

Chapter III

The Analysis of Satipaṭṭhāna Meditation Technique And Models According to The Most Venerable Pa-Auk Sayādaw

3.1 Instructions of Meditation Techniques by Pa-Auk Sayādaw

There are various methods of Vipassanā meditation but they are all based on the same principles of observing mental and physical processes that occur in the mind and the body and at the six-sense doors, i.e. seeing, hearing, smelling, tasting, touching and thinking. In Myanmar, for example, there are various popular methods taught by renowned teachers such as Mahasi Sayādaw, Mogok Sayādaw, Sunlun Sayādaw, U Ba Khin and others. The basic meditation technique is the Mahā Satipaṭṭhāna and performing daily activities. At that centre the Venerable Pa-Auk Sayādaw has organized Vipassanā meditation technique as an integration of the discourses of the Lord Buddha, Jataka stories, explanations, and mottos to motivate, overcome difficulties and thus achieve the higher Dhamma level (*Pañña*) through Vipassanā meditation practicing process.

3.1.1 The First Instructions of a Meditation Teacher

The meditation teacher's instruction for meditators during the retreat to develop Vipassanā Ñāṇa as taught by the most Venerable U. Āsena. Firstly, the meditators must remember that one needs to rely on oneself and that practice is not for livelihood but to release from the suffering of old age, disease, death, misfortunes and inconveniences. This is the Attadipati (self-reliance principle).

Secondly, life must be regarded as the next principle (*Lokādipati*). You must not pretend to meditate and think of your life affairs. Do not be

lazy, apathetic and sleep and do not let your mind roam. Do not do anything that is not right. The good sprites (*Devas*) and those who have super natural powers (*Abhiñña*) will know all your wrong doings. So, it is shameful if you do not lead a good life.

The meditators must regard Dhamma as the third principle (Dhammadipati). You must pay respect to the Dhamma and try to experience insight wisdom (*Vipassanā ñāna*) directly. The mediators 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.¹ You must decide to have faith in this principle and strive with all your might. The meditators must work hard with faith, mindfulness, concentration, energy, and wisdom (*Saddha*, *Sati*, *Samadhi*, *Viriya* and *Paññā*). One needs to do five rituals (*Pubbakicca*) as listed below during meditation.

- a. Devote yourself to the Buddha both, physically and mentally.
- b. Ask for pardon if you have done any wrong to parents and the holy people physically, verbally, or mentally.
- c. Propagate loving kindness (*mettā*) towards all sentient beings including your guardian angel and those who watch over your property, your city and the *Sasanā*.
- d. Make a wish (*Aditthāna*) for all the merits that have been accumulated during this life and in previous lives to result in enlightenment.
- e. Try to realize the nature of dying (*Marananussati*) by thinking that you have died in your uncountable past existences and that you

¹Venerable Pā-Auk Sayadaw, **Mindfulness of Breathing and Four Elements Meditation**, WAVE (Malaysia) first printed 1995 Reprinted 1997 Revised edition 1998. p.49

will have to die some day. Try to realize and persuade yourself that you must work hard before death arrives and thereby develop the effort and energy to meditate.

3.1.2 Some Preparatory Stages in a Meditation Retreat

Vipassanā is usually taught in 30-day residential courses under the guidance of a well-qualified teacher. The courses are conducted at Vipassana centers and other places also. The meditators have to remain within the site throughout. They should have no contact with any outside world. They have to follow a daily schedule that includes about ten hours of meditation. They should also observe silence. They should not communicate with fellow Yogis.

However, they can freely discuss any meditation questions with their teacher and any problems within the course site with the management. There are three steps in the training. Firstly, the yogi has to practice abstinence from things that cause harm.

They have to undertake nine moral precepts. Observing these precepts helps their mind to calm down and to proceed properly with the task at hand. Second, for the first five days, the mediators have to learn to practice Ānāpāna meditation, which means focusing 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 they do not follow the third step – purifying mind of underlying negativities. The third step undertaken in the last five days is the real practice of Vipassanā that gives complete clarity of insight. The meditation teacher will give systematic meditation instructions several times in a day.

It is necessary to complete the basic practice to get concentration during the first five days. After five days the Yogi continues to practice insight meditation until the end of the meditation course. The course closes with practice of mettā-bhāvanā, a meditation technique in which the yogi shares the purity developed during the course with all beings.

3.1.3 Practicing Abstinence from Evil Actions

The way to be free of suffering in the Sayadaw instruction is to develop 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 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 observe the “The Nine Precepts” during the retreat meditation.² 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 nine 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*).

3.1.4 Practicing of Tranquility Meditation (Samatha Bāvanā)

Generally there are two types of meditation: tranquility meditation

² Venerable Pā-Auk Sayadaw, **Mindfulness of Breathing and Four Elements Meditation**, WAVE (Malaysia) first printed 1995 Reprinted 1997 Revised edition 1998. p.49.

and insight meditation. Whichever one is practiced the main factor in mental development is mindfulness.

The most venerable Pa-Auk Sayādaw instructed during the retreat meditation that tranquility meditation (*Samatha Bhāvanā*) is the concentration of a tranquil and peaceful mind. It involves very controlled or mindful action of holding the mind to an object and does not allow the mind to wander. The mind remains completely still, like a stilled candle, neither flickering nor fluttering. This is the nature of tranquillity meditation. When this happens the mind becomes very peaceful and powerful because it is a concentration of pure states of mind.

First, before practicing meditation, knowledge is an essential thing and one must listen well-taught Sayadaw's Dhamma and then after wipe out *Ditthi* temporary knowledge mind and then it is possible to get rid of it permanently by Vipassana and enlightenment wisdom so that bad *Ditthi* of wrong opinions will never come back.

It is so important that to wipe out *Ditthi* from the mind with temporary wisdom knowledge first and then going to do Vipassanā meditation or one cannot be a Sotapanna or Ariya and it will take too long to become Sotapannā.

Note that all *Sotapannās* had experience of the Nibāna of enlightenment. That is an automatic thing that attaining of enlightenment will wipe out bad minds (*Ditthi*) and *Vichikicā* (Doubtful mind of life suffering existence) forever from the internal mind stage. After understanding Dhamma the venerable guides to get right concentration or Samādhi and that concentration is the basis for wisdom. Both absorptions

(jhānas) and concentration (*samādhi*) are very important factors in paving the way for insight (*vipassanā*).³

So he guides to develop Samādhi on the basis of ānāpāna sati. The mediator first considers 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 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 (*ditthi-visuddhi*).⁴ After having understood the causal relations of mind and matter the meditator proceeds further with insight meditation and, in time, wisdom arises.

3.1.5 Mindfulness of Breathing (*ānāpānasati*)

This Samatha subject can be developed up to all four jhānas. Mastery of the four-ānāpāna jhānas greatly facilitates the development of all other Samatha practices, as well as the subsequent analysis of material and mind. To practice mindfulness of breathing, one focuses on the breath at the point where it touches either the nostrils or upper lip. Try to maintain this awareness as one breath in and out naturally. Every time mind wanders it must be brought back to the breath. As concentration deepens one will begin to see light. When this light forms an image it is called a *nimitta*.⁵ The *nimitta* may appear dull and opaque or disappear completely if one tries to focus on it. As it becomes stable it will naturally merge with the breath. Now it is possible to change focus to the *nimitta*.

³ Pā-Auk Sayadaw, **Breakthrough in Samatha Meditation and Vipassanā** Meditation Fourth World Buddhist Summit, Yangon, Myanmar December, 2004,p. 80.

⁴ Kin Nyaut. U, **The Basic Way And Essence of Meditation Method of Pa-Auk Sayadaw**, (Yangon:Pa-Auk Vipassana Center, 1997), p.143 .

⁵ Venerable Pā-Auk Sayadaw, **Knowing and Seeing** , Buddha Dharma Education Association Inc,2000, P, 47-49 .

With continued mindfulness one will be able to concentrate on the nimitta for one, two, three or more hours.

Soon it will become clear and bright. This is because a concentrated mind produces light – the Buddha calls this light “the light of wisdom.” With progress from access concentration into absorption – through each of the four *jhānas* – this light will become brighter and brighter. It is this light that allows one to discern the five aggregates and practice *vipassanā* in the later stages of meditation.

3.1.6 Purification of Mind and Developing Concentration

Meditators at Pa-Auk are free to begin their meditation practice with the Samatha subject of their choice. In most cases however, they are encouraged to choose between two initial Samatha practices: mindfulness of breathing (*ānāpānasati*) and four-elements meditation.

Mindfulness of breathing is the practice commonly recommended to beginners here for attaining and mastering¹ each of the four *jhānas*. Four-elements meditation is recommended to meditators who wish to take a more direct route to the practice of *vipassanā* without first developing a foundation in *jhāna*. Meditators who begin with four-elements however, have the option of following up with other Samatha practices before proceeding on to *vipassanā*.

To attain the levels of concentration required for mental absorption continuous practice is necessary. Meditators at Pa- Auk spend an average of seven and a half hours per day in sitting meditation.⁶ Two Formal group sittings are held in separate meditation halls in both the men and women’s areas of the monastery. Between sittings, walking

⁶ Pā- Auk Sayadaw, **The Practice Which Leads To Nibbāna**,(Part 1)Translated by U.Dhamminda,Pā Auk Tawya Monastery, 1998.P,87.

meditation is advised. To promote the development of concentration meditators are encouraged to keep conversation to a minimum. Regular interviews with Pa-Auk meditation teachers are also an important part of the practice.

3.1.7 An Instruction of Other Samatha Practices

Having mastered the four-*ānāpāna jhānas* one may now continue with the remaining *Samatha* subjects. If one subject, such as mindfulness of breathing, is fully mastered the other subjects can be mastered easily, even as quickly as one subject per day. These subjects include:

1. The Thirty-Two Parts of the Body – seeing the organs and other constituents of your body; seeing the thirty- two parts of the body in other beings.
2. The Ten Kasinas – meditation subjects consisting of certain material qualities, such as earth, water, fire, air, light, space and various colours.
3. The Four Immaterial Jhānas – boundless space, boundless consciousness, nothingness, and neither- perception-nor-non-perception.
4. The Four Divine Abodes – loving-kindness meditation (radiating loving-kindness to all living beings); similar meditations in compassion, appreciative joy and equanimity.
5. The Four Protective Meditations – loving-kindness meditation (for overcoming anger), Recollection of the Buddha (for developing faith), loath sameness meditation (for overcoming sensual desire) and recollection of death (for developing a sense of urgency).

