

A comparative study of the concepts of *Samatha* and *Vipassanā* in *Theravāda* Buddhism

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Abstract

This paper is an attempt to show the advantages of practicing *Samatha* meditation and *Vipassanā* meditation found in Buddhist literature. Its aim is to solve the problem that whether *Samatha* meditation can lead to reach the path of liberation or not. The solution of this problem will be presented in the conclusion section. To get clear comprehension it will use Descriptive Method and Evaluative Method. This paper can contribute to everyone to put appropriate attitude and concentration on one's activities necessary for building a more peaceful society and developed country.

Key words: (1) *Samādhi* (2) *Samatha* (3) *Vipassanā* (4) *Satipaṭṭhānā*

Introduction

In Myanmar, being a country of practicing *Theravāda* Buddhism, the concepts of *Samādhi*, *Samatha*, *Vipassanā* and *Satipaṭṭhānā* play a very important role for the monks as well as for laymen. So, this paper will make a comparative study of the concepts of *Samatha* and *Vipassanā* practicing in *Theravāda* Buddhism. In order to get clear comprehension it will need to know the concepts of *Samādhi* and *Satipaṭṭhānā* as well.

The Concepts of *Samādhi*, *Samatha*, *Vipassanā* and *Satipaṭṭhānā*

In Myanmar Theravāda Buddhism, there are important to understand the following key concepts to practice for the people who are practicing the principle of the Buddhism.

The Concept of *Samādhi*

Samādhi is a word which refers to achieving a tranquil status in the mind focusing on a single object. It means concentration of the mind on a single object.¹ It can be attained through developing the practice of *Samatha* meditation.

The Concept of *Samatha*

Samatha literally means calm; concentration; meditation for tranquility; calm due to the destruction of defilements and hindrances.² So, it can be known that *Samatha* meditation makes a person to be skillful in concentration (*Samādhi*) of mind. So, the central purpose of *samatha* meditation is to make the mind calm down and to train the

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¹ Myat Kyaw and San Lwin (compiled). (2007). *A Pali Myanmar-English Dictionary of the Noble words of the Lord Buddha*. (U San Lwin(trans.)). Yangon: Pyae Sone Sar Oak Taik. P.212.

²Ministry of Religious Affairs. (2003). *A Dictionary of Buddhist Terms*. Myanmar, Yangon: Ministry of Religious Affairs. P.320.

mind in order to pay full attention to a single object to get concentration. Thus, *Samādhi* refers to getting the state of one-pointedness in the mind and practicing the concentration of the mind on one object. Hence it prevents the mind from being distracted by all extraneous matter.³ The Buddha advocated forty objects (*kammaṭṭhānas*) to practice *samatha* meditation to endow with *Samādhi*. It includes devices like color or light, repulsive things like a corpse, recollections such as sayings of the Buddha, and virtues like loving-kindness. The Buddha pointed out that one can practice any one of forty kinds of *Samatha-kammaṭṭhāna*. These are as follows.

- (1) Ten contemplation devices (*kasina*), (2) Ten impurities (*asubha*), (3) Ten reflections (*anussati*), (4) Four divine abidings (*brahmavihāra*), (5) Four immaterial absorptions (*arūpa-jhāna*), (6) One reflection on the loathsomeness of food (*āhāre-paṭikūla-saññā*), and (7) One analysis of the four elements (*catu-dhātu-vavatthāna*)⁴

Out of the above seven groups, the first two and the last two are categorized as the objects for *rūpa-kammaṭṭhānas* and the rests are for *arūpa-kammaṭṭhānas*. It shows that *samatha-kammaṭṭhānas* can be practiced by any method. Indeed, they are the medium to help one to get concentration or one-pointedness in the mind and to detach from the bodies including sensual objects in the mind. It is known in the Buddha's Eightfold Noble Path as *sammāsamādhi-magga*.

