

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

SECTION 2

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SECTION 2. THE CONCENTRATION SHOULD BE DEVELOPED**2.1 Develop concentration**

Every gentleman who wants to cease the suffering of rounds of rebirth (*samsāra*), must endeavour to know and see penetratively the Four Noble Truths because the suffering of rounds of rebirth can be ceased after knowing and seeing the Four Noble Truths penetratively. There is a question how to practise previously, in order to know and see the Four Noble Truths by insight knowledge. It should be accepted seven stages of purification (*visuddhi*) as an essential practice for everyone. Only when accept like this, can a such *meditator* be agreeable answers for this question.

1. Purify the virtue (*sīla*)
2. Develop concentration (*samādhi*)
3. Then, try to know the Four Noble Truths.

These are answers for above question.

Pāli Quotation (Mahāparinibbāna Sutta -D-2-77)

According to *Mahā parinibbāna Sutta D-2-77*, it is shown that ‘this is the virtue, this is the concentration, this is the wisdom; the concentration soaked in the virtue, improves great benefits, provides great results; the wisdom soaked in the concentration, improves great benefits, provides great results; the mind soaked in the wisdom, can escape well from cankers (*āsava*).

Which kinds of cankers! These are the canker of sensual desire, (*kāmāsava*), of existence (*bhavāsava*) and of ignorance (*avijjāsava*). (*S-2-77*).

If one escapes from cankers, he is able to escape from the suffering of rounds of rebirth. In order to ceases the suffering of rounds of rebirth, any one therefore, should ____

1. develop the concentration soaked in the virtue,
2. meditate the wisdom soaked in the concentration.

Then the mind soaked in the wisdom, can escape well from cankers. In order to attain powerful mind, it should be soaked in the virtue, concentration and wisdom. When the virtue, concentration and wisdom become standard efficacy, the mind soaked in those virtue, concentration and wisdom become sharper and sharper than the thunderbolt of the king of *deva (sakka)*.

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It can be appeared the ability to eradicate all defilements. If every one wants to attain the most powerful mind, he has to fulfil three trainings, i.e., virtue, concentration and wisdom respectfully. After purifying the virtue, the second training, the concentration must be fulfilled, at least up to access concentration.

2.2. Expounds on the concentration (*Samadhi Suttas*)

Samyotta-3-363 (Pāli) 2 paragraph:

= **Bhikkhus!** Develop concentration, the **bhikkhu** with sufficient concentration, knows correctly and distinguishes really. Which **dhamma** would be known correctly and distinguished really? it can be known correctly and distinguished really the fact that “this is the Noble Truth of Suffering”. It can be known correctly and distinguished really the fact that “this is the Noble Truth of the Cause of Suffering”. It can be known correctly and distinguished really the fact that “this is the Noble Truth of the Cessation of suffering”. It can be known correctly and distinguished really the fact that “this is the Noble Truth of the Practice Leading to the Cessation of Suffering”.

Bhikkhus! Develop concentration, the **bhikkhu** with sufficient concentration, know correctly and distinguish really.

Bhikkhu, you should, therefore, endeavour to know the facts “this is the Noble Truth of Suffering”, “this is the Noble Truth of the Cause of Suffering”, “this is the Noble Truth of the Cessation of Suffering”, and “this is the Noble Truth of the Practice Leading to the Cessation of Suffering”. (**Samyutta-3-363**).

Again read the following passage instructed by the Buddha in the **Samādhī Sutta**, **Khanda vagga Sam yutta**.

Pāli Quotation (Sam-2-12, Samādhī Sutta)

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= **Bhikkhus!** Develop concentration, the **bhikkhu** with sufficient concentration, know correctly and distinguish really. Which **dhamma** would be known correctly and distinguished really?

1. both the nature of causal and resultant **dhammas** of corporeality and the nature of causal and resultant cessation of corporeality, (**rūpa**),
2. both the nature of causal and resultant **dhamma** of feeling (**vedanā**), and the nature of causal and resultant cessation of feeling (**vedanā**),
3. both the nature of causal and resultant **dhamma** of perception (**saññā**), and the nature of causal and resultant cessation of perception (**saññā**),
4. both the nature of causal and resultant **dhamma** of **kamma**-formation (**saṅkhāra**), and the nature of causal and resultant cessation of **kamma**-formation (**saṅkhāra**),
5. both the nature of causal and resultant **dhamma** of consciousness (**viññāṇa**), and the nature of causal and resultant cessation of consciousness (**viññāṇa**), would be known correctly and distinguished really. (**Sam-2-12**)

In both two **Samādhī Suttas**, mentioned above, the Buddha strongly urged to develop concentration in order to know the Four Noble Truths really. Then the following **dhamma** belong to the Four Noble Truths,

1. both the clinging five aggregates (**upādānakkhandā**);
2. the nature of the arising of clinging five aggregates, caused by the ignorance (**avijjā**), the craving (**taṇhā**), the clinging (**upādāna**), the **kamma**-formation (**saṅkhāra**) and the action (**kamma**);
3. the cessation of the resultant five aggregates, which is not able to reappear in future because of the cessation of the causal **dhamma**, i.e, the ignorance, the craving, the clinging, the **kamma**-formation and the action, after the fourth Path-Knowledge (**arahatta magga ñāṇa**) appeared; and
4. the arising and passing away of both causes and results, should be distinguished really. For this purposes, the Buddha instructed to develop concentration.