After completing your initial Samatha practice the general progression at Pa-Auk is thirty-two parts of the body, followed by

skeleton meditation (one of the thirty-two parts of the body) and white kasina. The remaining Samatha subjects listed above in turn follow these.⁷ Whether you wish to complete all some or none of these Samatha practices is a matter of personal preference.

Mastery of these practices provides a solid base for the cultivation of insight by strengthening concentration, intensifying one's light of wisdom and assisting in the development of other positive qualities, such as faith, energy, tranquility, compassion, dispassion, and equanimity. With a solid base of Samatha practices one will be able to make swift progress in your practice of vipassanā. When one feels one has mastered a sufficient number of Samatha practices and are ready to make the transition to vipassanā one may begin the practice of four-elements meditation.⁸

3.1.8 How To Change from Samatha to Vipassanā practice

As person who succeeds in Samatha practice must change his technique, if he wants to attain magga, phala and Nibbāna. Without remaining on the nimitta object, he changes to vipassanā.

How to change from Samatha to vipassanā? At first one tries to attain jhāna on that nimitta, then one withdraws from the jhāna stage. Then, one focuses on the concentrated mind itself, which had the nimitta as its object. The subject, the jhāna mind focussed on nimitta, becomes the object of contemplation.

For example, one is angry; then one thinks about one's anger. Like that it's possible. When one withdraws from jhāna, the mental state of

⁷ Meham Tin Mon, **Samatha, (Higher Level & Advanced Level)**. Yangon: Kaba Aye Printing Press, 2004.P,102.

⁸ Pā- Auk Sayadaw, **The Practice Which Leads To Nibbāna**,(Part 1)Translated by U.Dhamminda,Pā Auk Tawya Monastery, 1998. Pa 25.

jhāna still can be observed. Focusing on these jhāna mental states as object, one practises vipassanā meditation. Vipassanā is impossible on a concept object like the line of light. But the mind that perceives the line of light must be the object of vipassanā.

In the beginning of vipassanā there are two steps. The first step is, the meditator has to note mind and matter (nāma-rūpa) by means of individual characteristic (sabhāva lakkhaṇa). That means one must note the object through its individual characteristic. For example, if initial application (vitakka) is the object of vipassanā, one must note vitakka from the point of its own individual characteristic. Vitakka is a mental state that puts the mind onto the object. If you note sustained application (vicāra), vicāra keeps the mind on the object. If you note joy (pīti), it is a mental state that rejoices the object. If you note happiness (sukha), it is with the nature of happiness. If you note concentration (samādhi), it causes the mental states to concentrate on the object. These mental states have different individual characteristics.

As soon as it changes to vipassanā technique, the ultimate reality (paramattha) should be noted by means of its individual characteristic. For example, focusing on hatred, one realizes the hatred: It is a mental state that burns the mind and destroys mental tranquillity. It's true, hatred (dosa) is a mental state that destroys the peaceful mind. Noting its nature, one realizes dosa. If craving (lobha) appears, one focuses on lobha. It's a mental state, which attaches to the mental object. In this way one notes lobha. Each dhamma has its individual characteristic, called sabhāva lakkhaṇa. This is the first step.

In the second step, seeing conditioned things, nāma-rūpa, through their individual characteristic, one sees them through their universal

characteristic moreover. The universal characteristic is the nature of impermanence (*anicca*), the nature of suffering (*dukkha*) and the nature of uncontrollability (*anatta*). When seeing *nāma-rūpa* as *anicca*, *dukkha*, *anatta*, it really becomes *vipassanā*.

Whoever follows this technique of first *Samatha*, then *vipassanā*, needs to start with *nāma*. On seeing *nāma* clearly, then contemplate where the *nāma* appeared. On contemplation, the base of *nāma* comes into appearance. Focusing on the mental base matter, almost all matter can be perceived clearly. *Nāma* and *rūpa* both can be noted by the mind. One understands, *nāma* is different from *rūpa*, *rūpa* is different from *nāma*. One clearly sees *nāma* and *rūpa* both are impermanent. After arising, they fall. Depending on conditions they appear and disappear. The disappearance is forever, it never comes up again.

The next appearance is depending on the next cause. In this way, this process of mentality and materiality runs continuously. Dependent on conditions it appears, then, it totally disappears. It is impermanent (*anicca*). This nature of appearance and disappearance runs forever.

All *nāma* and *rūpa* are instable. Due to instability, *nāma-rūpa* are unsatisfactory (*dukkha*). One has no power to control such changeability and suffering; it is *anatta*. Seeing *nāma-rūpa* in this way, is called *vipassanā*.

3.2 An Instruction of Insight (*Vipassanā*) Meditation Practice

From the beginning and throughout the retreat the strategies and fundamentals of *Vipassanā* meditation are given so that they may become well established in the essentials of the techniques involved. Then it is important that the mediator 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 Mahāsatipatthāna Sutta or the discourse on The Four Establishments of Mindfulness.⁹

In brief, meditation instructions may be given on three types of practices: 1) Sitting Posture Practicing and Process of Vipassanā Ñāna; 2) Walking Posture Practicing; 3) Noting General Detailed Activities.

3.2.1 Setting Posture and Process of Vipassanā Ñāna

The meditators should practice calm meditation just to get concentration of mind. The Yogi should sit cross – legged to meditate. Do not bend the waist forward, backward and sideward; sit up straight. Do not let the body feel stiff; sit in relaxed position. Do not press a leg over another; take the position in which one can sit longer. Any posture can be used (lying, sitting, standing, or walking) you prefer, but the sitting posture can produce concentration easily. Then breathe in and out regularly; if violently and quickly, one will be tortured at the same time. Therefore one should breathe in and out regularly and sufficiently.

Concentrating on a place one prefers: (1) at the tip of the nose, (2) upper lip, (3) chest. Know the touch of in-breath and out breath without missing anything. Do not let the mind wander to any object. When breathing out use the nose. When breathing one need not differentiate left or right nostril. It is essential only to concentrate mind. When breathing in one should know that the air goes first to the navel, middle of the chest and ends at the tip of the nose.

By knowing this way one will get concentration of mind. Samādhi concentration can be established within 15 minutes. In process breathing is matter, knowing is mind; such differentiating is called nāma-rūpa

⁹ Pā-Auk Sayadaw, **Breakthrough in Samatha Meditation and Vipassanā** Meditation Fourth World Buddhist Summit, Yangon, Myanmar December, 2004, p. 72

praccheda ñāṇa. In terms of purification it is called diṭṭhi-visuddhi, the purification of view. One should contemplate directly on the object and mind; do not think of anything, do not let other objects come in and control your mind. When the concentration of mind is strong enough one should change to vipassanā insight. Vipassanā insight means contemplating the nature of mind and matter.

This body (group of existence) appears and vanishes from rebirth till death. After contemplating longer in a sitting posture the matter will change and uncomfortable feelings may occur. When stiff one should know that they appear and vanish. If one bends, stretches, changes position, contemplate their absence after the activity.

If one hears a sound, note the hearing. If anything appears note the appearing and vanishing. One will understand the appearing and vanishing. If one concentrates with one-pointedness of mind one will realize the sense of suffering and the sense of not self more and more. By contemplating again and again one will feel aversion and dislike for body and desire for deliverance, fear to come across suffering in old age, sickness, and death. Moreover, greed, hatred, and delusion will become less gradually.

One should practice till the end of appearing and vanishing becomes extinct.¹⁰ This is an alternative view that does not focus on rūpa and Nāma; it ignores appearance and disappearance of mind and body (*nāmarupa*). Contemplating appearing and vanishing will discern the matter the mind; the cause of matter and mind will be discerned too, the cause and effect of matter and mind will be discerned that is

¹⁰ Pā-Auk Sayadaw, **Breakthrough in Samatha Meditation and Vipassanā** Meditation Fourth World Buddhist Summit, Yangon, Myanmar December, 2004, p.128.

Paccayapariggaha ñāṇa. Contemplating impermanence, suffering and not self is *Sammāsana ñāṇa*. The knowledge of appearing and vanishing of matter and mind is *Udayabaya ñāṇa*.

Realization of only the disappearing is *Bhaṅgañāṇa*. Whatever the Yogi notes it just perishes. The Yogi feels afraid of his aggregates (*Khandha*). This knowledge is explained as knowledge of the presence of fear of composite things that Realization of the danger of *Bhayañāṇa*. Realization of the defects is *Ādinavañāṇa*.

Realization of tiredness is *Nibbidāñāṇa*. Realization of impermanence, suffering and not self distinctly is *Patisaṅkāñāṇa*. Realization of indifference is *Sankhārupekhāñāṇa*. Realization of suitability of former and later *ñāṇa* knowledge is *Anulomañāṇa*. Thus knowledge will come to be. Thus the stage of knowledge will come to be the path. Fruition and Nibbāna will be attained.

3.2.2 The Practice of Walking Posture

The venerable gives guidance to the meditators for practicing walking posture in four ways. The first one is to note in each pace mentally includes “Right Foot Forward” or “Left Foot Forward”. While moving the venerable 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 is a note in each pace of walking consisting of nothing mentally “lifting” and “dropping.” The Venerable reminds that when “lifting” emphasizes carefully on the moving upward of the foot step by step and when “dropping” pay attention to the downward movement of the foot step by step.

