware of it. While thus meditating he can reach the *ariya* path and fruition and become a *sotāpanna*.

The seventeenth is contemplating mind-objects as mind-objects. Here a *bhikkhu* abides contemplating mind-object as mind-objects in terms of the five hindrances. If one has desire, ill will, sloth, torpor and doubt, he understands there being desire or no desire, ill will or no ill will, sloth or no sloth, torpor or no torpor and doubt or no doubt. If a yogī keeps on noting whatever arisen in him, the *nīvaranas* are done away with him. This understanding will lead him to the *ariyan* path and fruition. He can become a *sotāpanna*.

The eighteenth is contemplation on mind-objects in terms of the five aggregates. Here a yogi understands such as material form, feeling, perception, formations and consciousness. He understands its origin and disappearance.

The nineteenth is contemplation on mind-objects in terms of the six bases internal and external. He understands the eye, forms, and fetter dependent on both, how to abandon them. So also he understands the ear and sounds, the nose and odors, the tongue and flavors, the body and tangibles and the mind and mind-objects how to become and how to abandon.

The twentieth is contemplating the factors of wisdom by means of which one knows *nibbāna*. A *bhikkhu* abides contemplating mind-objects in terms of the seven enlightenment factors. They are sati-mindfulness, *dharmavicaya*-investigation of the *dhamma*, *virīya*-energy, *pīti*-joy or rapture, *passaddhi*-tranquility, *samādhi*-concentration and *upekkhā*-equanimity. A *bhikkhu* understands these factors arise in

him, he is aware of it. He comes to know the arising and passing of these factors, he will become a *sotāpanna*.

The twenty-first is contemplating on mind-objects in terms of the Four Noble Truths. He understands the suffering, the origin of the suffering, the cessation of suffering and the way leading to suffering.

Actually, there are 14 in *kāyānupassanā* section, nine in *vedanānupassanā* section, 16 in *cittānupassanā* section, and five in *dhammānupassanā* section. Altogether, there are 44.

The Buddha said the fruit of *satipaṭṭhāna*. Whoever shall practice these four ways of establishing mindfulness for seven years...for six years...for five years...for four years...for three years...for two years...for one year is to be expected in him *arahatship* in this very existence or the state of an *anāgāmi*. If he practices for seven months...for six months...for five months...for four months...for three months...for two months...for one month...for half a month or for seven days, he is to be expected the two results in him *arahatship* or *anāgāmīship*.<sup>61</sup>

So by meditating in this *satipaṭṭhāna* way is the best for the purification of the mind of being, to attain the Path and Fruition and realize *nibbāna* very soon.

## 2.4 Mindfulness Meditation in Abhidhamma Piṭaka

The third division consists of seven books of the Abhidhamma; Venerable Buddhaghosa advocates that Abhidhamma is the Buddha's teaching. It is described in his commentary on Dhammasaṅgānī, Atthasālinī. It is widely accepted that in the seventh year after his enlightenment, the Buddha went to the world of the deity and taught Abhidhamma for three months. Whatever it might be, there is no doubt that it is a work of intellectual genius possible of the Buddha's unimpeded omniscient knowledge.

<sup>62</sup>

The second book of the Abhidhamma Piṭaka is Vibhaṅga. It consists of eighteen parts. The ultimate truths are explained and classified into aggregates, sense

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<sup>61</sup> T. W., and C. A. F. Rhys Davids, **Dīgha-nikāya: Dialogues of the Buddha**, vol II, (London: LUZAC & Company, 1959), p. 346.

<sup>62</sup> Bhikkhu Bodhi (ed.), **A Comprehensive Manual of Abhidhamma**, (Kandy: Buddhist Publication Society, 1991), p. 26.

bases, elements, truths, controlling, faculties, dependent origination, foundation of mindfulness, supreme efforts, steps to supernormal potency, enlightenment factors, paths, *jhāna*, illimitable, precepts, analytic insight, knowledge, the minor subjects and the essence of the law.<sup>63</sup> Of them, only *satipaṭṭhāna vibhaṅga* is the subject dealt with in this research paper.

*Satipaṭṭhāna vibhaṅga* is the seventh chapter of the *Vibhaṅga*. This chapter consists of three sections: (1) *suttanta* division (*suttantabhājanīya*), (2) *abhidhamma* division (*abhidhammabhājanīya*) and (3) Question and Answer (*pahnāpucchaka*). *suttanta* division has four sub-sections: *kāyānupassanā*, *vedanānupassanā*, *cittānupassanā* and *dhammānupassanā*. The section on *pahnāpucchaka* has two sub-sections: *tikaṃ* and *dukaṃ*. The *suttanta* division is pretty much close to *satipaṭṭhāna* expounded in different places of *suttanta*. The latter two: *abhidhammabhājanīya* (*abhidhamma* division) and *pahnāpucchaka* (Question and Answer). are unique to *Vibhaṅga*.

In the *Suttanta*, the four foundation of mindfulness is partially classified not fully. But in the *Abhidhamma* they are classified in detail under the three methods.<sup>64</sup>

In *Vibhaṅga*, the discourse on *satipaṭṭhāna* starts with ‘*Idha bhikkhu kāye kāyānupassī viharati*’. It does not start with usual ‘*Evam me su tam*’ as we find in *Suttanta*. Further, the *Suttanta* usually provides information in the very first passage the place where the discourse was expounded, who expounded, and to whom it was expounded. For instance, the *Dīgha-nikāya satipaṭṭhāna* was expounded by Buddha in the country of *kuru*, to the *kuru* people.<sup>65</sup> However the *Vibhaṅga* does not provide. Non-mention of these points in the discourse itself, and not following the usual format of recitation used in the first council, might lead to doubt the authorship of *Abhidhamma*.

Venerable Buddhaghosa, however, did not overlook this while writing his commentaries to *Abhidhamma*. He asserted that *Abhidhamma* was recited in the First Council.<sup>66</sup> In the very first commentary, he explained in detail, gives reasons, and finally concludes that the author of *Abhidhamma* can be no other than the Buddha. He

<sup>63</sup> Pe Maung Tin (tr.), **The Expositor**, (London: Pali Text Society, 1979), p. 9.

<sup>64</sup> *ibid.*, p. 4.

<sup>65</sup> T. W., and C. A. F. Rhys Davids, **Dīgha-nikāya: Dialogues of the Buddha**, vol II, (London: LUZAC&Company, 1959), p. 322.

<sup>66</sup> Pe Maung Tin (tr.), **The Expositor**, (London: Pali Text Society, 1979), p. 35.

further wrote, Abhidhamma discourses are expounded at *tāvatiṃsa* heaven, to the deities living there.<sup>67</sup> He highlights this fact also in Sammohavinodanī, Vibhaṅga Commentary. “*Bhagavatā develoke nisīditvā satipaṭṭhā vibhaṅgo kathito*”.<sup>68</sup> The foundation of mindfulness was expounded by the Buddha seated in the divined world. Moreover, Venerable Buddhagosa quotes the following passage in Aṭṭhasālinī which is quite similar to the sutta format. It is the opening passage of Mohavicchedanī abhidhammamātikā Pāḷi: “*Ekam samayaṃ bhagavā deveṣu viharati, tāvatimsabhavane pāricchattakamūle paṇḍukambalasilāyaṃ Tatra kho bhagavā devānaṃ abhidhammakathaṃ kathesi*.”<sup>69</sup> At one time the Buddha lived among the *Tāvatiṃsa* devas on the *Paṇḍukambala* stone at the foot of the *pāricchattaka* tree. There the Blessed one related the Abhidhamma discourse to the *Tāvatiṃsa* devas.

In the Dīghanikāya and Majjhimanikāya, *satipaṭṭhāna* is explained in detail. The discourse in Dīghanikāya is even longer than that of the Majjhima and the Four Noble Truths are expounded in detail there. In the Satipaṭṭhānasutta, there are altogether 21 ways in developing mindfulness. They are described under four major headings. Although these four headings and those mentioned in Satipaṭṭhāna Vibhaṅga are quite similar, the sub-sections contained in them are not identical. We will be discussed these differences and similarities below:

The four contemplations common to both are:

- 1) The contemplation of the body (*kāyānupassanā*)
- 2) The contemplation of the feeling (*vedanānupassanā*).
- 3) The contemplation of the consciousness (*cittānupassanā*).
- 4) The contemplation of the mind-objects (*dhammānupassanā*).

There is a significant dissimilarity in the first type of contemplation. The Satipaṭṭhānasutta gives 14 types of contemplation under this section. The first sub-section is mindfulness of breathing. The second is the postures of the body, the third is clear comprehension, the fourth is repulsiveness of the body, the fifth is material elements, and the last section is nine types of cemetery contemplation. Among them, the only section found in both is repulsiveness of the body. The Vibhaṅga gives only

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<sup>67</sup> *ibid.*, p. 19.

<sup>68</sup> VibhA. p. 206.

<sup>69</sup> Asl. p. 16.

repulsiveness of the body under this section. Nevertheless, it offers additional comments and abridgments that are not found in Satipaṭṭhānasutta. The Reflection on the repulsiveness (the 32 parts of the body), although brain is not mentioned in the Vibhaṅga itself, it is included here. In line with Paṭisambhidāmagga and the Commentaries. It is given therein, in a threefold way, with reference to the internal, external and both internal-external. We will delve on this below.

The contemplation of feeling and the contemplation of consciousness is similar with Satipaṭṭhānasutta. The dissimilarity is seen again regarding the contemplation of mind-objects. In the Satipaṭṭhānasutta, under this section 5 sub-sections are mentioned: mental hindrances (*nīvaraṇa*), five aggregates of clinging (*pañcupādānakkhandhā*), sense faculties (*āyatana*), enlightenment-factors (*sambojjhaṅga*), and four noble truths. But the Satipaṭṭhāna Vibhaṅga has only two sub-sections. The first discusses the mental hindrances and the second is enlightenment-factors.

Next, we will be inquired the contemplations prescribed in Satipaṭṭhāna Vibhaṅga. Also the practical side of them will be explained. It is important to do it because the part of this aims to explain the methods to practice, to show connection between Abhidhamma and meditation.

### 2.4.1 The Contemplation of the Body

#### 1) The Reflection on the Repulsiveness

The First foundation of Mindfulness mentioned in Vibhaṅga is the contemplation of the body. Under this section, the Buddha gave instructions on the contemplation of the (32) bodily parts. Principally, this kind of meditation helps to realize the real nature of the body. But, practiced in a proper way, it in itself is potent enough to give rise to enlightenment.<sup>70</sup>

In Satipaṭṭhānasutta the Buddha prescribed 14 objects under the First foundation of mindfulness. They are: 1) *ānāpāna* (mindfulness breathing); 2) *iriyāpatha* (the postures of the body); 3) *sampajāna* (mindfulness with clear comprehension); 4) *paṭikūla manasikāra* (reflection on the repulsiveness of the body);

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<sup>70</sup> Bhikkhu Ñāṇamoli (tr.), **The Dispeller of Delusion**, (London: Pali Text Society, 1987), p. 1058.

5) *dhātumanasikāra* (reflection on the material elements), and *navasivathika* (the nine cemetery contemplations) 6) dead body; swollen, blue and festering; 7) body devoured by animals; 8) skeleton held by tendons, with some flesh adhering to it; 9) skeleton held by tendons, blood-smeared, fleshless; 10) skeleton held by tendons, without flesh and blood; 11) Scattered bones; 12) bones with shell-like colour; 13) bones lying in a heap for long; 14) bones crumbling to dust. Among these fourteen sub-sections, only the fourth, the Reflection on the Repulsiveness is mentioned in Satipaṭṭhāna Vibhaṅga.

The contemplation of the (32) bodily parts helps to develop the right perception repulsiveness of the physical body as well as to breakdown the solidity. Normally, we tend to view the body as pleasant and as a whole. We hardly consider that the body is in actuality different bodily parts and organs, and no single organ is pleasant. This type of contemplation, therefore, intends to bring home the understanding that ‘body’ is in fact a combination of (32) repulsive bodily parts. For one who investigates in every way this fathom-long carcass, starting upwards from the soles of the feet, starting downwards from the top of the hair, and starting from the skin around, never sees anything in the least beautiful in it such as pearl, or a gem.<sup>71</sup> But Venerable Ñāṇamoli says the aim of this meditation must not be misapprehended. The aim is not to produce aversion and disgust but detachment, to extinguish the fire of lust by removing its fuel.<sup>72</sup>

The first passage of mindfulness of body in Vibhaṅga runs thus:

Here, a bhikkhu dwells contemplating internally, the body, upward from the sole of his feet, downward from the tips of his hair, enclosed by the skin and full of diverse impurities, thus ‘there is in this body, head hair, body hair, nails, teeth, skin, flesh, sinew, bones, marrow, kidneys, heart, liver, intestines, spleen, lungs, bowel, stomach, undigested food, faces, (brain), bile, phlegm, pus, blood, sweat, fat, tears, lymph, saliva, nasal mucus, synovial fluid, urine’.

The next passage that follows instruct to contemplate in the similar manner externally and then third passage says meditate externally-internally.

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<sup>71</sup> Bhikkhu Ñāṇamoli, (tr.), **The Dispeller of Delusion**, (London: Pali Text Society, 1987), p. 1057.

<sup>72</sup> Bhikkhu Bodhi, **The Noble Eightfold Path**, (Kandy: Buddhist Publication Society, 1984), p. 81.

According to these instructions, meditators should survey their own body, look at it mentally, try to see this body as consisting of thirty-two parts of the body, and contemplate repulsiveness with respect to these parts. After that, they should contemplate the body externally and internally-externally. In the final sections of the Mindfulness of Body, the Vibhaṅga explains the meaning of the terms ‘*anupassati*’, ‘*viharati*’, ‘*ātāpī*’, ‘*sampajāno*’, ‘*satimā*’, and ‘*vineyya loke abhijjhādomassamj.*’.

#### The Method of Practice

The contemplation of body and reflection of the repulsiveness are: First, one should find a competent teacher and learn the meditation subject. After that the meditator should learn the sevenfold skill in leaning and tenfold skill in bringing to mind.<sup>73</sup>

### 2.4.2 The Contemplation of Feelings

According to the order of exposition, the contemplation of feelings comes after the contemplation of body. The commentary explains, “after expounding the material meditation subject first contemplation of body the Buddha subsequently pointed out the immaterial meditation subject, presenting it by means of feeling.”<sup>74</sup> It also says the obviousness of the feeling is next to that of the body, therefore expounded second.<sup>75</sup> The meditation subjects explained under this section, both in Vibhaṅga and

Satipaṭṭhānasutta are the same. Whatever feeling might arise, we should try just to be mindful of them. Furthermore, the contemplation can be done internally on one’s own feelings, or by inference, externally, on other people’s feeling or both, internally and externally.<sup>76</sup>

### A Contemplation of Feeling What Does not Contemplate as Contemplation and Does Contemplae as Contemplation

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<sup>73</sup> Bhikkhu Ñāṇamoli (tr.), *The Dispeller of Delusion*, (London: Pali Text Socieity, 1987), p. 1059.

<sup>74</sup> *ibid.*, p. 1224.

<sup>75</sup> *ibid.*, p. 1222-23.

<sup>76</sup> U Silānanda, *The Four Foundations of Mindfulness*, (Boston: Wisdom Publications, 2004), p. 97.



In commentary, there is a contemplation of feeling what does not contemplate as contemplation. As regards a pleasant feeling (“*sukham vedanam*”) means that feeling a pleasant bodily or mental feeling, he understands: I understand a pleasant feeling. Herein, although certainly children lying on their backs, drinking their mother’s milk and so know: we feel pleasure, nevertheless this is not said with reference to such knowing. For such knowing does not abandon the belief in a being, or abolish the perception of a being, and it is neither a meditation subject nor the development of a foundation of mindfulness.<sup>77</sup>

It is the explanation on the feeling that one abandons and contemplate meanwhile meditating. As long as one has the belief in being, or abolish the perception of a being, he is not actually doing mindfulness meditation.

Actually, feeling may come to be because of the object which is its basis (*vatthu*). Therefore, he knows accordingly that feeling feels by making this or that basis for pleasure and so its object.<sup>78</sup> Here, commentary explains that occurring feeling is by making this or that basis and its object. Feeling does not come by others but object such eye, ear, nose, tongue, body and mind. and its basis such form, sound, odour, taste, touch and nature.

Feeling does not come to be alone. One to whom feeling becomes evident also lays hold of the impression pentad thus: ‘Not only feeling itself arises, but also together with it there arises impression which contacts it, also perception which perceive it, also volition which forms plans about it and also there arise consciousness which cognises it.’<sup>79</sup> Commentator mentions that If there comes to be feeling, contact, perception, volition and consciousness arise together with feeling it.

### 2.4.3 The Contemplation of the Consciousness

The third contemplation is the consciousness, in its sixteen states. The sixteen types of the consciousness mentioned both in Vibhaṅga and Satipaṭṭhāna are the same.

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<sup>77</sup> Bhikkhu Ñāṇamoli (tr.), **Saṃmohavinodanī: The Dispeller of Delusion**, vol I, (Oxford: The Pali Text Society, 1996), pp. 324-5.

<sup>78</sup> *ibid.*, p. 325.

<sup>79</sup> Bhikkhu Ñāṇamoli (tr.), **Saṃmohavinodanī: The Dispeller of Delusion**, Part I, (Oxford: The Pali Text Society, 1996), p. 326.

Becoming mindful of these sixteen types of consciousness as and when they arise is called “contemplation of the mind”. A meditator should know whether the mind is in a state of lust or free from lust; a state of hatred or free from hatred; a state of delusion or free from delusion; or it is in a state of torpor or distraction; with *jhāna* or without *jhāna*, on the *kāma* level or above the *kāma* level; concentrated or not concentrated; released or not released.<sup>80</sup>

The relevant consciousness gives various examples of contrasting states of mind of a beneficial or harmful, developed or undeveloped nature, for example mind with or without lust, hatred or delusion, mind concentrated. There are two exceptions. The constricted and scattered mind, both states of mind are harmful and of opposite in nature, are contrasted.<sup>81</sup>

When the meditators observe consciousness mentioned in this section, they will come to see that there is consciousness only and no person or being that is its agent. they will also come to understand that since it arises and fades away every moment. It is impermanent. In seeing its impermanence, ones will not cling to it through craving or wrong view. When there is no clinging there can be no formation of *kamma* and we will be able to achieve freedom from suffering. This is the contemplation of consciousness.<sup>82</sup>

#### 2.4.4 The Contemplation of mind-objects

The last *satipaṭṭhāna* is the contemplation of mind-objects. In the Satipaṭṭhānasutta, the five sub-sections under this section are found. But in Vibhaṅga only two sub-sections are given. They are mental hindrances (*nīvaraṇa*) and the factors of enlightenment (*bojjhaṅga*). The commentaries do not clearly state why only these two *dhamma* were mentioned by the Buddha in Vibhaṅga. The first deals with abandoning the five principal mental hindrances. The second is acquiring the seven factors of enlightenment. In other words, these two exercises deal with qualities to be

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<sup>80</sup> Vajirañāna Mahāthera, **Buddhist Meditation**, (Kuala Lumpur: Buddhist Missionary Society, 1987), p. 488.

<sup>81</sup> Ñāṇaponika Thera, **The Heart of Buddhist Meditation**, (Kandy: Buddhist Publication Society, 2005), p. 79.

<sup>82</sup> U Silānanda, **The Four Foundation of Mindfulness**, (Boston: Wisdom Publications, 2004), p. 103.

abandoned and qualities to be acquired respectively.<sup>83</sup> This antagonist relationship between the hindrances and the awakening factors is of considerable importance, since the removal of the former and the development of the latter are necessary conditions for realization.<sup>84</sup>

A notable aspect in this regard is that all the objects mentioned in this section belong to Saṅkhārakkhandha. In the Satipaṭṭhānasutta, the subject mentioned under contemplation of mind-objects are material as well as mental aggregates. But the subjects mentioned in Vibhaṅga are entirely mental and all belong to *saṅkhārakkhandha*. Saṃmohavinodanī says, by contemplation of the body only the materiality aggregate is expounded, and by contemplation of feeling only the feeling aggregate, and by contemplation of mind only the consciousness aggregate: “*Idāni sampayuttadhammasīsena aññasasaṅkhārakkhandhapariggahampi kathetum dhammānupassanam*”<sup>85</sup> in order, therefore, to expound the aggregates of perception and formations *dhammānupassanā* is expounded. Therefore, we this contemplation is called *saṅkhārānupassanā*.

The Vibhaṅga instructs, “*Santam vā ajjhantam kāmacchandam atthi me ajjhataṃ kāmacchando ti pajānāti*”<sup>86</sup> know when hindrances are present in the mind and also know when they are not present. The commentary elaborates, present means continued frequenting not present means either non-frequenting or because of being abandoned.<sup>87</sup> Furthermore, to ensure that the hindrances are under control, and element of comprehension is needed. Ones have to understand how the hindrances arise, how one can be removed, and how one can be prevented from arising in the future. It is important to recognize them, and consider subsequently the conditions for their presence or absence.<sup>88</sup> And when they are completely abandoned, there is the

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<sup>83</sup> Ñāṇaponika Thera, **The Heart of Buddhist Meditation**, (Kandy: Buddhist Publication Society, 2005), p. 81.

<sup>84</sup> Bhikkhu Anālayo, **Satipaṭṭhana: The Direct Path to Realization**, (England: Windhorse Publications, 2003), p. 188.

<sup>85</sup> VibhA p. 256.

<sup>86</sup> Vibh p. 206.

<sup>87</sup> Bhikkhu Ñāṇamoli (tr.), **The Dispeller of Delusion**, (London: Pali Text Society, 1987), p.1242.

<sup>88</sup> Bhikkhu Anālayo, **Satipaṭṭhāna: The Direct Path to Realization**, (England: Windhorse Publications, 2003), p.186.

understanding that they will not arise again in the future.<sup>89</sup> Further, the commentaries point out unwise reflection as the main cause for the arising of hindrances, and wise reflection for abandonment.

When seven factors of enlightenment are present, meditators will know that they are present; and when they are absent, they will know they are absent. They will also know that causes for the arising of these factors, which are wise reflections, and the reasons by which the perfection of the enlightenment factors comes to be. That means when meditators have attained *arahathood*, they know that the factors have been brought to perfection by the attainment of *arahathood*.

In the Abhidhammabhājanīya, *satipaṭṭhāna* is also of four kinds: (1)*kāyānupassanā*, (2)*vedanānupassanā*, (3)*cittānupassanā* and (4)*dhammānupassanā*. Each *satipaṭṭhāna* can be developed in two ways, mundane (*lokiya*) and supramundane (*lokuttara*). Abhidhammabhājanīya deals with the supramundane only. There are many ways to develop supramundane *satipaṭṭhāna*. Briefly path (*magga*) *satipaṭṭhāna* and fruit (*phala*) *satipaṭṭhāna*, each tasks four objects. The first *magga*, *sotāpattimagga satipaṭṭhāna* is cited here as an example:

How does a bhikkhu dwell contemplating body in the body?

Herein at the time when a bhikkhu develops supramundane *jhāna* tending to release, dispersive of continuing rebirth and death; he, for the abandoning of wrong view, for the entering of the first stage, aloof from sense pleasure, attains and dwells in the first *jhāna* that is hard practice and knowledge slowly acquired contemplating body in the body. That which at that time is mindfulness, constant mindfulness, right mindfulness, mindfulness-enlightenment-factor, path constituent, included in the path. This is called the foundation of mindfulness. The remaining states associated with the foundation of mindfulness.<sup>90</sup>

The rests of other *satipaṭṭhāna* are the same as *kāyānupassanā* mentioned above.

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<sup>89</sup> Bhikkhu Bodhi, **The Noble Eightfold Path**, (Kandy: Buddhist Publication Society, 1984), p. 88.

<sup>90</sup> Ashin Setṭhila (tr.), **The Book of Analysis**, (London: Pali Text Society, 2010), p. 263.

Pañhāpucchaka consists of questions and answers. It is the last of the three methods used to analyse *dhamma*. In question sections, whether the method is applicable or not, for instance, how many aggregates are wholesome (*kusala*), how many unwholesome (*akusala*) and how many are indeterminate (*abyākata*) are asked; in the answer section, only what can be applied by that method, for example, the material aggregate is indeterminate because it is not wholesome or unwholesome.

In the Pañhāpucchaka of Satipaṭṭhāna-vibhaṅga, the four foundations of mindfulness are expounded as supramundane *satipaṭṭhāna* only, since a mixture mundane and supramundane foundations of mindfulness have been expounded in the Suttanta Bhājanīya.<sup>91</sup> Supramundane foundations of mindfulness in the Pañhāpucchaka are analysed in terms of triads (*tika*) and dyads (*duka*) as described in the Dhammasaṅgani Mātikā.

In this paper, the researcher has made an effort to clarify the methods of exposition on the *satipaṭṭhāna* adopted in the Vibhaṅga and compared the exposition of *satipaṭṭhāna* in the Abhidhamma Piṭaka and in the Suttanta Piṭaka. The researcher found that there is not much difference in the expositions of the two Piṭakas.

Interestingly, in the explanation of the Satipaṭṭhānasutta, the Buddha analysed every phenomenon into its ultimate reality, just like in the Abhidhamma. Most of the terms discussed in Satipaṭṭhānasutta are those often met with in the Satipaṭṭhānavibhaṅga of Abhidhamma, such as *vedanā*, *citta*, *cetasika*, *nīvarana*, *sacca*. What is added in the Vibhaṅga is the analysis of the *satipaṭṭhāna* based on the three divisions (Suttantabhājanīya, Abhidhammabhājanīya, and Pañhāpucchaka), which is peculiar to the method of the Vibhaṅga.

## 2.5 Mindfulness Meditation in Paṭisaṃbhidāmagga

In Paṭisaṃbhidāmagga, the practice of four foundations of mindfulness is taught in seven ways only. The Buddha did not preach the four foundations of mindfulness in here not as Satipaṭṭhānasutta. Here is an example how to practice the four foundations of mindfulness:

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<sup>91</sup> Bhikkhu Ñāṇamoli (tr.), **The Dispeller of Delusion**, (London: Pali Text Society, 1987), p. 354.

How does he dwell contemplating the body as a body?

Here someone contemplates the earth body 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, then he relinquishes he abandons grasping. He contemplates the body in these seven aspects.<sup>92</sup>

The body is the establishment (foundation), but it is not the mindfulness. Mindfulness is both the establishment (foundation) and the mindfulness. By means of that mindfulness and that knowledge the contemplates that body. Hence development of the foundation of mindfulness consisting in contemplation of the body as a body is said.<sup>93</sup>

The rests of other such as: the water, fire, air and head-hair body practice, so on are exactly the same as mentioned above.

The contemplating of the feeling, the contemplating of the consciousness and the contemplating of mind-objects' the method of practice are the same as mentioned in the contemplating of the body. But in the contemplating of the feeling, feeling is contemplated in 8 as Satipaṭṭhānasutta, in the contemplating of consciousness, mind is contemplated in 12 too. Things apart from body, feeling, mind which are different from Satipaṭṭhānasutta for the contemplating of *dhamma*, are contemplated in the contemplating of *dhamma* in the Paṭisaṃbhidāmagga.

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<sup>92</sup> Bhikkhu Ñāṇamoli, **The Path of Discrimination**, (The Pali Text Society, London: 1982), p. 398.

<sup>93</sup> *ibid.*, p. 398.

## 2.6 Dependent Origination

*Paṭiccasamuppāda* is Pāli language, a combination of three words, *paṭicca* means because of and dependent upon, *sam* means well, and *uppāda* means arising of effect through cause, so dependent on cause there arises effect, hence it is known as law of dependent origination. In the law of dependent origination there are twelve links which show the process of arising of a sentient being from one phenomenon to another in an endless chain of rebirth (*samsara*).<sup>94</sup>

The twelve links are as follows:

1. Dependent of ignorance arises kammic formations.
2. Dependent of kammic formation arises consciousness.
3. Dependent of consciousness arises mind and matter.
4. Dependent of mind and matter arise the six sense bases.
5. Dependent of six sense bases arise contact.
6. Dependent of contact arises feeling.
7. Dependent of feeling arises craving.
8. Dependent of craving arises clinging.
9. Dependent of clinging arises existence.
10. Dependent of existence arises birth.
11. Dependent of birth arise decay and death, sorrow, lamentation, pain, grief, and despair. Thus arises this whole mass of suffering.<sup>95</sup>

Ignorance and craving should be understood as the two roots. Ignorance is called the root from the past extending into the present, which reaches its culmination in feeling. Craving is called the root from the present extending into the future, which reaches its culmination in decay and death.<sup>96</sup>

This was said by the Lord: ‘Whoever sees conditioned genesis (*paṭiccasamuppāda*) sees *dhmma*, whoever sees *dhmma* sees conditioned genesis (*paṭiccasamuppāda*).’ These are generated by conditions: that is to say the five groups

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<sup>94</sup> U Than Daing, **Mogok Sayadaw’s Way**, (Yangon: Mogok Meditation Centre, 1995), p. 26.

<sup>95</sup> Mahāthera Nārada, **A comprehensive Manual of Abhidham**, (Kandy: Buddhist Publication Society, 1999), pp. 294-5.

<sup>96</sup> *ibid.*, p. 299.

of grasping.<sup>97</sup> When twelve links of interdependent arise, it also means the suffering comes definitely. In contrast, if there are no longer twelve links of dependent origination, the suffering will be deleted forever.

Mahānidānasutta, the Great Discourse on Causation, is found in the Dīghanikāya. The entire sutta is dedicated to an explanation and analysis of dependent arising and (*paṭiccasamuppāda*). This discourse concerned with the relationship between consciousness and mind and matter, and this relationship may be regarded as the heart of dependent arising.

The Buddha, rejecting Ānanda's optimistic claim of having understood the profundity of dependent arising says: "This dependently arising is profound, and it appears profoundly, and it is because they do not understand or penetrate this *dhamma* that this generation is tangled up like a ball of twine, afflicted as with an inflammation and matted like reeds and grasses, unable to go beyond *samsāra* with its misery, unhappy destinies, and state of woe." So the discourse is concerned in particular with the depth and profundity of dependent arising and its relationship to our entanglement within *samsāra*.<sup>98</sup>

The insight into the separate nature of mental phenomena (*nāma*) and of physical phenomena (*rūpa*) called *nāmarūpaparicchedañāṇa*, and the insight into the cause of the arising, the appearance of mental and physical phenomena, called *paccayapariggahañāṇa* are the two most important insight in the doctrine of dependent origination. These two insights only do not constitute the whole of the doctrine of dependent origination. All the stage of insight in *vipassanābhāvanā* are implied in and are parts of the doctrine of dependent origination.

That is why it is said in the Mahāhatthipadopamasutta that "insight into the principles of *paṭiccasamuppāda* means insight into *nibbāna*, and insight into *nibbāna* implies the insight into the principles of *paṭiccasamuppāda*."<sup>99</sup>

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<sup>97</sup> I. B. Horner, **Majjhimanikāya: The Middle Length Sayings**, vol I, (London: LUZAC & Company, 1954), pp. 236-7.

<sup>98</sup> Bhikkhu Bodhi, **The Great Discourse on Causation: The Maha-Nidana Sutta and its Commentaries**, (Kandy: Buddhist Publication Society, 1984), p. 126.

<sup>99</sup> Bhikkhu Bodhi, **Saṃyuttanikāya: The Connected Discourses of the Buddha**, (Boston: Wisdom Publication, 2000), p. 132.



## 2.7 The Seven Purifications and 16 stages of knowledges

The progress of insight, achieved through *vipassanā*, is traditionally described in terms of seven stages of purification and sixteen stages of knowledge. While the seven stages of purification (*visuddhi*) are directly from the suttas, the succession of the sixteen stages of insight knowledge (*soḷasañāṇa*), do not appear as such in the Tipiṭaka; nevertheless they can be traced to it,<sup>100</sup> and are universally accepted in the Theravāda tradition as representing the path from the ordinary to the enlightened mind. The stages of purification and of insight knowledge form the basis of the Visuddhimagga.

The seven stages of purification are presented in the Rathavinītasutta of the Majjhimanikāya<sup>101</sup> as a simile likening the path to enlightenment to a relay of chariots from one city to another. They are successive purifications that must be achieved, in sequence, in order to achieve enlightenment.<sup>102</sup> The final stage represents supramundane path knowledge, that is to say, achievement of one of the four stages of enlightenment. The stages of purification (*visuddhis*) are:<sup>103</sup>

1. Purification of virtue (*sīlavisuddhi*).<sup>104</sup>
2. Purification of mind (*cittavisuddhi*).<sup>105</sup>
3. Purification of view (*diṭṭhivisuddhi*).<sup>106</sup>
4. Purification of overcoming doubt (*kankhāvitaraṇavisuddhi*).<sup>107</sup>
5. Purification by knowledge and vision of what is path and not-path (*maggāmaggañāṇadassanavisuddhi*).<sup>108</sup>
6. Purification by knowledge and vision of the way (*paṭipadāñāṇadasanavisuddhi*).<sup>109</sup>

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<sup>100</sup> Bimala Charan Law, **Puggala-Paññatti: Designation of Human Types**, (Oxford: Pali Text Society, 1992), pp. 20-21.

<sup>101</sup> M I 145.

<sup>102</sup> Matara Sri Nāṇārāma Mahāthera, **The Seven Stages of Purification and The Insight Knowledges**, (Kandy: Buddhist Publication Society, 1983), p. 1.

<sup>103</sup> *ibid.*, p. 1

<sup>104</sup> Vism 1.

<sup>105</sup> *ibid.*, p. 2-13.

<sup>106</sup> *ibid.*, p. 18.

<sup>107</sup> *ibid.*, p. 19.

<sup>108</sup> *ibid.*, p. 20.

<sup>109</sup> *ibid.*, p. 21.

7. Purification by knowledge and vision (*ñāṇadassanavisuddhi*).<sup>110</sup>

The sixteen stages of insight knowledge, in turn, are gained at the different stages of purification, beginning with purification of view. In that sense, they constitute an elaboration of the seven stages of purification. They are:<sup>111</sup>

1. Discrimination of *nāma* from *rūpa* (*nāmarūpaparicchedañāṇa*): distinguishing the mental from the material aspects of experience, that is, for example, awareness from object of awareness.<sup>112</sup>
2. Knowledge of cause and condition (*paccayapariggahañāṇa*): the recognition that all things arise from causes, for example, consciousness arises dependent on a sense organ and some object to be sensed.<sup>113</sup>
3. Knowledge of comprehension (*sammasaṇāṇa*): reflection on formations, especially the five aggregates, in terms of impermanence, suffering and non-self.<sup>114</sup>
4. Knowledge of contemplation of arising and passing away (*udayabbayānupassaṇāṇa*): awareness of all things coming into and out of existence. The imperfections of insight occur in the first phase of this stage of knowledge.<sup>115</sup>
5. Knowledge of contemplation of dissolution (*bhaṅgānupassanāñāṇa*): awareness of the continual dissolution of formations of *nāma* and *rūpa* including the continual dissolution of the thought of dissolution.<sup>116</sup>
6. Knowledge of contemplation of appearance as terror (*bhayatupaṭṭhāṇañāṇa*): This refers to the fear that arises from realizing that all things are in constant dissolution.<sup>117</sup>

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<sup>110</sup> *ibid.*, p. 22.

<sup>111</sup> *ibid.*, p. 21.

<sup>112</sup> *ibid.*, p. 47; Vism 18.

<sup>113</sup> Matara Sri Nāṇārāma Mahāthera, **The Seven Stages of Purification and The Insight Knowledges**, (Kandy: Buddhist Publication Society, 1983), p. 51; Vism 11.

<sup>114</sup> *ibid.*, pp. 62-72; Vism 20.

<sup>115</sup> *ibid.*, pp. 62-72; Vism 21.

<sup>116</sup> Vism p. 21.

<sup>117</sup> Matara Sri Nāṇārāma Mahāthera, **The Seven Stages of Purification and The Insight Knowledges**, (Kandy: Buddhist Publication Society, 1983), p. 51; Vism 21.

7. Knowledge of contemplation of danger (*ādīnavānupassanāñāṇa*): Realizing that all things within *samsāra* are continually dissolving the formations appear only as a head of dangers.<sup>118</sup>
8. Knowledge of contemplation of disenchantment (*nibbidānupassañāṇa*): this is the dissatisfaction with formations as a result of seeing their danger.<sup>119</sup>
9. Knowledge of desire for deliverance (*muñcitukamyatāñāṇa*): realizing the danger of all formations and being disenchanted by them, one wishes for escape from them.<sup>120</sup>
10. Knowledge of contemplation of reflection (*paṭisankhānupassanāñāṇa*): deeper insight into the five aggregates as impermanent, suffering, and non-self.<sup>121</sup>
11. Knowledge of equanimity about formation (*sankhārupekkhāñāṇa*): realizing the emptiness of all formations including one's own, and realizing that the foundations have been firmly laid for liberation, the mind become calm, neither fearing dissolution nor delighting in its own reflections.<sup>122</sup>
12. Knowledge of conformity (*saccānulomikañāṇa*): this is a transitional stage, integrating prior gains and insights and preparing for enlightenment.<sup>123</sup>
13. Knowledge of change of lineage (*gotarabhūñāṇa*): this refers to the radical shift from taking formations as the object of awareness to taking *nibbāna* as the object.<sup>124</sup>
14. Knowledge of path (*maggañāṇa*): The moment of initial realization of *nibbāna*.<sup>125</sup>

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<sup>118</sup> *ibid.*, p. 95; Vism 21.

<sup>119</sup> Vism p. 21.

<sup>120</sup> Buddhaghosa, *op. cit.*, p. 21.

<sup>121</sup> Buddhaghosa, *op. cit.*, p. 21.

<sup>122</sup> Buddhaghosa, *op. cit.*, p. 21.