When one's mind achieves intensive and unwavering concentration on a meditation device hindrances such as sensual desire or greed, anger or ill-will, laziness and torpidity, distraction and mortification, vacillation, irresolution are eliminated step by step, and meanwhile one reaches the level of mental absorption which is called proximity or access concentration. In the next step, one's mind gets actual ecstatic concentration. At last, this leads the mind to gain ability to rest on the object without distraction. When this can be maintained for a long period of time, one's mind has achieved single-pointedness on the meditation object. Gradually, five constituents of mental absorption—*takka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*—occurs.⁵ This is known as getting first *Jhāna samādhi*.

In the Buddhist literature, it is stated that by practicing *samatha* meditation, one can attain four stages of *Rūpa-Jhānas* and four of *Arūpa-Jhānas*. Having skill in these *Jhānas* can lead one to further attainment of *Abhiññā*, Supernatural knowledge as follow:

³Narada Mahathera, Ven. (1982). *Buddhism in a Nutshell*. Sri Lanka, Kandy: Buddhist Publication Society. P. 25.

⁴Henry Clarke Warren (trans., *Visuddhimagga* ch III). (1963). *Buddhism*. New York: Harvard University Press. P.291.

⁵The Venerable Mahasi Sayadaw. (1995). *Purpose of Practising kammaṭṭhāna & satipaṭṭhāna –The Only Way*. Myanmar, Yangon: Buddha Sāsana Nuggaha Organization. P.24.

1. *Iddhividha Abhiññā*: (i) Though there is one single individual, many can be created (ii) Many individuals can be converted or transformed into a single individual (iii) Ability to travel through the air-space. (iv) Ability to dive into or go underneath the earth, etc.
2. *Dibbasota Abhiññā*: Divine ear
3. *Cetopariya Abhiññā*: Knowledge of the thoughts of others
4. *Pubbenivāsa Abhiññā*: Possessing knowledge of former existences
5. *Dibbacakkhu Abhiññā*: Divine eye or supernatural vision⁶

Nevertheless, the Buddha explained that one will not be free from the miseries and sufferings of old age, death and rebirth etc., although he or she possesses the above attributes. At death, one will be reborn into one of the *Brahma loka* or of heavens which is in line with the stage of *Jhānas* one has attained. When the respective life-span ends, one will return to the world of human beings or *devas*. Afterwards, one may go down to the lower existences. Only when *satipaṭṭhānā-vipassanā* meditation can be successfully practiced, one will be completely freed from sufferings of old age and death, and be able to realize *Nibbāna*.

Particularly, in Buddhism *samatha* meditation can be practiced to get concentration (*samādhi*) by the aid of which one is able to see clearly into the nature of things. It is stated that it serves as a preliminary stage for *vipassanā*, in that it enables the mind to strengthen and sharpen the work of insight, which will lead to the path to liberation. However, one can practice *vipassanā* meditation without reaching up to the stage of absorbed concentration. In the Collection of Long Discourse (*Dīgha Nikāya*), the Buddha gives detailed account of *Vipassanā* Practice. In Buddhism, meditation, therefore, means developing a kind of concentration to support one's mind. Thus, Buddhist meditation is a type of mental awareness and takes a central place that leads ultimately to enlightenment and freedom from sufferings. To reach liberation, one can use *samatha* meditation to sharpen the practice of *vipassanā* meditation.

The Concept of *Vipassanā*

It is stated that *Vipassanā* is a *Pāli* word from the Sanskrit prefix “*vi-*” and verbal root *paś*. It is often translated as “*insight*” or “*clear seeing*”. The “*vi*” can function as an intensive, and thus *vipassanā* may mean “seeing deeply”. A synonym for “*Vipassanā*” is *paccakkha* (*pāḷi*), “before the eyes”, which refers to direct experiential (*diṭṭahamma*). Thus, the type of seeing denoted by “*vipassana*” is that of perception.⁷

The purpose of developing insight meditation (*Vipassanā Bhavanā*) is to realize the true nature of the phenomenon in individuals' existences, especially, to realize the truths of impermanence, suffering and “no-self”. These doctrines are the central teachings of the Buddha which help one to be freed from suffering and enable one to

⁶ Ibid., pp.5-6.

