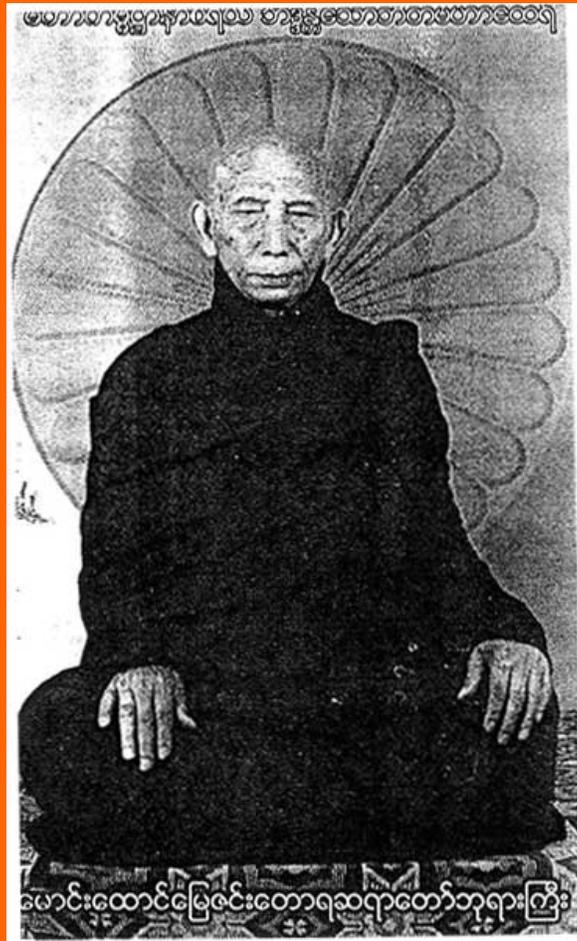


# Samatha Based Vipassana Meditation



**Moungh Htaung Myay Zinn Tawya Sayadaw**

**Global Meditation Retreat**

**Pathein Myogyi Township, Mandalay Taing  
Yankin Taung – Yankin Aye Nyein Yeiktha**

**A Gift of Dhamma**

မန္တလေးတိုင်း၊ ပုသိမ်ကြီးမြို့နယ်  
ရန်ကင်းတောင်ခြေ ရန်ကင်းအေးငြိမ်းရိပ်သာ  
(မောင်းထောင်မြေဇင်းတောရတိုက်ခွဲ)  
အပြည်ပြည်ဆိုင်ရာ အာနာပါနကမ္မဋ္ဌာန်းတိုက်  
Global Meditation Retreat

မျှဝေခံစား

# ဓမ္မရသ



စာတမ်းများ

အပြည်ပြည်ဆိုင်ရာ  
သဒ္ဓမ္မဇောတိကဖောင်ဒေးရှင်း  
(အထက်မြန်မာပြည်)

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# Preface

*I translated the book into English for the benefit of who practice Jhanas (Samatha) as the foundation to leap to Vipassana for Nibbana.*

In the earlier years in Myanmar, the twenties and thirties, we have had **Ledi Sayadaw** who had gifted us his exposition of the original Buddha method of meditation, unadulterated **Anappana Dipani**, later known as Ledi Method. The method expounded the true original Buddha teaching as given in Sutta Pitaka, pali Canon. (**Sila-Samadhi-Panna**) However, with the advent of evolution, there arise many innovative methods that given emphasis on the Vipassana stating that Vipassana method is a short cut way to attain enlightenment. The **Samatha** based Vipassana practice since comes to almost an extinction today Myanmar.

Although, Buddha has gifted to us the Samatha based Vipassana, to find the right capable teacher was getting harder and harder due to fear of being called one who is practicing the spiritual ritual practice. The peer pressure was so strong that we could hardly find a qualified teacher to teach Samatha based Vipassana. It has come to the point of banning the publication of books written by Pa-Auk Sayadaw in Myanmar.

In essence, there are two distinct and separate methods of meditation practices:

1. **Samatha-bhàvanà – development of tranquility, and**
2. **Vipassanà-bhàvanà – development of insight.**

## **Samatha-bhàvanà**

‘*Samatha*’ means ‘tranquility’, which is the concentrated, unshaken, undefiled and peaceful state of mind. It is called ‘calm’ because it calms down the five hindrances (*nivàranas*) including passions. In essence, ‘*samatha*’ stands for the *ekaggatà-cetasika* (*samàdhi*) present in *lokiya-kusala cittas* or *lokiya-kiriya cittas*. It refers to that *samàdhi* (concentration) which can calm down the five hindrances and to the higher *jhàna-samàdhi*, which can calm down the lower *jhàna* factors viz., *vitakka*, *vicàra*, *pàti* and *sukha*.