<sup>123</sup> Vism p. 21; Matara Sri Nāṇārāma Mahāthera, **The Seven Stages of Purification and The Insight Knowledges**, (Kandy: Buddhist Publication Society, 1983), p. 104-105.

<sup>124</sup> *ibid.*, p. 113; Vism 22.

<sup>125</sup> Vism 22.

15. Knowledge of fruit (*phalañāṇa*): the two or three moments following initial realization that continue to be aware of *nibbāna*.<sup>126</sup>
16. Knowledge of reviewing (*paccavekkhaṇañāṇa*): consciousness returns to awareness of formations and reviews the path attainment.<sup>127</sup>

The researcher briefly discusses the purifications and which stages of knowledge are associated with each.

**2.7.1 Purification of virtue (*sīlavisuddhi*)** this stage consists in maintaining proper behavior, specifically, strictly observing moral precepts, guarding the senses so as not to allow the *kilesas*, or defilements, to arise, maintaining right livelihood and making use of necessities with wise reflection.<sup>128</sup> The defilements, with Ven. P. A. Payutto's English translations, are:<sup>129</sup> *lobha*: greed; *dosa*: hatred; *moha*: delusion; *māna*: conceit; *diṭṭhi*: wrong view; *vicikicchā*: doubt, uncertainty; *thina-middha*: sloth and torpor; *uddhacca-kukkucca*: restlessness and remorse; *issā*: envy; *macchariya*: stinginess; *ahirika*: shamelessness; and *anottappa*: lack of moral dread (fearlessness). These are frequently summarized as the three *akusala* roots: *lobha*, *dosa*, and *moha*.

The specific content of the precepts that must be observed at this stage depends on whether one is lay or ordained and the level of one's practice, according to *ñāṇārāma*<sup>130</sup> although the Visuddhimagga only specifies the monastic rules.<sup>131</sup>

**2.7.2 Purification of Mind (*cittavisuddhi*)** the behavioral purification of the first stage prepare one for mental purification achieved through concentration. Buddhaghosa devotes chapters three through eleven of the Visuddhimagga, nearly half the book, to this purification, defining and describing *samatha bhavanā* and the *jhānas* in detail. Most succinctly, the purification of mind is the suppression of the five hindrances, *pañcanīvaraṇā*, through the force of meditative concentration. The

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<sup>126</sup> Matara Sri Nāṇārāma Mahāthera, **The Seven Stages of Purification and The Insight Knowledges**, (Kandy: Buddhist Publication Society, 1983), p. 116; Vism 22.

<sup>127</sup> *ibid.*, p. 116.

<sup>128</sup> *ibid.*, p. 5.

<sup>129</sup> Ven. P. A. Payutto, **Dictionary of Buddhism: A Group of Dhamma Edition**, (Bangkok: Mahachulalongkornrajavidyalaya Press, 1995), p. 277.

<sup>130</sup> *ibid.*, p. 7.

<sup>131</sup> Vism 1.

hindrances and Ven. P. A. Payutto's English translations are:<sup>132</sup> *kāmacchanda*: sensual desire; *byāpāda*: Ill-will; *thina-middha*: sloth and torpor; *uddhacca-kukkucca*: distraction and remorse, flurry and worry; and *vicikicchā*: doubt; uncertainty.

*Ñāṇārāma* lists three classes of concentration that effect purification of mind: (1) momentary concentration (*khanika samādhi*), (2) access concentration (*upacāra samādhi*), and (3) attainment concentration (*appanā samādhi*). The second and the third are associated with *samatha* and the *jhānas* and the first with *vipassana*.<sup>133</sup> Access concentration refers to a moment of consciousness prior to entering *jhāna* and absorption to the actual entry.<sup>134</sup> Clearly, it is the purification of mind that *vipassanā* meditation properly begins.

**2.7.3 Purification of View (*diṭṭhivisuddhi*)**<sup>135</sup> with purification of mind mastered, the meditator is able to pursue insight, *vipassanā*, as such, through the mindful contemplation of phenomena.<sup>136</sup> It is thus at this purification that the stages of insight knowledge begin to be achieved.

At this stage (1) knowledge discriminating *nāma* from *rūpa* is gained and (2) the knowledge of cause and condition begins.<sup>137</sup>

**2.7.4 Purification by Overcoming Doubt (*kankhāvitaraṇavisuddhi*):**<sup>138</sup> As the knowledge of cause and condition matures, the meditator achieves the purification by overcoming doubt.

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<sup>132</sup> Ven. P. A. Payutto, **Dictionary of Buddhism: A Group of Dhamma Edition**, (Bangkok: Mahachulalongkornrajavidyalaya Press, 1995), p. 195.

<sup>133</sup> Matara Sri Nāṇārāma Mahāthera, **The Seven Stages of Purification and The Insight Knowledges**, (Kandy: Buddhist Publication Society, 1983), p. 16.

<sup>134</sup> Bhikkhu Bodhi (ed.), *A Comprehensive Manual of Abhidhamm: The Abhidhammatta Sangaha of Ācariya Anuruddha*, (Kandy: Buddhist Publication Society, 1993), p. 167.

<sup>135</sup> Matara Sri Nāṇārāma Mahāthera, **The Seven Stages of Purification and The Insight Knowledges**, (Kandy: Buddhist Publication Society, 1983), pp. 20-23.

<sup>136</sup> *ibid.*, p. 20.

<sup>137</sup> *ibid.*, p. 21.

<sup>138</sup> *ibid.*, pp. 24-30.

**2.7.5 Purification by Knowledge and Vision of What is Path and Not Path** (*maggāmaggañāṇadassanavisuddhi*)<sup>139</sup> the stages of knowledge attained at this purification are (3) the knowledge of comprehension and (4) the knowledge of arising and passing away. Understanding this purification requires familiarity with the imperfections of insight. At this stage of meditation, concentration may become so great and mindfulness so fine that certain illusive experiences occur.

Certain illusive experiences translated by Ñāṇārāma are as follow:

1. Illumination (*obhāsa*): the meditator sees bright lights, or experiences light emanating from his own body.<sup>140</sup>
2. Knowledge (*ñāṇa*): the meditator gains remarkable new insights into the meaning of suttas, doctrines and the like.<sup>141</sup>
3. Rapturous happiness (*pīti*): transport of joy; one may feel that he is sitting on air.<sup>142</sup>
4. Calmness (*passadhi*): an intense calm in which everything is effortless; buoyancy of body and mind. There may be the feeling of levitation.<sup>143</sup>
5. Bliss (*sukha*): sublime happiness suffuses mind and body.<sup>144</sup>
6. Faith (*adhimokkha*): intense faith in the triple-gem, the master and the subject of meditation; overwhelming enthusiasm and the desire to teach others.<sup>145</sup>
7. Energy (*paggāha*): high energy levels without restlessness; the ability to continue meditating for long periods.<sup>146</sup>
8. Assurance (*upatthāna*): mindfulness comes effortlessly or automatically, regardless of the object of consciousness.<sup>147</sup>
9. Equanimity (*upekkhā*): The ability to attend to the meditation subject with little effort.<sup>148</sup>

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<sup>139</sup> *ibid.*, pp. 31-42.

<sup>140</sup> *ibid.*, p. 74.

<sup>141</sup> *ibid.*, p. 75.

<sup>142</sup> Ñāṇārāma, *op. cit.*, p. 75.

<sup>143</sup> Ñāṇārāma, *op. cit.*, p. 75.

<sup>144</sup> *ibid.*, p. 76.

<sup>145</sup> Ñāṇārāma, *op. cit.*, p. 76.

<sup>146</sup> *ibid.*, p. 77.

<sup>147</sup> Ñāṇārāma, *op. cit.*, p. 77.

<sup>148</sup> Ñāṇārāma, *op. cit.*, p. 77.

10. Attachment (*nikanti*): the attachment that comes with the other nine imperfections.<sup>149</sup> These are described in detail in the Visuddhimagga, Chapter 20.

Meditators tend to be deceived by these experiences into thinking that they have achieved the goal, and to relax or cease their meditative endeavor, when in fact they are far from that goal. This purification, then, is the realization that these experience are distractions from the path, that is, are not-path, and the path toward enlightenment is to discard them.<sup>150</sup>

**2.7.6 Purification by Knowledge and Vision of the Way (*paṭipadāññādasanavisuddhi*)**<sup>151</sup> the stages of knowledge at this stage of purification are, (4) arising and passing away, (5) dissolution, (6) appearance as terror, (7) contemplation of danger, (8) contemplation of disenchantment, (9) desire for deliverance, (10) contemplation of reflection, and (11) equanimity about formation.<sup>152</sup> once these have fully arisen, the twelfth stage of insight knowledge, conformity, arises of itself.<sup>153</sup> Conformity knowledge is a kind of linking stage, integrating prior knowledge and achievements in preparation for what is to come.

**2.7.7 Purification by Knowledge and Vision (*ñāṇadassanavisuddhi*)**<sup>154</sup> this purification consists in achieving the four *lokuttara* paths. The stages of knowledge are, (13) change of lineage (*gotarabhūñāṇa*), (14) knowledge of path, (15) knowledge of fruit, and (16) knowledge of reviewing.

In terms of consciousness-process, *cittavīthi*, these can be understood as mind moments, where an access (*upacāra*) moment is followed by a conformity (*anuloma*) moment leading to change of lineage (*gotarabhū*), representing the radical change from *lokiya* a *lokuttara*. These moments are the same consciousness-process, or have the same names, as those ushering in *jhāna* described, however, they do not to lead into a state of *jhāna* but to the realization of *nibbāna*.

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<sup>149</sup> *ibid.*, pp. 77-78.

<sup>150</sup> *ibid.*, p. 42.

<sup>151</sup> *ibid.*, pp. 43-58.

<sup>152</sup> *ibid.*, p. 45.

<sup>153</sup> *ibid.*, p. 57.

<sup>154</sup> *ibid.*, pp. 59-68.

It should be noted that these purifications and stages of knowledge are attained through mindful observation of phenomena as they arise and dissolve, not through some mystical flash or revelation.

**Table 1:** Seven Stages of Purification (Visuddhi) Correlated to the sixteen knowledge (Soḷasañāṇa)

Level of Purification (visuddhi)	Stage of (soḷasañāṇa)
1) Virtue ( <i>sīla</i> )	
2) Mind ( <i>citta</i> )	
3) View ( <i>diṭṭhi</i> )	1. Discrimination of nāma from rūpa ( <i>nāmarūpaparicchedañāṇaṃ</i> )
4) Overcoming doubt ( <i>kankhāvitarāṇa</i> )	2. knowledge of cause and condition ( <i>paccayapariggahañāṇaṃ</i> ) 3. knowledge of comprehension ( <i>sammasaṇaṇāṇaṃ</i> )
5) Discrimination of path from not-path ( <i>maggāmaggañāṇadassana</i> )	4. knowledge of contemplation of arising and passing away ( <i>udayabbhayañāṇaṃ</i> )
6) Knowledge and vision of the way ( <i>paṭipadāñāṇadassana</i> )	5. knowledge of contemplation of dissolution ( <i>bhangañāṇaṃ</i> ) 6. knowledge of contemplation of appearance as terror ( <i>bhayañāṇaṃ</i> ) 7. knowledge of contemplation of danger ( <i>ādīnavañāṇaṃ</i> )



	<p>8. knowledge of contemplation of disenchantment (<i>nibbidāñāṇaṃ</i>)</p> <p>9. knowledge of desire for Deliverance (<i>muñcitukamyatāñāṇaṃ</i>)</p> <p>10. knowledge of contemplation of Reflection (<i>paṭisakhāñāṇaṃ</i>)</p> <p>11. knowledge of equanimity about Formations (<i>sankhārupekkhāñāṇaṃ</i>)</p> <p>12. knowledge of conformity (<i>vuṭṭhānagāminīvipassanañāṇaṃ</i>) (<i>anulomañāṇaṃ</i>)</p>
Between 6 and 7	<p>13. knowledge of change of lineage (<i>gotrabhūñāṇaṃ</i>)</p>
7) Knowledge and vision ( <i>ñāṇadassana</i> )	<p>14. knowledge of path (<i>maggañāṇaṃ</i>)</p> <p>15. knowledge of fruit (<i>phalañāṇaṃ</i>)</p> <p>16. knowledge of reviewing (<i>paccayvekkhaṇañāṇaṃ</i>)</p>

Source: Phra Rājsiddhimunī. “A study of the Development of the Vipassanā Teaching Model of Venerable Mahāsī Sayādaw”. Ph.d. Thesis. 2011. p. 78.

### Discourse Related to the Meditation Process

The seventh purifications (*visuddhi*) refers to *sotāpattiñāṇa*, the first knowledge of the path- *ñāṇadassana-visuddhi*. *Ñāṇa* is knowledge, *dassana* is vision, *visuddhi* is purification. If we were on the wrong path, and we would stop at *maggamagga-ñāṇadassanavisuddhi*. Because we are on the right path, we have to go through the nine stages of insight and are approaching the goal, so we can judge that our course of practice is right. Then we do not have any doubt about the course of practice.

That doubt has been destroyed by knowledge and vision of the course of practice. Then there is purification of knowledge and vision of the right course of practice- *paṭapadāñāṇadassanavisuddhi*. When you reach that stage, you have attained knowledge of adaptation (*anulomañāṇa*) because ones' experience is in conformity with the lower stages of insight knowledge and with the higher stages of insight.

When practitioners have attained the seventh *visuddhi*, they have become a *sotāpanna*. *Sota* means stream; *apanna* means enters. *Sotāpanna* means stream-enterer.

When practitioners have attained *sotāpattiñāṇa*, they have entered into the current of the Noble Eightfold Path. Only then have you attained purification of knowledge and vision (*ñāṇadassanavisuddhi*).<sup>155</sup>

## 2.8 Temperaments and Meditation Objects

The practitioners should practice the meditation subject that suits their temperaments. In general, different people are inclined towards different things and emotions which dominate their mental structure. These are called *carita* meaning characteristic behavior. Thus, each of the 40 subjects of meditation is suitable to a specific inclination of each individual.

There are six kinds of temperament: greedy temperament (*rāgacariya*), hating temperament (*dosacarita*), deluded temperament (*mohacarita*), faithful temperament (*saddhācarita*), intelligent temperament (*buddhacarita*), and speculative

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<sup>155</sup> Ledi Sayādaw, **Kammaṭṭhan Kyangyee: Manual of Meditation**, (Yangon: Mikhin Ayawaddy, 1965), p. 46.

temperament (*vitakkacarita*). These can be classified into three pair as following items.<sup>156</sup>

The first pair is greedy temperament (*ragacarita*) and faithful temperament (*saddhācarita*) those bent on lust are also inclined to have faith pre-dominant in character. The Visuddhimagga said that in one of faithful temperament (*saddhācarita*) is paralleled to one of greedy temperament (*ragacarita*) because faith is strong when profitable (*kamma*) occurs in one of greedy temperament, owing to its special qualities being near those of greed. For, in an unprofitable way, greed is affectionate and not over-austere, and so, in a profitable way, is faith. Greed seeks out sense desire as object, while faith seeks out the special qualities of virtue and so on. Greed does not give up what is harmful, while faith does not give up what is beneficial.<sup>157</sup>

The second pair is the intelligent temperament (*buddhicarita*) parallels hating temperament (*dosacarita*) because understanding is strong when profitable (*kamma*) occurs in one of hating temperament, owing to its special qualities being near to those of hate. In the other hand, in an unprofitable way, hate is disaffected and does not hold on its object, and so, in a profitable way, is understanding. Hate seeks out only unreal faults, while understanding seeks out only real faults. Hate occurs in the mode of condemning living beings, while understanding occurs in the mode of condemning formations.

The third pair is the speculative temperament (*vitakkacarita*) and the deluded temperament (*mohacarita*) because obstructive thoughts arise often in one of deluded temperament who is striving to arouse unarisen profitable states, owing to their special qualities being near to those of delusion. For, just as delusion is restless owing to perplexity, so are applied thoughts that are due to thinking over various aspects. And, just as delusion vacillates owing to superficiality, so do applied thoughts that are due to facile conjecturing.

The purpose of character dividing is to find out a subject of meditation most suitable to each individual aspirant. Buddhaghosa gives full directions how to attain full concentration and the absorption by means of following 40 subjects of meditation

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<sup>156</sup> Bhadantācariya Buddhaghosa, **Visuddhimagga: The Path of Purification**, trans., by Bhikkhu Ñāṇamoli, (Kandy: Buddhist Publication Society, 2010), p. 103.

<sup>157</sup> Buddhaghosa, *op. cit.*, p. 103.

(*kammaṭṭhāna*). The greedy temperament (*ragacarita*) should practice 11 subjects, including the ten kinds of foulness and mindfulness occupied with the body. The hating temperament (*dosacarita*) should follow the 4 colors (*kaṣiṇa*) and 4 divine abiding (*brahmavihāra*). The deluded temperament (*mohacarita*) and the speculative temperament (*saddhācarita*) should practice the first six recollections. The intelligent temperament (*buddhicarita*) or intellectual should follow these subjects, such as mindfulness of death, the recollection in peace, the defining for the four elements, and the perception of repulsiveness in nutriment. The remaining *kaṣiṇa* and the immaterial states are suitable for all kinds of temperament. A *kaṣiṇa* should be limited for one of speculative temperament and measureless for one of deluded temperament.

## 2.9 The Classification of Meditation Objects

The list of meditation subjects used to these days in all Theravāda Buddhist countries, Buddhaghosa's forty *kammaṭṭhānas*. The word *kammaṭṭhāna*, the basis for work, is a post-canonical term, and it is a useful designation that we should always bear in mind that there is no classification which is quite the same in the texts. The list of these takes each object as the basis for the practice of calm meditation, which is then used for insight,

These 40 meditation objects are as follows:

1. Ten contemplation devices (*kaṣiṇa*).
2. Ten impurities (*asubha*).
3. Ten recollections (*anussati*).
4. Four divine abidings (*brahmavihāra*).
5. Four immaterial absorptions (*arūpa-jhāna*).
6. One reflection on the loathsomeness in food (*āhārepaṭikūlasaññā*).
7. One analysis of the four elements (*catudhātuvavatthāna*).

Upatissa's list is in effect the same, although the *Vimuttimagga* lists thirty-eight subjects, it describes in the text, oddly enough, exactly the same ones that Buddhaghosa does. Both of these substitute light (*āloka*) and limited space (*paricchedākāsa*) for the space and consciousness found in the canon where ten *kaṣiṇa* are described. The spheres of infinite space and infinite consciousness, excluded from

the summary, are described by Upatissa after the earth *kasīṇa*.<sup>158</sup> An indication of the antiquity of this list of thirty-eight, and perhaps also of an earlier date for Upatissa's work, is that it features in the introduction to a Jātaka story: The Buddha who asked by a group of monks for a *kammaṭṭhāna* for release from *samsāra*. The Buddha pondered over the thirty-eight *kammaṭṭhānas* and expounded one that was suitable to them.<sup>159</sup>

The treatment of meditation in the canon hints at a landscape that the individuals cannot fully see now: and many questions are raised as to the nature of meditation objects at the time of the Buddha that ones in our days simply cannot answer. How were the deliverances and spheres of transcendence used in practice? Do their presence suggest some use of natural objects as the basis for practice? Or was the *kasīṇa* practice always undertaken in the way it is described in the commentaries, using a device in a manner apparently described by the Culasuññāsutta?<sup>160</sup> The presence of visualization practices in the canon suggests that sometimes no external object is needed for some meditations.

In addition, some subjects for meditation are described only once in the canon, there may we all have been invented on the spot for a particular person, and do not happen to be discussed by the commentaries. A recollection on good friends (*kalyaṇamitta*), given instead of the recollection of the king of devas (*sakgha*) after the usual recollection of the Buddha and dhamma to the layman Nandiya, is a striking example.<sup>161</sup> The space element within the body is described in a *sutta* where the elements within the body are described as five rather than the usual four: this could indicate other contemporary ways of undertaking practice on the elements. Meditation on the radiance of the sun and the moon, presumably some sort of variation on the perception of light, is mentioned in a canonical Jātaka verse. These are just a few examples of meditations not listed in either manual that indicate a great diversity of approach. The Buddha seems to have seen the need for applicability and originality in a given situation when addressing a particular audience or person. As Vajirañaja says:

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<sup>158</sup> N. R. M. Ehara, Thera Soma and Thera Kheminda, **The Path of Freedom**, (Colombo: Buddhist Publications Society, 1961), pp. 113-17.

<sup>159</sup> Ja I 316.

<sup>160</sup> M III 104-9.

<sup>161</sup> F. L. Woodward, **Aṅguttara-nikāya: The Book of the Gradual Sayings**, vol IV, (London: The Pali Text Society, 1972), p. 215.

“these subjects which are to be found in the wide range of the Buddhist system of meditation are almost limitless; for they were adopted in accordance with the variety of the mental dispositions of the aspirants.”<sup>162</sup>

The practitioners also should understand the real nature of objects or soil (*bhūmi*) of *vipassanā* as: the aggregates (*khandhas*), the bases (*āyatana*s), the elements (*dhātus*), the faculties (*indriyas*), the four noble truths (*ariya-sacca*), and the dependent origination (*paṭiccasamuppāda*).

## 2.10 Beneficial and Advantageous Conditions for Practitioners

*Sappāya* means beneficial or advantageous conditions; suitable or agreeable things favourable to mental development.”<sup>163</sup> Buddhaghosa explains that factors favourable to mental development (*sappāya*) are: suitable abode (*āvāsasappāya*), suitable resort (*gocarasappāya*), suitable speech (*bhassasappāya*), suitable person (*puggalasappāya*), suitable foods (*bhojanasappāya*), suitable climate (*utusappāya*), and suitable posture (*iriyāpathasappāya*).<sup>164</sup>

### 2.10.1 Suitable Abode (*āvāsasappāya*)

The suitable abode means suitable dwelling to practice meditation, so the practitioners’ mind can concentrate easily. For example, a quiet place in a forest, at the foot of a tree, or some other place of solitude is most conducive to the achievement of self-conquest and the attainment of perfection. The Buddha himself, while seeking the path of self-enlightenment, lived aloof from the world and spent his life meditating in the forest, in caves and under trees.<sup>165</sup> It was natural; therefore, he recommended the monks to go meditate where there is solitude and peace such as a remote lodging, to a

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<sup>162</sup> Varirañāna Mahāthera, **Buddhist Meditation in Theory and Practice**, (Colombo: Godage international Publications (PVT) LTD, 2008), p. 75.

<sup>163</sup> Phra Brahmaganabhorn (P.A Payutto), **Dictionary of Buddhism**, (Bangkok: Printing Mass Product Ltd, 1995), p. 209.

<sup>164</sup> Bhadantācariya Buddhaghosa, **Visuddhimagga: The Path of Purification**, trans., by Bhikkhu Ñāṇamoli, (Kandy: Buddhist Publication Society, 2010), p. 126.

<sup>165</sup> Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in Theory and Practice**, (Colombo: Godage International Publication, 1987), p. 83.

forest, to the root of a tree, a mountain slope, a wild place, a hill cave, a cemetery, a woodland and the open air.<sup>166</sup>

However, for the benefit of the others, he also recommended shelter and formulated rules as a guide to conduct therein. There are dangers which may sometimes befall the disciple who lives in an open yard, or under a tree, or in some other exposed location, there being no door to protect him from molestation or from the sight of unsuitable objects. He is therefore allowed to accept a suitable dwelling, and, while using the dwelling, he should know and reflect upon its true purpose, realising that such dangers can cause him no trouble nor hinder his meditation. In addition, Buddhaghosa explained about the suitable and unsuitable abode that:

Herein, an abode is unsuitable if, while he lives in it, the un-arisen sign does not arise in him or is lost when it arises, and where un-established mindfulness fails to become established and the un-concentrated mind fails to become concentrated. That is suitable in which the sign arises and becomes confirmed, in which mindfulness becomes established and the mind becomes concentrated.<sup>167</sup>

For instance, the five-hundred bhikkhus reached Arahantship while still dwelling in the Lesser Naga Cave (Cula-nāga-lena) in Tambapanni Island (Ceylon) after apprehending their meditation subject there. But there is no counting the stream enterers who have reached Arahantship there after reaching the noble plane elsewhere and it was so too in the monastery of Cittalapabbata, and others.<sup>168</sup>

The *Anguttaranikāya*, also describes suitable abodes as showed in the following items;

- 1) A lodging place should not be too far and not being too near to a village but suitable for coming and going; but not frequented; by night quiet and undisturbed by noise; not plagued with contact of flies, mosquitoes, wind, rain and creeping things.

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<sup>166</sup> I. B. Horner, **Majjhimanikāya: The Middle Length Sayings (The Middle Fifty Discourses)**, vol II, (Oxford: The Pali Text Society, 1997), p. 112.

<sup>167</sup> Bhaddantācariya Buddhaghosa, **Visuddhimagga: The Path of Purification**, trans., by Bhikkhu Ñāṇamoli, (Kandy: Buddhist Publication Society, 2010), p. 133.

<sup>168</sup> Buddhaghosa, *op.cit.*, p. 133.

2) For one dwelling in such a place, the supply of robes and alms-food, of bed and lodging, comforts in sickness and medicines comes about with little trouble.

3) Further in that lodging-place dwell elder bhikkhus who have heard much, who are versed in the sayings, who know the teaching thoroughly, who know the discipline and summaries by heart.

4) Consorting with them, he inquires of them and questions them.

5) Those worthies then open up to him what was sealed make clear what was obscure, and on divers doubtful points of doctrine they resolve his doubts.”<sup>169</sup>

Buddhaghosa also lists the eighteen faults of an unsuitable monastery. It is unsuitable if it too large, new, dilapidated, dependent on a road, having a pool, close a plantation of herbs, close to a plantation of flowers, close to a plantation of fruits, desirable, dependent on a town, dependent on a wood, dependent on fields, has the presence of persons of dissimilar views, dependent on a port, dependent on a bordertown, dependent on the boundaries of a kingdom. Dependence is unsuitableness. Dependence is want of access to good friends.<sup>170</sup>

Nowadays, the suitable place for meditation can be a plentiful supply of cleaning water, good infrastructure, electricity supply, a good road system, sufficient space, good ventilation, enough trees and about to give shade, nearby open area or park and no disturbance from noise. Especially the temple or the meditation retreat grounds is sufficiently spacious for the number of the practitioners, with enough shade to allow them to meditate in comfort.

### **2.10.2 Suitable Resort (*gocarasappāya*)**

The suitable resort is the village visited or the alms-resort village which are appropriate for Buddhist monks or the meditators to reside near or visit; and people with whom it is appropriate for Buddhist monks to associate. Additionally, the suitable resort (*gocara*) defines any person or place that a person should visit. It also means

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<sup>169</sup> F. L. Woodward, **Āṅguttaranikāya: The Book of the Gradual Sayings**, vol V, (LUZAC & company, 1972), pp. 11-12.

<sup>170</sup> Bhadantācariya Buddhaghosa, **Visuddhimagga: The Path of Purification**, (trs.), Bhikkhu Ñāṇamoli, (Kandy: Buddhist Publication Society, 2010), p. 138.



people with whom Buddhist monks should not get involved or places Buddhist monks should not visit, such as places encouraging vices.

According to the Visuddhimagga, “an alms-resort village should be lying to the north or south of the lodging, not too far, within one kosa and a half, and where alms food is easily obtained, is suitable. The opposite kind is unsuitable.”<sup>171</sup> In addition, the Vibhaṅga explains about the improper resort and proper resort that,

What is improper resort (i.e. company to associate with not a ‘holiday resort’? Here someone has prostitutes as resort, or he has widows, old maids, eunuchs, bhikkhunis, or taverns as resort; or he dwells associated with kings, kings’ ministers, sectarians, sectarians’ disciples, in unbecoming association with laymen; or he cultivates, frequents, honours, such families as are faithless, untrusting, abusive and rude, who wish harm, wish ill, wish woe, wish no surcease of bondage, for bhikkhus and bhikkhunis, for male and female devotees. This is called improper resort.

Herein, what is (a proper) resort? Here someone does not have prostitutes as resort or taverns as resort; he does not dwell associated with kings, sectarians’ disciples, in unbecoming association with laymen; he cultivates, frequents, honours, such families as are faithful and trusting, who are a solace, where the yellow cloth glows, where the breeze of sages blows, who wish good, wish well, wish joy, wish surcease of bondage, for bhikkhus and bhikkhunis, for male and female devotees-this is called (proper) resort. Thus he is furnished with, fully furnished with, provided with, fully provided with, supplied with, possessed of and endowed with, this (proper) conduct and this proper resort. Hence it is said possessed of (the proper) conduct and resort.<sup>172</sup>

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<sup>171</sup> *ibid.*, p.126.

<sup>172</sup> *ibid.*, p.18.

Besides, the proper resort (*gocara*) can be divided into three categories<sup>173</sup> as follows:

- 1) The proper resort as support *gocara* refers to kalayanamitta who only engages in the 10 instances of talk (*dasa kathavatthu*).
- 2) The proper resort as guarding *gocara* refers to the propriety of Buddhist monks. It includes walking politely with the eye-sight downcast, not turning the face from side to side, not looking at people or objects without controlling one's sense, and others.
- 3) The proper resort as anchoring *gocara* of which we should be mindful refers to how we should occupy our mental energies, the following four foundations of mindfulness (*cattāro satipaṭṭhāna*).

From the above information, the practitioners should visit suitable places and have relations with suitable persons, particularly when these facilitate the study of *dhamma* or the celibate life of monastic practice.

### **2.10.3 Suitable Speech (*bhassasappāya*)**

Suitable speech (*bhassasappāya*) means talking only about necessary things or talking about Dhamma which helps the mind become concentrated. The Buddha taught that there are the ten Kathavatthu or the ten types of conversation which are forms of suitable speech (*bhassasappaya*) are;

- 1) One who wants little and talks of wanting little (*appiccha*);
- 2) One who is contented and talks of contentment (*santuṭṭhi*);
- 3) One who is loves seclusion and talk of seclusion (*paviveka*);
- 4) One who loves solitude and talks of solitude (*asamsagga*);
- 5) One who strives energetically and talks of energetic striving (*viriyā*);
- 6) One who is self-disciplined and talks of self-discipline (*sīla*);
- 7) One who has attained concentration and talks of concentration (*samādhi*);

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<sup>173</sup> *ibid.*, pp.19-20.

- 8) One who has attained wisdom and talks of wisdom (*paññā*);
- 9) One who is has attained liberation and talks of liberation (*vimutti*), and;
- 10) One who is has attained seeing and knowing of liberation and talks of seeing and knowing of liberation (*vimuttiñāṇadassana*).<sup>174</sup>

On the other hand, unsuitable speech can disturb meditation practice for example, the 32 *iiracchānakathā* which are as below:

Tales of kings, of robbers, of minister of state: tales of wars, of terrors, of battles; talk about foods and drinks clothes, beds, garlands, perfumes; talks about relationships, equipages, villages, towns, cities, and countries; tales about women, and about heroes; gossip at street corners, or places whence water is fetched, ghost stories; desultory talk, speculations about the creation of the land or sea, or about existence and not–existence.<sup>175</sup>

The example story about the suitable speech is that of Kālī Kuraragharikā who was the mother of Soṇa Kuṭikaṇṇā Thera. On one occasion, Soṇa passed through his home town. On his return from the Jetavana monastery, his mother met him and organized a grand charity in his honour. Having heard that her son could expound the Dhamma very well, she requested him to give a discourse. Soṇa complied with her request and so she built a pavilion for the purpose. A large crowd, including his mother, turned up to listen to the *dhamma* expounded by Soṇa. While she was at the pavilion, some thieves broke into her house. However the leader of the thieves went to the pavilion to keep an eye on her. His intention was to kill her should she return home early on learning about the theft at her house. Her maid, left behind to guard the house, went to the pavilion to inform her about the theft, but the lady only said, let the thieves take all her money, she didn't care but did not want to be disturbed while she was listening to the *dhamma*. Then she sent the maid home.

The leader of the thieves, who was sitting close by, overheard everything. Her words also made him think, if he took away the property of this wise and noble

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<sup>174</sup> F. L. Woodward, **Aṅguttara-nikāya: The Book of the Gradual Sayings**, vol V, (LUZAC & company, 1972), p. 129.

<sup>175</sup> D I 13.

lady, he will surely be punished so he got alarmed, hurried back her house and ordered his thieves to return all the things they had taken. The gang of thieves then went to the pavilion to listen to the Dhamma.

Soṇa finished his exposition of the *dhamma* at the crack of dawn. Then, the elder and all the thieves admitted their mistakes and requested her forgiveness. Being a kind and devout lady, she pardoned them all. Realising the evil of their ways, all the thieves joined the holy order (*saṃgha*). After receiving instruction from Soṇa, the new bhikkhus went into the forest to practice meditation. The Buddha knowing their mental attitudes sent forth his radiance and exhorted them on the way to gain purity.<sup>176</sup> This story shows that the suitable speech or the *dhamma* listening can help people to purify their minds, and it can lead them to attainment.

#### 2.10.4 Suitable Persons (*puggalasappāya*)

Suitable person (*puggalasappāya*) means one not given to aimless talk, who has the special qualities of virtue, etc., by acquaintanceship with whom the unconcentrated mind becomes concentrated, or more concentrated. Buddhaghosa explained about suitable person as below,

“Person: one not given to aimless talk, who has the special qualities of virtue, etc., by acquaintanceship with whom the un-concentrated mind becomes concentrated, or the concentrated mind becomes more so, is suitable. Or one who is much concerned with his body, one who is addicted to aimless talk, is unsuitable; for he only creates disturbances, like muddy water added to clear water. And it was owing to one such as this that the attainments of the young bhikkhu who lived at Kotapabbata vanished, not to mention the sign.”<sup>177</sup>

In addition, the suitable person (*puggalasappāya*) should be a “good friend” (*kalyāṇamitta*) which means good company, for example, a senior monk who is the

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<sup>176</sup> Daw Mya Tin (tr.), **The Dhammapada Verses and Stories**, vol IV, (Varanasi: Central Institute of Higher Tibetan Studies, 1990), p. 103.

<sup>177</sup> Bhadantācariya Buddhaghosa, **Visuddhimagga: The Path of Purification**, trans., by Bhikkhu Ñāṇamoli, (Kandy: Buddhist Publication Society, 2010), pp. 126-127.

mentor and friend of his pupil, and is concerned for his welfare and his progress. The friend, who may be called kalyānamitta, is to be recognized by the following qualities: “Lovable, reverent and adorable, a counsellor, a patient listener, a speaker of deep discourses and one who would not lead to a useless end.”<sup>178</sup>

Furthermore, suitable persons and having good friends is the most important of attainments. This is in accordance with the Buddha’s saying that, “One should not cultivate the friendship of evildoers; one should cultivate not fellows of the baser sort. Cultivate the friendship of men that are good; cultivate the best of men.”<sup>179</sup>

Additionally, the psalms of early buddhist tell about Kisā Gotamī, who when she bore her son, the son passed away so she was heartbroken and distraught with grief. After that, she went to meet the Buddha and asked for medicine for her son. The Buddha recommended her to enter the town, at any house where yet no man had died, then bring a little mustard-seed to him. After that she went to many houses, until, by the might of Buddha, her frenzy left her, her natural mind was restored. Then she left the town and laid her child in the charnel-field, and went to meet the Buddha. He said: “Gotamī hast thou gotten the little mustard” And she said: “Wrought is the work, of the mustard. Give thou me confirmation! The Buddha taught her. When he had spoken, she was confirmed in the fruition of the First Path, and asked for ordination. He consented, and she, thrice saluting by the right, went to the Bhikkunīs, and was ordained. And not long afterwards she caused her insight to grow. The Buddha said a glory-verse: “The man who, living for an hundred years. Beholdeth never the ambrosial Path, had better live no longer than one day, so he behold within that day the Path!” When the Buddha had finished, she attained Arahantship. She was praised in among wearing coarse (Lūkhacīvarā).<sup>180</sup> So this story shows that the Buddha is the suitable person (puggala sappāya) and good friend (kalyānamitta) to her so he could bring her unconcentrated mind and frenzy to become concentrated and teach her until she attained Arahantship.

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<sup>178</sup> *ibid.*, p. 98.

<sup>179</sup> Daw Mya Tin (tr.), **The Dhammapada Verses and Stories**, vol IV, (Varanasi: Central Institute of Higher Tibetan Studies, 1990), p. 166.

<sup>180</sup> C. A. F. Rhys David, **Psalms of the Early Buddhist**, (London: Pali Text Society, 1964), p. 108.

### 2.10.5 Suitable Food (*bhojanasappāya*)

Suitable foods (*bhojanasappāya*) means food suitable for the meditators because people like different types of food and different tastes, and so the suitable food can be some sweet food, some sour or spicy foods. They should get the food suitable for themselves. When they find the food that makes them comfortable and which can help them concentrate, that food is suitable. For example, sixty monks who had received from the teacher a subject of meditation leading to arahantship, came to a village name Mātika and entered it for alms. They were supported by a laydisciple called Mātika's mother. She provided them various kinds of rice-porridge and with all manner of hard food and soft flavoured with various choice flavours. And seating the monks in her house, she offered them water and presented the food to them. As a result of the wholesome food they received, their minds became tranquil; and as result of the tranquillity of mind, they developed spiritual insight and attained arahantship.<sup>181</sup>

However, practitioners who want to gain progress in meditation practice, meditation practitioners or monks should acquire physical fitness by moderation in eating as is explained in Majjhima-Nikāya:

Monk be thou moderate in taking food; reflecting wisely with conscious purpose accept food, not for personal charm, not for beautifying the person, but only for the maintenance of the body, for the sustenance of life, for allaying the pangs of hunger, for aiding the religious practice; thinking thus, “by this I shall subdue the old feelings of hunger, and shall feel no new pangs due to immoderate eating, and I shall be blameless and happy.”<sup>112</sup>

Consequently, the amount and the quality of the food a person eats both have an influence on meditation so practitioners should be moderate of food. If they eat too much they will get sleepy easily; if they do not have enough food their health will be

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<sup>181</sup> Daw Mya Tin (tr.), **The Dhammapada Verses and Stories**, vol IV, (Varanasi: Central Institute of Higher Tibetan Studies, 1990), p. 4.