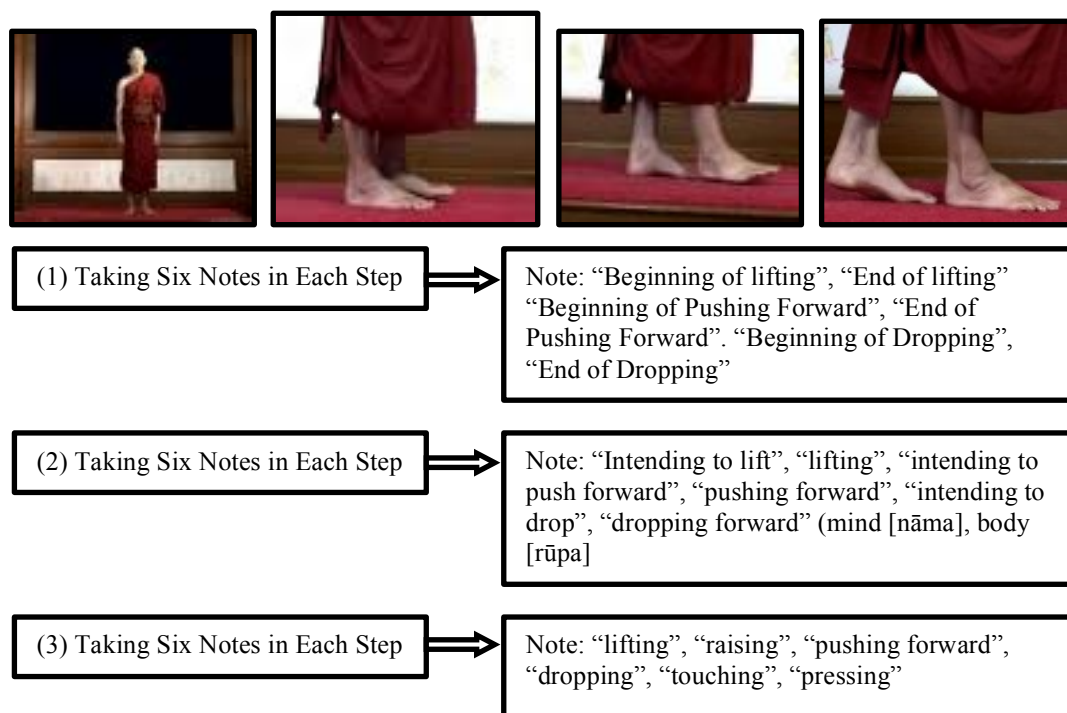
The meditators will feel lightness when lifting and heaviness when dropping the foot. In this stage the Venerable confirms that Vipassanā meditation is to concentrate on reality (*Paramattha*) that is *vāyo Paramattha* (element of motion) but not *Paññatti* (designation).¹¹ The third way to practice walking meditation and as the venerable mentioned there are three notes in each pace: “lifting”, “pushing forward”, “dropping”.

The Venerable explains before “lifting” of a foot will realize lightness as the nature of *Tejovāyo*; dropping of a foot will become aware of heaviness *pathavī* in the nature, and “push forward” of foot will comprehend movement of the foot. All appear stage by stage and the Venerable expresses that is the beginning of encounter of Dhamma suggesting that the meditator should note moving continuity (*Santati*) as much as possible.

The Venerable expresses three types of walking practice. In the first type the Venerable adds “beginning” and “ending” in “lifting”, “pushing forward”, and “dropping”. Such as “beginning of lifting,” “end of lifting”, “beginning of pushing forward”, “end of pushing forward”. The second type of 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 is concerned with mind and matter (*nāma* and *rūpa*).

¹¹ Kyaw Thein, U, **Pa-Auk Sayadaw’s Way To the Vipassanā Practice**, (Yangon: Pa-Auk Meditation Center 1957), p. 178.

(Fig: 11) The practice walking posture



3.2.3 Detail of noting other Activities by Mindfulness

The Venerable Sayādaw also advises one to meditate on detailed activities such as opening the door, closing the door, changing clothes, washing clothes, and eating meals. The venerable explained in detailed the nothing steps in eating one meal as “seeing the meal”, “reaching”, “touching”, “preparing to eat”, “taking”, “bending”, “opening”, of mouth, “putting”, “stretching” or “lifting up head”, “chewing”, “knowing taste”, “swallowing”.¹² Ven. Pa-Auk Sayādaw identifies these steps. The

¹² Venerable Pā-Auk Sayadaw, **Knowing and Seeing**, Buddha Dharma Education Association Inc, 2000.P,260.

venerable recommends being aware when standing up stage-by-stage and sitting down stage by stage.

3.3 Vipassanā Meditation for Foreign Buddhists

There are many Buddhists residing in other countries all over the world. As a concept the Venerable Pa-Auk Sayādaw has a strong desire to take care of Buddhists staying in many places around the world who practice vipassanā meditation for their peace in mind. According to the results of interviews and it is recommended that the guideline models for meditation retreats should be divided into different levels: visitor centre, beginners, intermediate, and a model for advanced level.

3.3.1 Guideline Models for Visitor in Center

Models for visitor centers are suitable temples or meditation retreats that usually have many tourists visiting and who want to observe meditation practice but are not ready to attend a meditation retreat.

The visitor centers should separate the area between the visitors and the practitioners who attend the meditation retreat so that they will not disturb each other. In addition, the centres should set a schedule for meditation guideline. For example:

9.00 -10.00 Introduction to meditation

10.00- 10.30 Meditation Practice

10.30-11.00 Questions – Answers

The centers should set specific times separately from the general meditation practice so it will not disturb the other practitioners. During this introductory session the centres can also give information about the other meditation programs and some brief information for practitioners

who want to attend the other meditation retreats for beginners or intermediates.

3.3.2 Guideline Model for Beginners

The model for beginners' or new students is suitable for non-Burmese and non-Buddhists or those who have never practiced meditation before and want to learn basic meditation practice. The duration of the course should be seven to ten days. The course should offer structured periods of meditation throughout the day with the meditation Master or the teaching monks who give instructions on meditation for new students.

The most appropriate location for a beginner course should be in a forest or at least be in a natural environment. However, if the centres or the temples are located in the city the air conditioning room can help to reduce noise from the neighboring area and set an appropriate temperature for foreigners.¹³

In addition, the accommodation should be appropriate for the number of practitioners. If there are too many candidates that the centres cannot accommodate they should separate groups for meditation retreats in the other sites (if they have any room); otherwise let the practitioners apply for the next retreat.

The retreat centres do not need to force the practitioners to do a silent retreat, however it should advise them to listen to talks on suitable subjects such as the Dhamma or meditation. They should be allowed to ask Dhamma questions or share their meditation practice experience with

¹³ Bhikkhu Moneyya, **Teaching and Training at Pa- Auk forest monastery**, published by WAVE Publications, Kuala Lumpur, Malaysia, 2005, P,79-80.

a mentor or a meditation Master personally. The meditation instructors should be suitable people who understand Dhamma and meditation practice very well. They must give good explanations on basic 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 basic concepts of meditation such as loving kindness meditation, benefits of meditation, obstacles of meditation practice, or the Five Hindrances, and application of meditation in everyday life. For this level the retreat centers should set the basic rules founded on the eight precepts.

This course should focus on basic meditation practices and should not make the practitioners feel like they are forced to convert to Buddhism. For example, the practitioners should not be forced to bow or pay respect to the Triple Gems if they do not want to do so. Furthermore, morning chanting and evening chanting should be avoided at this level. Regarding suitable food and refreshments, the retreat should provide many types of healthy and nutritious food for breakfast and lunch. Food served can be only vegetarian and in the evening, light refreshments such as fruit juices. To provide a suitable climate for foreign practitioners, a closed room can protect them from rain and an air conditioner can create the right temperature. Regarding suitable posture, the center should teach both sitting meditation and practice of the other postures such as walking meditation.

3.3.3 Guideline Model for Intermediate level

The model for the intermediate level is suitable for even non-Buddhists or those who have practiced meditation before and want to

continue practicing and studying Buddha Dhamma. The course can be offered as a seven day to fifty-day meditation retreat. At this level the meditation Master or the teaching monks should give instructions on meditation and Buddha Dhamma teachings such as understanding the Triple Gems (Buddha, Dhamma and Sangha) and the meditation practice could be a bit longer than at the beginner level.¹⁴

A suitable place for an intermediate course is similar to that for the beginners' course. However, a forest or a natural environment will be more appropriate. These retreat centres can inform the practitioners to talk less or only suitable talk and also be allowed to ask Dhamma questions or about meditation practice experiences with a mentor or a meditation Master.

The meditation instructors should be suitable people who understand Buddha Dhamma and meditation practices very well. They should give good explanations of Dhamma teachings, meditation practices, and so forth. They should also teach the practitioners to concentrate their minds and answer their questions clearly.

The Dhamma teachings should be related to meditation theory, loving kindness meditation, obstacles of meditation practice, the Five Hindrances, the importance of the five or eight precepts, the concept of donation, the fourth noble truth, and so on. For this level the retreat centres should set 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

¹⁴ Pā-Auk Sayadaw, **The Only Way for the Realization of Nibbāna**, by PAMC (Singapore), 2013, P, 137.

light refreshment such as fruit juices and milk should be provided in the evening. As for a suitable climate and suitable location it could be the same as for the beginners' course.¹⁵

3.3.4 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 a two-week meditation retreat. At this level the meditation Master or the teaching monks should be experts and have excellent meditation experience and be good teachers. Similarly the practitioners should understand Buddhist teaching in theory and practice, and should spend longer in meditation practice.

The suitable place for an advanced course is similar to an intermediate course. Nonetheless a natural environment can better support meditation practice. As in the other centres the retreat centres can inform the practitioners to only make 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.

The Dhamma teachings should focus on meditation theory and practice such as the three-fold training (*tisikkhā*) which is training in higher morality (*adhisīla-sikkhā*), training in higher mentality (*adhicitta-sikkhā*) and training in higher wisdom (*adhipaññā-sikkhā*), the four noble

¹⁵ Pā- Auk Sayadaw, **The Practice Which Leads To Nibbāna**, (Part 1) Translated by U.Dhamminda, Pā Auk Tawya Monastery, 1998, P.79.

truths (ariya-sacca), the dependent origination, and so forth.¹⁶ 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 role based on the eight precepts with no dinner allowed. As for a suitable climate and suitable locations, it could be the same as for the beginner and intermediate courses. In summary, meditation retreats and temples with meditation practices for foreigners should separate classes in different levels: for visitors who are interested in meditation and wish to learn about it but are not yet ready to practice it; and meditation retreats for beginners, intermediates, advanced meditation practitioners, and establish an ordination program.

They should also apply the concept of sappāya or the factors favorable for mental development to support the retreat. The retreat centers or temples should estimate the cost of a class and set a minimum donation for the practitioners because some foreigners have no idea about “donations”, therefore the centres can set a budget for the next retreat.

3.3.5 Rules For Foreign Meditators In Center

At Pa-Auk Forest Monastery there is one basic rule of conduct that embodies the spirit and essence of all the other rules: to act properly at all times showing respect and consideration for one another. Just as the Buddha encouraged his followers, ‘let us live “in concord, with mutual

¹⁶ Pā-Auk Sayadaw, **Breakthrough in Samatha Meditation and Vipassanā Meditation**, Fourth World Buddhist Summit, Yangon, Myanmar December, 2004.P,102.

appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.”

