

Samatha & Vipassana Bhavana

By

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Commentary by M. Paw



(Summary of extract from the Original Writing)

Meditation on Breath in Breath out (Anapana)

This is an extract summary from [Sayadaw U Uttamasara's](#) (popularly known as Taung Dan Tatana Pyu Sayadaw) who relates his experience unselfishly to share with his devotees and students of Samatha and Vipassana Bhavana. The current popular method used for Samatha and Vipassana meditation throughout Myanmar is the use of **Breath-in and Breath-out**, named as **Anapananussati**. **Both Samatha and Vipassana go through the process of meditating on breath in and Breath out.**

The most frequently asked question by meditators is how should one start - **Samatha first or Vipassana first?**

The answer to this critical question he gave was – depending on whoever is your teacher, you can start first on either one of the two. If your teacher feels comfortable with Samatha first, then you can start with Samatha first; or the reverse is also acceptable. However, it should be noted that in the olden days, our sages of the past would start to train their disciples in the traditional way: **to begin with the Samatha first and only after accomplishing Samatha then and only then, a trainee is allowed to meditate Vipassana.**

Anapananussati, one of the ten kinds of meditation, is a task of concentrating on breath-in and breath-out through the tip of nose; it is a means of concentration and is easy to do. If you maintain the object in your one-pointed concentration, it means that you possess concentration; you have to see it in your mind with closed eyes; this is the true method.

1. The key to Meditation

The key to meditation depended on the four Noble Truth and Noble Eightfold Path – the *Dahmmasekkya Sutta* and *Anatta Lakkhana Sutta*.

2. The code of Righteous living

The Buddha's first sermon the *Dhammacakkappavattana Sutta* to the five monks at the Deer Park near Benares, the Buddha spoke primarily about the **Four Noble Truths** and the Middle Path (**Eightfold Noble Path**). The **Eightfold Noble Path** is popularly known in Myanmar as – *Maggin-Shin-pa*, and can be classified into three principle factors as – **Sila, Samadhi & Panna**. This is the path leading to the cessation of suffering – Nibbana.

Panna Group:

- 1. Right Understanding {Samma-ditthi}**
- 2. Right Thought { Samma-sankappa }**

Morality – Virtue Group:

- 3. Right speech { Samma-vaca }**

4. Right Action { Samma-kammanta }
5. Right Livelihood { Samma-ajiva }

Samadhi Group – Mental Culture Concentration{

6. Right Effort { Samma-vayama }
7. Right Mindfulness { Samma-sati }
8. Right Concentration { Samma-samadhi }

1 - Right Understanding (Samma-ditthi){Kamma }

Understanding the knowledge of the Four Noble Truths is “Right Understanding”. In other words, it is the understanding of things as they really are. Right Understanding also means that one understands the nature of what are wholesome Kamma (Merits) and unwholesome Kamma (Demerits), and how may be performed with the body, speech and mind.

"All beings are the owners of their Kamma, heirs to their Kamma¹, born of their Kamma, related to their Kamma, abide supported by their Kamma: whatever Kamma they shall do, whether good or evil, of that they will be the heirs". (Abhinha Sutta, Anguttara nikaya) "

Based on the principle of equality and reciprocity, a Buddhist should cultivate wholesome actions, kamma in his/her daily life:

Ten wholesome actions [Kusala]

The ten wholesome actions are explained by Venerable *Sariputta* in *Sammaditthi Sutta*. The Buddha also explains the same in *Saleyyaka Sutta*. Cultivation of wholesome Kamma would bear the fruits of happiness.

1. Abstention from killing living being is wholesome,
2. Abstention from taking what is not given is wholesome,
3. Abstention from misconduct in sensual pleasures is wholesome,
4. Abstention from false speech is wholesome,
5. Abstention from malicious speech is wholesome,
6. Abstention from harsh speech is wholesome,
7. Abstention from gossip is wholesome,
8. Uncovetousness is wholesome,

¹ kamma (Skt. karma): Intentional acts that result in states of being and birth.

9. Non ill will is wholesome,
10. Right view is wholesome,

The four Noble Truths

It is the duty of a Buddhist to embrace the “ Four Noble Truths “ day in and day out, every hour, minutes and second. The Four Noble Truths are the very important aspect of the teaching of the Buddha. He has said that:

“ It is because we fail to understand the four Noble Truths that we have run on so long in this cycle of birth and death. “

1. Truth of suffering
2. Truth of the cause of suffering
3. Truth of the cessation of suffering
4. Truth of the way leading to the cessation of suffering.

Buddha says: "The world is established on suffering, is founded on suffering". If any thing becomes a problem, there is bound to be suffering, unsatisfactory of one's desire, and conflict-conflict between desires and the facts of life. And naturally, everyone of our endeavor is to solve the problem, to achieve satisfaction, to control conflict. This endeavor itself is pained wretched state of mind.

2 - Right Thought (Samma-sankappa)

On the right thought, The Buddha has said that:

“If one acts and speaks with a pure mind, then happiness follows as one's shadow that never leaves. And if one speaks and acts with an impure mind, then suffering follows as the wheel follows the hoof of the ox. So, thought has a tremendous influence on one's behavior. There are three kinds of Right Thought;”

1. Thought of renunciation (generosity)
2. Thought of non-conflict (loving-kindness)
3. Thought of harmless (compassion)

A Buddhist must cultivate our mind on the four Noble Truths and as we progress along the spiritual path, our thoughts will become increasingly

benevolent, harmless, selfless and filled with loving-kindness and compassion.

3. Right Speech (*samma-vaca*),

Speech is a mean by which we can share our thoughts and ideas with others. But if the tongue is allowed to become unruly, it can play havoc. If only man could but tame his tongue, this world would be a far better place to live in. Hence, Speech should not be dominated by unwholesome thoughts such as greed, anger, jealousy, pride or selfishness. This is what Buddha said:

"**Monks**, there are five disadvantages and dangers in garrulous speech: the glib talker utters falsehood, slanders, speaks harsh and idle words, and after death is reborn in an evil state of existence." (Anguttara Nikaya).