<sup>112</sup> I. B. Horner, **Majjimanikāya: The Middle Length Sayings**, vol III, (London: Pali Text Society, 1959), p. 134.

poor, and they will feel continuously tired and weak. In addition, for the meditation practice, the practitioners eat only two meals and avoiding dinner will make them healthy. According to the Kesāgirisutta the Buddha said to the monks in Kasi that:

I, monks, do not eat a meal at night. Not eating a meal at night, I, monks, am aware of good health and of being without illness and of buoyancy and strength and living in comfort. Come, do you too, monks, not eat a meal at night. Not eating a meal at night, you too, monks, will be aware of good health and of being without illness and of buoyancy and strength and living in comfort.<sup>182</sup>

Therefore, the practitioners should have suitable food with a balanced-diet which contains every type of nutrient. Furthermore, the purpose of accepting food should be for the maintenance of the body for practicing meditation. In these ways, they can maintain a healthy body and a healthy life in order to attain the full potential of meditation.

#### **2.10.6 Suitable Climate (*utusappāya*)**

Suitable climate (*utusappāya*) means the certain climate that makes the meditators comfortable and able to concentrate. In general, a cool climate suits one, a warm one another. So when the meditator finds that living in a certain climate he is comfortable, or his unconcentrated mind becomes concentrated, or his concentrated mind becomes more so, then that climate is suitable. Any other climate is unsuitable.<sup>115</sup>

Additionally, the climate air temperature, humidity, and air circulation can impact meditation. Some practitioners may feel uncomfortable and irritated in hot weather, resulting in mental agitation which interferes with the maintenance of concentration. Other practitioners may feel restless and depressed in a cold climate, bringing about the same difficulties with maintaining concentration. It is important to know what climate contributes most to a bright, peaceful, and stable mind.

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<sup>182</sup> I. B. Horner, **Majjhimanikāya: The Middle Length Sayings**, vol III, (London: Pali Text Society, 1959), pp. 146-147.

### 2.10.7 Suitable Postures (*iriyāpathasappāya*)

A suitable posture means the postures that make the practitioners feel comfortable and easy for practicing meditation. Buddhaghosa explains that:

Postures: walking suits one; standing or sitting or lying down will suit another. So he should try them, like the abode, for three days each, and that posture is suitable in which his unconcentrated mind becomes concentrated or his concentrated mind becomes more so. Any other should be understood as unsuitable.<sup>183</sup>

There are four basic postures: sitting, lying down, standing and walking. When some practitioners lie down, they feel sleepy and do not receive good meditation results. If they practice using other postures, they feel physically and mentally comfortable, receiving good meditation results without any hindrances (*nivarana*) arising.

When the practitioners have been sitting crossed-legged for a period of time and feel stiff, they can change to a comfortable posture using a polite sideways position in which both legs are flexed backwards one on top of the other. In addition, some practitioners feel uncomfortable while performing walking meditation but feel comfortable when they meditate while seated. These experiences determine what postures are suitable for practitioners. When practicing meditation, the practitioners should constantly maintain the posture selected. If they are in their chosen posture and feel comfortable for meditation, they should remain in that posture for longer time periods and lessen the time devoted to other postures. For example, Venerable Ānanda attained attainment when he inclined his body as shown in Vinaya Cullavagga that:

The Venerable Ānanda, thinking: “Tomorrow is the assembly. Now it is not suitable in me that I, being a learner, should go to the assembly,” and having passed much of that night in mindfulness as to body, when the night was nearly spent thinking : “I will lie down,” he inclined his body, but before his head had touched the mattress

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<sup>183</sup> Bhadantācariya Buddhaghosa, **Visuddhimagga: The Path of Purification**, trans., by Bhikkhu Ñāṇamoli, (Kandy: Buddhist Publication Society, 2010), p. 127.



and while his feet were free from the ground, in that interval, his mind was freed from the cankers with no residuum for rebirth remaining. Then the venerable Ananda, being a perfected one, went to the assembly.<sup>184</sup>

From this case shows that Venerable Ānanda attained enlightenment, while he reclined, so the practitioners can proceed in meditation practices in many postures. Therefore the meditators should find a posture suitable to make their minds concentrated. As indicated by the above information, the factors favourable to mental development are very important for all practitioners. Even in the present time, these factors can help participants reach peace and concentration.

## 2.10 The Final Goal of Meditation

To understand the final goal of Buddhist meditation, at least according to the Theravāda tradition, one should understand what and how exactly the Buddhist practice works.

When individuals peel off the layers of the practice, they find what is called knowledge and vision of ending.<sup>185</sup> This does not come out of thin air, it's based upon release which is based on dispassion and disenchantment. These two are based on seeing things as they actually are, which is only possible with the right concentration. And with that they have arrived at the last point of the noble eightfold path. In brief, they can say that the final goal of meditation is seeing things as they are, yet that will leave much to be desired.

Actually, meditation, described as *jhāna* (or meditations that have the same qualities, but don't last that long according to some teachers) share following number of conditions:

- 1) Lack of sensuality;
- 2) Meaning the mind does not flow outside, towards sense objects of thoughts of sense objects;

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<sup>184</sup> I. B. Horner, **The Book of the Discipline**, vol V, (London: Pali Text Society, 1952), pp. 395-396.

<sup>185</sup> F. H. Woodward, **Sanyuttanikāya: The Book of the Kindred Sayings**, vol II, (LUZAC & company, 1952), p. 29

3) Lack of ill-will These deal with negative impressions based on anger and resentment;

4) Lack of dullness The mind is sharp and willing to investigate;

5) Lack of restlessness/worry These are connected with negative impressions based on wrongdoing;

6) Lack of doubt: This deals primary with ignorance about the practice and what's experienced in the practice.

Here, they find that meditation leads to a well-lead life. Because without living a well-lead life it's impossible to counter the hindrances, especially ill-will and restlessness/worry. Furthermore, they find that this meditation allows for greater pleasure than what sense impressions can offer. The ease of mind of *jhāna* surpasses many sensual pleasures. It is also not depending on pleasing sense impressions. Due to this quality, it allows for investigation in hard conditions, hard when viewed from the perception of someone who is heavily depending on sensual pleasures for well-being. The meditation shields the mind from many unpleasant experiences and this itself is a source of pleasure, of well-being.

It is only when the mind is satisfied in its confined area that actual Buddhist meditation is taking shape. And as mentioned, it is a sharp and investigative meditation. In the *suttas* many mental qualities are listed in what is called the first *jhāna*. These qualities should be known and investigated and ideally allowed to still, to end when their task is done. In the first *jhāna* we find mental qualities which cause the state to sustain. Some of them will remain in the next stage, others cannot be present since they are too disturbing. Seeing the disturbance and allowing it to end, while being sensitive to the change will introduce the next state. This itself is a part of insight meditation, understanding how certain mental qualities are conducive at a certain point and a disturbance at another.

At a certain point of removing disturbance what remains is equanimity (*upekkhā*). The mind is disconnected from the object of investigation, yet fully aware of it. At this point, the remaining pleasure is the pleasure of lack of passion. There is no more passion of mental qualities, although these are still present, that is, those qualities linked to the object of investigation.

It is at this point where the source of stress can be observed at first, since the mind moves along with the object of investigation. This object, be it linked to the body or the mind, is of changing nature. And the mind in its investigation changes right there, just as when breathing in only awareness of breathing in can be observed and breathing out only breathing out can be observed. Here, the meditators find twofold knowledge of dependent origination: the first knowledge is the start and end of bodily fabrications like the breath, and the second knowledge is the mind changing along with it. Right here the meditators can find the disenchantment mentioned at the start of this answer, when they are sufficiently attentive.

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 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 (*vinaya*)"<sup>186</sup> 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 abruptness.<sup>187</sup> As mentioned in the Dhammapada, it is represented the three gradual trainings as mentioned above. As it is said "To avoid all evil, to cultivate whatever good, and cleanse one's mind - this is the teaching of the Buddhas."<sup>188</sup>

Meditation shows the practioners how the movement of mind 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,

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<sup>186</sup> I. B. Horner, **Majjima-nikāya: The Middle Length of Sayings**, vol I, (Oxford: The Pali Text Society, 1995), p. 57.

<sup>187</sup> E. M. Hare, **Aṅguttara-nikāya: The Book of the Gradual Sayings**, vol IV, (London: The Pali Text Society, 1978), p. 139.

<sup>188</sup> Daw Mya Tin (tr.), **The Dhammapada**, (Yangon: Department for Promotion and Propagation of the Sāsana, 1993), p. 65.

things like greed, hatred and jealousy, things that keep an individual snarled up in emotional bondage. It brings the mind to a state of tranquillity 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 supreme peace (*nibbāna*) from recurring existence (*samsāra*) 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:

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, 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.<sup>189</sup>

## 2.11 Benefits of Vipassanā Meditation Practice

Human beings have six sense bases of which five senses receive information from the outside world. (hearing, smell, sight, taste and touch). The sixth one is the mind door (the mental world).

In everyday life, people are exposed to various stimuli all the time. Whenever the sense bases come into contact with a sense object, the particular sense or consciousness arises. People feel it, analyze and react to all objects that come into contact with the six sense doors. Feeling can be positive, negative or neutral. Anger, hatred, ill-will, delusion and jealousy are the examples of some negative feelings.

Through the mind door the negative feelings can be provoked to any lay person, because these defilements stay as a latent phase in the mind. If it is at all possible, we should react to surroundings, circumstances and events of daily life reasonably and not instinctively or emotionally.

This can only be achieved by mindfulness, (awareness about state of the mind). It is important to be aware when self-destructive dark emotions arise as actions are born from thought.

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<sup>189</sup> T. W., and C. A. F. Rhys Davids, **Dīghanikāya: Dialogues of the Buddha**, vol II, (London: LUZAC & Company, 1959), p. 128.

Untrained mind in a state of awareness will react with instinct or emotionally. With trained mind (mindfulness) one can attain a higher awareness and react appropriately and correctly the fact of which can then prevent self-imposed suffering. Benefits of *vipassanā* meditation in accordance with the four foundations of mindfulness meditation are:

- 1) Leading to the purification of beings;
- 2) Passing far beyond grief;
- 3) Passing far beyond lamentation;
- 4) Dying out of ill and
- 5) Dying out misery;
- 6) The attainment of right method;
- 7) The realization of *nibbāna*.<sup>190</sup>

It is said that practice enable the meditator to gain insight, the four noble truths and achieve the noble path, fruition, and *nibbāna* in which the liberation from all defilements and suffering can be reached in this life span. Alternatively, a reach of the noble path or fruition will be possible in 7 years for those who keep doing the meditation.<sup>191</sup>

Furthermore, the meditator should find the proper place or training centre (tranquil, comfortable to transport, with sufficient food and appropriate accommodation). Although such favourable things are found, to practice with the greatest effort is still needed, as it is worthless to practice without commitment or to temporarily be away from the suffering.

As a result of enthusiastic practice, the meditators will find testimonies as what the noble truth of the world and life are, whether the path, fruition, and *nibbāna* exist or not, how the extinction of the defilement and suffering is. Waste no time to ask for the answers as they are only found by doing the meditation.<sup>192</sup>

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<sup>190</sup> T. W., and C. A. F. Rhys Davids, **Dīghanikāya: Dialogues of the Buddha**, vol II, (LUZAC & Company, 1959), p. 327.

<sup>191</sup> Paravahera Vajirañāna Mahāthera Ph. D cantab, **Buddhist Meditation in Theory and Practice**, (Malaysia: Buddhist Missionary Society, 1993), pp. 12, 103, 127.

<sup>192</sup> Ehipassiko Sway Tin, **How to Die with A Smile**, (Yangon: Society For Propagation of Vipassanā, 2000), p. 23.

## 2.12 Concluding Remarks

In summary, the study of mindfulness meditation through the four foundations of mindfulness meditation in Theravada Buddhism are connected to all the teachings of the Buddha. Also the methods of mindfulness practice are found in different ways in various *suttas*. Moreover, the four foundations of mindfulness deal with *nīvaraṇa*, *khandhā*, *āyatana* and *saccā*. The Buddha taught how to eradicate mental defilements, to overcome pain grief, sorrow, lamentation and to attain enlightenment based on the instruction given in the *Mahāsatipaṭṭhānasutta*. Even though they adopted a different approach in dealing with sensation, each approach brings a good effect. However, the four foundations of mindfulness are related to all the Buddha's teaching. Seven purifications (*sattasappāyas*) and sixteen knowledges (*soḷasamañña*) are mentioned as they are curial of practicing meditation in order to gain knowledge of meditation.

In addition, the goal of tranquility meditation is to gain one-pointedness (*ekaggatā*) of mind in order to suppress the five hindrances (*nīvaraṇa*). The true object of insight meditation (*vipassanā*) is wisdom (*paññā*), to destroy ignorance (*avijjā*) and to reach a final liberation (*nibbāna*).

It may be concluded that all have the opportunity of realizing the ultimate truth of nature and to progress through to wisdom and purify of mind in the present life. In this study, it is shown that the insight development (*vipassanā*) based on The four foundations of mindfulness as taught by the Buddha is the major path for assisting everyone in achieving the final goal of Buddhism.

## **Chapter III**

### **The Practical Doctrine and Management of the Meditation centres in Myanmar**

After explaining mindfulness meditation as it given in Tipiṭaka and factors supporting meditation practice in the previous chapter, this chapter presents collected information on meditation centres for yogis in Myanmar. It focuses on 1) Mahāsi Meditation Centre, and 2) Mogok Meditation Centre.

#### **3.1 Mindfulness Meditation Practice in Myanmar: Overview**

Mindfulness meditation has been positively associated with working memory. It is also strongly associated with a reduction in mind-wandering. When your mind wanders, not only do you perform poorly the task at hand, but also you are more susceptible to negative thoughts therefore, people try to perform mindfulness meditation. Many Myanmar people go and learn from the meditation masters that cultivating mindfulness is a powerful way of reining in wandering mind, and appears particularly effective for those who are prone to distraction in daily life.

Mindfulness meditation is necessary when meditating both *samatha* and *vipassanā*. The Masters in meditation centres teach meditators that meditation is a technique to stop suffering. It is a very means that are can practice actively in their social lives. People in Myanmar are eager to practice meditation so that meditation centres open and provide such various programs as seven days retreat, ten days retreat, one month and three months retreat throughout the year. Myanmar is a country widely practiced meditation which is a technique that is taught and derived from the Buddhist texts.

Thus, in the late 18<sup>th</sup> century, the earliest *vipassanā* manuals was written by a Burmese monk named Medawi (1728–1816) who was influential in reviving the

the Venerable Mingun Sayadaw (1869-1954) had founded the first meditation centre with a lot of help from his supporters in Myo-Hla in 1911. He was the first monk to organize the group meditation courses. Venerable Mahāsi Sayadaw (1904-1982) is one of the greatest *vipassanā* meditation masters.

In Myanmar there are various meditation techniques such as the Mahāsi's, Mogok's and Shwe Oo Min's. Their techniques and meditation centers which emphasize on mindfulness meditation practice, the concept of preaching is different from One another. Although these centres may differ in the kind of practices, all of the results from those methods lead to peacefulness and to way to *nibbāna*.

**Picture 1:** Mahāsi Meditation Centre



Source: Mahāsi Sasana Yeik Tha, viewed 17 December 2018, {<http://www.mahasi.org.mm/content/whole-day-tasks-mahasi>}

### 3.2 Mahāsi Meditation Centre in Myanmar

This section presents the background of Mahāsi Meditation Centre, meditation teaching, the meditation retreat schedule and factors supporting the meditation retreat. An analysis concerning this centre is then presented.



### 3.2.1 Mahāṣī Meditation Centre Background

This meditation centre was opened in 1950, with the Most Venerable Mahasi Sayadaw as its Principle Preceptor. The most Venerable Mahasi Sayadaw started the teaching of the Mahasi method of insight in 1947 and taught for 33 years until his death in August, 1982. The centre has prospered with up to 500 meditators practicing intensive meditation daily at the centre. It is located on approximately twenty acres of quiet pleasant garden land in Hermitage. There are over one hundred buildings on the ground for housing the meditation teachers and meditators both monks, nuns and laity, men as well as women and providing complete retreat facilities. The total branches of Mahāṣī Meditation Centre in local and abroad are 685. There are 33 staffs working at this centre.<sup>1</sup>

**Picture 2:** A big drum



Source: Researcher's Photos' Album, 13 October 2018.

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<sup>1</sup> U San Htu, an Executive Officer, interview by author, Mahāṣī Sāsana Yeikthā, Yangon, October 13, 2018.

Mahāsi means “a big drum”. The drum is sounded by beating at noon, mid-day, the time for holding a congregation for religious worship in order to let people living in the neighborhood of the monastery to hear. It is announced to deliver the *dhamma* beating the drum. Hearing the sound of the drum, people from neighborhood of the monastery assembled to listen to the *dhamma*.<sup>2</sup> It is for this close link between the preaching of the sayādaw and the big drum.

The objectives of the program are:

- To the purification of beings;
- To passing for beyond grief and lamentation;
- To the dying out of ill and misery;
- To the attainment of right method;
- To the realization of *nibbāna*.

Venerable Sumingala, the vice abbot of Mahāsi Meditation Centre said that the main purpose of the meditation retreat is to teach insight meditation to practitioners, to attain the benefits of the Four foundations of mindfulness taught by Buddha in Mahāsatipaṭṭhānssutta, and this program was started by the most venerable late Mahāsi sayādaw about over 60 years ago.<sup>3</sup> The centre offers a meditation retreat for English speaker every day. Many foreign practitioners take meditation course each year at Mahāsi Meditation Centre to practice. Practitioners are growing year after year. The centre has spread to around the world such as Asia, America, Africa, and Europe. The following table presents the number of practitioners each year from 2005 to 2018.

**Table 2:** Number of Practitioner’s from 2005 to 2017

Year	Monk	Nun	Male	Female	Foreigner	Total
2005	1047	336	413	1426	285	3507
2006	1017	364	437	1459	337	3614
2007	459	376	452	1410	247	2944

<sup>2</sup> U Bha Than, **Mahāsi Themyat Atthupat**, (Yangon: Siharatana Publication, 1978), p. 66.

<sup>3</sup> Venerable Sumingala, an Abbot of Mahāsi Meditation Centre, interview by researcher, Mahāsi Sāsana Yeikthā, Yangon, October 13, 2018.

2008	794	341	397	1458	291	3281
2009	1047	329	408	1470	305	3559
2010	984	397	423	1396	276	3476
2011	1053	410	436	1408	315	3622
2012	1104	324	465	1412	297	3593
2013	1046	328	450	1423	317	3564
2014	1050	337	440	1344	302	3473
2015	850	370	463	1378	275	3336
2016	1010	420	471	1405	296	3602
2017	1062	395	477	1468	303	3705

Source: Interview organizers of Mahāsī Meditation Centre by researcher, 13 October 2018.

### **3.2.2 Factors Supporting Meditation Retreat**

Factors supporting practice at Mahāsī Meditation Centre such as abode, location, speech, teamwork, food and refreshments, climate, and posture are explained below.

**Picture 3:** Residences for Intensive Practitioners



Source: Researcher's Photos' Album, 13 October 2018.

#### 3.2.2.1 Abode

A Meditation hall can accommodate about 500 practitioners. In addition, the meditation hall is separated between male and female, foreign practitioners and local practitioners, regular practitioners and intensive practitioners. Residents are separated between male and female, Local practitioners and foreign practitioners, regular practitioners and intensive practitioners (who have attained knowledge (*ñāṇā*)). The practitioners have their own place. The following picture presents the residence for the practitioners at Mahāṣī Meditation Centre.

#### 3.2.2.2 Location

The centre is located in the centre of Yangon. It takes only about 20 minutes by taxi from Yangon's Mingaladon Airport, or about 20 minutes by taxi from the Tourist Centre in downtown Yangon. It is shown on tourist guide maps and there is a prominent sign board at the junction of Kaba-Aye Pagoda Road with No 16, Sasana Yeik tha Road, Bahan township, Yangon, Myanmar.

### 3.2.2.3 Speech

The meditation retreat at Mahāsī Meditation Centre is a silent retreat, so the practitioners cannot speak throughout the retreat but personal experiences and difficulties can be talked to the monks when they need it.

### 3.2.2.4 Team work

According to Sumingala,<sup>4</sup> a chief monk at Mahāsī Meditation Centre, usually there are over 50 monks in the centre. However, the number of monks and the practitioners varies depending on the month. During the rain retreat, there are many over hundred monks who come to stay and practice here. And in Myanmar New Year (April) more practitioners come to practice here than in other times.

### 3.2.2.5 Food and Refreshment

Food at this centre is of good quality and variety. It comes from the donors and people that come to the centre to offer and prepare food for the monks and the practitioners.

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<sup>4</sup> Ven. Sumingala, an Abbot of Mahāsī Meditation Centre, interview by author, Mahāsī Sāsana Yeikthā, Yangon, October 13, 2018.



**Picture 4:** Climate at Mahāsī Meditation Centre



Source: Researcher's Photos' Album, 13 October 2018.

#### 3.2.2.6 Climate

The weather at Mahāsī Meditation Centre is usually hot in summer. However, local practitioners come to practice in Myanmar New Year (April). In general, the international practitioners come to practice in winter (December to February) when there is cool weather.

**Picture 5:** Posture at Mahāsī Meditation Centre

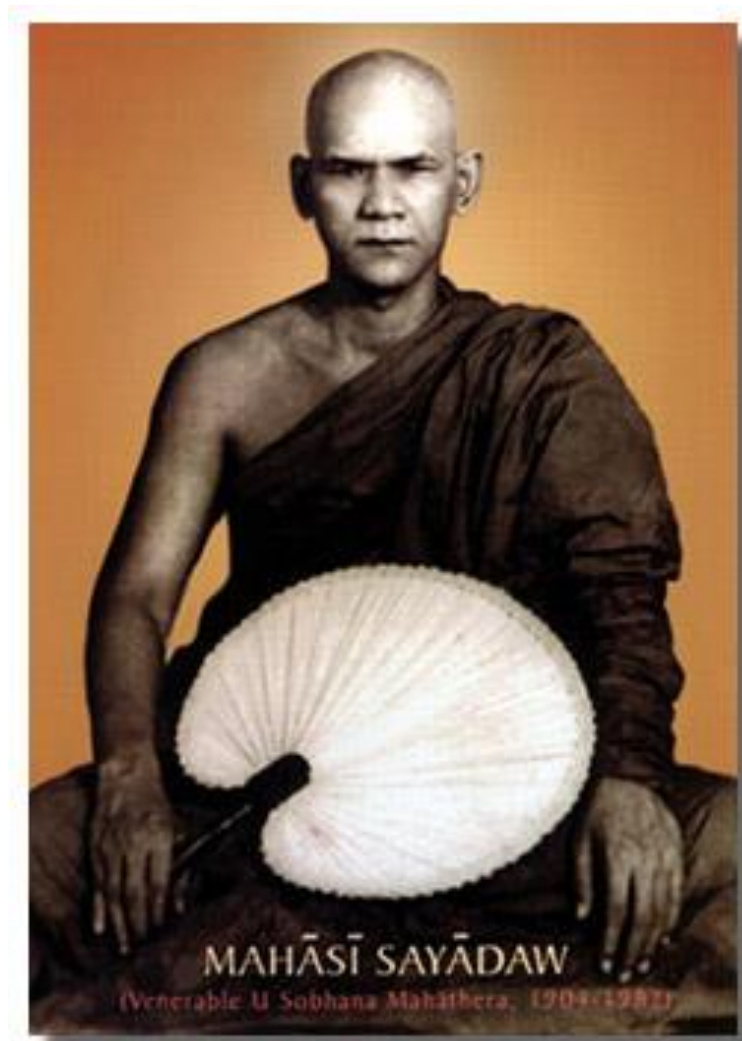


Source: Researcher's Photos' Album, 13 October 2018.

#### 3.2.2.7 Posture

The meditation instructor teaches both sitting and walking meditation, so the practitioners do both. And also encourages the practitioners to be mindful when they eat by noting “eating”, and when they sleep by noting “sleeping” and to be mindful of every activity.

**Picture 6:** The Founder of Mahāsi Meditation Centre



Source: Mahāsi Sasana Yeik Tha, viewed 17 December 2018,  
 {<http://www.mahasi.org.mm/content/whole-day-tasks-mahasi>}

### 3.2.3 The Founder

The Myanmar monk, Bhaddanta Sobhana, popularly known as Mahāsi Sayādaw is widely regarded as the vipassanā meditation master most responsible for reviving and propagating meditation based on the Satipaṭṭhānasutta to the world, he was also a highly accomplished Pāli scholar, renowned in Myanmar and other Theravāda countries for his erudition and for his work making the Tipiṭaka and Commentaries understandable and accessible to modern audiences.



Mahāsi Sayādaw was born July 29, 1904 CE in the village of Seikkhun in Shwebo Province, Myanmar, once the capital of Northern Burma, and given the name Tawin.<sup>5</sup> He showed great promise in his teens as a novice, advancing in the study of the Tipiṭaka and other Pāli literature beyond the levels achieved by most monks in their entire lives.<sup>6</sup> Following his full ordination in his twentieth year and taking the ordination name of Sobhana, he pursued his studies at a variety of monasteries and soon passed all the examinations that were then offered to monks in Myanmar. He continued to study and to teach in Mandalay, a centre of Buddhist learning. Becoming well known as a master of the *dhamma*, he accepted an invitation to teach near Moulmein.<sup>7</sup> Nevertheless, Venerable Sobhana wished to engage in meditation, so as to put into practice the way taught by the Buddha and to discover for himself, by coming to know directly, those truths whose literature he had mastered. Having studied the Satipaṭṭhānasutta, he sought out a meditation master teaching that method.<sup>8</sup> Meditation masters were very difficult to find in those days, the practice having nearly died out. However, he learned of a master, Venerable Jatavum Sayādaw at Thaton and travelled there to practise *satipaṭṭhāna* meditation under his guidance.

The Venerable Sobhana was as gifted at meditation as he was academic study and though he was called back to Moulmein, he returned to his home of village for a few months at 34 years of age to teach meditation. Many of his students, including laity, achieved significant levels of insight.<sup>9</sup> Forced by World War II to evacuate the monastery at Moulmein, he returned to his home village for the duration of the war. The village was spared the worst of the war and he attracted increasing numbers of meditators. It was during this period that he wrote his decisive treatise on meditation, *The Method of Vipassanā Meditation*,<sup>10</sup> published in 1944. This book, according to his followers, rescued *satipaṭṭhāna* meditation from near oblivion and turned readers

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<sup>5</sup> Mahāsi Sayādaw, **The Method of Vipassanā Meditation**, trans., Phra Ganthasrabhiwong, in **Vipassanānai**, vol I, (Bangkok: Hang Hunsuan, 2005), p. 12.

<sup>6</sup> Ashin Sīlānandābhivamsa, **The Venerable Mahāsi Sayādaw: Biography**, vol I, trans., by U Min Swe, (Rangoon: Buddhasāsana Nuggaha Organization, 1982), p. 15.

<sup>7</sup> *ibid.*, pp. 21-22.

<sup>8</sup> *ibid.*, p. 31.

<sup>9</sup> *ibid.*, pp. 33-35.

<sup>10</sup> *ibid.*, pp. 54-58.

toward genuine comprehension of *dhamma* in place of rote memorization. It was here too that he began to be called Mahāsi Sayādaw after the Mahāsi (big drum) monastery in which he lived and taught.<sup>11</sup> He strived to show how to use Buddhism beneficially in the modern world. He emphasized the idea of mind-training and development to reach the right path of realization of *nibbāna* by harmonizing tradition Buddhist teaching and his reinterpreting concepts. His teaching focused on the concept of *nibbāna* that could be attained in this life by practicing *vipassanā* based on the Satipaṭṭhānasutta. Meditators should notice the object of awareness and follow the awareness itself as well as realizing the nothingness in all phenomena. It sounded rather scientific, straight-forward, and practical for daily life. He worked painstakingly to reinterpret the essential principles of original Buddhism. His teaching was received with increasing public recognition around the world.

In 1952, Mahāsi Sayādaw was invited to Yangon to serve as the resident meditation master of the newly established meditation centre of the Buddha Sāsana Nuggaha Organization. While guiding increasing numbers of persons in *vipassanā* meditation, he also trained many, mostly monks, as masters. These masters then established Mahāsi Vipassanā Model meditation centres throughout the country, and the method soon spread beyond the borders of Myanmar, with Mahāsi centres established throughout the Theravāda countries of South and Southeast Asia.

Mahāsi sayādaw's reputation and stature grew, and he was a key player in the sixth Buddhist Council, (*chaṭṭhasaṅgīti*). He was instrumental in persuading the Sangha in other Theravāda countries to participate,<sup>12</sup> acted as principle interrogator at the council, and served on the final editing and publishing committees for the Tipiṭaka and Commentaries.<sup>13</sup> Because it was held in Myanmar, the Council was the occasion for significant international exposure to the Mahāsi Vipassana Model.

In response to requests, Mahāsi Sayādaw dispatched Venerable Sayādaw U Āsabha and Venerable U Indavaṃsa to Thailand to promote the method in 1952. The practice was widely accepted, and many meditation centres were established. Similar mission brought the method to the other Theravāda countries of Southeast Asia.

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<sup>11</sup> *ibid.*, pp. 66-73.

<sup>12</sup> *ibid.*, pp. 90-102.

<sup>13</sup> *ibid.*, pp. 108-110.

A delegation of monks led by Venerable Sujāta established many Mahāsi Vipassanā Model meditation centres in Sri Lanka in 1955 and 1956, reviving *satipaṭṭhāna* there, to the great joy of the Sri Lankans. Mahāsi Sayādaw made a personal visit to Sri Lanka in 1959,<sup>14</sup> officially opening Mc Carthy Meditation Centre, then touring and teaching at many centres throughout the country.

While on pilgrimage to India in 1959, Mahāsi Sayādaw spoke publically against the abuses of caste and offered encouragement to the untouchable who had converted to Buddhism.<sup>15</sup>

Mahāsi Sayādaw travelled to the West in 1979, at 75 years of age, and again in 1980, giving *dhamma* talks and conducting retreats in a number of cities of North America and Europe.<sup>16</sup>

There are now countless meditation centres and monasteries throughout the world giving instruction and offering retreats in the Mahāsi Vipassanā Model of *satipaṭṭhāna* meditation. Mahāsi's scholarly work continued unabated throughout his life, in addition to tireless efforts promoting *vipassanā* internationally.<sup>17</sup> His international reputation and standing in the field of Buddhist meditation has attracted numerous visitors from abroad. His works became well known among scholars and meditators and have been published in many languages. Mahāsi Sayādaw died on the 14<sup>th</sup> day of August at the age of 78 to a sudden and severe cerebral stroke which he had suffered the night before.<sup>18</sup>

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<sup>14</sup> *ibid.*, pp. 133-139.

<sup>15</sup> *ibid.*, pp. 151-155.

<sup>16</sup> “Venerable Mahāsi’s world Mission,” trans., By U kyin, viewed 21 July, 2018, { [www.ukonline.co.uk/Buddhism/mahatour.htm](http://www.ukonline.co.uk/Buddhism/mahatour.htm). }

<sup>17</sup> Date are often unclear or absent in the Biography and the researcher has relied in the above on “Mahāsi Sayādaw-Biography Sketch” at [www. Buddhanet.net/mahabio.htm](http://www.Buddhanet.net/mahabio.htm) for clarification, accessed 21 July, 2018.

<sup>18</sup> Mahāsi sayādaw, **The Satipaṭṭhāna Vipassanā Meditation**, trans., U Pe Thin, (Yangon: Buddha Sāsana Nuggaha Organization, 2015), p. IX.

**Picture 7:** Venerable U Sumingala, an abbot of Mahāsī Meditation Centre



Source: Researcher's Photos' Album, 13 October 2018.

### 3.2.4 The Present Master

The Present Master of Mahāsī Meditation Centre is Venerable Sumingala. He was born in Sagaing region, Depalyinn Township, Nagarbo village. At the age of 13 years old, he entered novice life. From that year on, he started pursuing Buddhist Pāli scripture. He passed the highest degree held by religious affair. At the age of 33, he practiced *satipaṭṭhāna* meditation at the Mahāsī Meditation Centre. Since the age of 34, he has been preaching *satipaṭṭhāna* meditation in Myanmar and abroad. He has been appointed as a Mahāsī *dharmā* teacher, a chief of Mahāsī local and international missionary department by Mahāsī Meditation Centre Committee members. Now he is an abbot of Mahāsī Meditation Centre.<sup>19</sup>

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<sup>19</sup> Venerable Sumingala, an Abbot of Mahāsī Meditation Centre, interview by author, Mahāsī Sāsana Yeikthā, Yangon, October 13, 2018.

### 3.2.5 Method of Meditation

The Sayādaw stressed the good fortune of the meditators to have encountered Buddhism and the opportunity to practice meditation so as to achieve the supramundane path and fruit and thus to escape the curse of rebirth. The lecture dwells on the themes of *sikkhā* or the threefold training:

1. *adhisīla sikkhā*: Training in higher morality;
2. *adhicitt sikkhā*: Training in higher mentality;
3. *adhipaññā sikkhā*: Training in higher wisdom.<sup>20</sup>

The Buddha discovered and called it the Middle Path (*majjhima pattipadā*) between the two extremes, namely, indulgence in sensual pleasure which is one extreme, and self-torture in the form of severer ascetism harmful, painful and deplorable, is the other. The path comprising of the eight steps signifies eight mental factors, they are interdependent and interrelated. Taken in all they constitute three essential groups of spiritual development *sīla* morality, *samādhi* mental concentration and *paññā* insight wisdom.<sup>21</sup>

Considered are morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*) and the difference in each between *lokiya* and *lokuttara*. Those who observe *lokiya* morality will be reborn as humans or as devas, but that does not protect them from eventual rebirth into the realms of the hells, animals, or petas. Only with *lokuttara* morality is one protected from falling into the lower realms.<sup>22</sup>

Morality can be cultivated through concentration. When mindfulness is sharpened enough, then the mind become through this process morality is automatically acquired. In the same way, morality is a prerequisite of concentration through the purity of morality, one can develop *samādhi*, or concentration, and grow in wisdom. Tranquillity meditation, or *samādhībhāvanā*, is *lokiya*, leading potentially to *lokiya jhāna*.<sup>23</sup> These *jhānas* are *rūpa* and *arūpa* states of absorption and result in rebirth in

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<sup>20</sup> T. W. and C. A. F. Rhys Davids, **Dīghanikāya: Dialogues of the Buddha**, vol II, (London: The Pali Text Society, 1998), p. 343.

<sup>21</sup> Venerable Mahāsi sayādaw, **To Nibbāna via the Noble Eightfold Path**, (Rangoon: Buddha Sāsana Nuggaha Organization, 1980), p. 5.

<sup>22</sup> Mahāsi Sayādaw, **The Satipaṭṭhāna Vipassanā Meditation**, (Yangon: Buddhasasana Nuggaha Organization, 1992), p. 1.

<sup>23</sup> *ibid.*, p. 2.

the corresponding Brahma realms. Although life in these realms is extraordinarily long, one will eventually die from there and continue in the cycle of *samsāra*, subject to defilements and to rebirth in the lower as well as the higher realms. *Lokuttara*, supramundane, concentration, that is, Path and Fruit concentration, on the other hand, requires the cultivation of wisdom, and that can only be achieved through insight meditation, *vipassanābhāvanā*.<sup>24</sup>

Similarly, wisdom or knowledge may be either mundane (*lokiya*) and supramundane (*lokuttara*), and while modern scientific knowledge is not qualified as supramundane wisdom at all, even the wisdom that comes in the course of meditation remains *lokiya* until path and fruit are achieved.<sup>25</sup> Again, the means of developing *this* wisdom is *vipassanā bhāvanā*, observing “matter and mind which are the two sole elements existing in a body with a view to know them in their true form.”<sup>26</sup> The actual method of practice of *vipassanā* meditation is to note or to observe or to contemplate the successive occurrences of seeing, hearing.<sup>27</sup> Such observation requires a persistently highly developed, sharp concentration,<sup>28</sup> and developing that level of concentration requires committed effort and a great deal of patience,<sup>29</sup> with contemplation on every activity continuing at every waking moment.<sup>30</sup>

Mahāsi Sayādaw went on to say in the lecture that through such observation, the meditator will come to distinguish matter from mind, to gain insight into impermanence, into suffering, and into non-self, overcoming the belief in having or being a self (*sakkāyaditthi*).<sup>31</sup>

Venerable Mahāsi Sayādaw’s Vipassanā Teaching Model shows clearly the strength of theory and practice for everyone in achieving human reformation. The development of the Mahāsi Model is interpreted and discussed in detail below.

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<sup>24</sup> *ibid.*, pp. 2-3.

<sup>25</sup> *ibid.*, p. 3.

<sup>26</sup> Mahāsi Sayādaw (1992), *op.cit.*, p. 3.

<sup>27</sup> *ibid.*, p. 11.

<sup>28</sup> *ibid.*, p. 3.

<sup>29</sup> *ibid.*, p. 19.

<sup>30</sup> *ibid.*, p. 22.

<sup>31</sup> *ibid.*, pp. 33-34.

### 3.2.5.1 Preparation: Vipassanā Preparatory stage

- 1) Purification of conduct, or precepts;
- 2) Entrust yourself to the Enlightened One, the Buddha;
- 3) The guidance of a meditation instructor (releasing from greed, hatred, and delusion);
- 4) Contemplation on the four protective reflections: the qualities of Buddha, loving-kindness to all, the loathsome aspects of the body, and death.