General Conduct and Rules in Place Now

1. Smoking, drinking, chewing tobacco or betel nuts, and the use of recreational drugs are strictly forbidden. If it is discovered that you have been using any of these items, you will be asked to leave.
2. Please be respectful of the environment: do not litter; do not waste water or electricity.
3. Do not talk while waiting in the pindapāta line for alms. Such talk may be disturbing to others in the pindapāta line and is not in accord with the spirit of pindapāta.
4. During alms round do not accept more food than you expect to eat.
5. Please do not feed the dogs or chickens within the confines of the monastery.
6. The following items are allowed after midday: hot and cold water; fresh strained fruit juice diluted with cold water; sugar or jaggery diluted with hot or cold water; herbal teas. To counteract sickness, weakness, or tiredness, you may take butter, ghee, oil, honey, sugar and allowable medicines.
7. The following items are not allowed after midday: solid food; boiled or otherwise processed juices made from fruit or vegetables; coffee, tea, Milo, milk, soft drinks, chocolate, cocoa, etc.
8. If you go barefoot, according to the Vinaya, you should wash your feet before entering Sangha buildings.
9. In General: Please be mindful in thought, speech, and action; avoid finding fault with others; practice contentment and tolerance. When

misunderstandings or doubts arise please discuss them with your meditation teacher.¹⁷

3.3.6 Principles of the Method of Interview and Other Activities

Meditators at this meditation Centre have explained his/her experiences throughout the meditation process of sitting, walking, and doing activity, individually to the meditation Master usually every day. When a mediator comes for the interview the venerable notes the name, age and date. When the meditator reveals his/her feelings and the happenings while practicing the venerable records them and evaluates and gives guidelines such as how to practice, what to take care, and explains the reasons for the feelings. It is a following up process so the next days when the same meditators comes for discussion the venerable updates and provides further guidance and encouragement to the meditator.

This is an on-going process for the meditator and meditation Master throughout the duration of the retreat. It helps to cement the Noble Dhamma and transmits blessings to the meditator. Based on personal experiences and knowlege of the meditators the venerable plans the discourses regarding encouragement and improvement of Vipassanā knowledge.

For these purposes the discourses are composed of Suttas, Janaka stories as examples, and mottos for the progressive welfare in the meditation process of the meditator. What is more there are a few reminders of the dangers of Samsāra and the benefits of vipassanā meditation designed for motivation to practice meditation regularly.

¹⁷Pa-Auk Sayādaw, **Knowing and Seeing**, Buddha Dharma Education Association Inc, 2000.

Under the circumstances the venerable describes the characteristics of Vipassanā Ñāṇa one or two stages at a time so that the meditators may roughly evaluate their experiences and understand the situation.

3.3.7 Benefits of Vipassanā Meditation Practice

Human beings have six senses of which five senses receive information from the outside world i.e. Hearing, smell, sight, taste, and touch. The sixth is the mind door. In everyday life people are exposed to various stimuli all the time. Whenever the senses come into contact with a sense object the particular sense or consciousness arises. We feel it, analyze, and react to all objects that come into contact with the six sense doors. Feelings can be positive, negative, or neutral.

Anger, hatred, ill will, delusion, and jealousy are examples of some negative feelings. Through the mind door the negative feelings can be provoked in any layperson, because these defilements stay latent in the mind. If it is at all possible people should react to surroundings, circumstances, and events of daily life reasonably and not instinctively or emotionally. This can only be achieved by mindfulness i.e awareness about state of mind.

It is important to be aware when self-destructive dark emotions arise because actions can be born from thought. An untrained mind in a state of primitive awareness will react with instinct or emotionally. With a 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:

- 1) Physical and mental health is improved
- 2) A blissful mind is gained

- 3) Anxiety and stress become significantly eliminated
- 4) Full awareness and fewer mistakes
- 5) Work performance is improved
- 6) No fear as a result of mindfulness and full comprehension
- 7) Doing good without despair and boredom
- 8) Attachment becomes lightened as a result of having knowledge of noble truth of life.
- 9) Avarice or covetousness (*Abhijjhā*) and hatred (*Domanassa*) are alleviated or eliminated.

It is said that the practice enables the meditator to gain insight, fully understand the four noble truths and achieve the noble path, fruition, and Nibbāna in which liberation from all defilements and suffering can be reached in this life. Alternatively, reaching the noble path or fruition will be possible in 7 years for those who keep doing the meditation.¹⁸

Furthermore, the meditator should find the proper place or training center (tranquil, comfortable, easy for transport, with sufficient food and appropriate accommodation). Although such favorable things are found, to practice with the greatest effort is still needed; it is worthless to practice without commitment or to temporarily be away from suffering. As a result of enthusiastic practice the mediators will find testimonies as to what the noble truth of the world and life are, whether the path, fruition, and Nibbāna exist or not, and what extinction of defilements and suffering is. Waste no time to ask for answers as they are only found by doing the meditation.¹⁹

¹⁸ Pā- Auk Sayadaw, **The Practice Which Leads To Nibbāna**, (Part 1) Translated by U.Dhamminda, Pā Auk Tawya Monastery, 1998. P, 127.

¹⁹ Pā- Auk Sayadaw, **Nibbānagāminipattipadā, Volume 1**, Pā-Auk Forest Monastery, Mawlamyaing, Myanmar, 1998. p. 23.

3.4 An Analysis of Pa-Auk Meditation Technique

The system of meditation taught at Pa-Auk Forest Monastery is based on the Tipitaka, The Three Baskets, or main divisions, of the Pāli Canon and its commentaries. The Tipitaka includes the Vinaya Pitaka, the Basket of Discipline, the Sutta Pitaka the Basket of Discourses and the Abhidhamma Pitaka, the Basket of Higher Dhamma.

The Pāli Canon dates back to the time when Pāli was a spoken language and is thought to contain the original teachings of the Buddha. For clarity the subject matter has been organized into an outline format using the three trainings of sīla (morality), samādhi (concentration) and paññā (wisdom) as its main headings.

The three trainings are then further subdivided into the seven stages of purification as originally described in the “Rathavinīta Sutta”²⁰ (Relay Chariots Discourse) of the Majjhima Nikāya and later expounded in the Visuddhimagga (The Path of Purification), a widely respected commentary compiled by Bhaddantācariya Buddhaghosa around AD 400. The seven stages of purification provide a step-by-step formula for systematically purifying one’s body (physical actions), speech, and mind of defilements in order to realize Nibbāna in this lifetime.

3.4.1 Analysis of Satipaṭṭhāna Technique

What was presented previously are all prerequisites for any intending Yogi to take care of and be prepared before he goes into actual practice in Vipassanā Meditation. Therefore Pa-Auk Sayādaw put them

²⁰ Pā-Auk Sayādaw, *Nibbānagāminipaṭṭipadā, Volume 3*, Pā-Auk Forest Monastery, Mawlamyaing, Myanmar, 1998. P,362.

under the heading of “tautological knowledge” or full understanding, as known *ñāta pariññā*.

The discourses often speak of contemplation in order to describe a particular way of meditation; an examination of the observed object from a particular viewpoint. In the case of the body, for example, such observation can involve contemplating the body as impermanent (*aniccānupassī*, *vayānupassī*) and therefore as something which does not yield lasting satisfaction (*dukkhānupassī*) or as unattractive (*asubhānupassī*) and not-self (*anattānupassī*).²¹

These various forms of contemplation emphasize how the object is to be perceived. That is as used in the discourses: “contemplation” implies that particular features of the object are to be given prominence, such as its impermanence, or its selfless nature. In the present context however, the feature to be contemplated appears to be the same as the object of contemplation. Literally translated, one “contemplates body in body”, or “feelings in feelings”, etc. This slightly peculiar expression requires further consideration.

Taking the first Satipaṭṭhāna as an example the instructions are: “in regard to the body abide contemplating the body”. Here the first instance of “body” can be understood in the light of the Satipaṭṭhāna “refrain”. The “refrain” explains that to contemplate the body applies to internal and external bodies. According to the commentaries, “internal” and “external” here represent one’s own and another person’s body. On this understanding the first instance of “body” (in the locative case) could be translated as “where one’s own or another’s body is concerned”, or “in regard to one’s own or another’s body”, delineating the compass of this

²¹ Pā- Auk Sayadaw, **The Practice Which Leads To Nibbāna**, (Part 1) Translated by U.Dhamminda, Pā Auk Tawya Monastery, 1998.P,120

Satipaṭṭhāna. For the second instance of “body”, the Satipaṭṭhāna Sutta offers detailed specifications i.e. to contemplate “body” can be undertaken by contemplating the breath, or the postures of the body, or activities of the body, or the anatomical constitution of the body, or the four elementary qualities of the body, or the decomposition of the body after death. Thus the second occurrence of “body” stands for a particular aspect from the general area of contemplation, a “sub-body” in the “overall body”, so to speak.

The Satipaṭṭhāna “refrain” also contains additional information about the significance of “contemplation” in the present context. The same term is used with the specification that the “arising” and the “passing away” of phenomena is the focus of contemplation. That is to write about contemplation in the present context refers to directing awareness of the body and in particular to a specific feature of it, namely its impermanent nature.

In drawing from other parts of the Satipaṭṭhāna Sutta one can thus expand the somewhat puzzling instruction: “in the body abide contemplating the body” to read, “in regard to your own body or the bodies of others direct awareness to its (or their) impermanent nature evident in different aspects of the body, such as the process of breathing, or its postures and activities, or its anatomical constitution, or its elementary qualities, or its decay at death.”

According to the commentaries the repetition of the object of contemplation also indicates emphasis implying that the object of contemplation should be considered simply as perceived by the senses, and in particular without taking it to be “I” or “mine”. In this way the repetition – body in body – underlines the importance of direct

experience as opposed to mere intellectual reflection. One should let the body speak for itself disclosing its true nature to the scrutiny of the meditator.