The Buddha was very critical of idle chatter, scandal and rumor, for they disturb serenity and concentration. Cultivation Right Speech and through this, one will achieve greater harmony within society. Traditionally we speak of four aspects of Right Speech:

- (1) Refraining from false speech
- (2) Refraining from frivolous speech
- (3) Refraining from slander
- (4) Refraining from harsh speech

(4) - Right Concentration (*samma-samadhi*).

Right Action requires respect for life, respect for property and respect for personal relationships. It is necessary to cultivate a certain measure of mental discipline for the untamed mind always finds excuses to commit evil in word or deed. "When thought is unguarded, bodily action is also unguarded; so are speech and mental action."

Conduct builds character. No one can bestow the gift of a good character on another. Each one has to build it up by thought, reflection, care, effort, mindfulness, and concentrated activity and hard work. So to master the art of noble conduct on which a good and strong character depends one must be diligent.

We ought to be mindful of the Buddha's words of warning against negligence: "**Be vigilant, be ever mindful.**" (*appamatta satimanto*)

There are three kinds of Right Action:

1. Restraint from killing living beings
2. Restraint from taking what is not given
3. Restraint from misconduct in sexual pleasures

If these guidelines are sincerely cultivated within a society, such a society will be a better place to live in.

(5) - Right Livelihood (*samma-ajiva*),

Right Livelihood (**samma-ajiva**) refers to how we earn our living in the society. Buddhist should earn a living without violation of the principles of moral conduct. Buddhists are discouraged from being engaged in the following five kinds of Livelihood:

- (1) Trading in human beings:
- (2) Trading in weapons:
- (3) Trading in flesh:
- (4) Trading in intoxicating drinks and drunks:
- (5) Trading in poisons.

These five kinds of livelihood are discouraged because they contribute to the ills of society and they violate the principles and respect for life. In this respect, physicians, surgeons and research scientists because of their nature of their livelihood with the sole intent to save the lives of human being is said to be acceptable livelihood by the Dhammapada Buddha teaching. There are some concerned about using antibiotic drugs to eliminate microbial bacteria's or dissenting animals for medical research.

(6)- Right Effort Right Effort (*samma-vayama*),

There are four aspects of Right Effort: First, one is the effort to reject evil that has already arisen: and Second, one is the effort to prevent the arising of evil. The Third one is the effort to develop unarisen wholesome

and Fourth one is the effort to maintain the wholesome which has already arisen. By applying Right Effort in our lives, we can reduce and eventually eliminate the number of unwholesome mental states and increase the wholesome thoughts in our mind.

To save oneself, one must make an effort to free himself or herself from the shackles of *Samsara*.

Buddhist must work hard, be your own true spiritual warrior, one who is prepared to work out his own deliverance. Since even worldly progress, gain and profit, depend largely on our own efforts, we should strive even harder to train our minds, and so develop the best that is in us. As mental training requires the greatest effort, strive on now. "Do not let your days pass away like the shadow of a cloud which leaves behind it, no trace for remembrance."

(7) - Right Mindfulness (*samma-sati*),

It is a human characteristic for his/her mind for the minds of most people to stay: never steady but fly about here and there. If one has no control of his/her mind, he cannot fix the mind steadily on the object of meditation. To eliminate the unsteady and flighty mind and to fix it continuously on the meditation subject, one has to practice the **Four Foundation of Mindfulness**.

1. The application of mindfulness to contemplate on the body
{ *Kayanupassana-satipatthana* }

“ What is meant here is that the mind is constantly looking at bodily phenomena, such as breathing in and out and the other exercises listed in Suttas on the application of mindfulness. When such practice has been continued for three or four months, the unsteadiness of mind would disappear. This requires steady practice from day to day, which may be just an hour daily. At this point, the meditator has control of his mind so that it can be fixed on any meditation subject. “

“ This means that our mind is concentrating upon our feeling such as pleasant feeling, painful feeling, neither painful nor pleasant feeling. They occur all the time in our body, varying according to condition.

Repeatedly doing so will put an end to the restlessness of our mind. Then we have Right Mindfulness on any subject of meditation.”

So, the Buddha spoke that this is **only one way to the purification of beings**, for the overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the Right Path, for the realization of Nibbana. This is mindfulness meditation – to acquire both **mindfulness on both calm and insight** (*samatha and vipassana*). Mindfulness guides its possessor on the right path to purity and freedom.

8. - Right Concentration (*samma-samadhi*).

Right Concentration is the sustained application of that attention on the meditation object without the mind being distracted. Concentration is the practice of developing a single focal point of mind on one single object, either physical or mental. The mind is very absorbed in the object without distractions, wavering, anxiety or drowsiness. Under experienced teacher, Right concentration brings two benefits.

?? First - It leads to mental and physical well-being, comfort, joy, and calm, tranquility.

?? Secondly - It turns the mind into an instrument capable of seeing things as they truly are, and prepares the mind to attain Wisdom.

In order to turn our understanding of Four Noble Truths from book knowledge into direct experience, we have to achieve one-single focal point of the mind. It is at this point that mental development is ready to turn its attention to Wisdom. It is at this point that we see the role of concentration in Buddhism. This is what Buddha said:

"Concentration (meditation), O monks, supported by virtue brings much fruit, brings much advantage. Wisdom supported by concentration brings much fruit, brings much advantage. The mind supported by wisdom (right understanding) is wholly and entirely freed from the intoxication of sense desires, from becoming, wrong views and ignorance" (kama, bhava, ditthi, avgja) (D.sutta 16)

Samatha and Vipassana Meditation

There are some students from the Vipassana School, that criticize the value of Samatha contemptuously; and the same is true in the reverse. It should be noted here, that the Buddha-to-be (*Siddhatta*) have fulfilled ten kinds of Parami (perfections) by means of practicing *Samatha Kammatthanas* in his countless of past rebirths until he ultimately attained the Buddhahood. Through the practice of *Samatha Kammatthanas*, many, un the past, had achieved special power to pass through the earth and flying in space, and some different kinds of miraculous powers are the outcomes of practicing *Samatha Kammatthana*. Therefore, you should regard it as a vitally important one, and should not look down upon it:

In this context, I would like to present you the Dhammapada Story to show one Arahat with special power::

Verse 403. - The Story of Theri Khema

While residing at the Gijjhakuta hill, the Buddha uttered Verse (403) of this book, with reference to Theri Khema.