Venerable Mahāsi Sayādaw's teaching suggests this first preparatory approach for all average human beings because this practice can open their minds and be simply verified in daily life in the present. This approach is proper and easy for modern rational thinkers who have less time for meditation practice. When the mind comes to see things as not worth wanting, it then become empty or void mind. A human being then comes to understand reality as it is, so that ignorance of the true nature of reality can be eliminated forever and there is no more cause for going on. So a human being who develops this accurate realization of natural truth will progress his quality of mind from ignorance to the wisdom and become fully human living beneficially for all mankind. This may be expanded as follows: pure conduct is a prerequisite to meditation and the prospective meditator must therefore relinquish worldly thoughts and actions. That includes observing *sīla*: for laity, the eight *uposatha* rules and for monks the fourfold purity: controlling the sense, right livelihood and use of a monk's requisites, and keeping the *pātimokkha* rules. One should also place oneself in the care of the Buddha for protection against frightening states of mind that may arise in the course of meditation, and under the guidance of the meditation master. One should make one's goal the release from greed, hatred, and delusion, the causes of suffering.<sup>32</sup>

Finally, meditation training should begin with meditation on the four protections: the Buddha, loving-kindness, the repulsive aspects of the human body, and death.<sup>33</sup>

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<sup>32</sup> Mahāsi Sayādaw, **Practical Insight Meditation**, (Yangon: Buddhasasana Nuggana Organization, 1992), pp. 9-10.

<sup>33</sup> *ibid.*, pp. 10-11.

### 3.2.5.2 *Vipassanā* Practice of Mahāsi Sayādaw

#### 1. Basic Practice:

The meditator must have the knowledge of the awareness of objects, and insight knowledge of arising and passing away by applying contemplation of the body (*kāyānupassanā*): awareness of the rising and falling movement of the abdomen as occurs in the course of normal breathing. Contemplation of feelings (*vedanānupassanā*), contemplation of mind (*cittānupassanā*), and contemplation of mind objects (*dhammānupassanā*): 1) the five hindrances (*nīvarana*) 2) the five groups (*pañcakkhandha*) 3) the six sense spheres (*āyatana*) 4) the seven factors of enlightenment (*bojjhanga*) 5) the four noble truths (*ariyasacca*).

#### 2. Progressive Practice:

The meditator must have the knowledge of the awareness of objects (material process as object) and knowledge of the awareness itself (mental process of knowing). The right and true knowledge of all phenomena will transform a person into a high-minded person, further becoming a holy one, developing ultimately into a worthy one, or a fully human being.

### Beginning Meditation

The following are basic exercises, meant to sharpen mindfulness and concentration skills, leading to “the ability to know each successive occurrence of the mental and physical processes at each of the six sense organs.”<sup>34</sup> That ability is gained only when contemplation skills are fully developed.<sup>35</sup> In the initial stage, the meditator should focus on tactile sensations as described, rather than on seeing and hearing. Nevertheless, when visual or auditory sensations intrude, or when one must look or listen, they should be noted as such: seeing, hearing.<sup>36</sup>

The mode of contemplation described must be maintained as far as possible every waking moment, for all activities, sitting, walking, eating, beathing, and so on.<sup>37</sup>

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<sup>34</sup> *ibid.*, p. 12.

<sup>35</sup> Mahāsi Sayādaw, *op.cit.*, p. 12.

<sup>36</sup> *ibid.*, p. 22.

<sup>37</sup> *ibid.*, pp. 20-21.



One should sit cross-legged on the floor or in another sitting posture if necessary.<sup>38</sup> Focus on the movement of the rising and falling of the abdomen and observe the expansion and contraction that accompanies breathing. Make a mental note, rising, of the expansion of the abdomen as it occurs; make a mental note, falling, of the contraction as it occurs. Breathing should be normal, not controlled.<sup>39</sup>

What is meant by making an “mental note” or “noting”? The Sayādaw writes: “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 rising and falling movement of the abdomen,” (emphasis in original).<sup>40</sup> Thus he seems to indicate not “labelling” the phenomena, giving them names, as some masters understand it,<sup>41</sup> but simply fixing the attention on them as they occur. Ñyanaponika Thera, the translator of *The Progress of Insight*, writes in Note 15 of that book that the Myanmar term is from the Pāli *sallakketi* which means “to mark clearly” and that it is the same as “bare attention”. Ñyaaponika translates “notice” rather than “note”. Awareness of the movement of the abdomen is the basic meditation to which the meditator returns almost throughout the practice.

While observing the movement of the abdomen, mental events may arise, ideas, imagining and so forth. Rather than attempting to ignore such events, they must be noted as they occur, as mental activities, thus thinking, imagining and wandering when the mind wanders (these are called mental formations or mental activities) and so on. Similarly, intentions may occur, for example, to swallow, or to straighten the neck. The intention should be noted intending, then the movement, swallowing or straightening, each as it occurs. The attention is then returned to the abdomen and the noting of rising and falling.<sup>42</sup> Stiffness, itching, joint pain, and the like should be handled in the same way, also noting the place on the body where the feeling occurs. Such feelings will usually disappear after being noted, but if it becomes necessary to shift or to scratch, note the intention and the activity as they occur, then return attention

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<sup>38</sup> *ibid.*, p. 11.

<sup>39</sup> *ibid.*, pp. 12-13.

<sup>40</sup> *ibid.*, p. 13.

<sup>41</sup> Sobin Namto, **Moment to Moment Mindfulness: A Pictorial Manual for Meditators** (Bangkok: Wongswong Press, 1989), p. 32.

<sup>42</sup> Mahāsi Sayādaw, **Practical Insight Meditation**, (Yangon: Buddhasasana Nuggaha Organization, 1992), p. 14.

to the abdomen.<sup>43</sup> All such interruptions from the basic exercise should be handled in the same way, including thirst, going for a drink of water, eating, becoming sleepy, and going to sleep. In becoming thirsty and going for a drink, for example, one notes: thirst, intending to stand, standing, walking and so forth, all in as much detail as possible.<sup>44</sup> All actions should be performed slowly, noticing “all feelings, thoughts, ideas, considerations, reflections, all movements of hands, legs, arms and body.”<sup>45</sup>

As mindfulness and concentration become more skilful, the meditator will be able to maintain focus on the basic object for longer periods and will notice more detail, such as a break between rising and falling, during which he will be mindful of sitting.<sup>46</sup>

After some days of intensive practice, the meditator may begin to feel lazy or doubtful as to the efficacy of the method. Alternatively, he may have feelings of anticipation or may begin reviewing progress so far. In every case, the meditator must note the mental state or activity. Mahāsi Sayādaw lists lazy, doubtful, recollection, examining, regret, and happy as examples. In fact, every state of mind that arises should be noted before returning to the rising and falling of the abdomen.<sup>47</sup>

The Sayādaw’s summary of the basic exercises is worth quoting in full. It has emphasized during this brief outline of the training that you must contemplate on each mental occurrence good or bad, on each bodily movement large or small, on every sensation (bodily or mental feeling) pleasant or unpleasant, and so on. If, during the course of training, occasions arise when there is nothing special to contemplate upon, be fully occupied with attention to the rising and falling of the abdomen. When you have to attend to any kind of activity that necessitates walking, then, in complete awareness, each step should be briefly noted as walking, walking or left, right. But when you are taking a walking exercise, contemplate each step in three sections, up, forward, down.<sup>48</sup>

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<sup>43</sup> *ibid.*, p. 15.

<sup>44</sup> *ibid.*, pp. 17-19.

<sup>45</sup> *ibid.*, p.19.

<sup>46</sup> *ibid.*, p. 21.

<sup>47</sup> *ibid.*, p. 23.

<sup>48</sup> *ibid.*, pp. 23-24.

### Advanced Meditation

Through the exercises, mindfulness and concentration become more and more developed until the meditator notices not only the object but also awareness of the object, and that each act of noticing is distinct from the others. He knows, for example rising, but also awareness of rising, knowing them as two distinct processes, falling and awareness of falling as two other distinct processes, with the clarity of the one corresponding to the clarity of the other.<sup>49</sup>

Rather than continuing to reflect on the realization, the meditator should note reflecting, and return to awareness of abdominal rising and falling.<sup>50</sup> The meditator now also notices more clearly the intention that precedes bodily movement, he notices mental images and bodily sensations as they occur in rapid succession and realizes that awareness depends on an object-something to be aware of. He comes to know too that seeing arises through the eye and visible object, hearing from the ear and sound, in short that experience and events arise depending on conditions, and that previous, present and future existences of body and mind are all effects of prior causes. This is the insight knowledge of cause and condition.<sup>51</sup> He must not stop to think about these insights, however, but just note, realizing, and continue noticing events as they occur.<sup>52</sup> “When that knowledge has come to maturity,” Mahāsi Sayādaw writes:

The meditator perceives only body and mind processes occurring in strict accordance with their particular and appropriate conditions and he comes to the conclusions: Here is only a conditioning body and mind process and a conditioned body and mind process. Apart from these, there is no person who performs the bending of the limbs, or who experiences feelings of pain, etc. This is called purification of insight by overcoming doubt.<sup>53</sup>

The meditator now comes to experience clearly the initial, intermediate, and final phase of each event, both of the object and of the awareness of the object. With

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<sup>49</sup> *ibid.*, p. 25.

<sup>50</sup> Mahāsi Sayādaw, **Practical Insight Meditation**, (Yangon: Buddhasasana Nuggaha Organizaation, 1992), p. 26.

<sup>51</sup> *ibid.*, p. 26.

<sup>52</sup> *ibid.*, pp. 27-28

<sup>53</sup> Mahāsi Sayādaw, **Progress of Insight**, trans., Nyānaponika Thera, (Kandy: Buddhist Publication Society, 2010), p. 13.

the incessant, immediate, disappearance of all things, whether physical sensations or mental images, he realize the universality of impermanence.<sup>54</sup> Reflecting on impermanence, he realizes that what is impermanent is painful, and that what is painful is non-self-thus recognizing in actual experience the three characteristics. By inference from this direct experience he realizes that all things whatsoever are impermanent, painful and non-self.<sup>55</sup> These realizations are the insight knowledge of comprehension.<sup>56</sup> Not dwelling on the realization, he continues his meditation as before, “noticing those bodily and mental objects which present themselves continuously.”<sup>57</sup>

The five spiritual faculties, faith, energy, mindfulness, concentration and knowledge, will now come into balance and the meditative process accelerates with mental and physical phenomena appearing much more quickly, so that it is impossible to follow them all individually. “The important thing is to notice clearly and to comprehend what arises.”<sup>58</sup> At this point a significant shift takes place in the practice. Rather than focusing on a few specific objects, the meditator should now “attend to every object that arises at the six sense doors,” returning to the earlier mode only as necessary.<sup>59</sup>

With the unprecedented rapidity and clarity of mindfulness that now develop, the meditator may come to believe that he has achieved full knowledge. Mahāsi Sayādaw expresses this state beautifully:

A brilliant light will appear... There arises also in him rapture, causing... tears, tremor... a subtle thrill and exhilaration. He feels as if on a swing... Then there arises tranquility of mind and along with it appears mental agility. (In any posture) he feels quite at ease. Both body and mind are agile in functioning swiftly, they are pliant in being able to attend to any object desired... for any length of time desired. One is

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<sup>54</sup>Mahāsi Sayādaw, **Practical Insight Meditation**, (Yangon: Buddhasasana Nuggaha Organization, 1992), pp.29-30.

<sup>55</sup>Mahāsi Sayādaw, **Progress of Insight**, trans., Nyānaponika Thera, (Kandy: Buddhist Publication Society, 2010), p. 13.

<sup>56</sup>Mahāsi Sayādaw, **Practical Insight Meditation**, (Yangon: Buddhasasana Nuggaha Organization, 1992), pp. 29-30.

<sup>57</sup> *ibid.*, pp. 30-31.

<sup>58</sup> *ibid.*, p. 32.

<sup>59</sup> Mahāsi Sayādaw (1992), *op.cit.*, p. 32.

free from stiffness, heat or pain. Insight penetrates objects with ease. Mind becomes sound and straight, and one wishes to avoid all evil. Through firm faith, mind is very bright. At times, ... The mind remains tranquil for a long time. There arise thoughts. “The Buddha is omniscient. Truly, the body and mind process is impermanent, painful and without self.” He comprehends lucidly the three characteristics. He wishes to advise others to practice meditation. Free from sloth and torpor, his energy is neither lax nor tense. There also arises in him equanimity associated with insight. His happiness exceeds his former experiences. So he wishes to communicate his feelings and experiences to others. There arises further a subtle attachment of a clam nature that enjoys the insight associated with the brilliant light, mindfulness and rapture. He comes to believe it to be just the bliss of meditation.<sup>60</sup>

These experiences refer, of course, to the ten imperfections of insight (*vipassanupakilesa*).<sup>61</sup> In *Progress of Insight* Mahāsi Sayādaw writes:

The meditator now believes: “surely I must have attained to the supramundane path and fruition! ... This is mistaking what is not the path for the path, and it is a corruption of insight... But even if the meditator does not take the “brilliant light” and the other corruption as an indication of the path and fruition, still he feels delight in them. This is likewise a corruption of insight.”<sup>62</sup>

Realizing that these experiences are not the path,<sup>63</sup> the meditator must not dwell or reflect upon such occurrence, but rather, as with all phenomena, simply note them mindfully until they dissolve. But If the light, for example, persists in spite of being noticed multiple times, one should ignore it and direct the attention elsewhere, to any bodily sensation that arises.<sup>64</sup> Any attachment to these phenomena is a “wrong attitude. the correct response that is in conformity with the path of insight is to notice these objects mindfully and with detachment until they disappear.”<sup>65</sup> Note 10 in

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<sup>60</sup> *ibid.*, p. 33.

<sup>61</sup> *ibid.*, p. 55.

<sup>62</sup> Mahāsi Sayādaw, **Progress of Insight**, trans. by Nyānaponika Thera, (Kandy: Buddhist Publication Society, 2010), p. 29.

<sup>63</sup> Mahāsi Sayādaw, *op.cit.*, p. 29.

<sup>64</sup> Mahāsi Sayādaw, **Practical Insight Meditation**, (Yangon: Buddhasasana Nuggaha Organization, 1992), p. 33.

<sup>65</sup> *ibid.*, p. 34.

*Practical Insight Meditation* identifies this as the purification by knowledge and vision of what is pa and Not-path.

Insight grows in clarity and the arising and dissolution of phenomena becomes much more distinct. This is the insight knowledge of arising and passing away.<sup>66</sup> Nevertheless, no matter how clear and rapid mindfulness and insight become at this stage, no matter how clearly and constantly the meditator comprehends the three characteristics in all things, he has not yet achieved the goal, but must continue with vigour the practice of nothing bodily and mental events as they occur.

The meditator comes to notice especially the ceasing of objects, rather than their arising and the awareness of them, with ceasing occurring immediately after noticing. Specific features such as arms and legs are no longer apparent and there seems to be only “ceasing and vanishing”.<sup>67</sup>

Should the meditator stall at any point, the meditator should return to the basic practice of nothing the movements of the abdomen, then, when mindfulness regains momentum return to noticing “touching and knowing, or seeing and knowing, or hearing and knowing and so on.”<sup>68</sup> With mindfulness of all events occurring in the mind and body, their constant dissolution becomes clear. The dissolution occurs in pairs – the object of awareness, immediately followed by the awareness itself.<sup>69</sup> The meditator realize “Nothing lasts... As it ceased and vanished in the past so will it cease and vanish in the future.”<sup>70</sup> This is identified as the insight knowledge of dissolution. Fear then arises, with the meditator becoming aware of the fearless of perpetual dissolution of all phenomena, both things and awareness of them. This is identified as the insight knowledge of fearfulness. One must not give in to the fear, however, but all these realizations must simply be noted as one continues nothing all phenomena as they arise.<sup>71</sup> Continuing, the meditator comes to realize the unsatisfactoriness of the

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<sup>66</sup> *ibid.*, p. 34.

<sup>67</sup> *ibid.*, p. 35.

<sup>68</sup> *ibid.*, p. 36.

<sup>69</sup> Mahāsi Sayādaw, **Progress of Insight**, trans. by Nyānaponika Thera, (Kandy: Buddhist Publication Society, 2010), p. 30.

<sup>70</sup> Mahāsi Sayādaw, **Practical Insight Meditation**, (Yangon: Buddhasasana Nuggaha Organization, 1992), p. 36.

<sup>71</sup> *ibid.*, p. 37.

impermanence of the body-mind process, the disappointment of the impermanence in all things; this is the insight knowledge of misery.<sup>72</sup>

Continuing, the meditator comes to see the arising and ceasing of phenomena, including those of his own mind and body, as disgusting meditation itself becomes disgusting, but though he may wish to stop, the meditation continues of its own accord. Disgusted with existence, he does not want to be reborn, even as a wealthy man or as a deva. This is the insight knowledge of disgust. Then, the desire arises to escape the formations, that is, bodily and mental processes: “seeing, hearing, touching, reflecting, standing, sitting, bending, stretching, noticing- he wishes to get rid of them all”.<sup>73</sup>

This realization may be followed by an attempt to stop noticing formations or by over eagerness and restlessness to achieve the final goal. With continuing noting of formations as before, however, the mind becomes composed and bright, and restlessness completely disappears.<sup>74</sup> This is the insight knowledge of contemplation of reflection. The usual translation, “reflection”, is translated in both *Practical Insight Meditation* and *Progress of Insight* as re-observation (though *Practical Insight Meditation* acknowledges the usual translation), because this represents a return to the phenomena that the meditator had turned away from in his desire for deliverance.<sup>75</sup>

The meditator then achieves the insight knowledge of equanimity about formations, and the noticing of formations continues smoothly, clearly, and effortlessly. The three characteristics are seen without the need for reflection. Sometimes bodily formations recede, leaving only mental formations. The meditator then experience rapture, serenity, bright light. These are enjoyable and the meditator must notice the enjoyment as well as noting the rapture, serenity, and bright light. If noticing does not expel these experiences, the meditator should ignore them and attend to other phenomena as they arise.<sup>76</sup>

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<sup>72</sup> *ibid.*, p.37.

<sup>73</sup> *ibid.*, p. 38.

<sup>74</sup> *ibid.*, p. 39.

<sup>75</sup> Mahāsi Sayādaw, **Progress of Insight**, trans., Ñāṇaponika Thera, (Kandy: Buddhist Publication Society, 2010), p. 31.

<sup>76</sup> Mahāsi Sayādaw, **Practical Insight Meditation**, (Yangon: Buddhasasana Nuggaha Organization, 1992), p. 40.

The meditator must now continue noticing as before, with neither extra effort nor laxity. Feelings such as anxiety, joy, attachment or anticipation interfere with noticing and impede progress. If they arise, they must simply be noted, not indulged. If mindfulness falters for any reason, the meditator should build it up again with a simple exercise:

If the meditator begins either with the rising and falling of the abdomen or with any other bodily and mental object, he will find that he is gaining momentum. And then the noticing will go on of its own accord smoothly and calmly.<sup>77</sup>

The mind now becomes free of the defilements and the meditator approaches the threshold of the path and fruit, *magga* and *phala*, the realization of *nibbāna*. He must continue contemplation as before without anticipation or eagerness. He may fall back several times in the attempts, but “As soon as the five faculties (*indriya*) of faith, energy, mindfulness, concentration and wisdom are developed in an even manner, he will soon reach *magga* and *phala* and realize *nibbāna*.”<sup>78</sup>

In the Mahāsi Vipassanā Model, it is not necessary to practice all the specific meditations listed under *kāyānupassanā*, nor to practice them in the order given, indeed mindfulness of the elements, clear awareness, and mindfulness of posture are not treated as being radically distinct so much as interested ways of being aware of the body.

*Vedanānupassanā* and *cittānupassanā* are not understood in the Mahāsi Vipassanā Model as wholly distinct sections of the practice—as though the meditator would complete *kāyānupassanā* and only then graduate to the others. Rather as inevitable distractions disturb the basic bodily mindfulness, in spite of the effort to keep the focus on the body, the meditator is instructed to note them. “The real purpose is to note every mental activity as it occurs...noticing (mental activities) as they occur is called *cittānupassanā*.”<sup>79</sup> That is, as Ñāṇaponika puts it, one “should simply take these disturbing thoughts themselves as (temporary) objects of one’s mindfulness, making

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<sup>77</sup> *ibid.*, p. 41.

<sup>78</sup> *ibid.*, p. 42.

<sup>79</sup> Mahāsi Sayādaw, **Practical Insight Meditation**, (Yangon: Buddhasasana Nuggaha Organization, 1992), p. 16.



them thus a part of the practice,” (emphasis in original).<sup>80</sup> The same is said of pleasant and unpleasant feeling-one should note them as they occur,<sup>81</sup> and though Mahāsi Sayādaw does not explicitly link this noting to *vedanānupassanā*, the message is clear: *vedanānupassanā* is practiced as feeling occur within the context of *kāyānupassanā*. An important element here is that when one must move, for example to scratch or to shift one’s posture, one must also note the intention to move. That would perhaps fall under *dhammānupassanā* where it speaks of “volition in regard to sights, sound, smells, taste, tangible, mind-objects”<sup>82</sup> in connection with the four noble truths (*ariyasacca*). Noting of seeing, hearing, and so on that intervene upon one’s contemplation of the body would come under the six sense fields of *dhammānupassanā* as well. In any case, as mindfulness of these bodily and mental phenomena matures, the meditator, as the researcher has seen, comes to realize the distinction between *nāma* and *rūpa*, indicating the effectiveness of the practice of noting both physical and mental phenomena as they occur.<sup>83</sup> At this point there is a growing emphasis on feeling and mental phenomena as they become more prominent, but with the *nāma* and *rūpa* pair always evident. Finally, mindfulness well trained, the field of awareness is opened up, to notice clearly and to comprehend what arises. At this stage, the usual contemplation focused on a few selected objects should be set aside and mindful noticing should attend to every object that arises at the six sense doors.<sup>84</sup>

All this stage, then, the opening up that researcher postulate of *dhammānupassanā* is effected, with contemplation in “a well spread out manner.”<sup>85</sup> Still, when mindfulness falters the meditator is instructed to return to the basic exercise of rising and falling to rebuild momentum.<sup>86</sup> Continuing in the same balanced way as noted, the meditator will achieve the Path and Fruition of Nibbāna.

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<sup>80</sup> Ñāṇaponika, **The Heart of Buddhist Meditation**, (York Beach, US-ME: Samuel Weiser, 1996), p. 97.

<sup>81</sup> Mahāsi Sayādaw, **Practical Insight Meditation**, (Yangon: Buddhasasana Nuggaha Organization, 1992), p. 15.

<sup>82</sup> D I 309.

<sup>83</sup> Mahāsi Sayādaw, **Practical Insight Meditation**, (Yangon: Buddhasasana Nuggaha Organization, 1992), pp. 25-28

<sup>84</sup> *ibid.*, p. 32.

<sup>85</sup> *ibid.*, p. 36.

<sup>86</sup> Mahāsi Sayādaw, *op.cit.*, p. 36.

### 3.2.6 Management of Administration

Since time immemorial, managing has been the most imperative activity as the society has continuously relied on group efforts. Moreover, it has always been crucial to ensure the coordination of individual efforts right from the time people engaged socially. Well-coordinated efforts are pivotal for achieving the aims and objectives that cannot be realised individually. Management is an act of achieving results by coordinating individual efforts.

According to F.W Taylor, management is the art of knowing what you want to do and then seeing that it is done in the best and cheapest way.<sup>87</sup>

Furthermore, according to Harold Koontz and Cyrill O' Donnell, management is the creation and maintenance of an internal environment in an enterprise where individuals, working in groups, can perform efficiently and effectively towards the attainment of group goals.<sup>88</sup>

There are many definitions of management. Here management administration is a kind of working in group harmoniously in order to succeed. Henri Fayol (1841-1925), a French mining engineer, promoted the concept of administrative management. He focussed on developing administrative principles that could be applicable to both general and higher managerial levels.<sup>89</sup> The principles applying are shown as follow:

1) **Division of work**, according to this principle, works in the centre are divided among individuals and groups according to their skills and knowledge. Doing this helps in completing the works at the centre with greater efficiency.

2) **Authority and responsibility** arises from the position, intelligence, experience, and skills of a manager. On the other hand, responsibility is a state of being accountable for the consequences of the decisions taken by an individual. Managers should be responsible for the actions taken by them. In the centre, authority and responsibility are applied because there is president of organization, vice president,

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<sup>87</sup> Mr. S.M.S. Abuthahir Ali, **Management Theory and Practice**, (India: NMIMS Global Access –School, 2014), p. 8.

<sup>88</sup> Abuthahir Ali, *op. cit.*, p. 8.

<sup>89</sup> Abuthahir Ali, *op. cit.*, p. 3.

committee, sub-committee, etc. The authority and responsibility go from top to bottom of workers at the centre.

3) **Discipline** refers to the obedience to authority. In the centre, since Mahāsī Sayādaw was alive, rules for an organization laid down by himself in order to develop the organization. No one can be above the rules. All participating in the organization must obey and respect the rules.

4) **Unity of command**, according to this principle, workers associated with a particular type of work should report to one superior only. Doing this helps in avoiding confusions in the role of the workers being at the centre.

5) **Unity of direction** is that there should be one direction in which organizers must move to achieve a particular objective such as the aims what Sayādaw wanted to propagate. If organizers get pulled into different directions, it may be difficult for organization to achieve the objective.

6) **Subordination of individual interest to general interest** is that organization should emphasize on aligning individual's personals to organizational goals.

7) **Scalar chain** refers to the hierarchy followed in an organisation from top president to worker being in the centre at lower levels. According to the principle of scalar chain, all communication between top and lower workers pass through proper channels of hierarchy. According to Fayol, scalar chain is vital to the success of an organization.

8) **Order** is required for the efficient coordination of all the elements in an organization. Management must follow the principle of the right place for everything and every man.

9) **Equity** is fair treatment of all people working at the centre. Management must treat all equally and be free from biases and prejudices.

10) **Esprit de corps** refers to team spirit. Management must adopt new ways to improve team spirit among people working at the centre. This helps people to work in harmony.

In summary, these ten principles are concluded in six factors: 1) division of work; 2) authority responsibility, discipline; order; 3) unity of command unity of direction; equality; 4) subordination of individual interest to general interest, 5) scalar

chain and 6) esprit de corps. These factors should be applied to promote an organization. Applying them is very important not only organization but also the people working at the organization.

Organizers manage or provide yogis who come and practice to the centre in following things:

Accommodation: Boarding and lodging are free to meditators for the period of their practice at the centre. Accommodation for monks, nuns and women meditators is separate and assigned on arrival. All rooms have bedding and mosquito nets. Wherever possible single rooms are provided for foreigners, but they may have sometimes to share.

Meals: Either vegetarian or non-vegetarian breakfast and lunch are served in Myanmar style. Breakfast is at 5:30 a.m. and lunch at 10:00 a.m. There is no evening meal, all the Yogis at the centre, observing the Precept of abstaining from food after 12 noons. But soft drinks, jelly and Su-tu-ma-du, an emulsion containing honey, molasses, ghee and sesame oil may be taken. Yogis will find this diet regime definitely helpful for meditative practice.

Medical Care: There is a dispensary at the Centre for treatment of minor ailments open every Monday, Wednesday and Friday from 4 to 6 pm. Cases needing special attention will be treated at the State Hospital. Meditators preferring treatment at a private clinic will themselves have to bear the necessary expenses for the same.<sup>90</sup>

Furthermore, there are avoidance factors for successful management meditation model. They are as follows:

- 1) Not friendly welcome to practitioners;
- 2) No accepting people coming from different backgrounds;
- 3) No division of work;
- 4) No authority and no responsibility, No discipline, No order.
- 5) No unity of command, No unity of direction, no equality.
- 6) No subordination of individual interest to general interest;
- 7) No scalar chain;
- 8) No esprit de corps.

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<sup>90</sup> U San Htu, an Executive Officer, interview by author, Mahāsī Sāsana Yeikthā, Yangon, October 13, 2018.

These eight factors should be avoided in building a development of successful meditation model because these can make practitioners and meditation centre unsuccessful meditation model.

### 3.3 Analysis of Mahāṣī Meditation Centre Based on Theravāda Buddhism

#### 3.3.1 Analysis of Meditation Teaching

This section analyses Mahāṣī Meditation teaching and factor supporting the retreat based on Theravāda Buddhism. Initially, this centre uses the method of *satipaṭṭhāna* which is the four foundations of mindfulness: the mindfulness of body, feeling, mind and mind-objects. However, the teaching for practitioners mostly focuses on basic the concept of mindfulness of body (*kāyānupassanā*) by concentrating on mindfulness with regard to rising and falling of the abdomen during in and out breathing (*ānāpānasait*). To reiterate, the instructors recommended that the practitioners should breathe normally and naturally; however, they should not pay attention to the breathing but instead pay attention only to the movement of the abdomen. When the abdomen moves out make a mental note of “rising”. When the abdomen moves in, make a mental note of “falling”. Continue on making a mental note “rising, falling”.

The meditation teaching also focuses on mindfulness of feelings (*vedanānupassanā*) which considers and perceives the beginning and the process of feeling arising in mind. For instance, while in sitting meditation if any thought arises in mind, the practitioners should only mentally note “thinking”, “imaging”, “worries”, anxious or angry. If thought diminishes or disappears, return to the original mental note, “rising, falling”. While in sitting meditation, if any sound comes in, just make a mental note “hearing”. If the eyes open and see something, make a mental note “seeing” will be recommended.

Further, the centre teaches the mindfulness of mind (*cittānupassanā*) and mindfulness of the mind-objects (*dhammānupassanā*) which is understanding or knowing the arising and process of development of, for five hindrances, (*nīvaraṇa*); the nature of each of five groups (*khandha*); the 12 bases of all mental activity (*āyatana*); the fetters (*samyojana*); the seven factors of enlightenment (*bojjhanga*); each of the Four Noble Truths (*sacca*) according to reality. If the practitioners understand *satipaṭṭhāna* or have had experience before, the instructors will give an explanation to

them. After practicing meditation, some practitioners had meditation experiences in which they felt calm and relaxed.

### 3.3.2 Analysis of Beneficial Factors for the Meditation Retreat

The analysis of the factor supporting meditation retreat such as the suitable abode, resort, speech, person, food and refreshments, climate and posture will be analysed as follow:

#### 1) Analysis of a Suitable Abode (*āvāsasappāya*)

A suitable abode (*āvāsasappāya*) is important for the meditation practice as mentioned in the *Aṅguttaranikāya* stating that it should not be too far and not be too near to a village but suitable for coming and going; but not frequented; by night quiet and undisturbed by noise; not plagued by contact with flies, mosquitoes, the wind, rain and creeping things.<sup>91</sup> In the case of Mahāsī Meditation Centre, it is located in the centre of Yangon. But the centre is situated in a quiet place.

In addition, it also provides a meditation room and dormitory for foreigners which is separated with local practitioners. The practitioners can meditate and practice walking meditation, if they have practised sitting meditation. the practitioner can practice walking meditation in the main hall, beside to the main hall.

Additionally, the centre offers accommodation for the practitioners, which is separated for men and women. Though there are many foreign practitioners and local practitioners attending a meditation retreat, the accommodation is enough for all of the practitioners local and foreign.

#### 2) Analysis of Suitable Resort (*gocarasappāya*)

The analysis of the suitable resort (*gocarasappāya*) shows that this centre is located in the centre of Yangon. It is located not far from the market and the hospital. The centre has all necessary facilities. It is a quiet place because it is a garden that has a wide land. Practitioners can relax with nature such as big trees, plenty of flower trees

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<sup>91</sup> F. L. Woodward, *Aṅguttaranikāya: The Book of Gradual Sayings*, vol IV, (Oxford: Pali Text Socety, 1996), pp. 11-12.

around meditation halls, resident places. Monks do not need to go for alms food. However, sometimes, there are some protests around the area which makes a noise and disturbs meditation practice. Therefore, only at such times the location of the centre is not appropriate for meditation practice.

### 3) Analysis of Suitable Speech (*bhāsa-sappāya*)

In respect to analysis of suitable speech (*bhāsa-sappāya*), it shows that the instructors usually teach meditation and *Dhamma* to the practitioners. During this time the practitioners can also talk or ask questions about *Dhamma* and meditation from the instructors or the mentors when they need to.

The Buddha taught that there are the ten *kathavatthu* or the ten types of conversation which are forms of suitable speech (*bhāsasappāya*): one who wants little and talks of wanting little (*appiccha*); one who is contented and talks about contentment (*santuṭṭhi*); one who loves seclusion and talk about seclusion (*paviveka*); one who loves solitude and talks about solitude (*asaṃsagga*); one who strives energetically and talks on energetic striving (*viriyā*); one who is self-disciplined and talks about self-discipline (*sīla*); one who has attained concentration and talks about concentration (*samādhi*); one who has attained wisdom and talks about wisdom (*paññā*); one who has attained liberation and talks about liberation (*vimutti*), and; one who has attained seeing and knowing of liberation and talks about seeing and knowing of liberation (*vimuttiñāṇadassana*).<sup>92</sup>

Despite the rules, in the accommodation, some practitioners still talk to each other and disturb other practitioners who are seriously practicing meditation and are trying not to talk aimless speech, such as the 32 *tiracchānakathā* which are listed below: Tales of kings, of robbers, of ministers of state: tales of war, of terrors, of battles; talk about foods and drinks clothes, beds, garlands, perfumes; talk about relationships, equipages, villages, towns, cities, and countries; tales about women, and about heroes; gossip at street corners, or places whence water is fetched, ghost stories, desultory talk, speculations about the creation of the land or sea, or about existence and non—

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<sup>92</sup> F. L. Woodward, *Aṅguttaranikāya: The Book of the Gradual Sayings*, vol V, (LUZAC & Company, 1972), p. 129.

<sup>15</sup> D I 13.

existence.<sup>15</sup> Mahāṣī Meditation Centre does not force people to do the retreat in total silence.

#### 4) Analysis of Suitable Persons (*puggalasappāya*)

According to the *kalyānamittadhamma*, the “good friend” should also be characterized by the following appealing qualities (*piyo*): he should be friendly and approachable; worthy of respect (*garu*); he should behave in a way that befits his position and instil confidence in others; inspiring (*bhāvanīyo*), he should be learned and wise and training himself constantly. He is worthy of praise and sets a good example; he can be thought of with respect, confidence and inspiration; speaking effectively (*vattā*); he knows how to explain things in a way that is easily understood. He gives guidance and is available for advice (*vacanakkhamo*); he is patient. He is always ready to listen to other’s opinions or questions, even when they are petty or offensive. He is neither offended nor depressed by criticism but readily listens to it with patience; he can explain higher teachings that are subtle and profound (*gambhīrañca katham kattā*); he leads not in things that are inappropriate; he does not lead his follower in things that are unworthy or harmful. Finally, having a good friend is the most important attainment.

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The analysis of suitable person (*puggalasappāya*) shows that the meditation instructors at Mahāṣī Meditation Centre are suitable persons who understand *dhamma* and meditation practice very well in theory and practice. They usually give explanations on basic *dhamma* teaching, meditation practice, the Four Foundations of Mindfulness, precepts and so forth. They teach the practitioners to concentrate their mind and answer their questions clearly. They have a lot of experience teaching meditation to foreigners and local practitioners. They also understand the practitioners, so he can give good advice to them. There are many teaching monks who are teaching local practitioners and also few monks at this centre who can teach meditation in English.

#### 5) Analysis of Suitable Food (*bhojanasappāya*)

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<sup>93</sup> P.A. Payutto, **Buddhadhamma Expanded and Revised (abridged)**, (Bangkok: Buddhadhamma Foundation, 1996), p. 320.



The Lord Buddha explained in Majjhimanikāya that;

Monk be thou moderate in taking food; reflecting wisely with conscious purpose accepts food, not for personal charm, not for beautifying the person, but only for the maintenance of the body, for the sustenance of life, for allaying the pangs of hunger, for aiding the religious practice; thinking thus, “by this I shall subdue the old feelings of hunger, and shall feel no new pangs due to immoderate eating, and I shall be blameless and happy.”<sup>94</sup>

In addition, food and refreshments at this centre are of good quality and variety which comes from donors in the city. The staffs at this centre arrange food for all practitioners. Sometimes the laypeople themselves come to the centre to prepare food for the monks and the practitioners. A breakfast is offered in the morning. Both vegetarian food and non-vegetarian food are served. Refreshments and drinks such as fruit juice, soft drink are served in the evening. Therefore, the food here is suitable food (*bhojana-sappāya*).

#### 6) Analysis of a Suitable Climate (*utu-sappāya*)

In general, different people like different climates; for example, a cool climate suits one, a warm one another. So when the meditator finds that living in a certain climate he is comfortable, or his unconcentrated mind becomes concentrated, or his concentrated mind becomes more so, then that climate is suitable. Any other climate is unsuitable.<sup>95</sup> In case of Mahāsī Meditation Centre, which is located in the centre of Thailand, it usually has warm weather in summer and heavy rain in the rainy season. In general, foreign practitioners always attend the meditation retreat in winter (December to February) when there is cool weather. Therefore, the most suitable climate for the foreign practitioners here is in the winter. But most of the Local practitioners come and practice in Myanmar New Year (April) than other months. Therefore, Mahāsī

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<sup>94</sup> I. B. Horner, **Majjhima-nikāya: The Middle Length Sayings**, vol III, (London: Pali Text Society, 1959), p. 134.

<sup>95</sup> Bhaddantācariya Buddhaghosa, **Visuddhimagga: The Path of Purification**, tr. by Ñāṇamoli Bhikkhu, (Kandy: Buddhist Publication Society, 2010), p.127.

Meditation Centre has a suitable climate for practitioners to progress in meditation practice.