⁷ <http://www.Accessstoinsight.com/Etymology/Vipassanan>. Thanissaro Bhikkhu (Nov 23, 2012).

realize *Nibbāna*. The Buddha pointed out that developing *Vipassanā* meditation helps one to realize the true nature of phenomenon and through which liberation takes place. It is the main reason for practicing *vipassanā* meditation in *Theravāda* Buddhism. To attain insight for liberation one needs to practice in accordance with the following factors. They are (1) Right understanding (*Sammādit̥ṭhi*) (2) Right thinking (*Sammāsankappa*) (3) Right effort (*Sammāvāyāma*) (4) Right mindfulness (*Sammāsati*) (5) Right Concentration (*Sammāsamādhī*).⁸

Right understanding (*sammādit̥ṭhi*) is the understanding that all phenomena occur in accordance with the law of cause and effect, and that the arising and passing away are their true nature.

Right thinking (*sammāsankappa*) is needed for observing the state of mind carefully in order to be able to control and balance all circumstances in the practice.

Right effort (*sammāvāyama*) is needed to make diligently and persistently careful observation of the state of mind and to control and balance all circumstances in the manner of practice.

Right mindfulness (*sammāsati*) is fixing the mind steadily on anyone of the meditation objects. The major theme of the practice of insight meditation (*vipassanā*) is to presence of this mindfulness (*sati*). Because when one applies *vipassanā* meditation to see a thing accompanied with mindfulness (*sati*), he or she can discern distinctly its true nature. It is noted that *vipassanā* meditation is one which carefully observes a phenomenon without any judgment. It is the first step of insight meditation to drive away defilements out of the mind, to detach everything and to arrive at path to liberation.

Right concentration (*sammāsamādhī*) is fixing one's mind without interruption with and deviation from the object of meditation for a period. By right concentration one attains purity and tranquility in the mind, and prevents entering the strong passion into mind. As a result the mind will be freed from all disturbances.

The Concept of *Satipaṭṭhāna*

The word '*Sati*' means mindfulness in *pāli* which means fixing the mind on any object of meditation. *Paṭṭhāna* means foundation for practicing any kind of meditation. The word "*Satipaṭṭhāna*" is taken from *Pāli* Canonical scripture: the *Satipaṭṭhāna*, the Discourse on the Foundation for Mindfulness. *Sati* means mindfulness, bare attention, or awareness. It is mentioned in the Eightfold Noble Path as *sammāsati magga*. *Paṭṭhāna* means foundation or leading factor.⁹ So, *Satipaṭṭhāna* means mindfulness which is firmly established on the object of the mind. The advantage of the meditation is to get stability

⁸ Ashin Nanda Marlar Biwuntha, Aggamahapandita. (2003). *The Concise of Maha Satipaṭṭhāna*. Myanmar, Yangon. Buddha Sāsana Nuggaha Organization.p.18.

⁹ Ibid.,pp 6-7.

in one's mind to remove nervousness in the mind and free it from wandering. It is applicable to either *samatha-bhāvana* in order not to lose its object or *vipassanā-bhāvana*, to be able to direct unwaveringly towards the arising phenomenon.