One night, Sakka, king of the devas, came with his followers to pay homage to the Buddha. While they were with the Buddha, *Theri Khema*, by her supernormal power, also came through the sky to pay homage to the Buddha. But because Sakka and his company were there with the Buddha, she just paid obeisance to the Buddha, and soon left him. Sakka asked the Buddha who that bhikkhuni was and the Buddha replied, "She is one of my pre-eminent disciples; she is known as Theri Khema. She is matchless amongst the bhikkhunis in wisdom and she knows how to differentiate the right way from the wrong way."

Then the Buddha spoke in verse as follows:

Verse 403. Him I call a brahmana, who is wise and is profound in his knowledge, who knows the right way from the wrong way, and who has attained the highest goal (i.e., arahatship).

Meditation on Breath in Breath out (Anapana)

Observation of Basic Ethics:

First, the prerequisite to practicing Anapanna meditation is to first build one's own virtue. i.e. to observe five precepts:

- (1) *panatipata veramanisikkhapadam samadiyami.*
- (2) *Adinnadana veramanisikkhapadam samadiyami.*
- (3) *Abrahmacariya veramanisikkhapadam samadiyami.*
- (4) *Musavada veramanisikkhapadam samadiyami.*
- (5) *Suramerayamajjapamadatthana veramanisikkhapadam samadiyami.*

1. I pledge to observe the precept of abstaining from killing any living beings.
2. I pledge to observe the precept of abstaining from taking what is not given to me by the owner.
3. I pledge to observe the precept of abstaining from committing sexual misconduct
4. I pledge to observe the precept of abstaining from telling lies
5. I pledge to observe the precept of abstaining from taking any intoxicant (liquor) or drug that causes forgetfulness.

Samatha Anapananussati

Anapananussati, one of the ten kinds of Recollection, is a task of concentrating on breath-in and breath-out through the tip of nose; it is a means of concentration and is easy to do. If you maintain the object in your one-pointed concentration, it means that you possess concentration; you have to see it in your mind with closed eyes; this is the true method.

Moderate your breath-in and breath-out and be mindful of the movement at the tip of the nose; please make it clear in your **minds' eye, not in your own eyes.**

When the seeing is repeated, the object of mind becomes clearer. At that moment you will clearly see the process of breath-in and breath-out at the tip in your mind like a turner turning the band of a lathe; knowing or seeing the natural breath-in and breath-out at the tip of the nose is called, Parikammanimitta.

Develop it repeatedly until you can master this Uggahanimitta of Anapanabhavana: the more powerful one-pointedness of concentration, the clearer the object of meditation; the clearer the object of meditation, the more ecstatic you are. **At that very moment, rapture spreads through the whole body and mind, and note that you are nearer to attain Jhana.**

(Rapture – could be a physical sense of being putting oneself under a high voltage wires and emotion creeps in. that is why people sometime call it a jhanas trance)

(Vipassana teacher teaches their devotees from following the path of Samatha meditation.)

From Samatha to Vipassana

It is easy to apply the method of changing from Samatha to Vipassana if meditation instructor can instruct the right way. Note that it is easy to change the forty subjects of Kammatthana to Vipassana.

Here is the method of changing the meditation of samatha Kammatthana to that of Vipassana Kammatthana.

??If you contemplate on the breath-in only with mindfulness, it is samatha;

??If you contemplate on the breath-out only with mindfulness, it is Vipassana;

??If you contemplate on both breath-in and breath-out with mindfulness. it is Samatha.

Vipassana Methods:

a. Anicca Vipassana Meditation - Change the method of contemplation of this kind; Contemplate on the nature of impermanence-Anicca, meditating that the **breath-in passes away in abdomen and it is impermanent**; then, such a kind may be called, Anicca Vipassana. So, do the cases of the breath-out, and breath-in and breath-out.

Contemplate on the impermanence of the breath-out, meditating on the fact that when it comes out of the tip of nose, it passes away. And you can master the two cases: breath-in, breath-in and breath-out.

b. Dukkha Vipassana Meditation

If you want to practice Dukkha Vipassana, please meditate on the fact that the effort of breath-in and breath-out causes much suffering.

c. Anatta Vipassana Meditation

If you want to practice Anatta Vipassana, please meditate on the fact that the effort of breath-in is beyond control, the effort of breath-out is beyond control and the effort of breath-in and breath-out is beyond control; and also meditate that all these movement are naturally arising and passing away.

++++++ please continue reading the original writing +++++++



With Ananta Metta

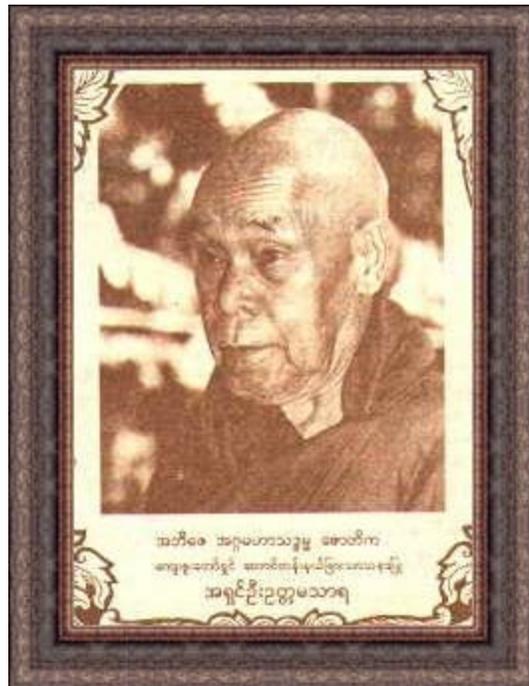
Maung Paw

SAMATHA AND VIPASSANA

Sayadaw U Uttamasara

(Hill Tracts Missionary Sayadaw)

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CONCENTRATION AND ENLIGHTENMENT

Most Myanmar people are Buddhists and understand charity (*dana*), morality (*sila*) and meditation (*bhavana*).