#### 7) Analysis of a Suitable Posture (*iriyāpatha-sappāya*)

Regarding suitable posture (*iriyāpatha-sappāya*) analysis of Mahāsī Meditation Centre shows that the meditation instructors of this centre teach both sitting and walking meditation and also encourages the participants to keep mindfulness when eating by noting “eating” and when they sleep by noting “sleeping” and maintaining mindfulness of every activity. When the practitioners practice, using other postures, they feel physically and mentally comfortable, receiving good meditation results without any hindrances (*nivarana*) arising. Buddhaghosa explained in the Visuddhimagga as follows:

Postures: walking suits one; standing or sitting or lying down suits another. So he should try them, like the abode, for three days each, and that posture is suitable in which his unconcentrated mind becomes concentrated or his concentrated mind becomes more so. Any other should be understood as unsuitable.<sup>96</sup>

Therefore, Mahāsī Meditation Centre has suitable postures purporting meditation practice, so the practitioners can proceed in meditation.

**Table 3:** Beneficial Factors for Mahāsī Meditation Centre

Choices	#Participants	% Participants
Suitable abode	15	25
Suitable resort	10	16.66
Suitable speech	23	38.33
Suitable person	1	1.66
Suitable food	4	6.66
Suitable climate	2	3.33
Suitable posture	5	8.33

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<sup>96</sup> Bhadantācariya Buddhaghosa, **Visuddhimagga: The Path of Purification**, trans. by Bhikkhu Ñāṇamoli, (Kandy: Buddhist Publication Society, 2010), p. 132.

<b>Total</b>	<b>60</b>	<b>100</b>
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Source: Interview participants of Mahāsī Meditation Centre by researcher, 13 October 2018.

In total 60 participants at Mahāsī Meditation Centre, about 23 (38.66%) like suitable speech, 15 (25%) like suitable abode, 10 (16.66%) like suitable resort, 5 (8.33%) like suitable posture, 4 (6.66%) like suitable food, 2 (3.33%) like suitable climate, and 1 (1.66%) like suitable person. (See also appendix C)

### 3.4 Analysis of Results of Interview

This research has interviewed 120 participants in total, about 40 participants are males. About 80 participants are females.

**Table 4:** Total Participants of interview

Participants Information	Gender		
	M	F	
Mahāsī and Mogok Meditation Centres	40	80	
<b>Total</b>			<b>120</b>

Source: Interview participants of Mahāsī and Mogok Meditation Centres by researcher, 13, 20 October 2018.

#### 3.4.1 Analysis of the Reason Why Practitioners Practice Meditation at This Centre

This research has interviewed 60 participants in total. About 40 participants are women, and 20 participants are men. At Mahāsī Meditation Centre 60 participants are interested to join this interview. There are many reasons people are interested in this meditation centre as shown by the following factors:

1) Mahāsī Meditation Centre is located in a good location that is easy to find, and it is located in the centre of Yangon City therefore, practitioners can come to observe or attend a meditation retreat here easily. Moreover, not only foreigners from abroad come to attend the practice here, but foreigners who work in Yangon come here

sometimes to practice meditation before or after work because the centre offers a warm welcome to all practitioners who are willingly to join the meditation retreat there.

2) The centre is well-known and also advertised in the guide book called “Myanmar Travel guide.” Many foreigners search for information from the guide book before coming to Myanmar. The guide book says that the meditation centre here is a good place for a retreat. Most of the meditators who come to practice here learn of the centre through guide books.

3) Many participants have problems or suffering in their lives, so they want to find the right way to help them get rid of such suffering and change it to happiness.

4) Recommendation by friend and family; some practitioners come here because their families or their friends used to attend the retreats here before so they recommend them to attend the retreat here also.

5) Mahāsī Sayādaw is very famous and also his teaching method attracts to practitioners to come and practice here.

6) Some practitioners have been attending the retreat before, so they want to practice here again.

7) There are many practitioners who come and practice at the centre because of the guide book and due to information from the Internet.

8) Many practitioners from the local and foreign want to ordain as Buddhist monks here.

**Table 5:** The Reasons Why Practitioners Practice Mahāsī Meditation Centre

	Choices	#Participants	% Participants
1	Locating in a good place, convenient to go and back home	13	21.66
2	The centre being well-known	7	11.66
3	To get rid of sufferings and change it to happiness	12	20
4	Recommendation by friends and family	5	8.33
5	Willing to practice under Mahāsī Sayādaw method	11	18.33

6	Willing to meditate	3	5
7	For ordination as a monk	5	8.33
8	Due to information from social network	4	6.66
	<b>Total</b>	<b>60</b>	<b>100</b>

Source: Interview participants of Mahāsī Meditation Centre by researcher, 13 October 2018.

In 60 participants, the reasons that practitioners choose to practice meditation at Mahāsī Meditation Centre are as follows: about 13 (21.66%) come to practice as the centre is established in a good place easy to go and back home, 12 (20%) are to get rid of sufferings and change it to happiness, 11 (18.33%) are willing to practice under Mahāsī Sayādaw method, 7 (11.66%) come because of well-known, 5 (8.33%) come recommendation by friends and family, 5 (8.33%) come to ordain as a monk, 4 (6.66%) come due to information from a social network and 3 (5%) are willing to meditate. (See also appendix C)

### 3.5 Analysis of Results of Meditation

This section focuses on impressive things about the retreat, benefits or changes after the retreat and meditation experiences during practice at Mahāsī Meditation Centre.

#### 3.5.1 Analysis of Impressive Factors about the Retreat

The factors of the centre that leave an impression on the participants are as follows:

- 1) The openness of the centre and acceptance of the participants from every country and every religious background without any booking or any charge for the retreat always makes the meditators feel grateful. Sometimes, the foreign practitioners first want to observe the meditation retreat, and then make a decision about attending. The centre accepts this practice.
- 2) The quality of silence in the centre makes the practitioners calm and concentrated.
- 3) The sanctuary is peaceful.

4) The environment including the staff makes the participants feel comfortable without pressure.

5) The practitioners are inspired by the teacher monks and staffs at Mahāsī Meditation Centre. They all have many admirable qualities and most are really striving for the goal. In addition, the practitioners also feel impressed with the instructor monks because they practice meditation hard and worked hard.

6) Warm welcome by the staff and the instructors.

7) the instructors explain the meditation practice clearly and easily for foreigners to understand. The instructors are also very friendly, kind and helpful.

8) The food here is delicious.

9) The centre is very well run with everyone co-operating.

**Table 6:** Impressive Factors about the Retreat at Mahāsī Meditation Centre

	Choices	#Participants	%Participants
1	The openness of the centre and acceptance of the participants from different background	9	15
2	The quality of silence in the centre	7	11.66
3	Being peaceful sanctuary	3	5
4	Environment, staff make participants feel comfortable	5	8.33
5	Inspiring by the teacher monks and staff	8	13.33
6	Warm welcome by all from the centre	8	13.33
7	Having instructors who can explain clearly, and are kind and friendly	13	21.66
8	The food is delicious	4	6.66

9	The centre is well running with everyone	3	5
	<b>Total</b>	<b>60</b>	<b>100</b>

Source: Interview participants of Mahāsī Meditation Centre by researcher, 13 October 2018.

In 60 participants, impressive factors about the Retreat at Mahāsī Meditation Centre, about 9 (15%) like the openness of the centre and acceptance the participants from different background, 7 (11.66%) like the quality of silent in the centre, 3 (5%) like being beautiful sanctuary, 5 (8.33%) like environment and staff who make participants feel comfortable, 8 (13.33%) like inspiring by the teacher monks and staff, 8 (13.33%) like warm welcome by all from the centre, 13 (21.66%) like having instructors who can explain clearly, and are kind and friendly, 4 (6.66%) like providing the food by the centre, and 3 (5%) like running well with everyone. (See also appendix C)

### 3.5.2 Analysis of the Benefits or Changes after Attending the Retreat

1) The participants had better morality after attending the retreat. They have a better feeling and change to become better morally. Some participants believe that their lives are better than before they attended this retreat. In addition, some practitioners felt much more in control, physically and emotionally, clearer and stronger psychologically and said that they were treating themselves and others with more respect and kindness.

2) Some of yogis said that they became to have less *kilesas*; *lobh* (greed), *dosa* (anger), and *moha* (delusion). They themselves that *kilesas* are declining without knowing the exact amounts and they can establish mindfulness (*sati*) concentration in meditating practice. Meditators declare that they have the strong determination to carry on *vipassanā* Meditation until they achieve the goal of *nibbāna* and have faith not only in Triple Gems, but also in reflection of *kamma*. They confess they have the greatest respect to the Triple Gems.

3) Some yogis declare that they precisely practice by observing the stages of mind, and they are improved to control their anger. Even when they see someone is

acting a wrong way, they can accept as a lesson and they sympathize persons who are out of control of their anger. They realize that if they are able to curb their mind, their peace of mind will be improved daily.

4) The participants learned about meditation, Buddhism, and they gained benefits from it. Many also wanted to practice meditation, more for a new experience or tried it for relaxation purposes.

5) Immature meditators explain that they have better faith in the triples gems. Moreover, they have the strong desire that the other Buddhists will have belief in *dīāna*, *sīla* and *bhāvanā* and carry out as much as possible like them. Some meditators describe that sometimes they have encountered marvellous experience and feelings while they are practicing *vipassanā* meditation at this centre.

6) They learn to concentrate and become calmer without depression. Some practitioners are able to purify their minds, relax, rest from crowded cities and make their lives better. In addition, they concentrated more on the present moment and did ordinary things, such as eating or washing dishes with more awareness. Some practitioners felt that they had made good progress in meditation practice.

7) An old man yogi said that at first their mind is wandering now stable and have abilities to practice sitting meditation for longer time. Lastly, they have attempted to control the *akusala*: *kāya* (body) and *vacī* (speech), realized that because of the desires, there are suffering, and perceived the nature of mind (*nāma*) and Body (*rūpa*). He identifies that he can be patient, are sympathetic, and is of understanding to others and tries to assist as much as possible.

**Table 7:** The Benefits or Changes after Attending the Retreat at Mahāsī Meditation Centre

	Choices	#Participants	% Participants
1	Better morality, lives more respect and kindness	11	18.33
2	Becoming less greed, anger, delusion and having mindfulness	9	15



3	Controlling themselves in bad situations	6	10
4	Wanting to practice more and more	12	20
5	Better faith in the triple gems	8	13.33
6	Being able to concentrate on the present moment and activities such eating, walking, so on	9	15
7	Perceiving the nature of mind and matter	5	8.33
	<b>Total</b>	<b>60</b>	<b>100</b>

Source: Interview participants of Mahāsi Meditation Centre by researcher, 13 October 2018.

In regard to impressive factors on the Retreat at Mahāsi Meditation Centre, 11 (18.33%) participants of the total 60 have improvement of morality and live more respect and kindness, 9 (15%) participants become less greed, anger, delusion and having mindfulness, 6 (10%) participants can control themselves in bad situations, 12 (20%) participants want to practice more and more, 8 (13.33%) have better faith in the triple gems, 9 (15%) participants can concentrate on the present moment and activities such eating, waking, so on, and 5 (8.33%) participants can perceive the nature of mind and matter. (See also appendix C)

### 3.5.3 Analysis of Meditation Experience

The practitioners have some meditation experiences; for example, some felt that they could not feel their bodies or some parts of their bodies. Some participants feel difficulty in meditating in the beginning but that it is easier later so, they are able to practice sitting meditation longer. Some practitioners feel peaceful, relaxed, and calm.

The practitioner can purify mind. Some of them feel that that it was the most important experience in their live. It made their live easier and they found realm in

which to purify mind and body. Many were able to clarify their egos inside and realized that anything they did wrong, and they wanted to change to make their behaviour better.

According to the information gathered, it is said that the practitioners can proceed in meditation practice; however, the practitioners practice meditation at this Mahāsī Meditation Centre in a different period. In addition, there are many practitioners who practice as “rising and falling.” It is possible that, the longer they practice meditation, the better the meditation proceeded. The interview result shows that the meditators underwent some changes and had some meditation experiences after attending the retreat. The participants who practiced for a longer period usually made progress in meditation.

In summary; although there are some problems of factors favourable for meditation practice; the practitioners still received benefits and were changed after the retreat. The participants learned about meditation, Buddhism, and they gained benefits from it. They also wanted to continue practicing meditation. The participants had better morality after attending the retreat. They had a better feeling and changed to become better morally. They also learned to concentrate and were able to purify their minds and relax, make their lives better.

**Table 8:** Meditation Experience at Mahāsī Meditation Centre

	Choices	#Participants	%Participants
1	Feeling peaceful, relaxed, and calm	13	21.66
2	Being able to purify mind, willing to change their behaviour better	17	28.33
3	The longer they practice meditation, the better they meditation proceeded	9	15
4	They want to continue practicing meditation	7	11.66
5	Having better morality	8	13.33
6	Having more concentration	6	10
	<b>Total</b>	<b>60</b>	<b>100</b>

Source: Interview participants of Mahāsī Meditation Centre by researcher, 13 October 2018.

In 60 participants, impressive factors on the Retreat at Mahāsī Meditation Centre, about 13 (21.66%) have a feeling peaceful, relaxed, and calm, 17 (28.33%) are able to purify mind, willing to change their behaviour better, 9 (15%) the longer they practice meditation, the better they proceeded, 7 (11.66%) want to continue practicing meditation, 8 (13.33%) have better morality, and 6 (10%) have more concentration. (See also appendix C)

### 3.6 Rules for the Yogis<sup>97</sup>

The following rules should be strictly observed by the yogis Bhikkhus or lay disciples (of whatever nationality) practicing Satipaṭṭhāna Meditation at Mahāsī Sāsana Yeiktha.

1. All yogis should observe the rules of the Sila (pātimokkha for the bhikkhus).
2. Without the prior permission the Nāyaka Sayādaw or Kammatṭhānācariya. Yogis should not leave the confines of the Yeiktha to pay visits or go out shopping, or for any other purpose.
3. Yogis should practice meditation within the confines of the rooms allotted to them by the warden. Walking exercise should be made in the passage way or corridor reserved for the purpose.
4. Yogis room should be kept clean and this applies to the bed-room, bath-room, toilet, etc. after use.
5. Talking is expressly forbidden.
6. If unavoidably necessary, the yogis could talk in a whisper talking every care not to disturb others. If conversation has to be carried on for any length of time, it should be done outside away from the rooms.
7. Unless expressly permitted by the Nāyaka sayādaw or the *kammatṭhānācariya*, visitors, on any account, are not to be invited to their rooms by the

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<sup>97</sup> U San Htu, an Executive Officer, interview by author, Mahāsī Sāsana Yeikthā, Yangon, October 13, 2018.

yogis. If unavoidably necessary, prior permission must be sought to meet visitors outside the building.

8. Reading, writing of any matter of description, and reciting (of any religious works) and dealing in correspondence is entirely prohibited. The use of the telephone is not ordinarily permitted. If essentially required, prior permission should be obtained from the *kammaṭṭhānācariya*.

9. The yogis must present themselves for daily examination at the hour appointed by the *kammaṭṭhānācariya*.

10. The hours between 12 noons and 3 a.m. are considered the most important and every care must be taken not to make any unnecessary noise or to indulge in conversation, and to create any kind of disturbance whether in one own interest or for any other's interest.

11. In no circumstances, should the yogis use the passage or the corridor reserved for walking, for any other purpose such as talking or meeting other yogis. The visit of one yogis to another's room should be avoided.

12. It is the responsibility of the yogis to avoid wastage of electrical energy. Lights should be switched off when not in use. This also applied to the hall light which must be switched off whenever it is not required.

13. Any breach of the rule should be reported to the *Kammaṭṭhānācariya*

14. In any other matter, not covered by these rules, advise should be sought from the *Kammaṭṭhānācariya*, concerned.

### 3.7 Schedule

The centre provides the meditation time table is as follow:<sup>98</sup>

From	To	Activity
3 a.m	4 a.m	Wakening up & Freshening
4 a.m	5 a.m	Group Sitting Meditation
5 a.m	6 a.m	Walking Meditation & Breakfast

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<sup>98</sup>“Mahāsi Meditation Centre,” viewed 10 December 2018, {<http://www.mahasi.org.mm/content/whole-day-tasks-mahasi>}

6 a.m	7 a.m	Group Sitting Meditation
7 a.m	8 a.m	Walking Meditation
8 a.m	9 a.m	Group Sitting Meditation
9 a.m	11 a.m	Bath, Lunch etc....
11 a.m	12 noon	Walking Meditation
12 noon	1 p.m	Group Meditation
1 p.m	2 p.m	Walking Meditation
2 p.m	3 p.m	Group Meditation
3 p.m	4 p.m	Walking Meditation
4 p.m	5 p.m	Group Meditation
5 p.m	6 p.m	Walking Meditation
6 p.m	7 p.m	Group Meditation
7 p.m	8 p.m	Walking Meditation
8 p.m	9 p.m	Group Meditation
9 p.m	10 p.m	Walking Meditation (in hostel)
10 p.m	11 p.m	Sitting Meditation (in hostel)
11 p.m	3 a.m	Sleeping Time

**Picture 8:** Mogok Meditation Centre



Source: Myanmar.net, viewed 19 December 2018,  
{<http://www.myanmar.net/nibbana/mogok.htm>}

### 3.2 Mogok Meditation Centre in Myanmar

This section presents the background of Mogok Meditation Centre, the objectives of the centre, meditation teaching, the meditation retreat schedule and factors supporting the meditation retreat. An analysis concerning this centre is then presented.

#### 3.2.1 Background

Mogok Meditation Centre in Yangon was established on 15 May, 1965. After passing the late Mogok Sayādaw on 17 October, his great pupils discussed not to disappear the late Mogok Sayādaw's meditation method. With the aim of it, they opened meditation retreat as Mogok Sayādaw method. Gradually, practitioners are increasing year after year. Now every retreat has 100 saṅga yogīs, 20 nun yogis, male 100 yogīs and 200 female yogis. The centre is now regarded as a main Mogok Meditation Centre. It is located on higher and quiet pleasant land in Bhahan. There are many buildings for meditation teachers, practitioners for monks, nuns, male and female.

The centre provides with complete facilities.<sup>99</sup> The branches of Mogok Meditation Centre are totally 767 throughout Myanmar. There are 13 staffs working at this centre.<sup>100</sup>

The objectives of the program are:

- To base on Four Noble Truths and Dependent origination
- To discriminate Five aggregates, Mind and Matter and Conventional truth and Ultimate truth.
- To mainly preach removing a wrong view (*dhiṭṭhi*) with insight knowledge.
- To know the Four Noble Truths then to attain liberation (*nibbāna*)
- Whatever mind or feeling appears, must observe as arising and passing. Must observe to see arising and d passing till to see bhangañāna, to see the end of arising and passing.
- To know Four Noble Truths as it really is.

These facts above mentioned are main theme for Mongok Meditation Centre's masters and practitioners as the late Mogok Sayādaw laid down for his followers to escape from the worldly world and soon after to attain final liberation (*nibbāna*) by following these.<sup>101</sup> Venerable Obhāsa, the abbot of Mogok Meditation Centre said that this program was started by The late Mogok Sayādaw's great pupils about over 50 years ago. Monthly, this centre arranges 10 days retreat twice for practitioners. The number of practitioners continue to grow. The following table shows the number of practitioners each years from 2005 to 2017.

**Table 9:** Number of Practitioner's from 2005 to 2017

Year	Monk	Nun	Male	Female	Total
2005	2100	670	2400	4320	9490

<sup>99</sup> U Aung Naing Myint, an Executive Officer, interview by researcher, Mogok Meditation Centre, Yangon, October 20, 2018.

<sup>100</sup> U Aung Naing Myint, an Executive Officer, interview by researcher, Mogok Meditation Centre, Yangon, October 20, 2018.

<sup>101</sup> Venerable Obhāsa, an abbot of Mogok Meditation Centre, interview by researcher, Mogok Meditation Centre, October 20, 2018.

2006	2120	650	2375	4400	9545
2007	1500	720	2380	4430	9030
2008	1785	698	2390	4410	9283
2009	1813	712	2400	4300	9225
2010	1998	650	2355	4340	9343
2011	1984	703	2380	4344	9411
2012	2010	643	2404	4394	9451
2013	2037	712	2358	4120	9227
2014	1784	694	2397	4405	9280
2015	1674	714	2168	4400	8956
2016	1640	697	2164	4430	8931
2017	1870	706	2269	4436	9281

Source: Interview organizers of Mogok Meditation Centre by researcher, 20 October 2018.

**Note,** U Aung Naing Myint, an executive officer said that the Mogok Meditation Centre open ten day retreats twice every month throughout the year. Every ten day retreats there are approximately monk 100, nun 32, male 100, and female 180. Sometime the number of practitioners get down only a few. Much more than these numbers of practitioners mentioned above cannot provide. So the practitioners who are willing to join have to wait next retreat. Such way, the centre provides the practitioners to have a chance in order to practice meditation at this centre.<sup>102</sup>

### **3.2.2 Factors Supporting the Mogok Meditation Retreat**

The environment supports at Mogok Meditation Centre by providing proper abode, location, speech, people, food and refreshment, climate, and posture are explained as following.

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<sup>102</sup> U Aung Naing Myint, an Executive Officer, interview by researcher, Mogok Meditation Centre, Yangon, October 20, 2018.



#### 3.2.2.1 Abode

The Mogok Meditation Centre in Yangon has an abode which supports factors favorable to meditation practice such as the meditation room, the accommodation. The retreat centre has a hall that can accommodate 300 people 100 monks. The meditation room has windows and doors. The following pictures show the inside of the meditation room.

#### 3.2.2.2 Location

The Mogok Meditation Centre is located in the centre of Yangon. The centre is next to Kandawgyi, one of two major lakes in Yangon. And also Shwedagon pagoda one of the most famous pagodas is not too far from the centre. City bus stop is very near. It takes just over five minutes to get to centre. Locating in the centre of Yangon, the centre can be easily accessible by taxi, city bus or even on foot. The centre is located in No. 82, Natmauk Road, Bhan township, Yangon.

#### 3.2.2.3 Speech

The centre, here, is a silent retreat; however, it encourages people to talk less and maintain consciousness while talking speaking only about Dhamma or meditation which keeps their minds concentrated.

#### 3.2.2.4 Team Work

The meditation instructors have had a lot of experience. Venerable Obhāsa, the chief meditation instructor explained that the centre had experience from setting-up meditation centre for yogis for more than 50 years. The centre provides to have sappāya for the yogis; for example, nice residence, good food, good teamwork. There are thirty teaching monks in residence. In addition, they have several monks teaching permanently and many volunteer teaching monks occasionally. Moreover, there thirteen staff members who are lay people who support the centre as part time volunteers.

### 3.2.2.5 Food and Refreshments

The centre serves Myanmar traditional, healthy, and nutritious food. There is a fresh fruit such as: banana, orange at breakfast and lunch. The canteen can accommodate more than 300 people including monks, nuns, male yogis and female yogis at the same time. In the evening, refreshments such as juice is provided. The food is mostly vegetarian-non vegetarian. If the participants are vegetarians or have special dietary requirements related to their health, they must inform the organizers the day enrolling day to participate this centre.

**Picture 9:** Climate at Mogok Meditation Centre



Source: Researcher's Photos' Album, 20 October 2018.

### 3.2.2.6 Climate

The climate at Mogok Meditation Centre at Namout Road, Bahan township, the centre of Yangon: The centre is placed a higher land surrounded by trees and Kandagyi lake so the weather there is usually a fair weather. Yangon is one of tropical cities in Myanmar so the weather is hot mostly. Having many trees and surrounding

Kandawgyi lake, inside the centre is not as hot as outside of centre. However, the weather cannot disturb practitioners not to get concentration while meditating.

**Picture 10:** Posture at Mogok Meditation Centre



Source: Researcher's Photos' Album, 20 October 2018.

#### 3.2.2.7 Posture

The meditation instructors teach sitting meditation in class and encourage the practitioners to have awareness by practicing meditation in every activity whether walking, eating, or talking. Especially, the meditation instructors support practitioners in order to relax mind noting in every activity.

**Picture 11:** The Founder of Mogok Meditation Centre



Source: Myanmar.net, viewed 19 December 2018,  
{ <http://www.myanmar.net/nibbana/mogok.htm> }

### 3.2.3 The Founder

The most Venerable Sayādaw U Vimala is the ecclesiastical title of Mogok Vipassanā meditation centre was his ordination name. Vimala is Pāli word and Buddhist names that [vi+mala] without stains, spotless, un- stained, clean. His original name is Maung Hla Baw. Mogok Sayādaw U Vimala (27 December 1899-18 October 1962) was a renowned Theravāda Buddhist monk and vipassanā meditation master.

In the Uyindaw (Royal Garden) village there once lived U Aung Tun and his wife Daw Shwe Ake. They already had four children at the time their mother became pregnant with their fifth and she dreamt that it was the embryo of one who came dressed in clean white robes. She also felt unusual longings for the kinds she never before experienced.

These were:

- 1) She wished to maintain her observation of the eight precepts.
- 2) She wished to keep reading only religious texts;
- 3) She wished not only to hear the sermon of the Buddha's Dhamma.

But also to discuss such subjects with others most of the time. Daw Shwe Ake keep maintaining 9 precepts (9 *silas*) and reading several Dhamma book as to keep physical and emotionally clean till Sayādaw was born. It meant fasting after 12 noons as well. Thus, in the year 1261 BE., on the 11th day of waxing of the moon of Nattaw, being a Wednesday at 2:30 p.m., the boy who was to become the famed Mogok Sayādaw was born by the English calendar, the was 1900 and the month, December. Sayādaw young name was given as Maung Hla Baw as he was born on wednesday according to Burmese customs.

At the age of four, he attended the Primary School at the village only to the 4th standard. When he was nice years old, his parent had him wear the robes of a novice. He was named “Shin Vimala.” He found time to fulfill all the duties of a novice at the monastery in every way and every day. His remarkable appearance and neatness were in keeping with his phenomenal capacity for learning, that the presiding Sayādaw U

Thuzata, his teacher gave him special attention. Even as a novice, Shin Vimala had earned a legacy of Sayāgyi U Ohn's Abhidhamma knowledge.<sup>103</sup>

When he reached the age of twenty, on the 8th day of the waxing moon in the month of Wāzo, in the year 1282 BE., (4. July. 1919 AD), Under the patronage of the presiding Sayādaw of the Mingalā Monastery. Shin Vimala the novice was ordained to the order of the *samgha*.

In 1924, he become the head of the central Piṭaka Building in Main Mingalar Monastery. As a chief master monk, he had given lecture for over 30 years to several other monks and novices, especially given Abhidhamma. Monks from all over Myanmar came to attend Abhidhamma class that it came to be said that if anyone has not been to Amarapura, one does not yet know Abhidhamma. Amarapura was then known as the South City with reference of Mandalay. The Mogok Sayādaw completed the banner book of Abhidhamma that his mentor U Ohn had not been able to finish writing when he died. After that the Sayādaw wrote and published several great treatises of his own., including Yamaka myinzuri, Puthujjana enlightenment series.<sup>104</sup>

During the last war, Sayādaw moved to Mogok City, higher land where he found numerous naturally formed caves. These natural caves proved to be conducive for safe and quiet meditation. It was as if the place had suddenly become a place that the deva had created, replete with the pond and lotus. During the entire period of World War 2, while elsewhere, there have been death and destruction, looting and plundering with loss of life and limb, that *vipatti* era turned out to be *sampatti* era for the Sayādaw.

For those who have true knowledge of the value of time and existence, wherever they may be, their *kammic* resultants ensured them of a suitable haven at the gateway to realization. Those caves thus proved to be the places for the Sayādaw's complete realization of *arahatta-magga*, though he resorted to various stratagems to veil this from everyone.

During the Japanese occupation of Myanmar, Sayādaw moved up to Mogok city from the year 1303 BE. (1942 AD.), until the end of the hostilities. Wherever

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<sup>103</sup> Ahin Gaw Thita, **The Life and Work of Mogok Sayādaw in Buddha's Sāsana**, (Myanmar version), (Yangon: Mogook Vipassanā Meditaion Centre, 2002), p. 92.

<sup>104</sup> U Sway Tin, **The Brief Biography of Mogok Sayādaw**, (Yangon: Tetkatho Yeiktha, 1999), p. 15.



Sayādaw stayed, he would regulate all activities to a daily schedule that he would follow and saw to it that everyone did the same. Setting a time for veneration at the Buddha altar, a time for meditation, time for him to deliver a sermon, a time to teach, a time to go for a walk, a time for serving his forenoon meal. All knew what to expect. His audience would take their place in an orderly manner and would wait for the sermon to commence on the stroke of the monastery clock.

The way of Sayādaw's teaching is what even a lot of highly educated people admit that they can understand well about Buddha's teaching and vipassanā when the time after reading mogok sayādawgyi *dharmma*'s books and they greatly appreciatively for the Sayādawgyi and they congratulated that very clearly and very well explained, teachings are good to remove the doubt and non-understanding. Mogok Sayādaw continued Ledī's sayādaw's *dharmma* mission and became infamous in whole country rapidly. There were more and more *dharmma* listener days after days and even including the practicing of *vipassanā* at the centre of different races of Indian Panchapi and Gujarati.<sup>105</sup>

In the year 1953, the Mogok Sayādaw returned to Amarapura. He gave up all former activities, such as training of novices to become full-fledged monks, or teaching and training of the monks at nightly Abhidhamma class instead, have full attention to preaching about the proper ways of *vipassanā* Insight Meditation.<sup>106</sup>

The specially constructed roundel, on which the Sayādaw's enlarged circular Diagram of the Doctrine of Dependent Origination, (*paṭiccasamuppāda*), to be used for his talks had been reproduced in accordance with his instruction, was at the places where he gives *dharmma* talk.<sup>107</sup>

On July 8, 1962, Government appealed to the Sayādaw for his acceptance of their donation of the medallion and the title of Aggamahā Paṇḍita at the Ministry of Religious Affairs, Yangon.<sup>108</sup>

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<sup>105</sup> Venerable U Ghosita, **A lifetime's Sasanā**, (Myanmar version), (Yangon: Mogok Vipassanā Meditation Centre, 2000), p. 34.

<sup>106</sup> Dr. Jenny Ko Gyi, **A Brief Biography of the Mogok Sayādaw**, (Yangon: Vipassanā Meditation Centre, 1999), p. 78.

<sup>107</sup> U Kyaw Thein, **The Biography and practice of Mogok Sayādaw**, (Yangon: Mogok Vipassanā Meditation Centre, 1994), p. 331.

<sup>108</sup> Venerable U Ghosita, **A lifetime's Sasanā**, Myanmar version, (Yangon: Mogok Vipassanā Meditation Centre, 2000), p. 64.

The Sayādaw made his final statement in a firm and even voice:

**“Well! All of you, Upazins and Tagas, Tagamas, too; everyone who possesses *khandha*, observe the nature of *vedanā* that must be experienced...”**

Though the Text carry a passage for Dhamma Saṅvega: as in all past, that just viewed here, by one law for all, *sattva* to face, Death in the chase, down life’s road, With no escape, no exception. None may know, which date which season, nor time of fate; Marana-Min decrees all *sattavā* be *anicca* so death it is due unswerving, straight and true, on this course.

Thus, the most Venerable Mogok Sayādaw passed away in 1324 BE 1:20 PM (17, October 1962) attained *nibbāna*.

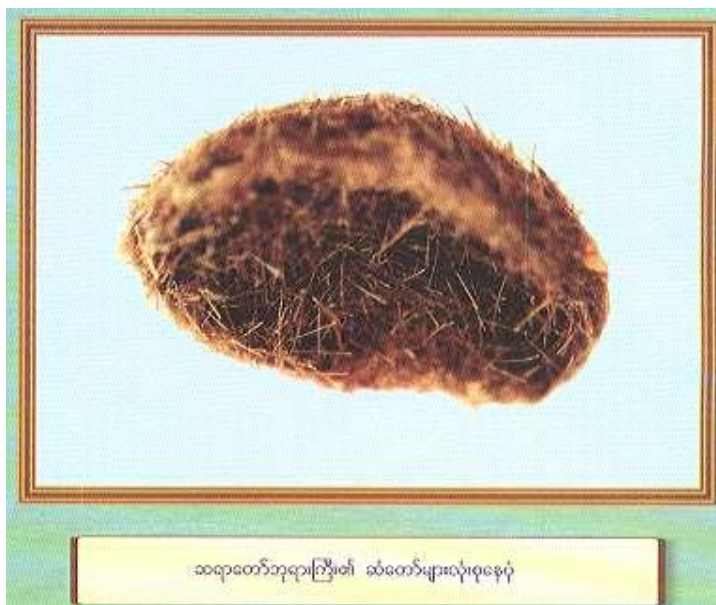


**Picture 12:** The molar tooth



Source: Myanmar.net, viewed 19 December 2018,  
 { <http://www.myanmar.net/nibbana/mogok.htm> }

**Picture 13:** The remains of the hairs of Sayādaw after cremation



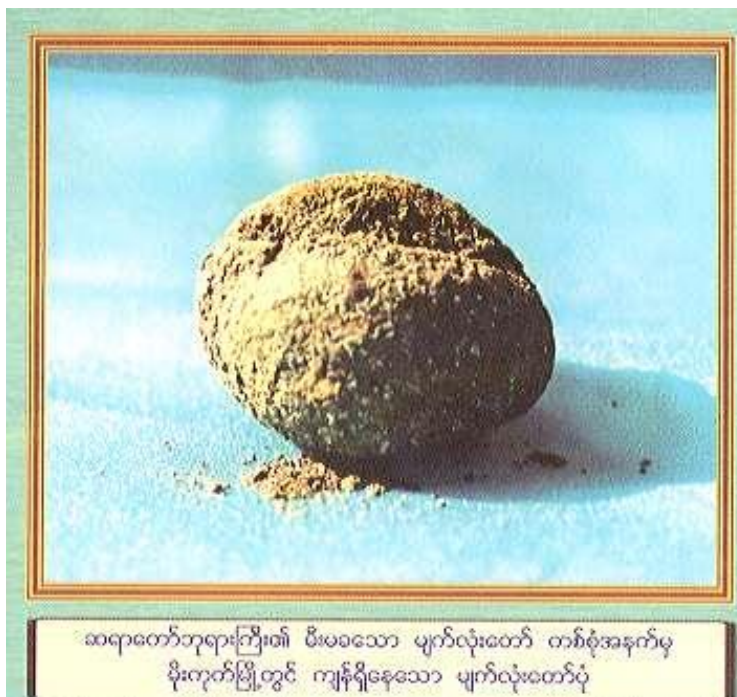
Source: Myanmar.net, viewed 19 December 2018,  
 { <http://www.myanmar.net/nibbana/mogok.htm> }

**Picture 14:** Relics arising from bones, blood and muscles



Source: Myanmar.net, viewed 19 December 2018,  
{ <http://www.myanmar.net/nibbana/mogok.htm> }

**Picture 15:** One of the eye-balls



Source: Myanmar.net, viewed 19 December 2018,  
{ <http://www.myanmar.net/nibbana/mogok.htm> }

**Picture 16:** Venerable Obhāsa, an abbot of Mogok Meditation Centre



Source: Researcher's Photos' Album, 20 October 2018.

### 3.2.4 The Present Master

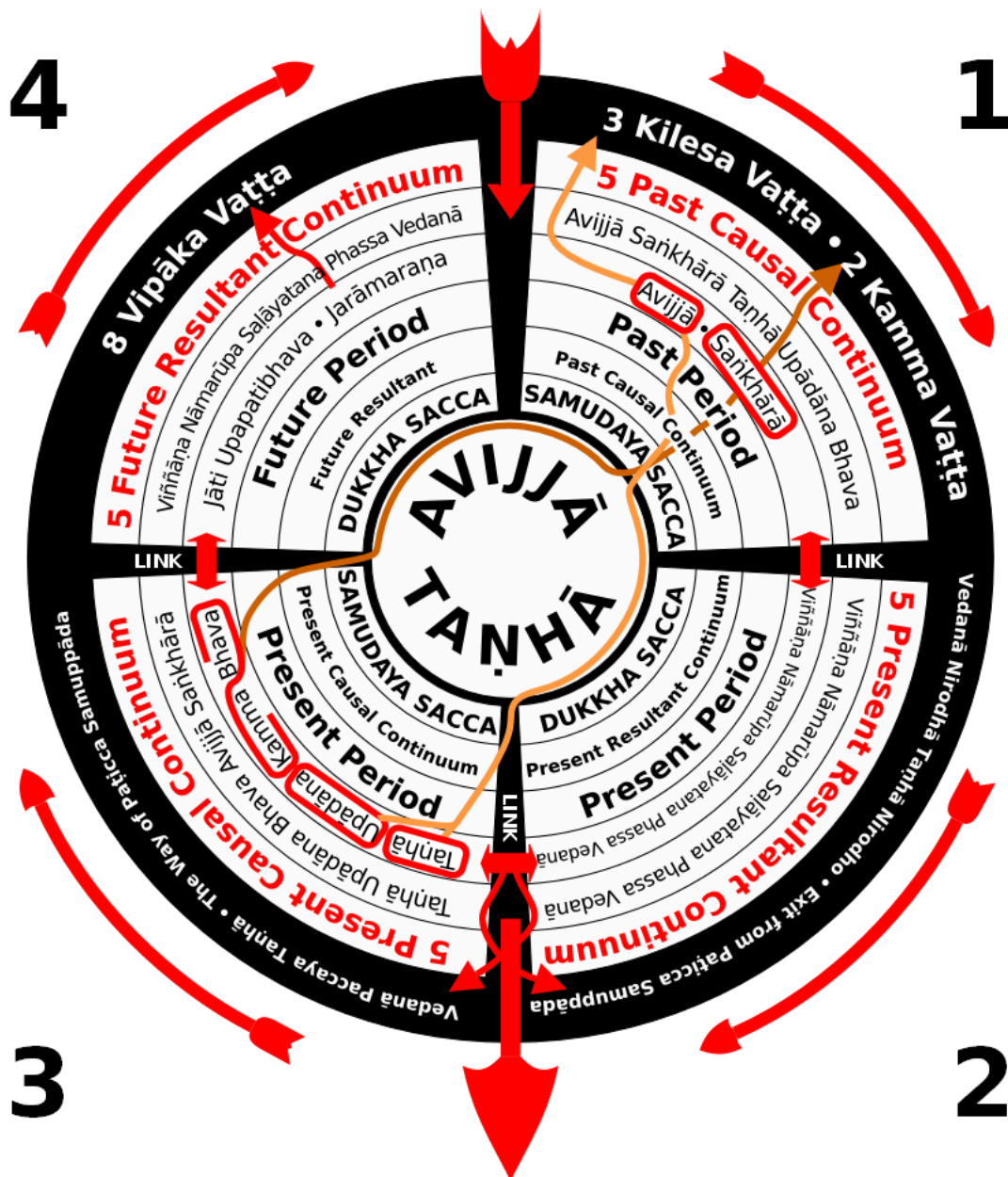
The present master, Venerable Obhāsa was born in 1976, August 1, His native town is Magway region, Minnbusaku Township, Samahti village. At the age of 13, he entered as a novice. The age 20 years old, he ordained as monk at his native village heading his teacher Sayādaw U Khemāsāra. Since the age of 13, he had studied Buddhist scriptures. He passed higher education in examination held by Myanmar Religious Affair. At the age of 40, he learned the method of Mogok's Sayādaw meditaion then he was appointed as a Kamaṭṭhānacariya at Mogok Meditaiton centre by Committee member of the centre. From 4.2.2018, he has been appointed as an abbot of Mogok Meditation Centre. He has been teaching the method of Mogok Sayādaw to practitioners at Mogok Meditation Centre in Yangon also his own Mahāaungmyae Dhammikāyone Mogok Meditation Centre in Yangon.<sup>109</sup>

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<sup>109</sup> Venerable Obhāsa, an abbot of Mogok Meditation Centre, interview by researcher, Mogok Meditation Centre, Yangon, October 20, 2018.