## **Vipassanà-bhàvanà**

‘*Vipassanà*’ means ‘insight’, i.e. the intuitive insight into the impermanent (*anicca*), miserable (*dukkha*) and impersonal (*anatta*) nature of all bodily and mental phenomena of existence. In essence, ‘*vipassanà*’ stands for the *pañña-cetasika* (wisdom) present in *mahà-kusala cittas* and *mahà-kiriya cittas*.

The Pali Canon said one must first observe – **Sila** – morality and live by the moral code. Then one must practice **Samatha Bhavana** to the level of attaining the **fourth Jhanas**. This means that the Yogi has attained the Padhibagha Nimitta.

Here I used the term, Samatha based, to mean that one has to practice Samatha (concentration) first and then move on to Vipassana, as given in the Pali Canon.

Now, in recent years, first we saw **Pa Auk Sayadaw** and now **Mong Htaung Myay Zin Tawya Sayadaw**, who went even further to train Yogi for a period of **60 days to attain the ability to tour the Deva and Brahma world** and for some to eradicate any illnesses in the body of a Yogi. There is a revival of the old **Samatha based Vipassana method** known to most meditation Yogi's as **Kanni** method. The Kanni method basically employs the original authentic Buddha method of meditation to practice Samatha first up to the point of seeing the Padhibhaga Nimitta (Fourth Jhanas level) and then proceed on to Vipassana. The two methods, **Ledi Sayadaw method** and **Kanni method** both follow the method given in the Pali Canon.

I like to explain to some who are not familiar with the Pali terms. In the meditation practice, one will experiences several stages known as “Nimitta” or sign.

### **Bhàvanà-nimitta (Meditation Image)**

‘*Nimitta*’ means mark, sign, image, target, object, etc. Here it refers to the ‘mental image’ obtained in meditation. Three types of *nimitta* are to be noted.

**1 Parikamma-nimitta** – preparatory image It is the object of *parikamma-bhàvanà*. It is the object perceived at the **early stages of meditations**.

**2 Uggaha-nimitta** – acquired images As the meditation proceeds, the meditator finds that he can see the object, e.g. *kasina*, without looking at it directly. He has acquired the image in his mind, and he can see it with eyes closed. The acquired image is still unsteady and unclear; it arises when the mind has reached a weak degree of concentration.

**3 Patibhàga-nimitta** – counter image As the meditation proceeds on, at the point when the concentration reaches *upacàra-samàdhi*, the **acquired image suddenly changes into a bright, clear and steady image**. It is similar to the original object, but it is many times brighter and clearer than the acquired image. It is entirely free from faults such as unevenness, graininess, etc., that may be present in the original object. It is immovable as if it remains fixed in the eye. As soon as this image arises, the stage of *upacàra-bhàvanà* and neighborhood concentration is reached

**Mong Htaung Myay Zin Tawya Sayadaw** uses the **Kanni method** to teach his Yogi, first to practice Samatha up to the level of fourth Jhanas for a period of a month, 30 days, until each Yogi attained the **Patibhàga-nimitta**. This is a measure of concentration that each Yogi has attained in the practice. Using the **Patibhàga-nimitta** light, the Yogi then move on to practice Vipassana.

Once a Yogi has attained the advanced level of concentration, **Patibhàga-nimitta**, an individual was able to **take a tour pilgrimage in Deva and Brahma world** to pay obeisance to Relics Cetiya, **Sulamani Cetiya** and places in Sri Lanka and Bhodhagaya. Many of his Yogi's had met Deva's during their visits to the Deva world.

To illustrate some of the Trained Yogi's experiences are:

- a. They had visited the – Sulamani Cetaya – in Deva world
- b. Dhuta Cetiya – in Brahma world
- c. The Relics in the Naga world
- d. The places – in Hell.

Most of the Yogi's at the center had so many miraculous experiences that one could never have dreamt about in one's life time. Sayadaw said this is miracle power of Samatha. These are the miraculous experiences. One said, when he project his Nimitta to the place of Devas, he himself follows the Nimitta to get to the place of his projection. The Yogi on their arrival at the Deva and Brahma and Naga world, they were all welcome by Deva, Brahma and Naga. That was so marvelous an experience that they could never forget in this life time.

There are several hundred Yogi's who were trained in the center could attest to all these miraculous experiences.

In the book, about fifty Yogi's, trained at the Global center, who had attested to their personal experiences of their pilgrimage tour of the Deva, Brahma and Naga world. I list some of them here.

Trained Yogi's who could attest to these experiences are:

1. Dr. Bhanmo Sayadaw, Ashin Kumarabiwontha – Assistant Rector, International Theravada Sasana University
2. Daw Ni Ni – 105-74 street (27/28)  
Sitamahi Yut – Tel. 02-64459

I must say that we are fortunate that we now have qualified teacher who are well qualified to teach the **Samatha based Vipassana to reach our ultimate goal – Nibbana.**

May the world be enlightened.

Ananta Metta

Maung Paw.