Every one knows charity and performs it traditionally; *Dana* is a traditional custom in every part of Myanmar.

Morality is also popularly performed by Myanmar Buddhists; taking five-fold precept and eightfold precept are traditional practices and even young boys and girls understand them. Some are even in the habit of observing the nine-fold precept.

Meditation (bhavana) is also known by people and practiced in rural and urban areas; there are many meditators in Myanmar.

What is Bhavana?

Bhavana means, developing, scrutinizing, meditating or the task of repeated contemplation. It is a sort of mental task by means of repeated recitation, repeated contemplation and repeated scrutinizing.

There are two kinds, *Samatha Bhavana* and *Vipassana Bhavana*. (Bhavetabbati Bhavana).

Samatha Bhavanais sometimes called *Samatha Kammatthana* because it is directed towards one-pointedness of concentration (*Samadhi*) on one-specific object only; Vipassana Bhavana is also called *Vipassana Kammatthana* because it aims at the achievement of enlightenment after having contemplated on the objects.

There often arises a question; "*What should be started first?*"

The answer is, "you can start with whatever you like. If you have a chance of meeting with a well-experienced meditation teacher, you may start with whatever you like."

The Venerable Sayadaws in days of yore taught their disciples to practice the Samatha first; only when the disciples had been well-equipped with forceful one-pointedness of concentration, they were taught the Vipassana.

At present, there are many who are experienced in the task of Meditation, but they cannot differentiate between Samatha and Vipassana. They came to me to find the solution and I have often helped them.

So, here I will explain what the difference between Samatha and Vipassana is.

Three Types of Vipassana

Vipassana denotes, Vi=by different ways and means; passana=looking at, scrutinizing, examining, i.e. scrutinizing and realizing natural phenomena as they really are.

(1) **Anicca Vipassana**:- You have **to scrutinize impermanence**; you should realize that all is impermanent if you realize it, you really penetrate the characteristics of impermanence. "What is impermanent?", You may ask. The answer is, everything is impermanent; there is no permanent thing. Note that the world is impermanent; every being is impermanent; everything is impermanent; there is nothing permanent; therefore, the world of being, the world of form and world of location (satta loka, sankhara loka and okasa loka) are all impermanent.

Human beings and animals are impermanent; buildings and plants are impermanent; everything animate or inanimate is impermanent; it should be noted that once you have come to realize how impermanent they are, **Anicca Vipassana can be clearly realized!**

(2) **Dukkha Vipassana**: - It is the way **to see the truth of suffering**; you have to examine it so as to know about the manner of suffering; if you see it, it may be said that you can clearly realize the characteristics of Dukkha Vipassana. What is suffering? There is no real peace and happiness in the entire human world. Search for what is really happy and peaceful; you will not find anything.

Does it make you happy to eat? You have to eat something because it is impossible for you to live without eating. Just like people drive motorcars by using fuel, so they feed themselves in order to live long one day after another. Really, it is not peace and happiness.

Does it make you happy to sleep? Occasionally, you may seem to be happy when you take rest after a long journey and fall asleep with fatigue, but you can see how insufferable and painful it is to stay in bed a long time when you are sick. You will be worry of sleeping if you stay on the hospital-bed for long. Therefore, you should realize that sleeping is not enjoyable and pleasurable.

In the same way, be watchful of every movement of your body: - walking, standing, sitting, working, etc. It is not enjoyable or pleasurable. The more you endeavor to be watchful, the more you will realize how sufferable and

painful it is. When you see it as it really is, you have to understand that you penetrate and fully realize the true nature of Dukkha Vipassana.

(3) Anatta Vipassana: It means **penetrating and realizing the true nature of having no 'self' or 'soul'**. When you have penetrated and fully realized this true nature, you can see the characteristics of Anatta Vipassana.

What is without 'self'? Everything is without 'self' and therefore uncontrollable. There is nothing controllable in this world; we cannot control even ourselves, i.e, we are unable to master the existence of our body and mind; they are always subject to change

I nvaluable Speech of Ven. U Sila

In old days, **Venerable U Sila** was well known to lay-devotees in lower Myanmar, for his flawless moral conduct; he was born in Pegu district and led a secluded life being happy to live in a forest. **As an Arahat he attained Parinibbana in Zalun Township.**

On one occasion, the Divisional Commissioner U Thi Han (later, he became a Minister of Foreign Affairs in the Government of Pa-Sa-Pa-La Party, arrived at a town, during a tour, near the hermitage of Ven. U Sila, and went to pay homage to the Ven. Sayadaw together with his official staff. They donated offertories to the Sayadaw and were sitting in front of him.

"What sort of job do you do?", asked the Ven. U Si La.

U Thi Han did not answer that he was a Divisional Commissioner: he lowered his rank and replied to the Sayadaw; "Your Venerable Sir, I am a Myo-baing"* (*=Township Officer: literally meaning the one who possesses a town)

"Oh, you are Myo-baing, are you? Marvellous! You are very bright; do you possess a town; I do not possess even my body", replied Ven. U Sila."

All were smiling, and understood the profound meaning of the Anatta Vipassana.

In truth, we do not possess even our own body, so, we are subject to old age, disease and death. You have to understand that all these are the characteristics of Anatta Vipassana.

This is the brief explanation of all the characteristics of [Anicca Vipassana](#), [Dukkha Vipassana](#) and [Anatta Vipassana](#).