Sati (mindfulness) is important for bringing about insight *vipassañāna* to attain liberation. To be successful in *vipassanā* meditation one has to mindfully observe the mind that is not calm. Mindfully observing the wandering mind as they arise is called *Satipaṭṭhāna-vipassanā* method or simply as *vipassanā* or some call it *satipaṭṭhāna* meditation. It lays emphasis on being aware of what is here and now presenting itself to one's senses. It is explained in the Buddhist literature that *sati* can be used either to practice *samatha* meditation to achieve one pointedness in the mind or to practice *vipassanā* meditation to make carefully observe the changing process of *nāma* and *rūpa*, and to realize *Nibbāna*. However, only by concentration on fixing object to achieve one-pointedness in the mind one cannot realize *Nibbāna*. To realize *Nibbāna* one has to use *sati* to be able to concentrate his mind on the true nature of *nāma* and *rūpa* based on any of the following four foundations such as *Kāyānupassanā-satipaṭṭhāna*, *Vedanānupassanā-satipaṭṭhāna*, *Cittānupassanā-satipaṭṭhāna*, *Dhammanupassanā-satipaṭṭhāna*. The Buddha pointed that the first two types can be practiced for developing both and the last two can be practiced for developing *vipassanā* meditation.

Concerning *Kāyānupassanā-satipaṭṭhāna*, the Buddha pointed out fourteen objects of meditation. Out of these the most widely practiced method is concentrating on out-breathing and in-breathing or concentrating on rising and falling of the abdomen. The second widely practiced method is concentrating on the conditions of the body while walking, sitting, standing, and lying. If mindfulness is able to be firmly established on a part of the body such as out-breathing and in-breathing, one acquires ability to place his attention on any object at one's will.

One can practice with 32 parts of the body which are awful things. If one makes careful concentration on these awful parts of the body one cannot have craving even for one's own body. If so, one would not have attachment to any other object as well.

The Buddha pointed out that if one can concentrate on *kāyagatāsati*, one can realize that his body is composed of four kinds of Element only: Element of Extension, Element of Cohesion or Liquidity, Element of Heat or Cold Energy, Element of Support or Motion. One realizes that one's body is mere composition of Elements and all beings are also mere composition of Elements. Thus, everyone has no lust for oneself and anything else as well because everybody or everything appears indifferent to him. Realizing so, one's mind cannot have craving for all kinds of sensual things and living beings.

In the category of *kāyagatāsati* or *Kāyānupassanā-satipaṭṭhāna* the most common methods to develop *vipassanā-sati* are: walking mindfulness, sitting

mindfulness, and mindfulness of daily activities. It is noted that meditation on out-breathing and in-breathing (*Ānāpānasati*) can be practiced either for *samatha-kammaṭṭhāna* or for *vipassanā-kammaṭṭhāna*.

In the case of walking mindfulness, one attempts to focus on the movements of the steps and sensations associated with walking. If the mind wanders away to other things, this is to be mindfully noted, and then put aside to give attention to the walking again. Sometimes, it is noted that, for Buddhists who follow this procedure, it happens to one the feeling of “losing oneself” when one improves the ability in his or her practice. It is said that it brings one closer to insight into the fundamental truths of “no-self” and impermanence.

In the posture of sitting meditation, one’s focus is on the breath of oneself. The one who practices it attempts to focus entirely on his or her breath as it moves in and out, and the abdomen as it moves up and down. Similar to walking meditation, if the mind wanders, it is to be mindfully recognized, and then put aside. With constant practice, one becomes more aware of the object of meditation, the breath. It is stated that this practice certainly brings about tranquility, but its ultimate goal is to begin to realize oneself, the Buddhist truths of no-self, suffering and impermanence.

In the practice of mindfulness on everyday activities, one applies the skills learned in walking and sitting meditation to everything one does. As this skill is developed, one can live in the present moment and participates more fully in everything he or she does. He can remove undesirable thought from his mind and can lead his life peacefully. So, it is said that one who accomplished in the practice of *satipaṭṭhāna-vipassanā* meditation used to say “I eat” when he eats, “I sleep” when he sleeps.

When practicing concentration on *Kāyānupassanā-satipaṭṭhāna* one’s mind has no place for hindrances such as *lobha* and *dosa* which make the mind to be impure. Then, one’s mind has no longer craving and thus becomes pure and calm. Consequently, one would not make any effort to possess something with *lobha* and *dosa*.