3.4.2 An Analysis of Samādhi (Concentration)

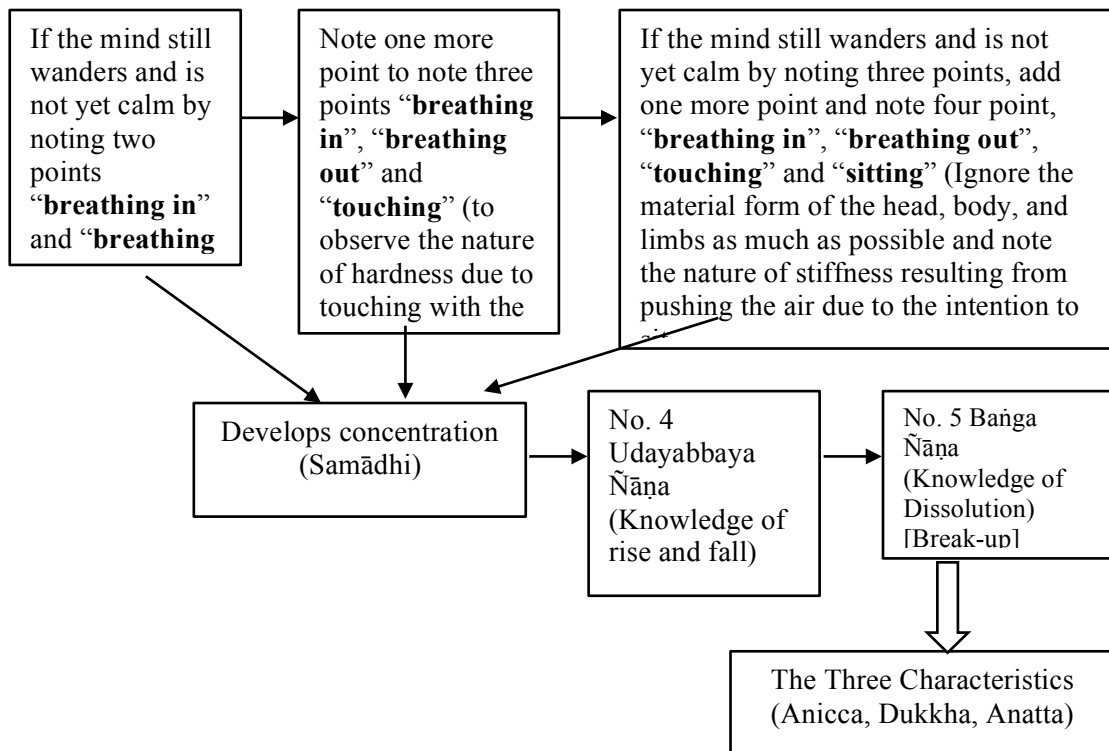
Samādhi consists of Right Effort, Right Mindfulness, and Right Concentration.

1. The effort to prevent unwholesome states of mind from arising.
2. The effort to remove unwholesome states of mind that have already arisen.
3. The effort to arouse wholesome states of mind that have not yet arisen.
4. The effort to increase wholesome states of mind that have already arisen.

Right Mindfulness is also of four kinds:

1. Mindfulness of the body – in-and-out breathing, the four elements, the thirty-two parts of the body, bodily postures (sitting, standing, walking, lying), etc.
2. Mindfulness of feelings – pleasant, unpleasant, and neutral feelings.
3. Mindfulness of the mind – any state of consciousness: wholesome, unwholesome, or indeterminate.
4. Mindfulness of mind-objects – a range of physical and mental phenomena, including the Four Noble Truths, the five aggregates, the five hindrances, etc.

(Fig: 13) The Stage of Samādhi (Concentration)



3.5 An Analysis of Vipassanā Development (Paññā)

To achieve the aim of vipassanā development is to release and totally free oneself from all kinds of the suffering or misery i.e., both mental suffering and physical suffering in life lasting for countless eons in a long samsāra, the round of rebirths and deaths through realizing the processes of physical and mental phenomena and their true nature corresponding to the way of insight practices and the levels of insight knowledge (*vipassanā-ñāṇa*).

Hence if one is able to realize the mental and physical phenomena of existence as they really are he or she can eliminate all kinds of mental impurities or the mental defilements (*kilesa*) arising dependent on the true understanding of mental and physical phenomena and their true nature as

they really are. Practicing insight meditation does not aim at or grasp for any positive factors of the *loka-dhamma* which most people prefer and attach to in their daily life, such as gain, status, praise or (limited) happiness; nor does it aim at worldly wealth or supernatural powers which even an ordinary person may possess having perfected by themselves.²²

But possessing such kinds of things is not the way leading to achievement of the basic aim of insight meditation as mentioned above. With respect to the right way of insight development people not practicing meditation grasp at the rising mind and matter every time they see, hear, touch, or become aware. They grasp at them with craving and are pleased with them. They grasp at them with wrong views, taking them as permanent, and happy, as the ‘I’, or the Ego. Meditation practice’s intention is to not let these grasping’s arise, to be free from them. This is the principal aim of insight meditation.²³

3.5.1 Analysis of Characteristic in Insight Meditation

Vipassanā has the primary characteristic of differentiating between conditioned dhammas and unconditioned dhammas seeing them as they are really Preliminary Insight (*anupassanā*) consists of the Three Characteristics (*Tilakkhaṇa*) of all conditioned phenomena. As the Buddha said, “Monks, form is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus: ‘this is not mine; this I am not, this is not my self’”. It is an aggregates consisting of 28 kinds of material

²² Venerable Pā-Auk Sayadaw, **Anapana & Vipassana**, Pā Auk Tawya Monastery, 1998. p. 391

²³ Venerable Pā-Auk Sayadaw, **Ānapāna & Vipassanā**, Pā Auk Tawya Monastery, 1998.P.39.

phenomena that are divided into 12 gross matters and 16 subtle matters.²⁴ Supra-mundane Insight (*lokuttara-vipassanā*) consists of two aspects i.e. insight into the characteristic of the Four Noble Truths as partially conditioned (the truth of suffering, the cause of suffering and the eightfold path) and partially unconditioned as the truth of the cessation of suffering. And the second is insight into the self (*attā*), characteristic of unconditioned dhamma or Nibbānadhātu, the ultimate.

The term ‘Dukkha’ variously translated into English as suffering, causing pain, with difficulty, affliction, grief, unhappy, ailing, dejection, distressed, misery, illness, evil, dissatisfaction, unrest, etc. The nature of suffering is described as the first of the Four Noble Truths.²⁵ Suffering is the central teaching of the Buddha and lies at the root of the Four Noble Truths.

The characteristic of suffering is one of the three marks of existence. Dukkha arises from desire to bring about the extinction of suffering by the Noble Eightfold Path.²⁶ “Any kind of material form, feeling, perception, formations, consciousness whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near - a disciple of mine sees all as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self’.²⁷ “It is in this way that a disciple of mine is one who carries out my instruction, who responds to my advice, who has crossed beyond doubt, become free from perplexity, gained intrepidity, and become independent

²⁴ Pā- Auk Sayādaw, **The Buddha As The Same As The Lotus**, Pā-Auk Forest Monastery, Mawlamyaing, Myanmar, 2007. P.27.

²⁵ Pā- Auk Sayādaw, **Dhammacakkappavattana Sutta and Vipassanā**, Pā-Auk Forest Monastery, Mawlamyaing, Myanmar, 2009. p.135.

²⁶ *ibid*, 2009. p.35.

²⁷ Venerable Pā-Auk Sayadaw, **Ānāpāna & Vipassanā**, Pā Auk Tawya Monastery, 1998.P 79.

of others in the Buddha's Dispensation (*Sāsana*)". The Buddha said, "All conditioned things are impermanent', 'All conditioned things are suffering', 'All things are not-self', When one sees this with wisdom (*paññā*), one turns away from all suffering. This is the path to purification"²⁸ Having gained an insight into three marks the meditator realizes that everything in this world is transient, subject to suffering and uncontrollable because it is no self. Thus the mind wants to abandon the desire to acquire, the desire to have, and the desire to be. Because desires are suffering it is imaginable to see the truth leading us to dispassion and detachment and then the mind attains peace and happiness.

3.5.2 The Way to Developing Insight-Knowledge

There are sixteen insight understandings, which need to develop progressively in order to see Nibbāna. The first three of these have already been developed through previous practices of Samatha and vipassanā. With a mind already purified by these three one is now ready to develop the following eight insight understandings:

1. Knowledge of Arising and Passing Away
2. Knowledge of Dissolution
3. Knowledge of Terror
4. Knowledge of Danger
5. Knowledge of Disenchantment
6. Knowledge of Desire for Deliverance
7. Knowledge of Reflection
8. Knowledge of Equanimity towards Formations²⁹

The first of these, the knowledge of arising and passing away

²⁸ Dhp. 277.

²⁹ Pā- Auk Sayādaw , *Nibbānagāminipaññipadā*, Volume 3, Pā-Auk Forest Monastery, Mawlamyaing, Myanmar, 1998.p. 498.

actually consists of two insight understandings: (i) knowledge of the causal (the causal arising and passing away of formations) and (ii) knowledge of the momentary (the momentary arising and passing away of formations). Knowledge of the causal is developed from previous analysis of dependent origination and knowledge of the momentary from previous analysis of material and mental.

To lead one should once again divide formations into categories and then, according to the appropriate method of insight – either causal or momentary – examine each category, as before in present, past and future lives, extending one's range of perception throughout the infinite universe. Having become fully informed in the knowledge of arising and passing away the next step is to advance to knowledge dissolution. To develop this insight-knowledge one must withdraw attention from the arising of formations and attend only to the momentary passing away and dissolution of formations.

Once proficient in this practice one will no longer see women, men, children, animals or anything else that can be called a being. One will not even see kalāpas – only the continuous passing away of ultimate material and ultimate mental. As one progresses through each of the subsequent insight understandings one's understanding of the inherently painful and terrifying nature of all conditioned existence will gradually mature. One will experience disenchantment and a growing desire to escape from samsāra and a turning of the mind toward the unformed element – Nibbāna.

3.5.3 Analysis of Insight Knowledge (Vipassana-ñāna)

The levels of Vipassanā-ñāṇas achieved by means of insight development, i.e. vipassanā-bhāvanā or insight meditation have been

found and described in various ways in the discourses of Suttanta Pitka and their commentaries. In particular the popular Visuddhimagga by Buddhaghosa and other related Buddhist Texts have already been mentioned as partly consisting of nine, partly as consisting of ten, or elsewhere partly consisting of sixteen Vipassanā-ñāṇas.

On the other hand, the central nine Vipassanā-ñāṇas according to the Visuddhimagga can be gained from insight development in terms of purity of the mind from the first (*udayabbaya-ñāṇas.*) up to the last one (*anuloma-ñāṇas.*) with a close connection covering all the nine insight understandings.