Picture 17: The diagram of *paticcasamupāda* mogok method



Source: Myanmarnet, viewed 19 December 2018,  
 { <http://www.myanmarnet.net/nibbana/mogok.htm> }

### 3.2.5 Method of Meditation

The meditation teacher, instructed for meditators during the retreat to develop *vipassanāñāṇa* as taught by the most Venerable U Vimala. Firstly, the meditator must remember that one needs to rely on oneself; and that practice is not for

livelihood, but to release are from that suffering of old age, disease, death, misfortunes and inconveniences. This is the *attādipati* (self-reliance principle).

Secondly, life must be regarded as the next principle (*lokādipati*). You must not pretend to meditate and think of all your life affairs. Don't be lazy, apathetic, and asleep and don't let your mind roam. Don't do anything that is not right. The good Devas and those who have *abhiññā* (super natural powers) will know all your wrong doings. So, it is shameful, if not lead a good life.

The meditators must regard *dhamma* as the third principle (*dhammadipaati*). You must pay respect to the *dhamma* and try to experience insight wisdom (*vipassanā ñāṇa*) directly. The meditators must know that if you were not enlightened it was not that there was no *dhamma*, but it was your fault that you did not pay due respect to the *dhamma* principle. You must decide to have faith in this principle and strive with all your right. The meditators must work hard with faith, mindfulness, concentration, energy, and wisdom (*saddha, sati, samādhi, viriya* and *paññā*). Now you need to do the five rituals (*pubbakicca*) during meditation.<sup>110</sup>

1) Devote yourself to the Buddha both, physically and mentally.

2) Ask for pardon if you have done any wrong to parents and the holy people physically and mentally.

3) Propagate loving kindness (*mettā*) towards all sentient beings including your guardian angel and those who watch over your property, your city and the *sāsana*.

4) Make a wish (*aditṭhāna*) for all the merits that have been accumulated during this life and in previous lives to result in enlightenment.

5) Try to realize the nature of dying (*maraṇānussati*) by thinking that you have died in your uncountable past existences and that you will have to die some days. Try to realize and persuade yourself that you must work hard before death arrives and thereby develop the effort and energy to meditate.<sup>111</sup>

There will be three steps in the training. Firstly, the yogi has to practice abstinence from things that cause harm. They have to undertake nine moral precepts.

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<sup>110</sup> U Myint Shwe, **The Basic Way of Mogok Meditation Method**, (Yangon: Mogok Meditation Centre, 1998), p. 32.

<sup>111</sup> U Kyaw Thein, **Mogok Sayādaw's Way to the Vipassanā Practice**, (Yangon: Mogok Meditation Centre, 1957), p. 23.

Observing these precepts helps their mind to calm down to proceed properly with the task at hand. Second, for first five days, the meditators have to learn *paṭiccasumuppāda* and practice *ānāpāna* meditation in evening, which means the focusing of attention on breath. It helps to get control over the unruly mind and concentration or *samādhi*.

These first two steps are necessary and beneficial. But they will be incomplete if you don't follow the third step-purifying your mind of underlying negativities. The third step undertaken in the last five days is the real practice of *vipassanā* that gives the complete clarity of insight. The meditation teacher will give systematic meditation instructions for several times in a day. Complete the basic practice to get concentration during the first five days. After the five days, Yogi continues to practice insight meditation until the end of the meditation course. This course closes with practice of *mettā-bhāvanā*, a meditation technique in which the yogi shares the purity developed during the course with all beings.

### 3.2.5.1 The First Stage: Practicing Abstinence from Evil Actions.

The way to be free of suffering, the Sayādaw instruction is to develop ourselves in three areas: morality, concentration, and wisdom. The last two aspects are addressed by meditation practice.

However, these in turn rest on a foundation of morality. Without some degree of restraint in our behavior, the mind will be too troubled to concentrate and meditate effectively. By adhering to a code of wholesome behavior, however, meditation practice will advance smoothly.

Therefore, the meditator should be <sup>112</sup>observing that “The Nice Precepts” during the retreat meditation. The meditator who has taken up the practice begins by establishing himself in a fitting moral code. If he is a layman, he first establishes himself in the eight precepts or the nice precepts. If he is a *bhikkhu*, he begins his meditation while scrupulously maintaining the moral code prescribed for him. The unbroken observance of his respective moral code constitutes purification of morality (*sīla-visuddhi*).

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<sup>112</sup> U Hla Myint, **The Most Venerable Mogok Sayādaw and His Missionary Works in Buddhist Sāsana**, (Yangon: Mogok Vipassanā Meditation Centre 1998), p. 49.

### 3.2.5.2 The Second Stage: Learning *Paṭiccasamuppāda* and Practicing *Ānāpānasati*

The most venerable Mogok Sayādaw, he instructed during the retreat meditation of the second stage that he taught dependent origination (*paṭiccasamuppāda dhamma*) and to get concentration (*samādhi*) by practicing *ānāpānassati* meditation. First, before practice *vipassanā* meditation by knowledge so that essential thing must listen well-taught Sayādaw's *dhamma* and then after wipe out *diṭṭhi* temporary by knowledge mind and then can get rid of permanently forever by *vipassanā* way and enlightenment wisdom, so that bad *diṭṭhi* of wrong opinions will never come back.

It is so important that if without wiping out wrong opinions (*diṭṭhi*) from the mind with temporary wisdom knowledge firstly and going to do *vipassanā* meditation then you cannot be a *sotāpanna* or *ariya* and will take too long delay to become *sotāpanna*. Note that all *sotāpannas* had experience the *nīvaraṇa* of enlightenment. That's an automatic thing that attaining of enlightenment will be wiping out of bad minds (*diṭṭhi*) and *vicikicchā* (doubtful mind of life suffering existence) forever from internal mind stage. After understanding *dhamma*, he guides as to get right concentration according to Mahāsaṭṭhānasutta. *Samādhi* means concentration and concentration forms the basis for wisdom. Both absorption (*jhānas*) and concentration (*samādhi*) are very important factors in paving the way for insight (*vipassanā*).<sup>113</sup> So he guides to develop *samādhi* on the basic of *ānāpānassati*. The form, a series of bodily events- not a self or ego. The mental factors that contemplate the breathing are in turn only the mind, a series of matter (*nāma-rūpa*) is called purification of view (*diṭṭhivisuddhi*).<sup>114</sup>

After having, understood the causal relations of mind and matter, the meditator proceeds further with insight meditation and in time there arises the wisdom.

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<sup>113</sup> F. L. Woodward, *Aṅguttara-nikāya: The book of the Gradual Sayings*, vol II, (London: Pali Text Society, 1972), p. 80.

<sup>114</sup> U Kin Nyaut, *The Basic Way and Essence of Meditation Method of Mogok Vipassanā Centre*, (Yangon: Mogok Vipassanā Meditation Centre 1997), p. 43.

### 3.2.5.3 The Third Stage: Practicing *Vipassanā* Meditation

From the beginning and throughout the retreat, the strategies and fundamentals of *vipassanā* meditation will be given so that you may become well established in the essentials of the techniques involved. Then it is important that the meditator understands the practice in its context. So, a frame of reference is necessary, in the form of a framework to the practice as given by the Buddha in his teaching in the Mahāsatipaṭṭhānasutta or the discourse on the Four Establishments of Mindfulness.<sup>115</sup>

### 3.2.5.4 *Vipassanā* Meditation Methods Instructions Processes

Meditation instruction in brief may be given as follows:

- 1) the detachment of *diṭṭhi* should precede the practice;
- 2) On concentration (*satipaṭṭhāna*);
- 3) Technique of contemplation;
- 4) the nothing mind and the noted object;
- 5) Sitting posture in practicing and process of *vipassanā*;
- 6) Walking posture practicing;
- 7) Nothing general detailed activities

#### 3.2.5.4.1 The Detachment of *Diṭṭhi* Should Precede the Practice

Sayādaw's teaching ways: first, the Sayādaw taught *Paṭiccasamuppāda* the wheel cycle of life, cause and effect until clearly understanding so that to remove *diṭṭhi* temporary is the acknowledging got from Dhamma lectures.

To gain enlightenment (*magga*) if there still the presenting of *diṭṭhi* opinions in your mind if called weak *vipassanā* and but only the Strong *vipassanā* can achieve enlightenment, so you need to boost up the *vipassanā* power by ripping of *diṭṭhi*. We call here, *diṭṭhi* is I full sense *micchādiṭṭhi*, literally *micchā* means wrong and *diṭṭhi* means view. Therefore, *micchādiṭṭhi* means the wrong view or misunderstanding or misconception. Buddhism acknowledge three major *diṭṭhi*, namely:

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<sup>115</sup> Bhikkhu Suriyo (trans.), **The Three Signs: Anicca, Dukkha and Anatta in the Buddha's Teachings**, (Bangkok: 2007), p. 72.



1) *sakkāyadiṭṭhi* or misconception on the notion of the self or Ego as substance or an entity. If we put together the two Pāli words, we have *sakkāya* which means real existence of things; *diṭṭhi* is the wrong view, as we have known before.

2) *sassatadiṭṭhi* is an eternity belief, it believes in the eternal existence of soul or self as an independent agent of five groups of existence, and this soul is continuing even after death, transmigrating from one life to another. The Buddha envisaged this view as an entirely wrong one.

3) *ucchedadiṭṭhi*, this is annihilation belief. It believed that a personality falling prey to absolute annihilation at death. Therefore, Venerable Mogok Sayādaw persistently took advantage of advising his disciples as:

- Do alms giving (*dāna*) if you want to, but later.
- Do moral conduct (*sila*) if you want to, but later.
- Do concentration (*samatha*) if you want to, but later.
- Do also vipassanā if you want to, but later.

However, what you must do first foremost is to eradicate your wrong view (*micchā diṭṭhi*) upon your own existence. This teaching is entirely unique itself and is really profound. There is no one who can come up with an argument against him because he had very strong authority to say it without vacillating. It becomes his formula for he proclaimed it emphatically and very frequently when he was alive.

#### 3.2.5.4.2 On Concentration (*Satipaṭṭhāna*)

Mogok Sayādaw divided concentration or *satipaṭṭhāna* into three categories when he taught this object, to wit:

- 1) Mindfulness (*satipaṭṭhāna*)
- 2) Contemplation on becoming (*satipaṭṭhānabhāvanā*)
- 3) The path leading to the cessation of becoming or existence (*satipaṭṭhānam bhāvanāgāmini paṭipadā*).

To elucidate these three stages, he taught as follows:

a) Fixing the mind on any given object, as in the case of breathing exercise, in front of the noting or on the top of upper lip and noting the movements of body and mind. This is called mindfulness or *satipaṭṭhāna*.

b) Contemplation on the form, contemplation on sensation or feeling, contemplation on consciousness or mind and contemplation on the *dharmā* or phenomena. In their arising and fullness or *satipaṭṭhāna bhāvanā*.

c) The knowledge on conditioned phenomena, as observing the real nature of being in arising and passing away, will lead a yogi to the path of cessation of existence for he has utter abhorrence on the nature of his own existence. This is called *satipaṭṭhāna bhāvanā gāmini paṭipadā*.<sup>116</sup>

One point should be noted here: the act of remembrance is only the act of concentration, only the mindfulness or *samatha*. It is not considered to be *vipassanā* or insight knowledge. Only contemplation on five groups is considered to be insight knowledge or *vipassanā*. Therefore, an intending yogi is suggested not to follow a very long tedious way, but he should take a shortcut by pursuing practice in insight meditation, as it has been instructed by the Buddha.

#### 3.2.5.4.3 Technique of Contemplation

What we presented previously are all about prerequisites for any intending Yogīs to take care of and to have himself prepared before he goes into actual practice in *vipassanā* Meditation. Therefore, Mogok Sayādaw put them under the heading of auto logical knowledge or full understanding as the known *ñātapariññā*.

After accomplishing himself with the auto logical knowledge yogi is well aware of what he should have known, how he has to detach the heresy if the assertion of an Ego or self with the help of understanding of the doctrine of the wheel of life: now he has also known the importance of the requirement to choose a proper technique if contemplation which is suitable for his propensity and intellect. Now according to Venerable Mogok Sayādaw, the intending yogi is ready and well-prepared for practicing in *vipassanā* meditation.

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<sup>116</sup> Ashin Adiccaremsi (San Lwin), **A Manual of Insight Knowledge**, As Taught by Mogok Sayādaw, (Yangon: Daw Moe Khaing, 2009), p. 141.

### 3.2.5.4.3.1 Meditation on feeling (*vedanānupassanā*)

Feeling arises whenever there is the impact of the three phenomena; sensory organ, object and consciousness. The impact of three is contact (*phassa*). It is said, because of contact, there arises feeling (*phassa paccayā vedanā*). Therefore, feeling is not to be purposely searched for. It feeling arising on eye-base, ear-base, nose-base, tongue-base is neither pleasure nor displeasure (*upekkhā*). It is just *upekkhā* yet.<sup>117</sup>

Feeling arising in the body is either pleasure (*sukha*) or displeasure (*dukkha*). The feeling which arises in the mind is either pleasure sensation (*somanassavedanā*) displeasure sensation (*domanassavedanā*) neither pleasure nor displeasure sensation (*upekkhāvedanā*). Sometime one may enjoy pleasure sensation (*somanassavedanā*) when he is in favourable and pleasant surroundings. At other times he may experience displeasure sensation (*domanassavedanā*) when he is dissatisfied with unfavourable surroundings or adverse business or family matters. Sometimes he may experience neither pleasure nor displeasure sensation (*upekkhāvedanā*) when he resigns himself to his own action (*kamma*) whatever may come.<sup>118</sup>

The late Maha Thera Mogok Sayādaw for the benefit of intending yogis formulated and laid down an easy method of meditation on feeling (*vedanānupassanā*) as follows:

1. Six external visitors:
  - 1) *Upekkhāvedanā* arising on eye-base.
  - 2) *Upekkhāvedanā* arising on ear-base.
  - 3) *Upekkhāvedanā* arising on nose-base.
  - 4) *Upekkhāvedanā* arising on tongue-base.
  - 5) *Sukhavedanā* arising on body-base.
  - 6) *Dukkhavedanā* arising on body-base.

These six are called external visitors.
2. Three internal visitors:
  - 1) *Somanassavedanā vedanā* on mind-base.
  - 2) *Domanaassa vedanā* on mind-base.

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<sup>117</sup> U Than Daing, **Mogok Sayadaw's Way**, (Yangon: Mogok Meditation Centre, 1995), p. 79.

<sup>118</sup> *ibid.*, p. 78.

3) *Upekkha vedanā* on mind-base.

These three are called internal visitors.

3. Three host visitors:

- 1) In breathing and out breathing with *somanassavedanā* in the event of joy pleasure or in the state of elation.
- 2) In breathing and out breathing with *domanassavedanā* in the event of displeasure, pain or despair.
- 3) In breathing and out breathing with *upekkhāvedanā* in the event of neither pleasure nor displeasure.<sup>119</sup>

There is not a single moment that is free from feeling (*vedanā*), so the yogi should try to cognise, comprehend the arising and perishing of the *khandhas* of which *vedanā* is one. The arising and perishing is impermanent (*anicca*); the comprehension or insight of it is *magga*. Hence it will run thus, *Anicca* and *magga*, when there is no other intruding defilement or impurity (*kilesa*) between *anicca* and *magga*, *maggaphala* (path and fruition) can be attained in this very life.<sup>120</sup> When the perishing or passing away of *vedanā* is noted or comprehended, it is *aniccānupassanā*, whereas when a yogi practices just only the nothing of the *vedanā* it is called *nāmarūparicchedañāṇa* which is not a higher knowledge or higher *ñāṇa*.

### 3.2.5.4.3.2 Meditation on mind (*cittānupassanā*)

In the *saṁmohavinodanī* Commentary, *diṭṭhi caritassapi mandassa natippa bhedagatan cittānupassanā satipaṭṭhānam visuddhimaggo*; it is said, that for the yogi who has the propensity for wrong view (*diṭṭhi*) and who is intellectually dull, a simple and unelaborately formulated *cittānupassanā* is suitable for the realization of *magga*.

The late Maha Thera Mogok Sayādaw formulated a very simple and unelaborate method of contemplation on *cittānupassanā* which is easily applicable and suitable for the people who are inclined to have more practical application. The following thirteen kinds of *citta*, *viññāṇam* or consciousness are to be contemplated upon. It is to be noted that not all the thirteen kinds of consciousness are to be

<sup>119</sup> *ibid.*, pp. 80-81

<sup>120</sup> F. L. Woodward, *Aṅguttaranikāya: The book of the Gradual Sayings*, vol II, (Oxford: The Pali Text Society, 1992), p. 155.

contemplated at the same time. No, it is not. Only one consciousness (*citta*) at a time is to be contemplated or observed as and when it arises. It must be remembered that only one consciousness can arise at a time. It is said ‘*aññam cittaṃ uppajjati cittaṃ, aññam nirojjati*’. One consciousness passes away and another consciousness arises.<sup>121</sup>

It is generally believed that there are many kinds of mind (*citta*) which occur in our being. There may be one or two thousand mind but they fall into the classification of only thirteen mind as formulated by the late Maha Thera Mogok Sayādaw.

There are as follow: -

1. Eye consciousness
2. Ear consciousness
3. Nose consciousness
4. Tongue consciousness
5. Body consciousness

They are called external visiting consciousness.

- 6) Lobha consciousness
- 7) *Diosa* consciousness
- 8) *Moha* consciousness
- 9) *Alobha* consciousness
- 10) *Adosa* consciousness
- 11) *Mano* or mind consciousness

These are called internal visiting consciousness.

- 12) In breathing consciousness
- 13) Out breathing consciousness

These two are called host consciousness.

The above thirteen kinds of *citta* can be said to be all embracing and cover all the *cittas* which belong to ordinary worldling (*puthujjana*) and it should be noted that whatever *citta* arises it is only because of the impact of object and sense door (*ārammaṇa* and *dvāra*) and that only through the six doors consciousness can arise; *citta* will not and never arise outside the six sense doors.<sup>122</sup>

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<sup>121</sup> U Than Daing, **Mogok Sayadaw's Way**, (Yangon: Mogok Meditation Centre, 1995), p. 59.

<sup>122</sup> *ibid.*, pp. 59-60.

As a matter of fact, all the five aggregates (*khandha*) in a being are interrelated and so it is just like lime juice syrup in which all the ingredients such as sugar, fruit juice, salt and water are included. Therefore, when *cittānupassanā* meditation is practiced *kāyānupassanā* is included because inbreathing consciousness and outbreathing consciousness are incorporated here as host consciousness in this *cittānupassanā* as such it could not be said that either *kāyānupassanā* or *vedanānupassanā* is excluded. Eventually all the other *anupassanā* are confluent and have to terminate in *dhammānupassanā* where *saccā* is the final and deciding factor.<sup>123</sup>

#### 3.2.5.4.4 The Practice Working Posture

The Venerable Sayādaw gives guidance to the practitioners for practicing walking posture in three ways.

The first one is noted in each pace mentally includes “Right Foot Forward: or Left Foot Forward”. While moving the Venerable Sayādaw suggests to focus attentively on movement of the foot stepping by step forward in sequence naturally, but to ignore the material form of foot as much as possible.

The second way if a note in each pace of walking consisting of noting mentally “lifting” and “dropping”. The Venerable Sayādaw reminds that when “lifting”, emphasizes carefully on the moving upward of the foot step by step, and when “dropping” is noted, pay attention on the downward movement of the foot step by step. The practitioners will feel lightness when lifting and heaviness when dropping the foot. In this stage, the Venerable Sayādaw confirms that *vipassanā* meditation is to concentrate on reality (*pramaññhā*) which is *vāyo pramaññhā* (element of motion), but not designation (*paññatti*).<sup>124</sup>

The third way to practice is the walking meditation as the Venerable Sayādaw mentioned, is three notes in each pace which are “lifting”, “pushing forward”, “dropping”. The Venerable Sayādaw explains as before “lifting” of foot will realize lightness as the nature of *Tejovāyo* dropping of foot will become aware of heaviness *pathvī* in the nature, and “push forward” of foot will comprehend movement of the

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<sup>123</sup> *ibid.*, p. 61.

<sup>124</sup> U Kyaw Thein, *Mogok Sayadaw's Way to the Vipassanā Practice*, (Yangon: Mogok Meditation Centre, 1957), p. 78.

foot, all appear in stage by stage and the Venerable Sayādaw expresses as that is the beginning of encounter of *dharmā* suggesting that the practitioners should note on moving continuity (*santati*) as much as possible. The Venerable Sayādaw expresses three types, in this way of walking practice. In the first type, the Venerable adds up “beginning” and “ending” in “lifting”, “pushing forward”, and “dropping”. Such as “beginning of lifting”, “end of lifting”, “beginning of pushing forward”, “end pushing forward”. The second type walking practice is to note, “intending to lift”, “lifting”, “intending to push forward”, “push forward, intending to drop”, and “dropping”. In this type the Venerable Sayādaw concerns mind and matter (*nāma* and *rūpa*).

The third type of walking practice for six notes is to note “lifting”, “raising”, “pushing forward”, “dropping”, “touching” and “pressing” of the foot. These are points the Venerable Sayādaw instructed for walking practice.

#### **3.2.5.4.5 The Noting Mind and The Noted Object**

Mogok Sayādaw expounded his technique closely following the footsteps of his predecessor, Ledi Sayādaw, and finding evidence in the Buddha’s systematically with academic skill. Most of beginner in *vipassanā* practice is usually getting trouble in their attempt to have practiced in *vipassanā*. What are the objects that they are supported to contemplate on? They have no knowledge of it.

That is one problem, and how the difficulties of the yogi are in view, Mogok Sayādaw tried to set up a system for the benefit of the beginner to be free from confusion, to prevent in them from making a mistake, and to make them known definitely what they should do. Venerable Sayādaw first differentiated between observed object and observing mind.

That is to say, Sayādaw clarified his technique by differentiating between the object of contemplation and the contemplating mind. The Sayādaw had down a clear line of demarcation between what is to be contemplated on and how to contemplate, so as to make sure for a yogi to know what to do he should do it.

He said that there are five groups of existence which come under the heading of the observed objects or the object on which yogi must place his practice. They are as follows:

- 1) The group of form or corporality

- 2) The group of sensation or feeling
- 3) The group of perception
- 4) The group of mental formation or volition
- 5) The group of mind or consciousness.

Though we have shown the five group or *khandhas* as objects of contemplation here, it does not necessarily mean they are to be observed collectively or altogether at the same time. In this actual practice, the Yogi should make a decision to choose one of the five groups which he thinks can correspond to his propensity and intellect.

If he finds that the corporeality is suitable for him, he can contemplate on the corporeality. If he likes feeling, he can exercise his contemplation on feeling. If he thinks perception is preferable, he can choose perception to be contemplated. The mental formation or volition, if he decided, as better for him, he can also choose at his own free will. The consciousness as object of contemplation, if he wants to do so. To choose one of the five groups as his object of contemplation is crucial for an intending yogi. That, he said, should be remembered or kept in mind.

Now, let us come to the aspect of observing mind which is employed in the arising and vanishing phenomena of the groups of existence. Mogok Sayādaw has clearly shown that the mind must also be accomplished with five properties. What are they? They are: (1) Right understanding (*sammādiṭṭhi*) (2) Right thought (*sammāsankappa*) (3) Right effort (*sammāvāyama*) (4) Right attentiveness (*sammā sati*) (5) Right concentration (*sammāsamādhi*).<sup>125</sup>

They five qualities always accompany the observing or nothing mind whenever a yogi make effort in contemplation. They are called five mundane paths; and as they are employed in *vipassanā* meditation, they are also called five *vipassanāñāṇa*. In actual practice you choose one of the five groups, say for instance, form or corporeality, whereas in nothing mind you must employ all five properties.

The same is true, in the case of contemplation on feeling where the object of contemplation forms as single object, but in the nothing mind, there are always five

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<sup>125</sup> U Kyaw Thein, *Mogok Sayādaw's Way to the Vipassanā Practice*, (Yangon: Mogok Meditation Centre, 1957), p. 78.



properties, so to say, the term contemplation, meditation nothing and observing are of the same connotation. In contemplating the yogi must not employ his ordinary eyes, but he must employ his insight or *ñāṇa*, comprehension or wisdom.<sup>126</sup>

### 3.2.6 Management of Administration

Since time immemorial, managing has been the most imperative activity as the society has continuously relied on group efforts. Moreover, it has always been crucial to ensure the coordination of individual efforts right from the time people engaged socially. Well-coordinated efforts are pivotal for achieving the aims and objectives that cannot be realised individually. Management is an act of achieving results by coordinating individual efforts.

According to F.W Taylor, management is the art of knowing what you want to do and then seeing that it is done in the best and cheapest way.<sup>127</sup>

Furthermore, according to Harold Koontz and Cyrill O' Donnell, management is the creation and maintenance of an internal environment in an enterprise where individuals, working in groups, can perform efficiently and effectively towards the attainment of group goals.

There are many definitions of management. Here meditation management administration is a kind of working in group harmoniously in order to succeed. Henri Fayol (1841-1925), a French mining engineer, promoted the concept of administrative management. He focussed on developing administrative principles that could be applicable to both general and higher managerial levels.<sup>128</sup> The principles applying are shown as follow:

1) **Division of work**, according to this principle, works in the centre are divided among individuals and groups according to their skills and knowledge. Doing this helps in completing the works at the centre with greater efficiency.

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<sup>126</sup> Ashin Ādiccaramsi, **A Manual of Insight Knowledge**, As Taught by Mogok Sayādaw, (Yangon: Daw Moe Khaing, 2009), pp. 142-3.

<sup>127</sup> Mr. S.M.S. Abuthahir Ali, **Management Theory and Practice**, (India: NMIMS Global Access –School, 2014), p. 8.

<sup>128</sup> Mr. S.M.S. Abuthahir Ali, **Management Theory and Practice**, (India: NMIMS Global Access –School, 2014), p. 3.

2) **Authority and responsibility** arises from the position, intelligence, experience, and skills of a manager. On the other hand, responsibility is a state of being accountable for the consequences of the decisions taken by an individual. Managers should be responsible for the actions taken by them. In the centre, authority and responsibility are applied because there is president of organization, vice president, committee, sub-committee, etc. The authority and responsibility go from top to bottom of workers at the centre.

3) **Discipline** refers to the obedience to authority. In the centre, since Mogok Sayādaw was alive, rules for an organization laid down by himself in order to develop the organization. No one can be above the rules. All participating in the organization must obey and respect the rules.

4) **Unity of command**, according to this principle, workers associated with a particular type of work should report to one superior only. Doing this helps in avoiding confusions in the role of the workers being at the centre.

5) **Unity of direction** is that there should be one direction in which organizers must move to achieve a particular objective such as the aims what Sayādaw wanted to propagate. If organizers get pulled into different directions, it may be difficult for organization to achieve the objective.

6) **Subordination of individual interest to general interest** is that organization should emphasize on aligning individual's personals to organizational goals.

7) **Scalar chain** refers to the hierarchy followed in an organisation from top president to worker being in the centre at lower levels. According to the principle of scalar chain, all communication between top and lower workers pass through proper channels of hierarchy. According to Fayol, scalar chain is vital to the success of an organization.

8) **Order** is required for the efficient coordination of all the elements in an organization. Management must follow the principle of the right place for everything and every man.

9) **Equity** is fair treatment of all people working at the centre. Management must treat all equally and be free from biases and prejudices.

10) **Esprit de corps** refers to team spirit. Management must adopt new ways to improve team spirit among people working at the centre. This helps people to work in harmony.

In summary, these ten principles are concluded in six factors: 1) division of work; 2) authority responsibility, discipline; order; 3) unity of command, unity of direction; equality; 4) subordination of individual interest to general interest, 5) scalar chain, and 6) esprit de corps. These factors should be applied to promote an organization. Applying them is very important not only organization but also the people working at the organization.

Organizers manage or provide yogis who come and practice to the centre in following things:

Generally, food, accommodations, and basic needs are met through the generous donations of well-wishers. The teachers and staff work to maintain condition supportive of meditation. All these efforts are made with the intention that the yogis be free to practice and gain the benefits. For the yogis, there is but one responsibility, that is, to maintain continuity of mindfulness throughout the waking hours. The centre will provide meditators with food and lodging including a mosquito net, sheet, pillow and pillow case, blanket and a thermos bottle (flask).

Most yogis manage to remain in good health during their stay. For minor ailments such as upset stomachs, colds, coughs, etc., a trained and experienced nurse is normally in residence at the centre, and a doctor is in attendance for two hours every day at the centre's clinic. It is extremely rare that more severe illnesses occur. If necessary, there are a number of clinics not far from the main centre where specialist diagnosis and treatment are available at reasonable rates.

Furthermore, there are avoidance factors for successful management meditation model. They are as follows:

- 1) Not friendly welcome to practitioners;
- 2) No accepting people coming from different backgrounds;
- 3) No division of work;
- 4) No authority and no responsibility, No discipline, No order.
- 5) No unity of command, No unity of direction, no equality.
- 6) No subordination of individual interest to general interest;

- 7) No scalar chain;
- 8) No esprit de corps.

These eight factors should be avoided in building a development of successful meditation model because these can make practitioners and meditation centre unsuccessful meditation model.

### 3.3. Analysis of the Mogok Meditation Retreat Based on Theravāda Buddhism

#### 3.3.1 Analysis of Meditation Teaching

The analysis of the Mogok Meditation Centre teaching method is that it in the first stage, has to establish a moral code as it supports to have concentration and wisdom. In the second stage, it teaches the theory of dependent origination (*paticcasamuppāda*). And then, it starts practicing breath in and out (*ānāpānassati*) to get concentration before practicing insight meditation (*vipassanā*) and then after wipe out wrong view (*diṭṭhi*) temporary by knowledge mind. It is so important that if without wiping out wrong view, opinion (*diṭṭhi*) from the mind with temporary wisdom knowledge firstly and going to do *vipassianā* meditation, then practitioners cannot be a *sotāpanna* or *ariya* and will take too long delay to become a *sotāpanna*.

After doing these mentioned above, Mogok Sayādaw guides as to get right concentration according to Mahāsaitpaṭṭhānasutta. Both absorptions (*jhāna*) and concentration (*samādhi*) are very important factors in paving the way for insight meditation.<sup>129</sup> So he guides to develop *samādhi* on the basis of *ānāpānassati*. The practitioners first consider that this process of in and out breathing is only form, a series of bodily events-not a self or ego. The mental factors that contemplate the breathing are, in turn, only the mind, a series of mental events- not a self or ego. This discrimination of mind and matter (*nāma-rūpa*) is called “purification of view” (*diṭṭhi-visuddhi*). After having understood the casual relations of mind and matter, the practitioners proceed further with insight meditation and in time there arise the wisdom.

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<sup>129</sup> F. L. Woodward, *Aṅguttara-nikāya: The Book of the Gradual Sayings*, vol V, (London: Pali Text Society, 1972), p. 80.

### 3.3.2 Analysis of Beneficial Factors for the Mogok Meditation Retreat

This section mentions an analysis of factors favourable for mental development which are a suitable abode (*āvāsasappāya*), a suitable resort (*gocarasappāya*), a suitable speech (*bhassasappāya*), a suitable person (*puggala sappāya*), a suitable food (*bhojanasappāya*), a suitable climate (*utusappāya*), and a suitable posture (*iriyāpathasappāya*).

#### 1) Analysis of a Suitable Abode (*āvāsasappāya*)

The Mogok Meditation Retreat is located in the centre of Yangon City near Kandawgyi lake and Park. Therefore, the environment is close to nature. The practitioners can enjoy being in the centre area and feel refreshed and in touch with nature around them. This environment makes them release stress, feel fresh and comfortable, and ready to listen to the *dhmma* and practice meditation.

In addition, this centre is usually quiet at evening; however, in the morning, sometimes, there is some noise from outside of the centre making construction. Furthermore, the retreat centre has some flies, because it located near a big lake and park. For this reason, the centre designs the meditation rooms to make the meditators feel comfortable and protect them from noise and insects. For example, the glazed windows and doors, curtains and the meditation room provide protection from the wind, rain and noise but the practitioners still can see the beautiful view of Kandawgyi Lake and park from the centre.

For accommodation, the centre provides practitioners in common hall as there is a narrow land to build a private cottage to stay individually. However, the hostels are well-ventilated for the practitioners' comfort. Additionally, to protect against mosquitoes and insects from the environment, the centre manages mosquito nets and keeps clean around the centre area not to have insets. The toilets and shower facilities are located in a separate area making the accommodation hygienic and less noisy, so it will not disturb the other practitioners who are meditating in the Meditation Hall. Nonetheless, in the rainy season, there are many insects and ants which come from the lake and park to this area, especially in the evening when the lights are turned

on. To reduce this trouble, the staff members encourage the practitioners to turn off the lights after using them, so the number of insects will be reduced.

In addition, the centre is secure as there is always a man who takes care of the centre day and night at the entrance of the centre, so the participants can take a walk or rest inside the centre without worry. The men and women are accommodated in separate quarters. The centre also provides the medicines for sick practitioners and makes it easy for the practitioners to take medicines for free.

However, as the Mogok Meditation Centre, it is located in the centre of Yangon City near the Kandawgyi Lake and Park. It is also close to motor road and park; nevertheless, the centre is located in a private area and is not disturbed by them. Moreover, only the practitioners and staff are allowed to come into the area. Consequently, the meditation practice is not disturbed.

## 2) Analysis of a Suitable Resort (*gocarasappāya*)

A suitable resort is a factor favourable for the mental development. The proper resort as guarding or *gocara* refers to the propriety of Buddhist monks or the meditators. According to Buddhaghosa, “an alms-resort village should be lying to the north or south of the lodging, not too far, within one *kosa* and a half, and where alms food is easily obtained, is suitable. The opposite kind is unsuitable.”<sup>130</sup> In case of this centre, the analysis of suitable resort (*gocarasappāya*) shows that the retreat centre is located in the centre of Yangon City near the Kanadawgyi Lake and Park. It is located 10 minutes away from the market and the hospital. The centre provides food and refreshment for the practitioners and monks no need to go for alms. In addition, this centre has cars for food from the market for cooking, which serve all practitioners, to ensure that they can eat fresh and healthy food on time. If anyone is sick, the staff can take them to the hospital which helps the practitioners feel secure. Therefore, it is said that the centre is a suitable resort.

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<sup>130</sup> *ibid.*, p.126.

### 3) Analysis of Suitable Speech (*bhāsasappāya*)

The *dhmma* teaching at this centre is about the Buddha's teaching, dependent origination, the four noble truths, the four foundations of mindfulness, the noble eightfold path, meditation teaching, precepts and so forth, including suitable speech (*bhāsasappāya*) in accordance with the ten types of conversation which are considered forms of suitable speech (*bhassasappaya*). These are talk on wanting little (*appiccha*); contentment (*santutṭhi*); seclusion (*paviveka*); solitude (*asaṃsagga*); energetic striving (*viriyā*); self-discipline (*sīla*); concentration (*samādhi*); wisdom (*paññā*); liberation (*vimutti*), and seeing and knowing of liberation (*vimuttiñāṇadassana*).<sup>131</sup>

In addition, retreat centre also encourages the participants to talk less or talk only on suitable topics that keep their minds concentrated. The teaching monks have meditation teaching experience and explain the *dhmma* very well. And also to share meditation experiences and ask questions the teaching monk. Practitioners can ask questions on meditation practice at any time. This chance can help the practitioners make progress in meditation practice. In the meantime, the meditation instructors do not talk unsuitable speech or aimless talk (*tiracchānakathā*) which disturbs the meditation practice, and they encourage the practitioners not to speak using aimless talk.