Concerning sensation (*vedanā*) everyone would agree that when one feels good sensation, desire (*lobha*) arises, that is, one has desire for such a sensation again and again. Thus one makes effort to fulfill this desire restlessly. If one feels bad sensation, painful feelings (*dosa*) arise. If so, one makes effort to avoid this and to get the opposite. This desire, to get the opposite (good feeling) is also *lobha*. This nature is obvious in everybody. In this way, the Buddha pointed out that according to the law of *kamma* and dependent origination; one has to wander ceaselessly into *Samsāra*. Thus, it is reasonable that if one can firmly establish concentration on one’s sensations and carefully note it, there can be no such desire to make effort which causes one’s wandering into *samsara*.

It is reasonable that if the satisfiable thought occurs to one's mind, one used to delight in such a thought and wants to think it again. If the dissatisfiable thought occurs to one's mind, one feels unhappy and thinks opposite thought of it. So, if, by practicing (*Cittānupassanā-satipaṭṭhāna*), one can firmly concentrate on one's mind and carefully note it, there can be no such thoughts that make one sink into *samsāra*.

Concerning the concentration on the process of hindrances (*Dhammānupassanā-satipaṭṭhāna*) one must firmly establish concentration on them and carefully note the nature of hindrances, *nīvaranas*, and the nature of arising phenomena in the mind. By practicing so, there will not occur to one the thoughts of *lobha*, *dosa* in his mind.

To sum up, it is logical that the Buddha's mindfulness meditation on four foundations at present moment can prevent irrelevant thought from entering into the mind. No one will deny this fact because everybody may have experienced that if the mind is concentrating upon one thing, it cannot notice the other thing. It is obvious that no mind can think about two things or two thoughts at the same time but that it can think one after another.

By such a study, what is to be noted is the difference between the nature of *Samatha Kammaṭṭhāna* and that of *Vipassanā Kammaṭṭhāna*. In Buddhist literature it is explained that-

...in practicing '*samatha kammaṭṭhāna*, there is no need to contemplate on the mind that forgets to observe, and the wandering mind, and that is only necessary to recapitulate the original '*samtha*' contemplation. However, in the case of '*Vipassanā Kammaṭṭhāna*' the mind that forgets to observe and the mind that wander should be contemplated. Only after such contemplation with awareness, it should be reverted to the contemplation of the original object and arising and passing away of other phenomena.¹⁰

Therefore, in the case of *samatha kammaṭṭhāna*, it is possible that there will be many hindrances which cause the mind to wander to other objects because it is not easy to fix's mind on a single object for a long period. So, there will arise, for example, thought about desirable objects which is called *kāmacchanda-nīvarana*. Slackness in meditation is hindrance of ill-will which is called *vyāpāda-nīvarana*. Thought of despair and anger is hindrance of sloth and torpor which is called *thīna-middha-nīvarana*. Unsteadiness and restlessness or worrying about past misdeeds is the hindrance of restlessness and worry which is called *uddhacca-kukkucca-nīvarana*. Thoughts about whether the meditation is right or whether it can bring beneficial results are the hindrance of skeptical doubt which is called *vicikicchā-nīvarana*. However, in the case of

¹⁰ The Venerable Mahasi Sayadaw. (1995). *Purpose of Practising kammaṭṭhāna & satipaṭṭhāna -The Only Way*. Myanmar, Yangon: Buddha Sāsana Nuggaha Organization. Pp.49-50.

Vipassanā Kammaṭṭhāna one has to make just a note of such wandering mind so that one can prevent hindrances from occurring.