These understandings have to be developed one after another by earnestly and strenuously meditating on the three characteristic marks of conditioned things.³⁰ They are explored for understanding in meditation practices in the table below:

(Fig: 13) Insight knowledge (Vipassanā-Ñāṇa)

1. Udayababaya-ñāṇa	The knowledge investigates vividly the arising and passing away of the ultimate realities of nāma and rūpa in the five aggregates of existence
2. Bhaṅga-ñāṇa	The knowledge focuses on the incessant dissolution of the ultimate realities of nāma and rūpa in the five aggregates of existence
3. Bhaya-ñāṇa	The knowledge discerning the nāma and rūpa in five aggregates of existence as fearful as they are disappearing constantly
4. Ādīnava-ñāṇa	The knowledge of disgust in nāma and rūpa as known to be fearful
5. Nibbidā-ñāṇa	The knowledge of disgust in nāma and rūpa as

³⁰Pā-Auk Sayadaw, **The Only Way for the Realization of Nibbāna**, by PAMC (Singapore) 03/2013 p. 41.

	known to be unsatisfactory
6. Muñcitukamyatā-ñāna	The knowledge of desire to escape from entangling nāma and rūpa in five aggregates of existence
7. Patisañkhā-ñāna	The knowledge reinvestigates nāma and rūpa in the five aggregates of existence so as to escape from it
8. Sañkhārupekkhā-ñāna	The knowledge of equanimity towards nāma and rūpa and conditioned things
9. Anuloma-ñāma	The knowledge of adaptation to the path

To gain these above stages of insight knowledge the insight meditator has to practice earnestly and strenuously and repeatedly develop them one after other with wise mindful observation and in diverse ways by meditating on “the operation of the three characteristics in all formation” as the “three characteristic marks of mental and corporeal phenomena”, i.e., of the five aggregates of existence which form the main objects of insight meditation: the characteristic marks of impermanence, suffering and not-self.” By developing insight into ultimate realities of physical and mental processes the mature knowledge of the rise and fall that insight practice has clearly realized and well established. At this stage of knowledge one is said to attain it by the way of insight practice.³¹

Actively practicing insight one begins to realize and see only the ultimate aspects of constant disappearance of nāma-rūpa in five aggregates of existence but not their origination, then it is understood to gain the knowledge of dissolution. By seeing all formations incessantly disappearing, the insight meditator, as a result of this contemplation, comes to realize the knowledge of incessant dissolution as a terror or

³¹ Pā- Auk Sayādaw, **Nibbānagāminipaṭṭipadā, Volume 1**, Pā-Auk Forest Monastery, Mawlamyaing, Myanmar, 1998,P,125-126.

dread which comes with the knowledge of danger as he vividly sees all formations of realities to be full of faults. At the same time when one sees the faults in *nāma-rūpa* and comes to understand well how unsatisfactory all formations of *nāma-rūpa* are one try to reflect on these disgusting things as a result of contemplation.³² The knowledge of disgust (*nibāna-ñāna*) in *nāma-rūpa* may unquestionably arise due to insight meditation practice. By increasingly understanding these ultimate realities of *nāma-rūpa* in terms of insight meditation one sees a huge variety of faults and one tries to get away from all formations caused by ignorance of the five aggregates of existence.

Then one continuously develops the next step that is the knowledge of desire for escape (*muñcitu-kamayatā-ñāna*). When seeing total freedom from the net of existence one finds no way out other than to contemplate repeatedly on the common characteristics of *nāma-rūpa* both internally and externally and on five aggregates of existence and then one can reach the knowledge of reflection (*patisaṅkhā-ñāna*).³³

Having repeatedly investigated the universal three characteristics, i.e., *anicca*, *dukkha*, *anattā*, of mental and physical phenomena and mindfully observed their true nature the knowledge of equanimity towards all formations (*saṅkhārupekkhā-ñāna*) will take place according to due course of insight practice. When understanding these three characteristics regarding the three contemplations of three characteristics as described earlier one becomes sharper and more aware of apparent ultimate realities and maintains equanimity towards *nāma-rūpa* leading to

³² Pā- Auk Sayādaw , **Nibbānagāminipattipadā, Volume 3**, Pā-Auk Forest Monastery, Mawlamyaing, Myanmar, 1998.p. 290

³³ Pā- Auk Sayādaw, **Nibbānagāminipattipadā, Volume 1**, Pā-Auk Forest Monastery, Mawlamyaing, Myanmar, 1998,P.285.

the knowledge of conformity or adaptation (*anuloma-ñāna*).³⁴ To attain the levels of Vipassana-ñāna in insight meditation the seven stages of purification (*satta-visuddhi*) have to be basically strengthened and well developed by purifying one's mind with insight meditation. Furthermore, in accordance with development of the Noble Eightfold Path (*ariya-atthaṅgigha-magga*) – or more correctly, the gradual purification and the perfection of morality, meditative concentration and wisdom can be accomplished and successively developed by way of the seven stages of purification in the following table:

Fig 14: The *Satta visuddhi* (the seven stages of purification)

1. <i>Sīla-visuddhi</i>	Purification of morality;
2. <i>Citta-visuddhi</i>	Purity of mind;
3. <i>Diṭṭhi-visuddhi</i>	Purity of view;
4. <i>Kaṅkhā-vitarāṇa-visuddhi</i>	Purity of by overcoming doubt;
5. <i>Maggāmagga-ñāṇadassana-visuddhi</i>	Purity of vision in discerning the path and not-path;
6. <i>Paṭipadā-ñāṇadassana-visuddhi</i>	Purity of vision of the path-progress; and
7. <i>Ñāṇadassana-visuddhi</i>	Purity of vision of the knowledge of the four paths.

In the discourse on the ‘Relay Chariots’ (*Rathavinīta Sutta*)³⁵ in the Majjhima Nikāya there is a simile of seven stagecoaches’ compared of seven-fold purification (*visuddhi*) wherein their purpose and goal is illustrated. There it is said that the real and ultimate goal does not consist

³⁴ Venerable Pā-Auk Sayadaw, *Anapana & Vipassana*, Pā Auk Tawya Monastery, 1998 p. 174.

³⁵ Pā-Auk Sayadaw, *The Only Way for the Realization of Nibbāna*, by PAMC (Singapore) 03/2013 P. 124.

in purification of morality, or of mind, or of view, etc. but the goal of this purification is total deliverance free from all clinging and elimination of all defilements i.e. one mounts the first coach and travels to the second coach, then mounts the second coach and travels to the third coach, and so on.

In exactly the same way at first one purifies one's morality in order to get the starting point of purification of the mind, then to purify the mind in order to get the starting point of purification of view, then to purify one's view in order to get the starting point of purification by overcoming doubt. By developing this way finally one will attain the four Paths and their Fruit. According to the 'Expanding Decades' (*Dasuttara Sutta*) of Dīgha Nikāya the seven stages of purification referred to are only numbered and called, "the seven things help greatly, the seven things are to be developed."³⁶

3.5.4 An Analysis of the Path Leading to Enlightenment

The Visuddhimagga explained wisdom or understanding (*paññā*) fewer than six headings:

a. The Definition of Wisdom

According to Buddhaghosa, wisdom is defined as the insight knowledge associated with profitable consciousness³⁷.

b. The sense in which it is called wisdom

It is also called the sense of the act of understanding (*pajānana*), a mode of knowing (*jānana*) distinct from the modes of perceiving (*sañjānana*) and cognizing (*vi jānana*).

³⁶ D III 272, Maurice Walshe, tr., *The Long Discourses of the Buddha*, op. cit., p. 516.

³⁷ Pā-Auk Sayadaw, *The Only Way for the Realization of Nibbāna*, by PAMC (Singapore) 03/2013., p.479.

c. Its characteristics, function, manifestation, and approximate cause

Wisdom has the specific characteristic of penetrating the true nature of phenomena. It penetrates the particular and general features of things through direct cognition rather than discursive thought. Its function is “to abolish the darkness of delusion which conceals the individual essences of states” and its manifestation is “non-delusion”. The Buddha says that one whose mind is concentrated knows and sees things as they are; the proximate cause of wisdom is concentration.³⁸

d. Classification

Wisdom is instrumental in attaining liberation, which can be divided into two: insight knowledge (*vipassanā-ñāṇa*) and knowledge pertaining to the supramundane paths (*magga-ñāṇa*). The first one is direct penetration of the three characteristics of conditioned phenomena (*pañca-khandha*)³⁹ as impermanence, suffering, and non-self. It is regarded as a mundane (*lokiya*) form of wisdom. Insight knowledge does not itself directly eradicate defilements but serves to prepare the way for the second type of wisdom: the wisdom of the supramundane (*lokuttara*) paths, which emerge when insight has been brought to its climax. There are three kinds of wisdom:

a) *Sutamayā paññā*: wisdom that is acquired by learning from others is called wisdom sprung from study;

b) *Cintāmayā paññā*: wisdom, which one acquires without learning from others;

³⁸ Miss Doungkamon Tongkanaraksa, **Suitable Buddhist Meditation Retreats For Foreigners In Thailand**, Ph.D. Thesis, Mahachulalongkornrajavidyalaya University Bangkok, Thailand B.E. 2553-C.E. 2010.p78.

³⁹ Material form (*rūpa*), feeling (*vedanā*), perception (*saññā*), mental formations (*saṅkharā*) and consciousness(*viññāna*).

c) *Bhāvanāmayā paññā*: Here entering into concentration one develops all wisdom; this is wisdom sprung from concentration.⁴⁰

e. Method of development

Meditators who want to develop wisdom for liberation begin with two purifications that are the roots: purification of virtue (*sīla-visuddhi*) and purification of consciousness (*citta-visuddhi*). While the other five are the trunk above the roots. The purification of view (*diṭṭhi-visuddhi*), purification of transcending doubt (*kankhāvitarana-visuddhi*), purification of vision in discerning the path and non-path (*maggāmaggañāṇadassana-visuddhi*), purification of vision in discerning the method of the path (*paṭipadāñāṇadassana-visuddhi*) and purification of vision regarding intuitive wisdom (*ñāṇadassana-visuddhi*)⁴¹.

f. The Benefits of Wisdom.

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

3.6 An Analysis of Practical Development of Meditation Procedure

In the practical process of the meditation procedure of the Venerable Pa-Auk Sayādaw the researcher discovered that the venerable leads the meditators by revealing the discourses of the Lord Buddha at Jetavana monastery in Sāvathi. This discourse is Nakhasikha Sutta, *The*

⁴⁰ Meas Savoeun (Sumedho), **A Study of the Kāyagatāsati Sutta and Related Texts Concerning Buddhist Meditation Practice**, M.A Thesis, Mahachulalongkornrajavidyalaya University Bangkok, Thailand B.E. 2553-C.E. 2010.p28.