Forty Samatha Kammattanas

Samatha means calmness; so, the Dhammas which are the root causes of calmness may be called samatha. There are forty types of Samatha. Ten kinds of whole ([kasina](#)), Ten kinds of recollection ([Anussati](#)), Ten kinds of loathsomeness([Asubha](#)), Four Sublime States ([Brahmavihara](#)); four kinds of Non-Materiality ([Arupa](#)); one perception of loathsomeness of nutrition ([Aharepatikulasanna](#)) and One Analysis of four elements ([Catudhatuvavatthana](#)). All these forty kinds are called Samatha Kammattana. In order to fulfill the wishes of different kinds of people (Puggalijjhasaya), the Buddha taught the ways of meditation in different kinds.

I have heard some criticize its value contemptuously. The Buddha-to-be have fulfilled ten kinds of Parami (perfections) by means of practicing Samatha Kammattanas in their past rebirths through their Samsaric Circle. [Passing through the earth and flying in space, and some different kinds of miraculous powers are the outcomes of practicing Samatha Kammattana.](#) Therefore, you should regard it as a vitally important one, and should not look down upon it:

Meditation on Breath in Breath out (Anapana)

Today most meditation centers in Myanmar use the method of Breath-in and Breath-out; they specialize this method.

Anapananussati, one of the ten kinds of Recollection, is a task of concentrating on breath-in and breath-out through the tip of nose; it is a means of concentration and is easy to do. If you maintain the object in your one-pointed concentration, it means that you possess concentration; you have to see it in your mind with closed eyes; this is the true method.

If you know the method, you can do the work easily; you may gradually become interested in your work when you have repeatedly practiced it. You will be happy to concentrate on the breath-in and breath-out with mindfulness.

Anapana in simple meaning is a sort of contemplation on the concentration of breath-in and breath-out, with stable mind, not letting it go towards any other object. In Pali it is called, "Assasa-passasa Kammatthana".

It produces Jhanic Trance and Miraculous Power

The Gotama Buddha-to-be sitting cross-legged on the golden throne under a Bo-tree, while practicing this Breath-in and Breath-out Meditation, attained **All-Knowing Enlightenment (Sabbannutannana)** and reached the highest status of Buddhahood. Therefore, you have to understand that Anapana plays the vital role in attainment of Enlightenment.

Moderate your breath-in and breath-out and be mindful of the movement at the tip of the nose; please make it clear in your minds' eye, not in your own eyes.

When the seeing is repeated, the object of mind becomes clearer. At that moment you will clearly see the process of breath-in and breath-out at the tip in your mind like a turner turning the band of a lathe; knowing or seeing the natural breath-in and breath-out at the tip of the nose is called, Parikammanimitta.

Without concentrating Parikammanimitta at the tip of the nose, if you can know or see the object of meditation, i.e. the process of breath-in and breath-out, like the band of a lathe, it is called Uggahanimitta - the object of meditation which can be maintained in mind without concentration.

Develop it repeatedly until you can master this Uggahanimitta of Anapanabhavana: the more powerful one-pointedness of concentration, the clearer the object of meditation; the clearer the object of meditation, the more ecstatic you are. **At that very moment, rapture spreads through the whole body and mind, and note that you are nearer to attain Jhana.**

The Light Produced by Anapana.

It is usual that the object of meditation arises while meditating, whether he contemplates on **Ten kasinas** or **Ten Asubhas** or **Four Brahmaviharas**.

Whichever it is, the very first object of meditation in mind is called Parikammanimitta.

Note that you reach at the stage of Uggahanimitta when you can release the very first object of meditation (Parikammanimitta) from your minds' eye and easily take another object of meditation and retain it again in your mind: the attainment of Jhana completely depending on the Uggahanimitta.

While you are contemplating on the process of breath-in and breath-out with stable one-pointedness of concentration, you may be mindful of it like a small strand of smoke through your nose.

Moreover, when you can master your object of meditation, light may appear around your body: the color of the light is white and it will be as bright as the power of your concentration; and sometimes the light may fill the room or even pass through the roof of monastery into the sky.

The predecessor-Sayadaws who were expert in the Pitaka Texts and the meditation tasks as well, urged devotees to maintain the object of meditation - They said that by doing so they had been able make it clearer and clearer according to their will and obtained **Jhana trance**. Therefore, these learned and well-experienced Sayadaws never faltered in their study of the object of meditation arisen out of contemplation. **But some meditation teachers of this age who do not encourage the attainment of Jhana, but recognize only Vipassana as the correct way prevent their devotees from following the path of Samatha meditation.**

My own view is that if one can master and control the object of meditation and his concentration is very forceful, I don't want to hinder him from doing **so because he can understand the root-cause of Jhana and obtain miraculous powers**. Therefore, I would like to instruct that it may be a right way toward Jhana if the object of meditation, the light produced by Anapana, is maintained.

The Popularity of the Light Produced by Anapana

Here, I would like to tell you of my own experience. Three years ago, it was said that there arose rays of light on the Khantim mountain, the northern part of Chin Hills where my monastery is now located; the native Chin people said that they had seen these rays of light with their own eyes every night. The Chin Nationals who saw this incident live in Loneton village, north of Falam township, in Chunkyune village of Hakah township south of Falam township, Yan-tho village and others in border area.

The people in that region took interest in that event and made inquiries.

At that time I was residing at my small monastery on the side of the Khantim mountain.

U Than Tun, a judicial Officer from Tidam township came and paid respects to me and supplicated that Chin nationals were interested in that event and wanted to know about it. Some Myanmar Government servants answered, **"The Guardian Devas of the Khantim mountain come and pay homage to the Ven. Sayadawgyi at night, and they may be the light radiating from their bodies."** They answered whatever they thought.

In the same way, Captain Eik Wong (Retired.), the Headman of dun-yan Gurakha village, came and questioned me about it many times, " I myself have seen the light radiating above the mountain where you live now; the Chin people from far away said that they have seen it with their own eyes every night; I can't understand what it is and why it arises".