The Buddha expounded that the faculty of *samatha* meditation is attaining the higher degree of concentration only. It can get rid of mental defilements during the meditation period. If there is any favourable condition these defilements will occur to the mind again. According to the doctrine of Buddhism, if the one who is practicing *samatha* possesses the mundane superpower, he or she can remember his former existences and possesses the power of divine eye, divine ear, and *Iddhividha Abhiññā*. However, these mundane superpowers cannot lead to the path to liberation. It cannot last long due to having latent defilements in their mind. This fact can be proved by referring to the *Mudulakkhaṇa jātika* from Buddhist literature. It is as follow.

In the *Mudulakkhaṇa jātika* the *bodhisatta* was a recluse who went to the king's palace through the air as he acquired mundane superpower. When the recluse saw the queen's garment slip off, there arose in him sexual desire, so, his mundane superpower was lost and he was unable to return through the air to his place but had to walk back.¹¹

Conclusion

In Buddhism, liberation can be realized only by the skillful combination of certain degree of *samādhi* (concentration), *sati* (mindfulness) and *vipassanā* (clearly see things as they are) meditations. As *Vipassanā* is translated as being 'insight' it penetrates into the true nature of mental and a physical phenomenon or the three characteristics of mental and physical phenomena to occur *vipassanā-ñāna* to one's mind. To realize such nature one needs some degree of concentration. To obtain some degree of concentration, one has to be mindful of whatever arises in one's body and mind as it really occurs. One must neither analyze nor criticize it, nor have any reaction regarding the object of mind and just be aware of it as it really occurs. Then when one's mindfulness becomes gradually constant, one's mind would concentrate on a process which is observed as it is. So, it is known as (*satipaṭṭhāna*) meditation or (*vipassanā*) meditation or fully described as *satipaṭṭhāna-vipassanā* meditation.

In *satipaṭṭhāna-vipassanā* meditation the most important thing is to be aware of whatever arises in one's mind as it is. So, nobody will deny that the mind has no time to judge whether the object is good or bad. If one cannot judge the object as good or bad, then one cannot have attachment to it. If one does not observe mindfully when one sees something, then the consciousness of seeing perceives the object for a very long time whereby it can judge whether the object is good or bad. When it happens

¹¹The Venerable Mahasi Sayadaw. (1997). *Patīcasamuppāda*. (U Aye Maung (trans.). Yangon: Buddha Sāsana Nuggaha Organization.p. 104.

a pleasant sensation about the object, attachment will occur to one's mind, when one judges the object to be bad, one feels an unpleasant sensation about the object. If one enjoys it, one attaches it, one wants to get it. As a result, one has a desire for that object. That desire is a sort of defilements generated from the object which is not observed or noted. That desire is the cause of suffering (*dukkha*). Therefore, it is reasonable that the cause of *dukkha*, desire, arises if one is not able to observe the visible object.

So, not to have any desire in the mind relating to the object of mind whether it can be mental or physical, one has to be aware of it. To practice this meditation what one needs is just to be mindful of what is happening to one's body and mind. So, since the principle of *satipaṭṭhana-vipassanā* meditation is to be mindful of whatever arises in one's body and mind as it really occurs, it is sure that one is to be aware of any worldly things including oneself. Since the mind is freed from defilements it is logical that it can clearly discern the cause and cessation of sufferings and at last realize the *Nibbāna*.

Therefore, unlike pure *samatha* meditations which direct one's mind to only a single object, *vipassanā* meditation have many different objects at the time of meditation. Because the Buddha showed that every mental state or physical process arising at the present moment is the object of this meditation. Thus, one can make mental notes on any phenomenon at the six sense-doors. So, the method for liberation in Buddhism can be practiced by any person, on every phenomenon, at every time, everywhere. For that reason, the method for liberation in Buddhist philosophy can be practiced for ordinary people as well as for monks.