⁴¹ Pā- Auk Sayādaw , **Nibbānagāminipaṭṭipadā**, Pā-Auk Forest Monastery, Mawlamyaing, Myanmar, 1998. **Volume 1** p.81.

*Tip of the Fingernail*⁴². This Sutta was preached to the monks at that time but this can also be considered acceptable for lay people. In that discourse the Lord Buddha showed the dust on His thumbnail that he picked up from the earth and put it on His thumbnail. The venerable honorably refers to the Lord Buddha's communication that people who die and leave this existence and are reborn as human beings are the same as the amount of dust on His thumb nail but the amount of people who become animals, ghosts or demons in the lower planes or in hell are as numerous as the dust of the earth. The venerable reminds the meditators that to be a human being in this life is a valuable and noble life and not to waste it. Moreover the venerable reminds the meditators on "Four unpreventable Dhamma" for human beings, such as *Jarā Dhamma* (the nature of the dangers of old age), *Vyādhī Dhamma* (the nature of the danger of illness), *Marana Dhamma* (the nature of the danger of death), and *Pāpa Kamma Vipāka* (the results of evil deeds).⁴³

The venerable states emphatically that those who practice a correct way of vipassanā meditation technique in their younger age from twenty or about forty years old will realize Dhamma within a month or so. But those who start to practice insight meditation at the age of fifty or sixty years old will understand Dhamma after the retreat period in about two months or so. Finally, the venerable expresses that those who do not have a foundation in Samādhi in their younger years at the age of seventy or eighty will observe difficulties in sitting practice for long due to physical weakness and possibly mental will lead to an inability to catch up any

⁴² Pā-Auk Sayadaw, **Breakthrough in Samatha Meditation and Vipassanā Meditation Fourth World Buddhist Summit**, Yangon, Myanmar December, 2004.p.62.

⁴³ Mahāsī, Sayādaw. **The Satipaṭṭhāna Vipassanā Meditation**. Rangoon: Department of Religious Affairs, 1979.p.97.

phenomenon that appears to develop sati and samādhi. In addition, the venerable suggests the meditators practice at least until the influence of *dukkha-vedanā* with the following motto;

*While mind and matter appear,
Concentrate satipaṭṭhāna vipassanā meditation deeper,
Making body tolerant but keeping mind calmer.⁴⁴*

Also the venerable gives the example of the request of Dhamma by Nakula Pita to the Lord Buddha and the explanation of venerable sārīputta to practice vipassanā (insight) meditation up to the level of discriminating body (*rūpa*) and mind (*nāma*) and not to attach to body as self and have an ability to stand the suffering of pains, aches etc. but not having an emotional effect on mind (*nāma*).

The researcher concludes that meditators should practice insight meditation up to the level of *Nāma Rūpa Pariccheda Ñāna*. The Venerable Pa-Auk Sayādaw clarifies that in this present life, whether one can achieve noble dhamma such as ariya to the level of at least Sotāpana the Buddha Sāsana Era is two thousand and five hundred years. The venerable pointed out that there are four conditions that a person is capable of achieving noble dhamma such as sotāpanna. These are defined as;

- *To be a human being,*
- *To be alive,*
- *To have a chance to listen to the Lord Buddha's Dhamma*
- *To be alive in the time that the Lord Buddha achieved Enlightenment and His Sāsana is still flourishing.⁴⁵*

⁴⁴ Pā-Auk Sayadaw, **Breakthrough in Samatha Meditation and Vipassanā Meditation Fourth World Buddhist Summit**, Yangon, Myanmar December, 2004.p.162.

Moreover, even in the Lord Buddha's time there were regions that had discourse only on dāna and sīla but not on satispaṭṭhāna vipassanā. Now the meditator has a great opportunity to attend discourses on vipassanā method theory and practice.

Last the venerable points out that it is fortunate that the meditator is not born in hell, as an animal, as a peta, in the plane that has ñāna but not rūpa, in the place Buddha's Sāsanā does not flourish, to be a cripple or dumb, with wrong belief, and at a time the Lord Buddha's Sāsanā failed to expand.⁴⁶

3.6.1 Analysis of Beneficial Factors for the Meditation Retreat in Pa-Auk Meditation Center

This section presents an analysis of factors favorable for mental development which are a suitable abode (*āvāsa-sappāya*), a suitable resort (*gocarasappāya*), a suitable speech (*bhassa-sappāya*), a suitable person (*puggala sappāya*), a suitable food (*bhojana-sappāya*), a suitable climate (*utu-sappāya*), and a suitable posture (*iriyāpatha-sappāya*).

3.6.2 Analysis of a Suitable Abode (āvāsa-sappāya)

Pa-Auk meditation center is located in the midst of the hills and mountain near the village of Pa-Auk, 15 kilometers southeast of Mawlamyine, capital city of the Mon State, southern Myanmar.

Therefore, the environment is close to nature. In addition, the center has made an artificial waterfall and a small pond in front of the meditation room so the practitioners can have the feeling of being close

⁴⁵ Pā-Auk Sayadaw, **The Only Way for the Realization of Nibbāna**, by PAMC (Singapore) 03/2013. , p.279.

⁴⁶ Narongchai Punyanontachai. “**The Development of Problem Solving by Meditation Training**”, M.A. Thesis. Bangkok: Department of Industrial Psychology and Organization, Faculty of Arts, Thammasart University, 1997.p.102.

to nature with the waterfall sound splashing. It brings a sense of peace and a restful atmosphere to the area. The sound of running water in the background is soothing to the ear.

The artificial waterfall in front of the meditation room creates a good environment and facilitates the practitioner's meditation. The practitioners can enjoy being in this area and feel refreshed and in touch with the nature around them. This environment makes them release stress, feel fresh and comfortable, and ready to listen to the Dhamma and practice meditation.

For example, the glazed windows and doors, curtains, and insect mesh in the meditation room provide protection from wind, rain and noise but the practitioners still can see the beautiful view of the mountains from the room.

For accommodation, the private cottages allow the practitioners to stay individually. So they can practice meditation and relax in privacy. In addition, the design of the cottage is well ventilated for the practitioners' comfort. Additionally, the insect mesh in the cottage can protect against mosquitoes and insects from the forest, while the practitioners meditate or relax inside. 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 their cottages.

Nonetheless, in the rainy season, there are many insects and ants, which come from the forest 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 center also provides appropriate accommodation.

Every participant is accommodated in a compact cottage. Each cottage is designed with ample ventilation to ensure that all participants feel comfortable meditating in the privacy of the cottage. Additionally, the retreat center is secure, so the participants can take a walk or rest in the cottage without worry. The men and women are accommodated in separate quarters.

The center also provides the medicines for sick practitioners. It has a shop for practitioners to buy some clothes, shampoo, and so forth. For these reasons, the retreat center makes it easy for the practitioners to obtain clothes, food, plus accommodations and medicines. Moreover, only the practitioners and staff are allowed to come into the area. Consequently, the meditation practice is not disturbed.

3.6.3 Analysis of a Suitable Resort (*gocara-sappāya*)

A suitable resort is a factor favorable 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 kilometer and a half, and where alms food is easily obtained, is suitable.

The opposite kind is unsuitable.”⁴⁷ In case of this centre, the analysis of suitable resort (*gocara-sappāya*) shows that the retreat centre is located in the hills and mountains near the southeast of Mawlamyine Township. It is located 20 kilometers from the market and the hospital in

⁴⁷ Bhadantā cariya Buddhaghosa, Visuddhimagga: **The Path of Purification**, tr. By Ñāṇ amoli Bhikkhu, p126.

the city. The center provides food and refreshment for the practitioners and monks have no need to go for alms.

In addition, this center has pickup trucks and cars for transferring 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 center is a suitable resort.

3.6.4 Analysis of Suitable Speech (*bhassa-sappāya*)

The Dhamma teaching at this center is about the Buddha's life and his teaching, the precepts, meditation, the Eightfold Path, meditation teaching and so forth, including suitable speech (*bhassa-sappāya*) 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*).⁴⁸

In addition, retreat center 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 Dhamma very well. The center also organizes a “group sharing activity” which is an activity where the participants separate in to small groups in

⁴⁸ Woodward, F.L, (tr.), Anguttara-Nikāya: **The Book of Gradual Sayings**, p.87.

order to share meditation experiences and ask questions of the group mentors and the teaching monk.

They usually hold group sharing twice for each retreat in the afternoon after the meditation section. This activity can help the practitioners make progress in meditation practice. In the mean time, the meditation instructors do not talk unsuitable speech or aimless talk (*tiracchānakathā*) that disturbs the meditation practice, and they encourage the practitioners not to speak using aimless talk.

3.6.5 Analysis of Suitable Persons (*puggala sappāya*)

The analysis of the suitable speech shows that there are five teaching monks at the Meditation Retreat, those are good friends (*kalyāṇamit*).

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 that are inappropriate, nor do they lead the practitioners in things, which are unworthy or harmful (no *caṭṭāṇe niyojaye*).

3.6.6 Analysis of Suitable Food (*bhojana-sappāya*)

The analysis of suitable food shows that the center 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 fruit

buffet at breakfast and lunch. In the evening, balanced light refreshments such as milk, hot chocolate 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.

3.6.7 Analysis of a Suitable Climate (*utu-sappāya*)

The center is placed at the top of a mountain 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 downtown but it is cool in evening and warm in the day. The center also provides air-conditioned rooms for the practitioners to set the appropriate temperature.

However, in the rainy season, it sometimes rains which makes insects come. For this reason, participants like to attend meditation retreats around December to February. In sum, the climate here is not too hot and not too cold so, it is suitable for meditation practice.

3.6.8 Analysis of a Suitable Posture (*iriyāpatha-sappāya*)

The Pa-Auk Meditation Retreat meditation master 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 the garden and feel relaxed during the

retreat. However, it is suggested that this center 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.

3.7 The Similarities of Pa- Auk Sayādaw's Meditation Teaching In Pāli Canon

In brief, the bases system of meditation taught at Pa-Auk Forest Monastery on the instructions as found in the Pāli Canon (Tipiṭaka) and its commentaries. The system comprises the threefold training of strict observance of precepts (sīla), developing concentration (samādhi), as a basis for attaining wisdom (paññā). This is further subdivided into the seven stages of purification, which provide a step-by-step formula for systematically purifying one's body (physical actions), speech, and mind of defilements in order to realize Nibbāna in this lifetime.