I never answered the questions they asked, nor took interest in it, either. It was because I did not know where and why the light they had seen at night emerged and I did not want to know about it.

The news of the light did not end! It was very interesting and popular news in Falam and townspeople there made different assessment of it.

One day, the Chin State Education Officer U Maung Khant, an Upper Myanmar from Myingyan, came to see me and told me about the light. I assumed that he purposely came to me to inquire about it and he wanted to get my opinion. As I was not interested in this news, I said nothing about the light but I remarked, "People do said that!"

U Aung Khant said,:

"Your Venerable Sir! At about 9 pm, the whole sky was very dark; above the place that the people often talk about, the luminosity of the light was seen wondrously just like a powerful searchlight. People knowing and seeing it for them selves are now discussing about it with great interest; I heard in the Workers' Cafe in Falam that the light emerged from the roof of your monastery and Gurakha people saw it as well.

The Real Cause:

Let me speak frankly. I'll tell you of my daily routine. I am used to doing my works all day long. Everyone who lives with me knows that I am always doing my work except at the time of my morning meal.

In the evening, I invite the guardian Devas of mountain and forest, and the Devas from countless Universes and preach the Buddha's Teachings to them. And I recite the **Satasahassa Gatha**-the stanza worthy of one lakh, to the Devas and share the merits with them. **Reciting of eleven Parittas follows after them.** Then I worship the Buddha recollecting His virtues while candles are being lit on the shrine and wish for what I am inclined.

Afterwards, I sit in meditation or at my writing table, depending on the seasonal situation. When the weather is too cold to work, I go to bed about 9.00 pm but when the weather is favorable, after 10 pm. Occasionally, I have a lot of work to do and go to bed after 1:00 am and get up at 3:00 am and write articles at my table.

While I am in bed I disseminate Metta towards all living beings including the Guardian Devas of the forest and the mountain. I cover all living beings with my net of Metta and Karuna and my mind is stable and clear. At that time , I prepare my posture and lie on the right side of my body. Then I contemplate on the meditation of breath-in and breath-out.

As my dwelling place is very cold, being situated in dense forest in the hill, I have to cover myself with thick blankets while I am in bed. In the middle of the winter I sleep under about nine layers of thick blankets. Due to the one-pointedness of concentration arisen out of the regular practice of meditation, light arises under my blanket.

While under my blanket, I take the three refuges and pay homage to the three gems and disseminate Metta towards the whole living world and at that very moment the radiance of light emerges from my body; while I am contemplating on the breath-in and breath-out meditation, the white clear light is radiantly shining under my blanket so that it would be possible for someone to thread a needle.

As the light becomes brighter and passes through the nine layers of blankets the whole bed room lightens up. Then it also passes through the roof. Only when people asked me often, I became aware of it. The light that Chin nationals and Gurakha devotees saw every night could be traced to the roof

of my monastery. Perhaps, it may be the outcome of my regular practice of meditation. Be satisfied with this!

The Power of Anapana

Anapana, as it is a task of concentration in connection with the breath-in and breath-out, has a particular power, though it is included in the same group of Forty Samatha Kammatthanas. ***By the power of Samatha Kammatthana, a man cannot die even though he is enclosed in an airless cave or he stays in water without breathing for long.*** (i.e, a man who has fully practiced Anapana Meditation can stay without oxygen) there are many persons who stay in airless caves and drink only water for 49 days whilst practicing Anapana Kammatthana meditation.

If the persons, especially bhikkhus, who have completely practiced Anapana Kammatthana for long, pass away, they do not putrefy or swell, though they are laid out for years.

Besides, the persons who have ardently practiced Anapana Meditation can proceed to endeavor for the attainment of miraculous powers - Abhinna, and Arahatsip at least. This is the reason why many bhikkhus in Myanmar attained Arahatsip.

Anapana in double effect

Anapana is one of the forty Kammatthanas and some said it is Samatha Kammatthana only and some said it is Vipassana Kammatthana only. Some devotees who have practiced meditation in different meditation centers debated upon this matter with one another. Some devotees came and asked me to find a solution to this question.

The answer is short. If it is practiced by way of Samatha, it is Samatha Kammatthana; if it is practiced by way of Vipassana, it is Vipassana Kammatthana; indeed, Anapana is in double effect.

For example, concentrating on the passing away of breath-out and the banishing of breath-in, is called "Vipassana Kammatthana."

Anapana Kammatthana is similar to a tree falling towards its weighty side. If you want to practice Samatha, you have to contemplate it by means of

Samatha; if you want to practice The Vipassana. you have to contemplate it by means of Vipassana.

From Samatha to Vipassana

It is easy to apply the method of changing from Samatha to Vipassana if meditation instructor can instruct the right way. Note that it is very easy to change the forty subjects of Kammatthana to Vipassana.

Here is the method of changing the meditation of samatha Kammatthana to that of Vipassana Kammatthana.

I have said the Vipassana is the contemplation on Anicca, Impermanency or transient. If you contemplate on the breath-in only with mindfulness, it is samatha; if you comtemplate on the breath-out only with mindfulness, it is Vipassana; if you contemplate as both of breath-in and breath-out with mindfulness it is Samatha.

Vipassana Methods:

Anicca Vipassana Meditation - Change the method of contemplation of this kind; Contemplate on the nature of impermanence-Anicca, meditating that the breath-in passes away in abdomen and it is impermanent; then, such a kind may be called, Anicca Vipassana. So do the cases of the breath-out, and breath-in and breath-out.

Contemplate on the impermanence of the breath-out, meditating on the fact that when it comes out of the tip of nose, it passes away. And you can master the two cases: breath-in, breath-in and breath-out.

Dukkha Vipassana Meditation

If you want to practice Dukkha Vipassana, please meditate on the fact that the effort of breath-in and breath-out causes much suffering.

Anatta Vipassana Meditation

If you want to practice Anatta Vipassana, please meditate on the fact that the effort of breath-in is beyond control, the effort of breath-out is beyond control and the effort of breath-in and breath-out is beyond control; and also meditate that all these movement are naturally arising and passing away.