### 4) Analysis of Suitable Persons (*puggalasappāya*)

The analysis of the suitable speech shows that there are thirteen teaching monks at the Mogok Meditation Centre, those are good friends (*kalyāṇamita*). The teaching monks are friendly and have good explanations that make the practitioners understand easily. They give guidance and are available for advice. They also are patient and always ready to listen to others' opinions or questions. The teaching monks can also explain on higher levels and do not lead in things which are inappropriate, nor do they lead the practitioners in things which are unworthy or harmful.

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<sup>131</sup> F. L. Woodward, *Aṅguttaranikāya: The Book of Gradual Sayings*, vol V, (London: Pali Text Society, 1972), p. 87.

#### 5) Analysis of Suitable Food (*bhojanasappāya*)

The analysis of suitable food shows that the centre provides two meals for the practitioners in order to do the eight precepts and to be moderate in eating. In addition, the practitioners who want to achieve progress in meditation practice meditation or monks should acquire physical fitness through moderation in eating.

To this end, the retreat provides many types of healthy and nutritious food and also fresh fruits at breakfast and lunch. In the evening, balanced light refreshments such as milk and fruit juice will be provided. Food served is both vegetarian and non-vegetarian. Because some people like different types of food and different tastes so the suitable food can mean some like sweet food, some like sour or spicy foods. They should get the food suitable for themselves. They find the food that makes them comfortable and can help them concentrate. Therefore, the practitioners can choose the suitable food for them. Therefore, it is considered that the centre provides suitable food for supporting meditation practice.

#### 6) Analysis of a Suitable Climate (*utusappāya*)

The centre is placed near the a big Kandawgyi Lake and Park so the weather there is usually cool and in the winter, from November to February always cold. In the summer, it is not as hot as in the outside of the centre, but it is cool in evening and warm in the day. The centre also provides air conditioners and air fans for the practitioners to set the appropriate temperature. In sum, the climate here is not too hot and not too cold so, it is suitable for meditation practice.

#### 7) Analysis of a Suitable Posture (*iriyāpathasappāya*)

The Mogok Meditation Centre instructors teach sitting meditation and encourage the participants to have awareness by practicing meditation in every activity whether walking, eating, or talking. Therefore, in the break time, the practitioners can walk with mindfulness in the walking area or and feel relaxed during the retreat. However, it is suggested that this centre should provide a schedule for the teaching of walking meditation and standing meditation, because people are different, so different types of postures are suitable for different people.



**Table 10:** Beneficial Factors for Mogok Meditation Centre

Choices	#Participants	% Participants
Suitable abode	17	28.33
Suitable resort	6	10
Suitable speech	21	35
Suitable person	4	6.66
Suitable food	6	10
Suitable climate	3	5
Suitable posture	3	5
<b>Total</b>	<b>60</b>	<b>100</b>

Source: Interview Participants of Mogok Meditation Centre by researcher, 20 October 2018.

In total 60 participants at Mogok Meditation Centre, about 21 (35%) like suitable speech, 15 (25%) like suitable abode, 6 (10%) like suitable resort, 3 (5%) like suitable posture, 4 (6.66%) like suitable food, 3 (5%) like suitable climate, and 4 (6.66%) like suitable person. (See also appendix C)

### 3.4 Analysis of Result of Interviews

This research has interview 60 participants in total. About 40 participants are women, and 20 participants are men. At Mogok Meditation Centre, 60 participants are interested in joining this interview.

#### 3.4.1 Analysis of the Reason Why Practitioners Practice Meditation at This Centre

There are many reasons that people come to meditate at the Mogok Meditation Centre, as shown in the following topics.

- 1) Most of the practitioners admire Venerable Mogok Sayādaw and his disciples who also inspire people to come to practice at Mogok Meditation Centre.
- 2) Venerable Mogok Sayādaw was very famous as he taught an easy way to reach the final goal of life.

3) Some yogīs come to this retreat centre because their families or their friends used to meditate here and they were very appreciative about the meditation practice, so they also recommended other participants to attend the retreat here.

4) Some practitioners come here as their friends, families used to attend retreat here before so they recommend them to join the retreat here.

5) Regarding the appropriate day for the retreat, some participants choose this retreat centre because they have ten days retreat that is an appropriate time for them. It is not too short and not too long a time for them.

6) The participants want to learn meditation and concentrate in order to control their work to reduce stress and have happy life.

7) The retreat centre sets the meditation in a good location, so the participants can come and practice as work-life may have been very hectic.

**Table 11:** The Reasons Why Practitioners Practice Mogok Meditation Centre

	Choices	#Participants	%Participants
1	Setting up in a good location	16	26.66
2	Having appropriate days for retreat	14	23
3	To learn how to meditate and concentrate at work	9	15
4	Recommendation by friends and family used to meditate before	5	8.33
5	Being very famous	3	5
6	Admiration of Mogok Sayādaw	5	8.33
7	Inspiring Sayādaw disciples to come and practice	8	13.33
	<b>Total</b>	<b>60</b>	<b>100</b>

Source: Interview Participants of Mogok Meditation Centre by researcher, 20 October 2018.

In 60 participants, the reasons that practitioners choose to practice meditation at Mogok Meditation Centre are as follows: about 16 (26.66%) come to practice as the centre set up in a good place easy to go and back home, 14 (23%) are because of

appreciate days for retreat, 9 (15%) come to learn to meditate and concentrate at work, 5 (8.33%) come because of recommendation by friends and family, 3 (5%) come being very famous, 5 (8.33%) come because of admiring of Mogok Sayādaw, and 8 (13.33%) come due to inspiring Sayādaw disciples to come and practice. (See also appendix B)

### 3.5 Analysis of Result of Meditation

This section focuses on impressive things about the retreat, benefits or changes after the retreat and meditation experiences during practice at the Mogok Meditation Centre.

#### 3.5.1 Analysis of Impressive Things About the Retreat

The things that impress the participants of this centre are as follows:

- 1) The participants appreciated the cleanliness of the retreat centre; the privacy that the retreat centre provides; the hospitality of the people; the inspiring *dharmma* talks by the monks.
- 2) The instructors have a lot of experience, so they can explain the meditation practice very well.
- 3) All of yogīs practicing at this centre state that the meditation technique instructed by this centre is very systematic. The *dharmma* instructions are clear and accurate given by the masters at this centre.
- 4) The practitioners learn the theory of dependent origination that links matter and mind in order to understand the process of aggregates based on matter and mind themselves when they practice meditation.
- 4) The monk and staff here are friendly and give a warm welcome.
- 5) The practitioners are impressed here with a simple meditation technique to remove a wrong view and to know the four noble truths.
- 6) The food and refreshment at this retreat are appropriated for the practitioners because they serve various types of food, both vegetarian and not vegetarian. Also, they provide refreshment such as fruit juice, tea, in the evening.

**Table 12:** Impressive Factors about the Retreat at Mogok Meditation Centre

	Choices	#Participants	%Participants
1	The cleanliness of the centre	5	8.33
2	Having experienced instructors	16	26.66
3	The technique instructed by this centre is very systematic	8	13.33
4	Liking to learn theory of dependent origination	15	25
5	Staff are friendly and give a warm welcome	6	10
6	Meditation technique to remove a wrong view and to know the four noble truths.	7	11.66
7	Providing food and refreshment	3	5
	<b>Total</b>	<b>60</b>	<b>100</b>

Source: Interview Participants of Mogok Meditation Centre by researcher, 20 October 2018.

In 60 participants, impressive factors about the Retreat at Mogok Meditation Centre, about 5 (8.33) like the cleanliness of the centre, 16 (26.66%) like having experienced instructors, 8 (13.33%) like the technique instructed by this centre, 15 (25%) like learning theory of dependent origination, 6 (10%) like staff's friendliness and giving a warm welcome, 7 (11.66%) like teaching meditation technique to remove a wrong view and to know the four noble truths and 3 (5%) like providing food and refreshment. (See also appendix B)

### 3.5.2 The Analysis of Benefits or Changes after the Retreat

The practitioners gained benefits and felt some changes after the retreat; for example, they could understand the meditation practice and basic Buddhism. They have benefits for their lives and minds which they can apply for their everyday lives. They

can also be a “good friend” (*kalyāṇamitta*) to their friends and some practitioners come back to ordain to become a monk.

1) The practitioners understand the meditation practice and basic Buddhism. The lesson of this retreat includes the basic knowledge of Buddhism to help participants to understand more about meditation. They can find inner peace for themselves.

2) The matured meditators who practiced at the Mogok meditation centre express that they become more respect and faith on the Buddha, *dhamma* and *saṅgha*. Moreover, they can understand more clearly when they read *dhamma* text books. They also come to believe that the *saṅghas* are the real sons of the Buddha and strong desire to pay respect to them. They feel pleased and contented with being a Buddhist. They have unshakable confidence in the Buddha, the *dhamma* and the *saṅgha*. They have accepted that the triple gems are the only dependable, respectable subject, and the *dhamma* is the unique source of peace in mind and it is required to terminate the cycles of rebirth by performing good deeds throughout the lives. It is also believed that the Buddha’s method is the middle way (*majjhimaṭṭhāna*), which is the exclusive path of *satipaṭṭhāna* which should be done habitually, and be able to lead to the peaceful *nibbāna*.

3) After they have participated the retreat, they would prefer to spend more time during the leisure time on reading and studying religious books and practicing meditation all the time.

4) It provides a good opportunity for the participants to learn to have a better life, and they are able to enjoy their lives more. They are able to learn how to concentrate and learn how to stay by themselves, being content.

5) The practitioners can apply meditation for everyday life and bring the *dhamma* to use in their lives and improve their life styles. They also want to continue practicing meditation after finishing the retreat.

6) The meditation retreat has a moral impact on the practitioners' minds. It cleanses the mind so that regular meditators become gentler, kinder, and feel increasingly uncomfortable about harming anyone either by speech or action. Their bad habits will decline in degree or are even dropped altogether while their good habits grow in intensity. They can change some behaviour; some practitioners feel that they

can see life in a different way; see everything in a happy way, and they do not become angry so easily.

7) They can share meditation experience and can be a “good friend” (*kalyāṇamitta*) to their friends. They found that they now had peacefulness, and they would like to share their experiences with their friends by thinking how they could also help them to understand meditation.

8) Some of young meditators state that in the first two or three days, mind is wandering later the meditation master instructs, how to practice sitting and walking meditation precisely, then they improved and feel peace in mind and they become pleased with doing religious deeds and have the habit to pay respect to the triple gems at the bed time and remember the triple gems in performing the activities in the daily life. They have less doubt on the triple gems, and they become to have more trust on the triple gems.

9) Some participants appreciated the meditation retreat, and they had some meditation experience, so they continued practicing meditation. Later, they ordained and became meditation instructors at the Mogok Meditation Centre.

10) One lady who has been practicing for long years explains that at first she has short tempered but now after receiving the guidance of the Mogok Sayādaw on *satipaṭṭhāna*, she is able to avoid greed, anger and delusion. She can control her mind, less *kilesa* and capable to determine right and wrong facts. At work place, when encounters stresses, and dissatisfies, after practicing *vipassanā* meditation, she has competence to control her mind and accepts that these are sufferings (*dukkha*) through her second thought and immediately she becomes in peace. She is capable to realize feelings occurring patient more and more.

11) They had peaceful minds and they also felt calm and peacefulness.

**Table 13:** The Benefits or Changes after Attending the Retreat at Mogok Meditation Centre

	Choices	#Participants	% Participants
1	Understanding how to practice meditation	8	13.33

2	Becoming more respect and faith on the Buddha, dhamma, and saṅgha	5	8.33
3	Feeling pleased and contented with being a Buddhist	4	6.66
4	After retreat, more prefer to practice meditation	6	10
5	Being better lives, able to enjoy their lives more and knowing how to stay by themselves	5	8.33
6	Applying meditation for life	4	6.66
7	Becoming gentler, kinder, and more compassion	6	10
8	Being a good friend due to practicing meditation	5	8.33
9	Being able to control the wandering mind	4	6.66
10	Having meditation experiences	5	8.33
11	Feeling more patient	3	5
12	Having peaceful mind	5	8.33
	<b>Total</b>	<b>60</b>	<b>100</b>

Source: Interview Participants of Mogok Meditation Centre by researcher, 20 October 2018.

In 60 participants, impressive factors about the Retreat at Mogok Meditation Centre, about 8 (13.33%) understand how to practice meditation, 5 (8.33%) become more respect and faith on Buddha, dhamma, and saṅgha, 4 (6.66%) are feeling pleased and contented with being a Buddhist, 6 (10%) after retreat, more prefer to practice meditation, 5 (8.33%) are being better lives, able to enjoy their lives more and knowing how to stay by themselves, 4 (6.66%) apply meditation for life, 6 (10%) become gentler, kinder, and more compassion, 5 (8.33%) are being a good friend due to practicing meditation, 4 (6.66%) are able to control the wandering mind, 5 (8.33%) have

meditation experiences, 3 (5%) are feeling more patient, and 5 (8.33%) are having peaceful mind. (See also appendix B)

### 3.5.3 Analysis of Meditation Experience

When the participants meditate for many days, they have some meditation experience. The participant can understand the meditation practice better. Some practitioners said that every day they have different experiences but they are glad that they can concentrate longer.

Some participants can clear their minds and see the bright light when they meditate. The practitioners are able to have their minds emptied and filled with a great light which they feel that will lead to greater things as they continue to practice meditation. They are also more joyous, have purpose in their life, and feel much more forgiving of themselves and others.

Some of them see skeleton (*aṭṭhika*) and bright light (*obhāsa*). In addition, some participants feel like their legs were stones when walking meditation deeply. The feeling was very short, but it seemed to be real. However, most practitioners feel calm and they can concentrate more.

In a case of the meditation experience of practitioners who can do that, it shows that they can concentrate, and some of them experience the knowledge of discrimination of mind and matter (*nāmarūpaparicchedañāṇa*) or the knowing of knowledge of rising and passing (*udayabhayañāṇa*).

**Table 14:** Meditation Experience in Mogok Meditation Centre

	Choices	#Participants	%Participants
1	Seeing skeleton ( <i>aṭṭhika</i> ) and bright ( <i>obhāsa</i> )	7	11.66
2	Having more joyous and feeling much more forgiving of themselves and others.	12	20
3	Clearing their mind morally	16	26.66
4	Being much concentration longer	11	18.33



5	Some of them experience the knowledge of discrimination of mind and matter ( <i>nāmarūpaparicchedañāṇa</i> ) or the Knowing of knowledge of rising and passing ( <i>udayabhayañāṇa</i> )	8	13.33
6	Some participants feel like their legs were stones when walking meditation deeply	6	10
	<b>Total</b>	<b>60</b>	<b>100</b>

Source: Interview Participants of Mogok Meditation Centre by researcher, 20 October 2018.

In 60 participants, impressive factors about the Retreat at Mahāsī Meditation Centre, about 7 (11.66%) see a skeleton (*aṭṭhika*) and bright (*obhāsa*), 12 (20%) have more joyous and feeling much more forgiving of themselves and others, 16 (26.66%) clear their mind morally, 11 (18.33%) have much concentration longer, 8 (13.33%) experience the knowledge of discrimination of mind and matter (*nāmarūpaparicchedañāṇa*) or the Knowing of knowledge of rising and passing (*udayabhayañāṇa*), and 6 (10%) participants feel like their legs were stones when walking meditation deeply. (See also appendix B)

### 3.6 Rules and Regulations of Meditation Centre

Not only of unsound mind, but also have ability to control oneself to strictly observe all the rules and regulations of the meditation centre after registering at the administration are also important, as follows:

- 1) Read and make one understands the rules and regulations in order to observe them properly;
- 2) Prepare one for making meditation request as informed by the staff;
- 3) All monks have to observe before the retreat; the layman takes the Eight Precepts before taking the retreat;
- 4) Listen attentively to the meditation master and do precisely what the mater advises;

- 5) Use only the meditation methods guided by the master of Mogok Vipassanā Centre. Do not use other methods not taught by the master of this centre;
- 6) Refrain one's eyes, ears, nose, tongue, body and mind during staying at this centre;
- 7) No reading, writing, talking, listening to the radio/music/cassette tape player, or watching television, except when allowed;
- 8) Not bringing any valuable personal belongings, the responsibility of any loss and damage is one's own;
- 9) No gambling, lottery and fortune telling, or performing black magic;
- 10) No consuming any kinds of illegal addictive substances;
- 11) Having interview only with the master, no consulting with any fellow meditators;
- 12) No leaving the compound of the Meditation Centre during the retreat; if needed, one should ask the permission from the master and inform the administration.
- 13) Please keep room, or residence and place for practice clean and tidy;
- 14) Those who want to stay longer than 15 days have to make a special request to the master, for those who are granted the permission, they have to inform the administration every 120 days;
- 15) At the end of the retreat, please return room keys to the administration and inform about leaving the centre.<sup>132</sup>

### 3.7 Schedule

Originally, ten days retreat meditation session two times for every month at Mogok Meditation Centre. The importance of the practice of the Vipassanā meditation, the Venerable prescribes procedures for the meditators. The first is the daily schedule such as:

Hours	Activity
04:00-05:00	Sitting meditation practice
05:00-05:30	Morning prayer and receiving nine precepts

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<sup>132</sup> U Kin Nyant, **The Basic Way and Essence of Meditation Method of Mogok Vipassanā Centre in Myanmar**, Myanmar version, (Yangon: Mogok Meditation Centre, 1997), p. 34.

05:30-06:30	Breakfast
06:30-07:30	Sitting meditation practice
07:30-08:00	Walking meditation practice
08:00-09:00	Meditation master <i>dhamma</i> talk
09:00-12:00	Lunch and private time
12:00-13:00	Sitting meditation practice
13:00-14:00	Listening <i>dhamma</i> from Sayādaw's recording tape
14:00-15:00	Sitting meditation practice
15:00-16:00	Walking meditation practice
16:00-17:00	Interview for the progressive report
17:00-18:00	Sitting meditation practice
18:00-19:00	Walking meditation practice
19:00-20:00	Sitting meditation practice
20:00-21:00	Teaching <i>paṭiccasamuppādadhamma</i>
21:00-04:00	Sleeping time

In the guide sheet instruction of not to speak, not to smoke, not only sitting and walking meditation practice, but also standing, lying down, bending activities should be done with mindfulness.

**Table 15:** The situations of Mahāsī and Mogok Meditation Centres

Necessary Factors for Retreat	Mahāsī Meditation Centre	Mogok Meditation Centre
Suitable Abode	✓	✗
Suitable Resort	✓	✓
Suitable Speech	✓	✓
Suitable Food	✓	✓
Suitable Climate	✓	✓
Suitable Posture	✓	✓
Suitable Temperaments and Meditation Objects	✓	✓

Based on Purifications and attaining Knowledge	✓	✓
Gaining Benefits	✓	✓

Source: Interview Participants of Mahāsī and Mogok Meditation Centre by researcher, 13, 20 October 2018.

First, the analysis of Mahāsī Meditation Centre shows that the centre has a suitable abode, resort, speech, food, climate, and temperaments and meditation objects. The method in the centre is based on purifications (*visuddhi*) to attain any of sixteen knowledge and gaining benefits through practice meditation.

Second, Mogok Meditation centre has resort, speech, food, climate, and temperaments and meditation objects. The method in the centre is based on purifications (*visuddhi*) to attain any of sixteen knowledge and gaining benefits through practice meditation. But the centre has no suitable abode because the area is not wide and the buildings for practitioners are not many.

### 3.8 Conclusion Remarks

First, the Mahāsī Meditation Centre has suitable abode (*āvāsasappāya*), suitable resort (*gocarasappāya*), suitable speech (*bhāsasappāya*), suitable person (*puggalasappāya*), suitable food (*bhojanasappāya*). The centre teaches rising and falling based on *satipaṭṭhāna* all instructors in this centre encourage the practitioners to be mindful at every activity whatever they do. Especially they teach sitting and walking meditation to the practitioners. In addition, sometimes there is some disturbing noise from the community.

Second, the Mogok Meditation Centre shows that the centre has a good instructors/suitable person (*puggalasappāya*) and it provides suitable food (*bhojanasappāya*). The centre also teaches walking and sitting meditation which are both suitable postures (*iriyāsappāya*). Nevertheless, this centre has some disadvantage such as unsuitable abode because it has not enough space area for all practitioners.

In summary, the result of all meditation interview shows that the two centres have some problem but that the practitioners can proceed and gain benefit from these meditation practices. Furthermore, it is difficult to compare these retreats because they

are located in different areas, the periods and the length of the retreats are different and also are the backgrounds of the practitioners.

## **Chapter IV**

### **Key Successes and A Successful Development model of Meditation Centre in Myanmar**

This chapter presents Mahāsi and Mogok meditation centres. The analyses of these meditation centres are based on the SWOT analysis, an important tool to evaluate the overall strategic position of an organization and its environment. A development of successful meditation model is proposed.

Albert S. Humphrey (2 June 1926-31 October 2005) was an American business and management consultant who specialized in organizational management and cultural change. Humphrey developed the SWOT analysis technique while working for the Stanford Research Institute, now known as SRI International. SWOT is a strategic planning method used to evaluate the Strengths, Weaknesses/Limitations, Opportunities, and Threats involved in a project or in a business venture. The origin of the term SWOT remains obscure.<sup>1</sup> Albert S. Humphrey was a father of SWOT analysis.

#### **4.1 SWOT Analysis of Meditation centres**

SWOT is an abbreviation for strengths, (s) weaknesses, (w) opportunities, (o) and threats (t). Strengths are characteristics of the meditation centre or team that give it an advantage over the others. Weaknesses are characteristics that place the retreat centre at a disadvantage relative to others. Opportunities are external opportunities to take advantage of the environment. Threats are external elements in the environment that could cause trouble for the meditation centres.

#### **4.2 SWOT Analysis of Mahāsi meditation Centre**

The SWOT analysis of Mahāsi meditation centre is shown in the following items.

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<sup>1</sup>“Albert S. Humphrey,” viewed 3 February 2019, { [https://en.wikipedia.org/wiki/Albert\\_S.\\_Humphrey](https://en.wikipedia.org/wiki/Albert_S._Humphrey) }

#### 4.2.1 Analysis of Strengths

1) Venerable mahāsī Sayādaw directly follows the Buddha's *Dhamma* and offers a clear and practical guide into the essence of Buddhism. He proposes the practice of human and spiritual development through his *vipassanā* teaching model, here called the Mahāsī Vipassanā Model of insight development (*vipassanā*) based on the foundations of mindfulness discourse (*Satipaṭṭhānasutta*).

Venerable Mahāsī Sayādaw wisely recommended the preparatory stage of precept practice based on the Buddha's teaching and the Buddha's concern for beginners. When one has faith in the Buddha, one becomes calm and ready for mental development. The development of an average person to a noble person contributes the real meaning of the religious communication that can be evolved step by step and related to the intellectual levels of true awareness in the person. The Buddha taught *dhamma* to ordinary persons, and the Venerable Mahāsī Sayādaw understands Buddhist scripture as for both monks and laity. Both used intellectual proper words and accurate meanings in order to explain spiritual knowledge clearly through their condition. The preparatory stage is necessary as Venerable Mahāsī Sayādaw communicated with average persons.

Mahāsī Meditation Model conforms to the *Mahāsatiṭṭhānasutta* in the *Tipiṭaka* on the practicing stage. However, he added the movement of the rising and falling of abdomen to help average persons practice more easily. The Buddha lead all mankind to practice the threefold training: training the body and mind so as to destroy the defilements of worldly nature, through on the progressive path of the realization of truth so as to achieve the best noble quality of mind, using his own life as example. It provides the natural principle of simple living and high thinking.

The theory of *satiṭṭhāna* is recommended for practicing awareness and knowledge of suffering and cessation of suffering. He suggests the effective *satiṭṭhāna* method for developing the facilities of attention, concentration of mind and insight in contemplation. To begin training, one must keep one's mind on the abdomen. One must notice the movements of rising and falling. This practice makes it easier for the beginner, as it is easier to concentrate on these simple movements than on the inhaling and exhaling movements. The beginner will be aware of rising and falling as they occur in the course of normal breathing. When the beginner has become

skilful in noting these abdominal movements, then a mental note can observe other bodily movements (form) and mental activities (formless) clearly. As the practice advances, beginners become aware of breathing (inhaling and exhaling), feeling, thinking, and the true nature of self and of all phenomena). As mindfulness and concentration improves through diligent practice, the meditator notices both object and the knowing of object. Mahāsī Sayādaw explains that meditators will recognize the characteristic of the impermanence of the body and mind process, and will realize that all suffering and that there is nothing to grasp. One gains the insight knowledge of arising and passing away and that there is no (*atta*). Through such progressive knowledge the true nature of the discrimination of *nāma* from *rūpa* will be fulfilled.

Venerable Mahāsī Sayādaw reflects sharply on the results stage of *satipaṭṭhāna* practice and reinterprets the practical condition for all practitioners by related it to the Seven Stages of Purification in the Visuddhimagga for clearer understanding. He explains the obstacles that mislead meditators away from *nibbāna*, such as the experience of bright light emanating one's own body and misunderstanding that *nibbāna*. He describes how to detach and guides the meditator clearly to progress through the conditions of mental reformation so that all disciples may gain the truth of knowledge.

The teaching of Venerable Mahāsī Sayādaw for mankind genuinely follows the *dhamma* of the Buddha. His teaching emphasizes on the freedom from intoxicants, gaining right knowledge of self and detachment, the way that people must practice by themselves and transform the ignorant state to the state of wisdom. To live in the world, everyone has to make use of various things, to see, to eat, and come into contact with all sorts of things, but the most essential is to live with these things without grasping at or clinging to them. Everyone must be able to think, speak, act intelligently, always being mindful of the three universal characteristics. Proper awareness and wisdom will make all fit for peace and eliminate the power of defilement.

2) The centre has experienced meditation instructors and good friends who have enough knowledge of the *dhamma* and have practical meditation experiences. The method taught provided by instructors in this centre is clear and interesting. Giving instructions on meditation practice is helpful for both beginners and matured yogis in meditation. In addition, the teacher monks are very kind and generous. Therefore, many



foreign and local practitioners are impressed with the instructors and method, so they always want to practice at this centre.

3) Mahāsī Meditation Centre is located in the centre of Yangon. It is not far from Inya lake, one of two major lakes in Yangon. Therefore, it is easily accessible. The practitioners or the guests can come by city bus, taxi. The city bus stop is very close to Mahāsī Meditation Centre. It takes five minutes to get on foot from the bus stop to the centre. It is also located in tourist area, so it is easy for foreigners too, to visit the centre.

4) The centre is very famous, so many foreigners want to visit and practice meditation and some foreigners stay long having ordained as monks and nuns.

5) There are many senior monks who have enough experiences in meditation practice and are giving the guideline to yogis. Occasionally, most senior guest monks are invited to give Dhamma talk to practitioners.

6) The centre has good accommodation and good facilities and a nice location which is suitable for all who come and practice meditation at this centre.

7) The centre provides suitable food and refreshments which are delicious, healthy and various types of food suitable for each practitioner.

8) The Mahāsī Meditation Centre is a famous centre which has been teaching meditation for more 60 years. This centre is very popular for both local and international, so it can attract many practitioners to practice meditation at this centre.

9) This meditation centre has a regular schedule. The centre opens every day, and it is easy for practitioners to participate in the program.

10) The program is free of charge. Food and refreshment as well as accommodation is free. It also welcomes all practitioners who are interested in meditation practice.

#### **4.2.2 Analysis of Weaknesses**

1) The Buddha's discourse on *satipaṭṭhāna* practice deals with four main kinds of mindfulness. The first of the four is body contemplation, focusing on the inhaling and exhaling of the breath. There have been criticisms that at this body contemplation stage of Venerable Mahāsī Sayādaw's *vipassanā* teaching model does not conform to the Tipiṭaka because it uses abdominal movements as the object of

mindfulness rather than the movement of the breath. In the book, *Creative Meditation and Multi-Dimensional Consciousness*, Lāma Govinda criticizes the Mahāsī Vipassanā Model:

To be fully conscious in all situations and conditions of life is what the Buddha meant when he said that we should be mindful while sitting, standing, lying down, or walking. But “fully conscious” does not mean to be conscious of only one aspect or function of our body or mind, but to be conscious with and of our whole being, which includes body and mind and something that goes beyond body and mind: namely that deeper reality at which the Buddha hinted in the term *dhamma* and which he realized in the state of Enlightenment. The most effective way to become conscious of our whole being and to dwell in a state of perfect concentration and equanimity is as we have seen, the practice of *ānāpānasati*, a modern Burmese *satipaṭṭhāna* practice. They replace it by the most superficial of all methods, namely the observation of the rising and falling of the abdomen thus diverting the attention of the meditator from the real experience of the breathing process... It does not bring us one step nearer the truth.<sup>2</sup>

Buddhist scholar of Mahāsī’s model suggest that, “It appears that Lāma Govinda has neither studies the *satipaṭṭhāna* method in all its aspects, nor has he practiced it with trustful confidence (*saddhā*) and energy required for success.”<sup>3</sup>

The rising and falling of the abdomen are not designed to replace the respiration process. Far from excluding it, the former supplements it. If a yogi prefers the breathing contemplation, he can go along with it. But if he finds it difficult to do so he is advised to observe the rising and falling of the abdomen which has its own advantages.<sup>4</sup>

Although Mahāsī Sayādaw recommends the use of the rise and fall of the abdomen as the control meditation object, his teaching disciples also allow the use of the in-and-out breath felt at the nose tip as an alternative way to practice. In this system

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<sup>2</sup> Lāma Govinda, **Satipaṭṭhāna Vipassanā Meditation: Criticisms and Replies**, (Rangoon: Buddha Sasana Nuggaha Organization, 1990), p. 324.

<sup>3</sup> Letter of Myanaung U Tin, **Satipaṭṭhāna Vipassanā Meditation: Criticisms and Replies**, (Rangoon: Buddha Sasana Nuggaha Organization, 1990), p. 329.

<sup>4</sup> *ibid.*, p. 340.

what is essential is not which object is observed but the quality of clear, detached awareness used to see its true nature.<sup>5</sup>

2) The water for taking a bath the centre provides for practitioners is unclean. Sometimes, in the water, there is much dust that the practitioner cannot use it.

3) Noise and sounds from surrounded community.

4) The schedule in sitting meditation laid down by this centre is too long for the beginners who have never experienced before.

5) There are sometimes many mosquitoes, insects that disturb the practitioners and infect the practitioners while living and practicing there.

6) The website of the centre is not updated.

#### **4.2.3 Analysis of Opportunities**

1) Mahāsī Meditation Centre has been promoted by the Tourism Authority of Myanmar. It is also recommended in guide book such as “Myanmar Travel Guide Book” Which attract many international visitors to the centre. They usually use the guide book to search for places to visit. “Myanmar Travel Guide Book” is the most famous guide book and provides free advertising for the centre. For these reasons, of the many foreign practitioners, who attended the meditation retreats at this centre. all were recommended to come by the guide book.

2) The centre is located in the centre of Yangon so many donors easily come and offer food for their wedding ceremonies, birthday ceremonies, blessing and daily meal offering to the practitioner and meditation masters at this centre.

3) The president monk and a chief executive man are often interviewed by local medias, newspapers, foreign newspapers, so that makes local and international people interested in visiting the centre.

4) There are many recommendations from friends and family who used to practice here, so they then invite their friends and relatives to practice meditation at this centre.

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<sup>5</sup>Jack Kornfield, **Living Dhamma: Teaching of Twelve Buddhist Masters**, (Massachusetts: Shambhala, 1996), pp. 52-53.

5) Many books, such as “The methods of meditation of Sayādawgyis” the contain the life story of Mahāsī Sayādaw and his meditation technique and mention this meditation centre making many people want to come and practice there.

6) The information from Internet such as Facebook, Google, Local TV programs make many people come and meditate there.

7) There are many websites which recommend that Mahāsī Meditation Centre as a good meditation retreat centre; therefore, many people who usually search for information on the Internet find it attractive and want to visit the centre.

#### **4.2.4 Analysis of Threats**

1) The centre is located in the centre of Yangon City where there are sometimes demonstrations, so it may scare away participants and make it difficult to manage the retreat during protests because the centre is close to the main road. For example, in 1988 demonstrators marched for democracy from that main road.

2) Sometimes, being centre of the city, around the area of the meditation centre, there are many constructions that makes sound and noises. The Sounds and noises from the surrounding and the community disturb to concentrate while meditating.

3) The 2008 cyclone, Yangon City is affected by the cyclone so there were out of electricity, running out of water, being difficult to buy rice and food for practitioners so the centre could provide to stay here and to practice at that time.

#### **4.2.5 Suggestion Model for Mahāsī Meditation Centre**

The centre should have many good meditation instructors who know both practice and theory in English. They should have a human resources development and training for monks, staff and volunteers.

Besides, the centre is famous. By using Facebook or emailing materials and social medias, people could then see meditation practice on Facebook.

The centre should improve online technology and make it more public. Then, the centre can ask participants to recommend it to their friends to practice meditation at this centre.

More publicity and donations are needed from people so that air conditioning, a new building and sleeping areas can be built. Therefore, the centre should explain to foreigners about donations for accommodation, food and the facilities or mention a minimum-donation for the retreats because some foreigners do not understand the concept of donations.

The centre should develop and update the website. It should have more advertising, especially on the Internet and a booking-facility so that people from around the world can book a retreat.

The centre should do public relations to promote the centre's ordination information. And should have more contacts between monks and lay people.

#### **4.2.6 Evaluation and Feedback of Developed Model**

Now the meditation centre does not have many instructors who can fluently speak English like native speakers. The centre has training system for the teacher monks to make missionaries around the world but that is not effective as much as the centre hope. Furthermore, there were few monks interested in practicing English. However, the centre's management committee would find some volunteer monks, and then they would teach them English, together with meditation training. The executive man said that the centre established since long years as Mahāsī international training school. However, it still difficulty to find persons who have both meditation skills and English proficiency. Nevertheless, the training school for international has been running.

For accommodation, he said that the centre had already planned to upgrade a clan, enough toilets and a better facility with an air conditioned room and enough fans to provide in all sleeping rooms. The problem of noise from cell phones disturbing the retreat could easily be solved by turning off cell phones during the meditation retreat.

He also agreed that the centre should go public on the Internet, and it should train people who are in charge of this. However, it was difficult to find monks who can develop a website. On the social medias, the centre would not widely do for advertising, but the practitioners still attend the retreat without seeing this. The centre agreed that it should update and develop the website. However, they lacked the human resources that could update information regularly.

### 4.3 SWOT analyses of Mogok Meditation Centre

The SWOT analyses of Mogok meditation centre is shown in the following items.

#### 4.3.1 Analysis of Strengths

1) Mogok Sayādaw's meditation method mainly focuses on removing a wrong view (*diṭṭhi*) and then to know the Four Noble Truths by observing *satipaṭṭhāna* as Mogok Sayādaw teaches that as long as practitioners have a wrong view, no one can know the Four Noble Truths by observing *satipaṭṭhāna*. For the beginner embarking on *satipaṭṭhāna* practice the discourses stipulate a basis in ethical conduct and the presence of "straight" view as necessary foundations. According to a passage in the *Anguttaranikāya* the practice of *satipaṭṭhāna* leads to overcoming weakness with regard to the five precepts.<sup>6</sup> This suggests that the outset but will be strengthened as practice proceeds. Similarly, the "straight" view mentioned earlier might refer to a preliminary degree of motivation and understanding that will develop further with the progress of *satipaṭṭhāna*, contemplation.<sup>7</sup>

2) The Mogok Meditation Centre is located in the centre of Yangon. It is very close to Kandawgyi Lake, one of two major lakes in Yangon, Located east of the Shwedagon Pagoda. It is not large and not too crowded with people. Moreover, it has good facilities, and the accommodations are built for supporting the groups of practitioners in order to make them feel comfortable and protect them from noise and insects.

3) The meditation instructors from this centre teach a simple meditation teaching which is very easy for the meditators to understand. The instructions include some basic information about Buddhism such *paṭiccasamuppāda* course to help

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<sup>6</sup> F. L. Woodward, *Āṅguttara-nikāya: The Book of the Gradual Sayings*, vol II, (Oxford: Pali Text society, 2001), p. 284.

<sup>7</sup> F. L. Woodward, *Samyutta-nikāya: The book of the Kindred Sayings*, vol III, (London: Pali text society, 1954), p. 299.

participants understand in practice meditation. Therefore, the practitioners can proceed in practice meditation.

4) The centre provides suitable food such vegetarian, non-vegetarian and refreshments with nutritious and tasty food; therefore, the practitioners can choose food which they are suitable for them.

5) Monthly two times ten days meditation program is good for participants who want to come and practice meditation. In addition, the course provided by this centre for participants is free. The centre harmoniously brings together people of different ages, nationalities, backgrounds and beliefs.

#### **4.3.2 Analysis of Weaknesses**

1) The *dharmma* hall at The Mogok Meditation Centre is not enough space for more than 450 yogis; monks, nuns, males and female to meditate at the same time. Therefore, it is too crowded when there are too many practitioners. Furthermore, some facilities such as rooms and toilet facilities should be improved. In addition, clearer announcement should be made available on how to find the centre for new persons who are interested in this centre to come and practice.

2) There are just few English translation books of late Sayadaw's *dharmma* talk. For those who are interested in late Sayādaw's *dharmma* talk, it is difficult as not enough English translation books.

3) The committee members in the main centre and the committee members in each branch of this centre connection are very weak. And also linking one another working to progress in future is rare. They have only one time for meeting in a year, so they have less meetings each other to discuss for further step.

4) There are too few human resources for international practitioners such as: excellent English translators, teachers in order to instruct. Moreover, until now, there has been no plan to implement for international practitioners.

5) Taking picture and video during the meditation time sometimes disturbs meditation.

6) There are sometimes much noisy with constructions around centre area and car horn blaring because the centre is close to motor car road.

7) The centre has a narrow space, land not as wide as Mahāsi meditation centre.