At the Vipassanā Meditation Centre, the Pa-Auk Sayādaw Instruction on Vipassanā Meditation is based on Mahāsatipaṭṭhāna Sutta except parts of the body, and the nine Charnel-Ground, Paticcasamuppada (Dependent Origination). It is the same regarding with Kāyagatāsati Sutta and Ānāpānāsati Sutta.

In the discourses, many suttas that are related and supported to vipassanā meditation, It is mainly focused on the five indriyas (Saddhindriya, Viriyindriya, Satindriya, Samādhindriya, Paññindriya). These indriyas are making stronger by rising variety of suttas, facts and ideas from the suttas. Moreover, Jataka stories are combined to support the meditators for the better understanding and interested in the vipassanā meditation Bodhipakkhiya (37 components (states) of Enlightenment) are fully considering in preaching discourse.

Furthermore personal discussion with the meditation master is carried out for the individual base as stated in Anugahita Sutta. Individual reporting of the experiences of the meditators are strongly encouraged and the meditators are highly appreciated, as their problems will be solved and faster to proceed on to the higher dhamma level.

In summary, the Pa-Auk method instructs the yogi to master samatha meditation and the jhānas before moving on to vipassana practice. This is done by attending to the breath at the tip of the nose until a nimitta made of light arises in the mind's eye. Then the attention is to be placed on the nimitta, and the nimitta merges with the breath spot at the tip of the nose. When this happens, the mind snaps into first jhāna, the factors of which are applied thought, sustained thought, joy, bliss and one-pointedness of mind. Mastery of each jhāna is said to have occurred when the five-jhāna masteries have been attained for each state of absorption.

Once the four jhānas are mastered using the breath as the object, the meditator is to move on to using the kasinas as the objects. The ten kasinas are then used as the objects by which one enters jhāna, and then the thirty-two parts of the body and the skeleton meditation are used to enter jhāna. Once this has been accomplished, the meditator may move on to the four immaterial jhānas (jhānas five through eight). This is done by using one of the kasinas as a springboard for entering into the immaterial (formless) jhānas. Mastery of the material and immaterial jhānas is necessary for the pursuit of supra-normal powers of flight and passing through walls. Finally, one masters the four protective meditations and the four elements meditation before moving on to perceiving their crystal body that is composed of rupa-kalapas, the

subatomic particles that compose all matter. Analyzing these rupakalapas is the first step of vipassana (insight) meditation.

It is important to note that the entirety of the Pa-Auk method is meticulously based on writings from the Pāli Canon and the Visuddhimagga. Pa-Auk Sayadaw and his students place particular emphasis and importance on the Visuddhimagga.

3.8 The Pa-Auk Sayādaw Discourses on Vipassanā Meditation

Teaching of Approval in Pāli Canon

At the Meditation Centre, the Venerable have preached 120 discourses including vipassanā meditation instruction are similarity that Paṭṭhāna, Controlling, faculties (Indriya), suttas, variety of religious knowledge. These are the list of Suttas preached by the Venerable.

(Fig:10) Discourses on Vipassanā Meditation Practice

	Name of Sutta	Reference
1	Ānāpānāsati Sutta (Mindfulness of Breathing)	MN.III. 118.P. 78
2	Kāyagatāsati Sutta (Mindfulness of the Body)	MN.III. 119. P.99
3	Mahāsatiṭṭhāna Sutta (the Foundations of Mindfulness)	DN.II. 22. P. 290
4	Paticca-samuppada-vibhanga Sutta (Analysis of Dependent Co-arising)	SN.II. 12.P.1
5	Maha-cattarisaka Sutta (The Great Forty)	MN.III.117. p.71
6	Salayatana-vibhanga Sutta (An Analysis of the Six Sense-media)	MN.III.137.p.215
7	Abhiññā Sutta (Higher Knowledge)	AN.III.17. p.251
8	Dhsabala Sutta (The Ten Powers)	SN.V.22.p.553

9	Pariñña Sutta: Comprehension	AN.V.15. p.875
10	Bhara Sutta (The Burden)	SN.II.22.p.871
11	Anagata-Bhayami Sutta (Fear in the way)	AN.V.77. p.815
12	Sangaha Sutta (Sympathy)	AN.IV.32. p.311
13	Avijjapahana Sutta (Abandoning Ignorance)	SN.III.53.p.1148
14	Nibbedhika Sutta (Penetrative)	AN.VI.83. p.401
15	Vipallāsā Sutta (Perversions)	AN. IV.49. p.601
16	Pātibhoga Sutta (Surety)	AN. IV.18. p.177
17	Nidana Sutta (Causes)	AN.III.33. p. 139
18	Bala Sutta (Powers)	AN.IV.12. p.145
19	Upanisa Sutta (Proximate Cause)	SN.III.23. p.553
20	Aparihani Sutta (Incapable Falling Away)	AN. IV.37. p.45
21	Sevitabba Sutta (To be Followed)	AN. III.26. p.107
22	Anuruddha Sutta (The Ven. Anuruddha)	AN.V.30.p.154
23	Andha Sutta (Blind)	AN.III.29. p.111
24	Purabheda Sutta (Bonds)	AN. IV.10. p.371

3.9 Daily Progressive Discourses by the Meditation Master

Daily progressive discourses preaching by the venerable on 30 day retreats is progress for the beginners at the starting point to the higher Dhamma Level. Moreover, the old meditators or mature meditators can also catch up the point where he or she has attained experience. For the meditators of variable periods of meditation practice the venerable adds more detailed discourses on suttas, examples, and mottos as mentioned in the previous section of this chapter.

Regarding the discourses for 30 day retreats the researcher will them reorganize according to the theoretical process (not in a daily basis)

for better understanding of clear, and effective practice.⁴⁹ The venerable starts with transmission of blessings to the meditators in a group (unison) by wishing all meditators present have all good blessings regarding lokiya and lokuttara, and that all noble and good celestial beings guard and protect them always.

Due to the power and the metta of the Buddhas of more than the number of sand grains in the Ganges river; due to the power and strength of ten Dhamma such as Magga, Phala, Nibbāna, and due to the power and mettā of all Ariya Saṅgha who have attained magga, phala, and together with Noble Saṅgha (Sammutī Saṅgha) may all meditators be free from danger and in peace and happiness in the mind and body and perfect forever.

Schedule

After the introduction of the importance of the practice of Vipassanā (Insight) meditation the venerable prescribes procedures for the meditators. The first is the daily schedule:

Hours	Activity
3:30 am	Wake-up
4:00-5:30	Morning Chanting and group sitting
5:45 am	Breakfast time
7:00-7:30 am	Cleaning and personal time
7:30-9:00 am	Group sitting
9:00-10:00 am	Interviews, walking meditation and personal time
10:10 am (approx.)	Lunch
1:00-2:30 pm	Group sitting
2:30- 3:30 pm	Waking meditation and Interviews
3:30- 5:00 pm	Group sitting

⁴⁹ Venerable Pā-Auk Sayadaw, **Anapana & Vipassana** , Pā Auk Tawya Monastery, 1998,P,59.

5:00- 6:00 pm	Interview and working meditation
6:00- 7:30 Pm	Evening chanting and Dhamma Talk
7:30 – 9:00 pm	Group sitting

Meditators are encouraged to continue their practice at all times by practicing sitting or walking meditation during unstructured hours and personal time. In the guide sheet there are instruction not to speak, not to smoke, not only sitting and walking meditation practice, but also standing, lying down and bending activities should all be done with mindfulness. There are mottos that the meditators have to recite daily on *Dhamma* and transmission of *metta*.

When having breakfast and lunch meditators have to recite and understand that “the variety of food taken is not for beauty, strength and pride, but to balance four elements to prolong the aggregates in order to practice the essence of *Buddha Sāsana* to overcome old and new suffering”. Meditators have to send boundless metta to venerable sangha, nuns, meditators, donors, and social service providers to be free from physical and mental suffering and be able to maintain physical and mental life easily. Moreover, when a meditator joins any duration of retreat, a new or old meditator has to attend to the instructions of the Venerable Pa-Auk Sayādaw.

3.10 Conclusion

This research paper began with a general discussion and touched on some of the primary teaching methods employed at Pa-Auk Forest Monastery: training in morality; mindfulness of breathing; four-elements meditation; the analysis of ultimate material and ultimate mentality; the practice of vipassanā, insight-knowledge, and the stages of enlightenment. Having come to the conclusion of this brief overview one

may be wondering what first steps one can take to get established in a home-based meditation practice.

In brief, the main practice is to begin with tranquility (Samatha) meditation that is to develop absorption concentration known as “jhāna”. A yogi may choose freely any from forty-Samatha subjects as taught by the Buddha. Having developed Samatha the yogi may proceed to practice insight (vipassanā) meditation to discern the five aggregates (khandha) as anicca, dukkha and anattā.

The meditator usually begins either four elements meditation or mindfulness on breathing for the development of concentration. Venerable Sayādaw states, “Only when there is light can one see a visual object. Similarly the meditator who is practicing vipassanā has to discern the color of the rūpa-kalāpa. To know and see material as it really is one needs to know and see how material consists of sub-atomic particles that are in Pāli called rūpa-kalāpas.

According to Abhidhammattha Saṅgaha, “the discerning of mentality and material according to characteristic, function, manifestation, and proximate cause is called the purification of view”. A meditator who wishes to complete the development of purification of view must first endeavor to achieve the purification of mind. The Visuddhimagga defines the purification of mind saying: “*cittavisuddhi nāma saupacārā añña samāpattiyo*”. Which means, “The purification of mind is the eight attainment together with access concentration”.

In conclusion Pa-uk Sayādaw conducts the meditation technique in utmost detail according to the instructions of the Buddha as described in the Pāli Canon, Visuddhimagga and in other Pāli commentaries and sub-commentaries. Various practical methods for investigating, discerning

and defining mentality, material, causes, and effects internally and externally, pertaining to the past, to the present and to the future are employed in order to get the results described in the literature. Although the teachings are very complex, Sayādaw teaches the yogis step by step how to attain the stages of purification, and insight-knowledge. The goal of the teaching at Pa-Auk Forest Monastery is in accordance with the ancient texts i.e...to realize Nibbāna in this life.