When one has successfully practiced *satipaṭṭhā-vipassanā* method and thoroughly realizes the three characteristics, impermanence (*anicca*), suffering (*dukkha*), impersonal nature (*anatta*) of phenomena, it is reasonable that one can eliminate all mental defilements such as greed, lust, craving, attachment, desire, ill will, ignorance, conceit, jealousy and so on. And one has also realized that a person or a being is nothing but a combination of these impermanence, suffering, and impersonal nature of mental and physical phenomena. There cannot be found any self or soul which dwells forever within oneself. Then one can remove the attachment to them. Consequently, one gets peaceful in the mind so that one can live in peace and happiness throughout one's life.

In Buddhism, it is not so important to give up external possession but is important to cleanse internal state of mind's attachment to the external things as well as to oneself. So, in Buddhism no one needs to leave society. Thus, everyone will be able to follow its method. The Buddha gave a method that will best suit to the inner nature of individual so that the individual might see the true nature of things through which the individual can realize the liberation. It will be more obvious by referring to *Haemavata sutta* in which it is stated as follow.

Once, Venerable Sariputta taught a disciple to exercise *asubha kammaṭṭhāna* for the whole period of the lent. As the disciple has no progress Venerable Sariputta took him to the Buddha. The Buddha viewed the unique characteristics of that monk and gave him a created golden lotus to focus on it. The monk while looking at the golden lotus gained the four stages of *jhāna*. Then the Buddha caused the flower to wilt and get brownish black, and the monk, rising out of the *jhāna* perceived the decayed and realized the decay of his own body through introspection. Then when the Buddha gave him a sermon, the monk attained *Arahatta phala*. In this event, the explanation was that the monk had been a goldsmith for 500 existences and naturally liked everything neat and tidy. The Buddha knew well of his individual's prejudices and so, gave him a golden lotus. Because of the appropriate method the monk attained *arahatship* within a few hours. In the sense of *kamma*, it can be said that living with the experience of goldsmith was a latent condition of *kaṭattā kamma*. The Buddha discerned what was uppermost in his mind and gave him an appropriate method to reinforce the power of *kaṭattā kamma*. That was why those who had had an opportunity of hearing the Buddha's sermon quickly attain *nibbāna*.¹² Therefore, it is evident that the Buddha suggested developing meditation to gain insight in a number of ways. Consequently, the meditation object can be either mental or physical phenomenon and hence it is not so difficult for everyone to practice this method.

By practicing any of the four kinds of *satipaṭṭhāna* methods one's mind can be so pure that it has no place for *lobha*, *dosa*, *nivaranas* which cause one to sink into *samsāra*. The Buddha showed that *lobha* is the root cause of the suffering, and this root can be removed by practicing the method of *satipaṭṭhāna* meditation. If one does not believe in his method, one can test it by oneself. In *Digha Nikāya Sutta 22, Maha-satipatthāna Sutta*, the Buddha boldly claimed that when people practice in accordance with this means, it is sure that they will experience the reach of their goal within seven years, or seven months, or seven days in accordance with their perfection.¹³ Therefore, the Buddha guaranteed that when one performs this form of practice, focusing and mindfully taking note on every phenomenon occurring at six sense-doors one's mind can be freed from sufferings. If one practices continuously this method, knowledge for the path to liberation will eventually arise in one's mind.

Therefore it is obvious that the one who follows the method of *satipaṭṭhāna-vipassanā* meditation can lead one's life to put right (appropriate) attitude to the

¹² Venerable Mahasi. (1994). *A Discourse on Hemavata Sutta*. (U Ohn Pe (Tet toe, trans.)). Yangon: Buddha Sāsana Nuggaha Organization, pp.109–112.

¹³ Maurice Walshe. (trans.,). (1996). *The Larger Discourse on the Four Cornerstones, Awareness Training*. Oxford: Buddhist Publication Society BPS. P. 375.

phenomenon occurring at the six-sense doors. Hence one can reduce *loba* and *dosa* which are dangerous for building peaceful society. One can release from suffering to an extent throughout one's life. Eventually, one will attain liberation from *samsara*. It is hope that this practice can contribute to everyone (citizen) to give more concentration on each activity or work necessary for building a more advanced country.

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