#### **4.3.3 Analysis of Opportunities**

1) The centre main website, [www.myanmar.net](http://www.myanmar.net) and the support page named Mogok *vipassana* on facebook are easy to understand and to know information about uploading news from centre.

2) There are many recommendations from friends and family who used to practice here, so they then invite their relative and friends to practice meditation at this centre.

3) The Mogok Meditation Centre has been locally placed in the top one of all local meditation centres. Therefore, many practitioners have learned about the centre before they join for ten days retreats.

4) This centre has established meditation practices throughout Myanmar. As a result, the centre plans to expand to far remote places around Myanmar, so The Mogok Meditation Centre can also set meditation programme in those far remote places.

#### **4.3.4 Analysis of Threats**

1) Political and economic instability in Myanmar affected the attitudes of practitioners. For example,

2) Having a few building, there are full of practitioners so flu easy to infect.

3) There are many mosquitos at night time so it annoys and disturbs to have concentration while meditating.

4) Sounds and noises from the surroundings and the community always disturb the centre in the day time.

#### **4.3.5 Suggestion Model for Mahāsi Meditation Centre**

1) The centre should find a more appropriate location. It should have private meditation areas because sometimes the centre is threat with matching people for democracy in 1988 on the road in front of the centre. So the site is too crowded, and it



is difficult to stay quietly. In addition, the centre should extend the old building in order not to be crowded when all yogis are meditating and at the same time. Besides, the centre should have clearer instruction on the exact location of the centre such as on TV, Online and city guide book.

2) The centre should improve online technology and make it more public. Then, the centre can ask practitioners to recommend it to their friends to practice meditation at this centre.

3) In addition, advertising is needed to increase the number of practitioners and give access to all people. For example, they should give more pictures to the practitioners by using Facebook, Twitter, Instagram or emailing materials to them. People could then see meditation practice on Facebook, Twitter and Instagram.

4) The centre should increase supplementary programs such as health care with meditation. It should offer more languages; English, Chinese, Korea, Japan at the centre. In addition, the centre should offer meditation retreats throughout the year, and it should try to open meditation retreats in the other countries.

5) The centre should offer consistent training for staff members as a career path. Both monks and lay people should receive more intensive meditation training.

6) More and better visual aids are needed to support presentations.

7) It should plan to public in English language to all the late Sayādaw's dhamma talks.

8) The centre should add a map of the meeting point to help practitioners to find and go there easily.

#### **4.3.6 Evaluation and Feedback of Developed Model**

The organizer, leader of the Mogok Meditation Centre explained that he agreed that the meditation centre should have appropriate separate location for the foreigner retreats. He also explained that, according to the Mogok Meditation Centre year plan, when the centre gets more than 50 foreign practitioners for each retreats, it could use the area of "Aung Sun Mogok Meditation Centre where are many buildings which can arrange for foreigners only without sharing local practitioners. It would also be good if the centre could find another place for such small groups. The organizers said they would research that further.

In addition, the facility at the retreat such as the meditation room was fixed already with fans and air-conditioning that had less noise and a sound system to help the acoustics in the room. The centre totally agreed that it should upgrade toilet facilities and would work on that.

According to the suggestion that the centre should have clearer instructions regarding the exact location, the Mogok Meditation Centre organizer explained that they had already added map in the website to help direct participants to go to the meeting point. However, the centre does not have an obvious sign around the centre in order to find it easily.

The organizers agreed with the recommendation that the retreat had not enough human resources and the centre had already planned to provide training to increase the number of volunteers to help them, full-time or part-time.

Regarding the comment that there are too many talking and chatting among the fellow meditators, the organizers explained that it was quite hard for the centre to use Noble Silence retreat. But the centre taught people about moderation in speaking and talks only for essential things. For promotion, the retreat centre is working more on both public relations and Internet and using new media such as Facebook, MRTV4, Sky Net, and other social networks to help spread the words. In addition, the centre agreed that the retreat should have more and better visual aids to support the presentation and are now working towards the comments.

The retreat centre offers in Chinese almost every year. However, it is not arranged like the English one. The retreat is working to increase more retreats, with different languages offered. At this time, the centre has retreats in some continent; in USA, Europe, Australia and also China. The centre agrees that people should receive more intensive meditation training, and is working towards these commitments. In addition, the centre normally minimizes photo taking to only one session in one day for photos taken in the meditation room. They also respect the time to meditate.

Regarding the comment that the centre should bring monks closer to dialogue with participants, the centre normally has group sharing activities very often during the retreat. With monks and mentors discussing with participants, and teaching monks and mentors also talked to participants outside the meditation room quite often.

#### 4.4 Analysis of Key Successes of the Centres

Key successes are practitioners' satisfactions. Having abilities to satisfy practitioners that they come and practice again rather than somewhere else, that they bring their friends, gaining knowledge through practice using the methods from the centres and getting benefits from practice are key successes.

1) The method practiced and taught by two meditation centres is based on four foundations of mindfulness as the Buddha taught in the Tipiṭaka and explanations along with commentaries.

2) The practitioners gain any of sixteen stages of knowledge based on seven purifications.

3) The practitioners can practice temperaments which is suitable for them.

4) Instructors teach the practitioners to understand the meditation objects that are tranquillities and insight knowledge.

5) These two centres are located in the centre of Yangon city therefore, easy to access any time. Therefore, these two centres have suitable abodes (*āvāsasappāya*).

6) These two centres are located not far from the market and the hospital. They have all necessary facilities. Therefore, these two centres have suitable resorts (*gocarasappāya*).

7) These two centres prohibit talking aimless speech, such as the 32 *tiracchānakathā* but the practitioners can talk and ask questions about *dhmma* and meditation when they need to. Therefore, these two centres have suitable speeches (*bhāsasappāya*).

8) These two centre have experienced instructors, monks who can talk *dhmma* very well so these two centres have suitable persons (*puggalasappāya*).

9) These two centres provide all practitioners with suitable food morning and lunch. In the afternoon and evening serve with juice in order to relieve being hungry when meditating. Therefore, these two centres have suitable food (*bhojanasappāya*).

10) Though these two are located in the centre of Yangon city, the climate inside the centres is suitable for practitioners. Therefore, these two centres have suitable climate (*utusappāya*).

11) These two centre especially focus on sitting and walking posture in practicing but any posture can be practiced. Therefore, these two centres have suitable postures (*iriyāpathasappāya*).

12) Final goal of meditation for two centre is to reach *nibbāna* through practice of insight knowledge. Therefore, the goal they have is what the Buddha wanted us to be.

13) For the practitioners who practice the four foundations of mindfulness as taught by the Buddha can gain seven benefits so these two centres are teaching meditation according to Buddha's teaching.

14) Admiration of Sayādaws so much that practitioners want to practice under them.

In summary, key success factors are the term for elements necessary for an organization or project to achieve its mission. In brief, key success factors in this research are concluded in seven factors: 1) A method must be based on *satipaṭṭhāna* as taught by the Buddha, 2) Attaining sixteen stages of knowledge based on seven purifications, 3) Guiding a suitable temperament and making practitioners know meditation objects such as tranquillity and insight meditation, 4) Having seven favourable factors, 5) Gaining benefits through practice meditation, 6) The instructors and staff should be friendly welcome to practitioners, and 7) A centre must accept people coming from different background. These seven factors are called as key success factors for a development of successful meditation model in this research.

## **4.5 Guideline Models for Meditation Retreat for Local and International Practitioners.**

According to the result of interview and SWOT analysis, it is recommended that that guideline models for meditation retreats should be divided into different levels: beginner, intermediates, and model for advanced level.

### **4.5.1 Guideline Model for Beginners**

The model for beginners' and new practitioners is suitable for those who have never practiced meditation before and want to learn the basic meditation practice.

The duration of the course should be three to seven days. The course should offer structured periods of meditation throughout the day with the meditation master or the teaching monks giving instructions on meditation for new practitioners.

#### **4.5.2. Factor Favourable for Beginners**

The most appropriate location for beginner course should have a forest environment or be near a natural environment with little noise. However, if the centres are located in the city, the air conditioning room can help to reduce noise from the neighbouring area. In addition, the accommodation should be appropriate to the number of practitioners. If there are too many candidates whom the centres cannot accommodate, they should separate group for meditation retreats in the other sites (if they have any); otherwise, let the practitioners apply for the next retreat.

The retreat centres do not need to force the practitioners to do silent retreat; however, it should inform them to talk on suitable subjects such as on the *dhamma* or meditation. They should be allowed to ask *dhamma* questions or share the meditation practice experience with a mentor or a meditation master personally.

The meditation instructors should be suitable persons who understand *dhamma* and meditation practice very well. They usually give good explanations on basic *dhamma* teachings, meditation practices, and so forth. They should also teach the practitioners to concentrate their mind and answer their questions clearly. The basic *dhamma* teaching should be related to basic concepts of meditation such as benefits of meditation, obstacles of meditation practice or the five hindrances, and application of meditation in everyday life. For this level, the retreat centres should set the basic rules based on the eight precepts.

Regarding suitable food and refreshments, the retreat should provide many types of healthy and nutritious food for breakfast and lunch. Food served can be both vegetarian and non-vegetarian, so the practitioners can choose food suitable for them. In the evening, light refreshments such as fruit juices, milk, tea or coffee, and so forth, should be provided.

To provide a suitable climate for practitioners, meditation room and living room which has air conditioners and enough air fans is needed. Regarding suitable

posture, the centres should teach both sitting meditation and practicing in other postures such as walking meditation.

#### **4.5.3 Guideline Model for Intermediate**

The model for the intermediate level is suitable for those who have practiced meditation before and want to continue practicing and studying Buddha *dhamma*. The course can be offered for seven days to ten days meditation retreats. At this level, the meditation master or the teaching monks should give instruction on meditation and Buddha *dhamma* teaching such as understanding the Triple Gems (*buddha*, *dhamma* and *saṅgha*). In addition, the mediation practice could be a bit longer than at the beginner level.

#### **4.5.4 Factor Favourable for the Intermediate**

The suitable place for an intermediate course is similar to that for the beginners' course. However, the forest or a natural environment will be more appropriate. In addition, the retreat centres can inform the practitioners to talk less talks or have suitable talks also being allowed to ask about *dhamma* questions or meditation practice experience with a mentor or a meditation master.

Meditation instructors should be suitable for persons who understand Buddha *dhamma* and meditation practice very well. They should give good explanations on *dhamma* teachings, meditation practices, and so forth. They should also teach the practitioners to concentrate their minds and answer their questions clearly. The *dhamma* teaching should be related to meditation theory, obstacles of meditation practice, the five hindrances, the importance of the five or eight precepts, the concept of donation, the four noble truths, and other related *dhamma*. For this level, the retreat centres should set the basic rules based on the eight precepts with no dinner allowed. This course should focus on longer meditation practice.

Regarding suitable food and refreshments, the retreat should provide many types of healthy and nutritious food for breakfast and lunch, and light refreshment such as fruit juice, milk, should be provided in the evening. As for suitable climate and suitable posture, it could be the same as for the beginners' course.

#### 4.5.5 Guideline Model for Advanced Level

The model for the advanced level is suitable for practitioners who have practiced an intermediate level course before and want to proceed in meditation practice and study more *Buddha dhamma*. The course should offer a minimum of two weeks for meditation retreat. At this level, the meditation masters or the teaching monks should be experts and have excellent meditation experiences and good teaching methods. In addition, the practitioners should understand Buddhist teaching in theory and practice, and should spend longer times for meditation practice.

#### 4.5.6. Factor Favourable for Advanced Level

The suitable place for an advanced course is similar as for an intermediate course. Nonetheless, a natural environment can better support meditation practice. In addition, the retreat centres can inform the practitioners to have only suitable talk and also allow them to ask *dhamma* questions or share their questions about meditation practice experience with a mentor or a meditation master personally. In addition, the meditation instructors should be expert and have good meditation experience; they can give explanation in depth on *dhamma* teachings and meditation practices. They should also teach suitable meditation subject to the practitioners upon the participant's temperaments. The *dhamma* teachings should focus on meditation theory and practice such as the three-fold training (*tisikkhā*) which are training in higher morality (*adhisīlasikkhā*), training in higher mentality (*adhicittasikkhā*) and training in higher wisdom (*adhipaññāsikkhā*), the four noble truths (*ariyasacca*), the dependent origination, and so forth.

Regarding suitable food and refreshments, the retreat should provide many types of healthy and nutritious food, and light refreshment such as fruit juice should be provided in the evening. At this level, the retreat centres should set the basic rule based on the eight precepts with no dinner allowed. As for the suitable climate and the suitable posture, it could be the same as for the beginner and intermediate courses.

In summary, meditation retreat for practitioners should separate classes in different levels: for the people who are interested in meditation and wish to learn about it but are not yet ready to practice it; the meditation retreats for beginners, intermediate,

advanced meditation practitioners. In addition, they should apply the factors favourable to mental development to support the retreat.

#### 4.5 Development of Successful Meditation Model

The development of successful meditation model is composed of factors to be considered in terms of 1) key success factors, 2) efficient factors in management, 3) beneficial factors for meditation centres, 4) attractiveness of meditation centres to participants, 5) impressive factors in respective meditation centres and participants' meditation experience at meditation centres which can make successful meditation model. Briefly, all of them are called as a SLIMB model. The SLIMB model is important for developing a successful meditation model. It can be described as follows:

**1. Speech:** It is meant that during the meditation retreat, practitioners talk and ask question about *dhamma* and meditation from the instructors when they need to. Practitioners have to try not to talk aimless speech, such as the 32 *tiracchānakathā* what the Buddha taught in the Tipiṭaka. Having suitable speech is important for practitioners in order to concentrate on their meditation practice.

**2. Location:** meditation centres locating in a good place are convenient to come and practice whenever they have free time from works, or home. People like going easy therefore, the centres locating in a good place are successful.

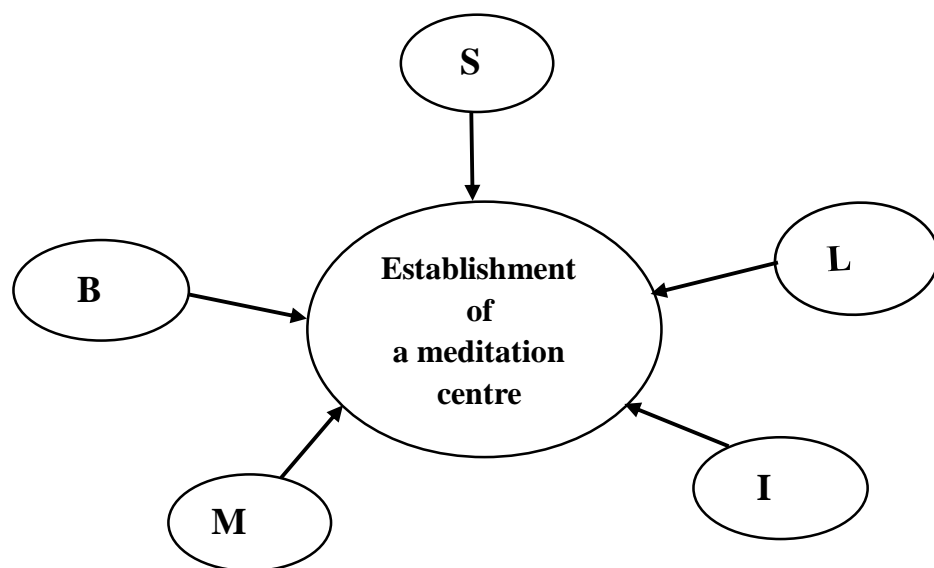
**3. Instructors:** centres having excellent instructors can attract more to practitioners than the centre not having good instructors because the practitioners thought that the excellent instructors can make them understand how to practice meditation and how to observe the meditation objects correctly while practicing.

**4. Method:** It is important for practitioners because wrong methods can lead practitioners to away from liberation. As we all know that they would be Buddha (*Bodhisatta*) could not get enlightenment for practicing wrong method. So also, nowadays, many teachers are teaching methods according to their own understanding or experience but we cannot say that all are right methods. Method based on *satipaṭṭhāna* taught by the Buddha is the best method to gain seven benefits including reaching *nibbāna*.

**5. Behaviours:** People have different behaviours. Some people are angry, greed, delusion, and impurity so on. However, after practicing meditation, more and



less, they become to change their bad behaviours to good behaviours. For one who seriously practice meditation with right method surly change their bad behaviours such as less anger, greed, delusion, impurity, afraid of doing the bad deed and can control themselves.



**S=** It is speech is taken from seven *sappāya* which are 1) suitable abode, 2) suitable resort, 3) suitable speech, 4) suitable person, 5) suitable food, 6) suitable Climate, 7) suitable posture.

**L=** It is location is taken from key successes.

**I=** It is instructor is taken from participants' interview results.

**M=** It is method is taken from four foundations of mindfulness and dependent origination.

**B=** It is behaviour is taken from 16 stages of knowledge and seven purifications.

In summary, for a development of successful meditation centre, it is evidenced that to follow the SLIMB criteria can bring the centre successful management and administration. The SLIMB model is vital to develop a successful meditation centre. Among these five factors, the method (M) based on the teaching of the Buddha is the most important among the five factors. No matter how much the other

four factors are perfect, there will not be a successful meditation centre if the method is not based on the Buddha's teaching. Moreover, the model without such criteria is difficult to become a successful one.

Actually, the SLIMB model is concerned not only with the method taught by the Buddha, but also with the organization working in a group of people in which the SLIMB criteria will bring harmony, peace, and joy to the association.

#### **4.7 Conclusion Remarks**

In conclusion, the study of SWOT analysis of Mahāsī and Mogok Meditation Centre in four ways: Strength, Weakness, Opportunity, and Threat. Each centre has their respective strength, weakness, opportunity, and threat. And also here key successes of two meditation centres are mentioned. Finally, researcher mentions that guideline models for meditation retreat such as for beginners, intermediate, advanced levels and development of successful meditation model is proposed in SLIMB. The SLIMB is criteria for making successful meditation model.

## Chapter V

### Conclusion and Suggestions

#### 5.1 Conclusion

This research has been conducted to study the theoretical doctrine of mindfulness meditation in the Tipiṭaka and the Buddhist meditation centres suitable for yogis in Myanmar. It includes two case studies: Mahāsi meditation centre and Mogok meditation centre. The purpose of this dissertation is threefold: to study the theoretical doctrine of mindfulness meditation in the Tipiṭaka, to investigate the practical doctrines and management of the mindfulness meditation centres in Myanmar and to analyse key successes and propose a successful development model of the meditation centre in Myanmar.

The first objective of this dissertation was to study the theoretical doctrine of mindfulness meditation in the Tipiṭaka. In this chapter concerned insight development (*vipassanābhāvanā*) based on the Four Foundations of Mindfulness (*satipaṭṭhāna*) in the Theravāda Buddhist view. The Four Foundations of Mindfulness identified in this study is as follows. Contemplation of the body (*kāyānupassanā*); contemplation of feeling (*vedanānupassanā*); contemplation of mind (*cittānupassanā*); contemplation of mind objects (*dhammānupassanā*) including the five hindrances (*nīvaranā*), the five groups (*pañcukkhanda*), the six sense sphere (*āyatana*), the seven factors of enlightenment (*bojjhanga*), and the four noble truths (*ariyasacca*). The seven stages of purification, the sixteen stages of insight knowledge, and seven *sappāya* are curial factors for insight meditation. In this chapter they will be seen how to link seven stages of purification and sixteen stages of insight knowledge. Finally, seven *sappāya* was explored in detail.

The second objective is to investigate the practical doctrines and management of the mindfulness meditation centres in Myanmar using two case studies

at Mahāsi meditation centre, shows that it uses techniques rising and falling and the four foundations of mindfulness as described in the Mahāsatipaṭṭhānasutta. The centre focuses on The four foundations of mindfulness based on purification of morality. If the practitioners have meditation experiences, the instructors give them more in-depth explanations. In general, most practitioners come and practice this centre because of recommendations from people who used to practise here and guide book such as “Myanmar travel guide”. The analysis of factor supporting the retreat shows that the centre has a good instructors/suitable person (*puggalasappāya*) and it provides suitable food (*bhojanasappāya*). The centre also teaches walking and sitting meditation which are both suitable posture (*iriyāpathsappāya*). This centre has a suitable abode (*āvāsasappāya*) and a suitable location (*gocarasappāya*). The suggestions for this centre to achieve a good model are the following: it should train many good meditation instructors who have knowledge of both practice and theory in English; it should have a human resource development program; it should provide training for monks, staff and volunteers; it should provide better facilities; it should hold separate classes for new practitioners, old practitioners. It should be stricter on the rule of silence. The evaluation from the centre concluded that the centre should have a plan to develop human resource and a plan to develop better facilities.

The study of the *vipassanā* meditation at Mogok meditation centre, shows that it uses Meditation instruction in brief may be given as follows: 1) the detachment of *diṭṭhi* should precede the practice; 2) On concentration (*satipaṭṭhāna*); 3) Technique of contemplation; 4) the nothing mind and the noted object; 5) Sitting posture in practicing and process of *vipassanā*; 6) Walking posture practicing; 7) Nothing general detailed activities. The centre mainly teaches the practitioners dependent origination for new practitioners in order to understand how to link mind and matter and cause and effect. Most practitioners hear about this centre through friends and people who used to practise and TV program. The analysis of factors supporting practice shows that this centre had suitable instructors (*puggalasappāya*) and suitable speech of the instructors. As for the analysis of suitable food, it shows that the centre had a suitable food for the practitioners. It also has a suitable climate and it provide s suitable postures for the meditation practice. Nevertheless, the centre has a narrow land, narrow rooms for many practitioners, and there is some noise from the neighbouring

area that make it an unsuitable abode. Furthermore, the centre provides the silence retreat and serve vegetarian and non-vegetarian food. The suggestions to achieve a good model for this centre are as follow: It should have English speaking meditation instructors; it should design a meditation room that prevent noise from neighbours; moreover, the centre should provide training programs for staff.

## **5.2 Suggestions**

### **5.2.1 Suggestions for Meditation Centre**

The meditation centre should find a more appropriate location. It should have a private meditation area. The site is too crowded and difficult to keep quietly. The centre should separate the schedule for beginner and old practitioners programmes; thus, the centre will not be too crowded for meditation. In addition, the centre should prevent insects from entering some sleeping area or even the meditation hall. The centre should also communicate with the nearby community in order to reduce noise from radio broadcast during meditation practice.

The government and Buddhist Universities should create a suitable model for suitable abode during meditation practice and send officers to support meditation centre.

It is recommended that it is difficult to make comparative of the meditation retreats because they are located in different areas, different period of retreat, different group of practitioners, different purpose, and so forth. Therefore, further research could be done on quantitative research on suitable model for Buddhist meditation retreat local people and foreigners. It should survey and interview all practitioners at the centres. Furthermore, the guideline model could be test in order to make the suitable for national model.

### **5.2.2 Suggestion for Further Research**

There are many interesting studies that could be done on the following:

- 1) Analytical study of meditation methods in Myanmar.
- 2) A comparative study of meditation methods in Myanmar.
- 3) A study of a suitable meditation centre for practitioners in Myanmar.

- 4) A developed meditation centre for local and international meditation practitioners.
- 5) A study of mindfulness mediation based on various techniques.

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## Appendix A:

### Invitation Letter to Key-Informants for the In-depth interview

MCU:6113/C20



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79 Group 1 Lamsai, Wang Noi,  
Ayutthaya 13170, THAILAND  
Tel. (6635) 248-000-5  
Fax (6635) 248-034  
URL : [www.mcu.ac.th](http://www.mcu.ac.th)

January 29, 2019

Meditation Master and Practitioners  
Mahasi Sasana Yeiktha Meditation Centre,  
No. 16, Sasana Yeiktha Road  
Yangon, Myanmar


**Dear, Sir** Meditation Master and Practitioners  
**Subject:** Kindly asking for collection data for research  
**Enclosed:** 1. Interview form 1 copy

According to **VEN.VIMALA**, International Buddhist Studies College Ph.D. Student, Mahachulalongkornrajavidyalaya University, Student ID No. 5801506029, field study in Buddhist Studies is doing research entitled "**Meditation in Myanmar : The Theory and practice Management , and Keys successes** " in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

In this case, **VEN.VIMALA** would like to interview you to collect the data from your perspectives for research. Therefore if you please to allow her interview you for mentioned word above, the details in interview form are already enclosed for you.

So we, International Buddhist Studies College, may congratulate on your rendering services and thanks you very much for kindly cooperation at this time.

Yours in the Dhamma



(Ven. Assoc. Prof. Dr. Phramaha Hansa Dhammhaso)  
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January 29, 2019

Meditation Master and Practitioners  
 Mogok Meditation Centre,  
 Natmauk Road,  
 Yangon, Myanmar

**Dear, Sir** Meditation Master and Practitioners  
**Subject:** Kindly asking for collection data for research  
**Enclosed:** 1. Interview form 1 copy

According to **VEN.VIMALA**, International Buddhist Studies College Ph.D. Student, Mahachulalongkornrajavidyalaya University, Student ID No. 5801506029, field study in Buddhist Studies is doing research entitled "**Meditation in Myanmar : The Theory and practice Management , and Keys successes** " in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy (Buddhist Studies).

In this case, **VEN.VIMALA** would like to interview you to collect the data from your perspectives for research. Therefore if you please to allow her interview you for mentioned word above, the details in interview form are already enclosed for you.

So we, International Buddhist Studies College, may congratulate on your rendering services and thanks you very much for kindly cooperation at this time.

Yours in the Dhamma

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## **Appendix B:**

### **Interview Questions**

#### **1. Interview Question for Participants**

- 1) Why do you want to meditate and why have you chosen this centre?  
(Mahāsī and Mogok)?
- 2) Are there anything that impressed you on the retreat?
- 3) What are the benefits or changes you experienced after the retreat?
- 4) Could you please share some of your meditation experience?
- 5) What is your most profound memory from the retreat?
- 6) What qualities provide by this centre you like the most? And what qualities you feel should be improved?
- 7) How long have you been practice meditation with the centre?
- 8) Do you feel you want to change the centre of practice? Why?

#### **2. Interview Questions for Meditation's Organizers**

- 1) Could you please explain the meditation retreat background? (Who is the founding master set up, year, date/ How long did the meditation retreats begin and how many people attended the retreat at the beginning, late year, and today?)
- 2) What is the purpose of the meditation retreat?
- 3) How many staff supports the retreat at present time?
- 4) How many types of advertising do you have to promote the retreat?
- 5) What is the meditation system have practiced here?
- 6) What are the programs for the retreat?
- 7) What are the benefits or changes of the participants after the retreat?
- 8) What qualities do you feel making this centre successful?

- 9) Please give examples of the problems faced by the centre and the way you solve them.
- 10) How many branches and associated with this centres do you have in Myanmar and the countries? How many new branches and when do you plan to open new?

## Appendix C:

### Tables of Results of Participants' Opinions

**Table 16:** Beneficial Factors for Mahāsī and Mogok Meditation Centres

Choices	#Participants	% Participants
Suitable abode	32	26.66
Suitable resort	16	13.33
Suitable speech	44	36.66
Suitable person	5	4.16
Suitable food	10	8.33
Suitable climate	5	4.16
Suitable posture	8	6.66
<b>Total</b>	<b>120</b>	<b>100</b>

In total 120 participants at Mahāsī and Mogok Meditation Centre, about 44 (36.66%) like suitable speech, 32 (26.66%) like suitable abode, 16 (13.33%) like suitable resort, 8 (6.66%) like suitable posture, 10 (8.33%) like suitable food, 5 (4.16%) like suitable climate, and 5 (4.16%) like suitable person.

**Table 17:** The Reason Why Practitioners Practice Mahāsī and Mogok Meditation Centres

	Choices	#Participants	%Participants
1	Locating in a good place easy to go and back home	29	24.16
2	Being well-known	10	8.33
3	To get rid of sufferings and change it to happiness	12	10
4	Recommendation by friends and family	10	8.33
5	Willing to practice under Mahāsī Sayādaw method	11	9.16
6	Willing to meditate	3	2.5
7	To ordain as a monk	5	4.16



8	Due to information from social network	4	3.33
9	Having appropriate days for retreat	14	11.66
10	To learn how to meditate and concentrate at work	9	7.5
11	Admiring Mogok Sayādaw	5	4.16
12	Inspiring Sayādaw disciples to come and practice	8	6.66
	<b>Total</b>	<b>120</b>	<b>100</b>

In total 120 participants, for the reason why practitioners practice at Mahāsī and Mogok Meditation Centre, about 29 (24.16%) come to practice at both centres because they are established in a good place, convenient to go and back home, 12 (10%) are to get rid of sufferings and change it to happiness, 11 (9.16%) are willing to practice under Mahāsī Sayādaw method, 3 (2.5%) are willing to practice meditation, 5 (4.16%) are for ordination as a monk, 4 (3.33%) due to information from social network, 14 (11.66%) are because of appreciate days for retreat, 9 (7.5%) to learn to meditate and concentrate at work, 10 (8.33%) because of recommendation by friends and family, 10 (8.33%) due to the centres being well-known, 5 (4.16%) because of the admiration of Mogok Sayādaw, and 8 (6.66%) due to inspiring Sayādaw disciples to come and practice.

**Table 18:** Impressive Factors about the Retreat at Mahāsī and Mogok Meditation Centre

	Choices	#Participants	%Participants
1	The openness of the centre and acceptance of the participants from different background	9	7.5
2	The quality of silence in the centre	7	5.83
3	Being peaceful sanctuary	3	2.5
4	Environment, staff make participants feel comfortable	5	4.16
5	Inspiring by the teacher monks and staffs	8	6.66

6	Having instructors who can explain clearly, and are kind, and friendly	29	24.16
7	The centre is well running with everyone	3	2.5
8	The cleanliness of the centre	5	4.16
9	The technique instructed by this centre is very systematic	8	6.66
10	Liking to learn theory of dependent origination	15	12.5
11	Staff are friendly and give a warm welcome	14	11.66
12	Meditation technique to remove a wrong view and to know the four noble truths.	7	5.83
13	Providing food and refreshment	7	5.83
	<b>Total</b>	<b>120</b>	<b>100</b>

In total 120 participants, impressive factors about the Retreat at Mahāsī and Mogok Meditation Centre, about 9 (7.5%) like the openness of the centre and acceptance the participants from different background, 7 (5.83%) like the quality of silent in the centre, 3 (2.5%) like being beautiful sanctuary, 5 (4.16%) like environment and staff who make participants feel comfortable, 8 (6.66%) like inspiring by the teacher monks and staff, 29 (24.16%) like having instructors who can explain clearly, and are kind and friendly, 3 (2.5%) like running well with everyone, 5 (4.16%) like the cleanliness of the centre, 8 (6.66%) like the technique instructed by this centre, 15 (12.5%) like learning theory of dependent origination, 14 (11.66%) like staff's friendliness and giving a warm welcome, 7 (5.83%) like teaching meditation technique to remove a wrong view and to know the four noble truths, and 7 (5.83%) like providing food and refreshment.

**Table 19:** The Benefits or Changes after Attending the Retreat at Mahāsī and Mogok Meditation Centre

	Choices	#Participants	%Participants
1	Better morality, lives more respect and kindness	11	9.16
2	Becoming less greed, anger, delusion and having mindfulness	9	7.5
3	Controlling themselves in bad situations	6	5
4	Wanting to practice more and more	12	10
5	Better faith in the triple gems	8	6.66
6	Being able to concentrate on the present moment and activities such eating, walking so on	9	7.5
7	Perceiving the nature of mind and matter	5	4.16
8	Understanding how to practice meditation	8	6.66
9	Becoming more respect and faith on the Buddha, dhamma, and saṅgha	5	4.16
10	Feeling pleased and contented with being a Buddhist	4	3.33
11	After retreat, more prefer to practice meditation	6	5
12	Being better lives, able to enjoy their lives more and knowing how to stay by themselves	5	4.16
13	Applying meditation for life	4	3.33

14	Becoming gentler, kinder, and more compassion	6	5
15	Being a good friend due to practicing meditation	5	4.16
16	Being able to control the wandering mind	4	3.33
17	Having meditation experiences	5	4.16
18	Feeling more patient	3	2.5
19	Having peaceful mind	5	4.16
	<b>Total</b>	<b>120</b>	<b>100</b>

In total 120 participants, impressive factors about the Retreat at Mahāsī and Mogok Meditation Centre, about 11 (9.16%) are better morality, lives more respect and kindness, 9 (7.5%) become less greed, anger, delusion and having mindfulness, 6 (5%) can control themselves in bad situations, 12 (10%) want to practice more and more, 8 (6.66%) have better faith in the triple gems, 9 (7.5%) can concentrate on the present moment and activities such eating, waking, so on, 5 (4.16%) can perceive the nature of mind and matter, 8 (6.66%) understand how to practice meditation, 5 (4.16%) become more respect and faith on Buddha, dhamma, and saṅgha, 4 (3.33%) are feeling pleased and contented with being a Buddhist, 6 (5%) after retreat, more prefer to practice meditation, 5 (4.16%) are being better lives, able to enjoy their lives more and knowing how to stay by themselves, 4 (3.33%) apply meditation for life, 6 (5%) become gentler, kinder, and more compassion, 5 (4.16%) are being a good friend due to practicing meditation, 4 (3.33%) are able to control the wandering mind, 5 (4.16%) have meditation experiences, 3 (2.5%) are feeling more patient, and 5 (4.16%) are having peaceful mind.

**Table 20:** Meditation Experience in Mahāsī and Mogok Meditation Centre

	Choices	#Participants	%Participants
1	Feeling peaceful, relaxed, and calm	13	10.83

2	Being able to purify mind, willing to change their behaviour better	17	14.16
3	The longer they practice meditation, the better they meditation proceeded	9	7.5
4	They want to continue practicing meditation	7	5.83
5	Having better morality	8	6.66
6	Having more concentration	6	5
7	Seeing skeleton ( <i>aṭṭhika</i> ) and bright ( <i>obhāsa</i> )	7	5.83
8	Having more joyous and feeling much more forgiving of themselves and others.	12	10
9	clearing their mind morally	16	13.33
10	Being much concentration longer	11	9.16
11	Some of them experience the knowledge of discrimination of mind and matter ( <i>nāmarūpaparicchedañāṇa</i> ) or the knowing of knowledge of rising and passing ( <i>udayabhayañāṇa</i> )	8	6.66
12	Some participants feel like their legs were stones when walking meditation deeply	6	5
	<b>Total</b>	<b>120</b>	<b>100</b>

In total 120 participants, impressive factors about the Retreat at Mahāsī and Mogok Meditation Centre, about 13 (10.83%) have a feeling peaceful, relaxed, and calm, 17 (14.16%) are able to purify mind, willing to change their behavior better, 9 (7.5%) the longer they practice meditation, the better they meditation proceeded, 7 (5.83%) want to continue practicing meditation, 8 (6.66%) have better morality, 6 (5%) have more concentration, 7 (5.83%) see skeleton (*aṭṭhika*) and bright (*obhāsa*), 12 (10%) have more joyous and feeling much more forgiving of themselves and others, 16 (13.33%) clear their mind morally, 11 (9.16%) have much concentration longer, 8 (6.66%) experience the knowledge of discrimination of mind and matter (*nāmarūpaparicchedañāṇa*) or the Knowing of knowledge of rising and passing

(*udayabhayañāṇa*), and 6 (5%) participants feel like their legs were stones when walking meditation deeply.

## Appendix: D

### Interviewees' Contacts of Organizers

Mahāsī Meditation Centre

No. 16, Sasana Yeiktha Road, Yangon,  
Myanmar.

Interviewed 13 October 2018.



Venerable Sumingala and Researcher at Mahāsī Meditation Centre

The executive chief officers of Mahāṣī  
Meditation Centre

1. U San Htu
2. Dr. Myint Swe
3. U Than Lwin



Dr. Myint Swe (right) U San Htu (middle) U Than Lwin (left)





Mogok Meditation Centre

No. 82, Natmuk Road,

Yangon, Myanmar.

Interviewed 20 October 2018.



Venerable Obhāsa and Researcher at Mogok Meditation Centre

**The executive chief officers of  
Mogok Meditation Centre**

1. U Aung Naing Myint
2. U Zaw Minn Myint



U Aung Naing Myint (right) U Zaw Minn Myint (left)

## Appendix: E

Interview Practitioners at Mahāsī and Mogok Meditation Centres  
13, 20 October 2018.















## Biography

<b>Name</b>	: Venerable Vimala
<b>Date of Birth</b>	: December 18, 1985
<b>Date of Ordination</b>	: April 19, 2006
<b>Nationality</b>	: Myanmar
<b>Occupation</b>	: Buddhist Monk
<b>Present Address</b>	: Mahachulalongkornrajavidyalaya University, Ayutthaya, Thailand
<b>Educational Background</b>	: Dhammācariya Degree in Myanmar, 2012. Master of Arts Degree in Buddhist Studies, Kelaniya University in Srilanka, 2015.
<b>Experience</b>	: Pāli lecture of Min Kyaung Monastery in Taunggyi. Dharma teacher of Htavara Meditation Centre in Taunggyi.
<b>Contact</b>	: Tel +66994133544, email: ashinvimala.lsk@gmail.com



## Academic Achievement

### Research

Venerable Vimala, University of Kelaniya, 2013-2014.  
**“Buddhist Analysis of Successful Teacher”**, Master of Arts  
 (M.A.) Postgraduate Institute of Pāli and Buddhist Studies  
 (PGIPBS), 113 Dutugemunu Street Kohuwala, Colombo, Sri  
 Lanka.

Venerable Vimala, International Buddhist Studies College  
 (IBSC), Mahachulalongkornrajavidyalaya University, 2019  
**“Meditation in Myanmar: The Theory and Practice,  
 Management, and Key Successes”**, Doctor of Philosophy,  
 Ph. D., Mahachulalongkornrajavidyalaya University,  
 Thailand.