Arahantas in Myanmar

The predecessor Sayadaws of Myanmar who were far-sighted and experts on the texts of Buddhism remarked, "There are always Arahanta in Myanmar." There have been Arahantas in Myanmar since the period of Tagaung, Hanlin Dynasties until today. Even Sinhalese and Thais know this fact and Arahantas in Myanmar are very well-known to them.

Where are Arahantas ?

The foreigners who know about Arahantas of Myanmar asked me, "Where were Arahantas? Where are they living?"

It is true that Arahantas never disappeared through the ages but they never said that they were Arahantas. Thus, we cannot show the places where arahantas live.

There may arise a question: if so, aren't there Arahantas now?

The answer is: - They have really existed through the ages in Myanmar; at present, they really existed through the ages in Myanmar; at present, they really exist, too, but we know only after those Arahantas had passed away and left their relics after being cremated. These rare occasions often arise in Myanmar.



Moe Gode Sayadaw



Tabaik Aing Sayadaw

Ven. Sayadaw U Sila, Moe-gode Sayadaw, Ok-Aing Kyaung Sayadaw U Kavinda (U Tharshun) are recent examples in this age. Recently we read a piece of news in the papers that a Sayadaw in Tadar-U Township passed away and was cremated in ceremony; After cremation, the devotees astonishingly saw his relics in the pile of ash.

In the golden eras of Ta-gaung and Han Lin Dynasties, there were many Arahantas. We have seen the Arahantas Relics of those ages with our own eyes; they are indeed, believable evidences and they can be measured by baskets.

There are many Arahantas in Myanmar but they do not want to be known, simply because they are tired of meeting devotees. Say for instance, if I were as Arahantas, I would not care to be known. Therefore, try to understand the reason Why Arahantas cannot be found anywhere though there are many in Myanmar.

Threefold Mode of Training

I will tell you in brief of the way to be free from the suffering of the *Samsaric Circle*. It is not difficult to follow.

Sasana means Adhisila, Adhicitta, and Adhipanna. This threefold mode of Training is also called the **Noble Eightfold path leading to the Nibbanic Peace**.

First of all, you have to observe Precepts- *Sila Sikkha* and you should be heedful to abstain from the threefold bodily immoral deeds and fourfold verbal immoral speech. Now, understand that you are equipped with the virtue of Adhisila. You will become happy and peaceful. Note that you have passed the first stage.

Nibbana within your reach

Now, you have to know about the third stage. Understand that your body is materiality and your mind is mentality. When your concentrative mind becomes more stable and powerful in due course, please be watchful of the arising and passing away of materiality and mentality. **You will penetrate and realize the real nature of material and mental phenomena.** This realization is called Adhipanna. You will, automatically step by step, realize the true nature of material and mental phenomena in future, such a kind of realization is called, "**The process of Enlightenment.**" It cannot be compared with the worldly knowledge simply because it can only be attained by means of *practicing Vipassana Bhavana*. It is very noble and great. Note that the Nibbanic Peace is within your reach, now.

Self-refuge

In the Dhammapada, the Buddha taught that:- One indeed is one's own refuge; how could anyone else be one's refuge? - *Atta hi attano natho ko hi natho paro siva*. It means that in order to be free from the suffering of the Samsaric Circle, one should rely on one's own effort.

Venerate the Buddha; believe the Buddha; take refuge in the Buddha; believe in the teaching of the Buddha; regard it with deep respect; make every effort to practice the Dhamma only; understand that only the Dhamma is your refuge. This is the straight and right way towards the Nibbanic Bliss.

I can only point out the road; it is up to you to tread the road rightfully.

As to going on your Samsaric journey, you cannot rely on others; everyone has to tread on the way of Kamma, whether towards the Nibbanic bliss or the Worldly pleasure. You cannot rely on your kinsmen, such as sons, daughters, husbands, wives, etc. You have to fully understand that there is no one to help you apart from yourself.

The Best Way

Do this! I'll show you the best way. In order to be released from the Samsaric circle quickly, aim to attain the reward of Noble disciple-Pakati-Savaka. In this age, you can have a golden chance to become an Arahanta. **Observe the fivefold precepts at least. Abstain from committing five kinds of evil deeds.** If you are replete with the virtues of the fivefold precept, you will have strong will-power and firm confidence; you will automatically know by your own sense, "I can fulfill whatever I wish." Such a view is right. Believe it yourself.

For those who would like to live in worldly pleasures In the Samsaric circle, or those who are very eager to release from the pains of Samsaric Circle-whoever may be, I will show the best way In brief. Regard it deeply! Follow it happily!

As I said earlier, **please contemplate on the breath-In and breath-out Anapana Kammatthana.** Be mindful of every movement of breath-in and breath-out: note, **'knowing at the very moment when the air of breath-in touches the tip of the nose and note, 'Knowing' at the very moment when the air of breath-out touches the tip of the nose.** If you note, 'Knowing' at every touch of breath-in and breath-out, and your noting is stable and your concentration is fixed on what you are now meditating; know that you succeed in your task.

To Abolish Egoism

Go on 'noting' without any pause, not letting other objects come into your realm of concentration. Know that you are nearer to the way of release from Samsaric Sufferings if you can go on noting all through day and night. And you will understand that you do not want to be attached to other people but you really want to make an ardent effort in the task of meditation up to the attainment of fully Enlightenment, without expecting other's help. Therefore, you have to believe it firmly as it is a right way.

This kind of continuous 'knowing' at every touch of breath-in and breath-out is a sort of "Living in the very present moment." At that very moment, there is no 'I', nor 'you', nor 'person', nor 'being', 'nor man', nor 'woman'. You will practically know how true the teaching of the Buddha and, the process of

natural phenomena are. Understand that Egoism sakkayaditthi, automatically leaves you.

Try Hard Once

Realizing the true nature of arising and passing away of mentality and materiality is seeing clearly the Anicca Vipassana-thorough penetrative understanding of Impermanence. If the Anicca Vipassana is under your perfect control, Dukkha Vipassana - thorough penetrative understanding of Suffering, will simultaneously arise. Continuing, you will automatically have the realization of Anatta Vipassana - a thorough penetrative understanding of Ego-lessness. Note that when you have tried hard once, and been effective, it is very easy to engage in this task again. Do not put it aside, please. Continue to try hard until you have fully realized the recurrent process of natural phenomena, i.e, repeated arising and passing away of conditioned Things- mentality and materiality. Note that the right way to release from the Samsaric suffering will come into your sight, automatically. That is the key-point I would like you to grasp.

Attitude of Noble Ones

To conclude the Chapter of Samatha and Vipassana, here I would like to tell you of how to become a Noble one and what the Nibbanic Peace is. There are four Noble Ones in brief. They are: -

1. [Sotapannapuggala](#) - Stream-winner;
2. [Sakadagampuggala](#) - Once-returned;
3. [Anagamipuggala](#) - Non-returned, and
4. [Arahattapuggala](#) - Arahant Individual.

Each one has two different kinds of puggala: Magge-Individual and Phala-Individual, such as, Sotapanna Maggapuggala and Sotapanna Phalapuggala, etc. Thus, we have eight Noble ones.

If a [puthujjana](#) (worldling) wants to become a Sotapanna, he needs to exercise the above-mentioned Instructions. There is no change of instruction to become Sakadagami. You must follow the same Instruction. But you need put more effort and confidence in your task. It is easy to walk on the same path that you have before.

An Ariya Individual has the chance to be completely free from the danger of the four types of Hellish Suffering and cannot be reborn in the Lower Abodes. He becomes replete with the virtues of Five Precepts, at least. In this way, he can be free from the menaces of immorality.

Inner-attitude of the Sotapanna is very different from that of the Worldlings; so is his knowledge and idea. He need not to purposely refrain from committing immoral actions. Indeed, he is automatically raised to a sort of higher status of morality. He is called Sotapanna-Stream-winner, simply because he triumphs over the stream of Path (Maggo) towards the Nibbanic Bliss.

What is Sotapanna?

Sotapannapuggala has no notion of 'I' 'mine' and 'self' of mentality and materiality (sakkayaditthi); he has no skeptical view on the true teachings of the Buddha (vicikiccha); he has no wrong belief in rites and rituals (silabbatapparamasa); and he is neither jealous nor covetous (Issa and micchariya). This is the inner-attitude of Sotapannapuggala; you can guess how happy and peaceful he is, as he is detached from the evil-mindedness. Thus, he becomes a noble person who takes refuge in the Threefold Gem - Buddha, Dhamma and Samgha. **He will never commit evil deeds** - stealing, killing, lying, etc., in this present existence, nor even in further lives. He reaches the stage that he never transgresses the fivefold precept.

This is the good time to make every endeavor to attain the reward of Noble Disciple (Savakabodhi) at least.

The higher the status of the Ariyapuggalas, the happier and more peaceful they are; they have no anger and disappointment; they are not attached to worldly pleasures; they have no pride and conceit; as they have no evil attitude they are completely happy and peaceful. They never return to the lower abodes. but they have the great expectation of higher abodes only.

The Meaning of Nibbana in Brief

The greatly pure attitude of these Noble Ones can never be understood by the sense of ordinary worldlings. They are very peaceful and noble so that no one can believe in their mental attitude. This is the true attainment of Blissful Nibbanic Peace in this present existence.

If the final stage, Arahantship, is attained and the existence of his life terminates, there will be no next existence to go on any further.

For example, when a flame of a candle is extinguished, it does not exist in air, or on the candle, or in any other place. In the similar way, the burden of suffering, i. e, the aggregate of mentality and materiality which has been wandering about in several ways due to the Kammic powers created oneself, totally terminates and the regeneration of kammic force completely ceases too. When there is no cause, no effects arise. Therefore, the passing away of Arahantas is called, Parinibbana-Noble Demise. In fact, it is a final release from all suffering. This is Nibbana, the final Goal that every Buddhist longs for. It is very profound and subtle. The mechanism of the Samsaric Circle, wandering about and being born and reborn in one existence after another in different abodes, ceases at the gate of Nibbanic Realm. The meaning of Nibbana can never be understood by mere knowledge, but it can only be **fully realized by practical endeavor.**

Exhortation

Here I would like to exhort you to try hard now. The Buddha proclaimed the [six supreme Virtues of the Dhamma](#) and openly invites you to try for the Final Goal in the following ways:- *Sanditthiko* - being practically known by oneself;

Akaliko - being immediately effective;

Ehi passiko - inviting you all to come and see.

Choose whatever you like: the Buddha showed forty kinds of Kammatthana (forty subjects of meditation), three modes of training and the Eightfold Noble Path.

In the Magga Vagga of Dhammapada Pali, the Buddha also taught in the following manner

Eseva maggo natthanno

Dassanassa visuddhiya.

Only the threefold mode of training (*Sila, Samadhi & Panna*) or the Eightfold Noble Path, the root-cause of enlightenment, is the straight and right way towards Nibbana; there cannot be anything else other than this way.

The Buddha exhorted to follow the right way, which is the root-cause of release from all suffering and which can be known only when the Buddha appears, not to forget to practice it, to make use of this golden opportunity in favor of a good time, and not to feel remorse in future.

Not to Feel Remorse in Future

Jhayatha bhikkhave ma pamadattha,

Paccha vippatisarino ma ahuvattha,

Ayam vo amhakam anusasani.

Oh, Bhikkhus Contemplate on the specific object of meditation by means of Samatha Bhavana or contemplate on the characteristics of arising and passing away of the aggregates of mentality and materiality by means of Vipassana Bhavana. Don't be forgetful. Don't be filled with remorse for your failure when you are getting old, feeling sick and dying.

This is, indeed, all the Buddha's admonition with great compassion and pure loving-kindness for you all!

Sadhu, Sadhu, Sadh