These instructions, indeed, are vital important to follow for every **meditator** who wants to attain **nibbāna** really. This is because the fact that the corporeality, the mentality, the

causes, the results and the general characters of impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*), of *sañkhāra dhamma* (corporeality, mentality, causes and results), preached by the Buddha, can be distinguished only in the presence of sufficient concentration, indeed.

2.3. The Corporeality (*rūpa*)

The corporeality, preached by the Buddha, indeed, occurs as corporeal unit (*rūpa kalāpa*), but not ability to occur uniquely. The corporeal unit is the smallest system in the physical universe. These units are *pramā* minute particles, about sub-atomic particles in size. In this case, ‘about’ means only estimate of it’s size, not exactly the same as the size of sub-atomic particle, known by modern physicists. The corporeal unit consists of, at least, 8-factors of corporeality, i.e, the earth-element (*pathavī*), the water-element (*āpo*), the fire-element (*tejo*), the air-element (*vāyo*), colour (*vaṇṇa*), smell (*gandha*), taste (*rasa*) and nutriment (*ojā*).

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Some corporeal units consist of 9 factors of corporeality while 10 factors in some kinds. Those factors are the ultimate reality of the corporeality (*paramatṭha rūpa*) to which the *meditator* must be able to discern and distinguish by insight knowledge. In order to distinguish like this, the *meditator* must,

1. discern on the corporeal unit firstly,
2. be able to analyze the character of each factor, consisting in 8 or 9 or 10 factors of corporeal units by insight knowledge, second.

Only when each kind of corporeal unit can be analyzed up to the ultimate reality, 28 kinds of corporeality can be known thoroughly.

2.4. The Doctrine found in *Mahāgopālaka Sutta*

In *Mahāgopālaka Sutta, Mūla paṇṇāsa, (M-1-281-286)*, the Buddha preached that “it can be said, the corporeality had not been known yet unless the four primary elements (*mahābhūta*) and the secondary or derived corporeality (*upādā rūpa*) which occurred depending on those four great elements, have not been distinguished yet. As a cowherd who does not know how many cows he tends totally or how many white colour, how many red colour... etc, of each kind, should not tend those cows, a *bhikkhu* who does not know all corporealities of primary ones and secondary ones of which,

- (1) both quantitatively and
- (2) the producing cause of corporeality, can not improve the Noble Path-Knowledge (*ariya magga ñāṇa*) and the Fruit-Knowledge (*phala ñāṇa*) in the Buddha’s *sāsanā*.

Pāli Quotation (M-A-2-163)

In the commentary of *Mahagopālaka Sutta*, it is mentioned that “unless the meditating *bhikkhu* is knowing,

- (1) both quantitatively and
 - (2) the producing cause (*samuṭṭhāna*) of the corporeality, he will be unable to reach up to the peak of the Path-Knowledge and Fruit-Knowledge by means of ...
1. discerning on the corporeality,
 2. discerning on the mentality,

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3. discerning on corporeality and mentality,
4. distinguishing and taking into heart the causal relations and
5. generalization of three characters i.e, *anicca*, *dukkha*, *anatta*, of *saṅkhāra dhamma* (corporeality, mentality, cause and result) successively.

If any *meditator* has strongly desire to feel the taste of the Path-Knowledge, the Fruit-Knowledge and *nibbāna*, he must follow respectfully on these admonishments of the Buddha.

In order to know correctly the corporeality by means of

- (1) both 28 kinds as quantitatively and
 - (2) (a) which kinds are produced by the action (*kamma samuṭṭhāna*),
(b) which kinds are produced by mind (*citta samuṭṭhāna*),
(c) which kinds are produced by temperature (*utu samuṭṭhāna*),
(d) which kinds are produced by nutriment (*āhāra samuṭṭhāna*),
(e) which kinds will not be produced by any cause, etc... the analytical knowledge plays vital important role in discriminating each specific character of the ultimate reality, consisting in various kinds of corporeal units, such as eight, nine, or ten factors of corporeal unit, etc ... If such *meditator* is neither able to see the corporeal units nor able to analyze the specific characters of the ultimate corporeality, consisting in various corporeal units (although he is able to see corporeal units as a general), it is impossible to distinguish really the corporeality by means of _____
- (a) which kinds are produced by action, (*kamma*),
 - (b) which kinds are produced by mind,
 - (c) which kinds are produced by temperature,
 - (d) which kinds are produced by nutriment,
 - (e) which kinds will not be produced by any cause etc.

Unless it is able to analyze the corporeal unit to distinguish the nature of ultimate corporeality, the insight knowledge will not penetrate upto the field of ultimate reality of corporeality. The concentration, therefore, plays the most important role in the way of practice that leads to the field of the ultimate reality through seeing the corporeal units and analyzing on those units.

Then the mentality would be also taken into heart as a door-wise system (six sense bases) according to *Visuddhi Magga*, 2-223 and *Sammoha-vinodanī*, (*Abhi-A-2-241*). In the Sub Commentary, *Mahāṭīkā-2-352*, it is explained that the commentators decided the fact that there is no confusion in discerning on the mentality by means of door-wise system (*āyatana dvāra*).

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According to the Buddha's philosophical doctrine (*Abhidhamma*) there are two kinds of doors (*dvāra*) in terminology. Three kinds of doors, i.e, bodily action (*kāya dvāra*), verbal action (*vacī dvāra*) and mental action (*mano dvāra*) are called action of doors (*kamma dvāra*). Six kinds of doors, i.e., eye-door (*cakkhu dvāra*), ear-door (*sota dvāra*), nose-door (*ghāna dvāra*), tongue-door (*jihvā dvāra*), body-door (*kāya dvāra*) and *bhavaṅga* mind clearness (*mano dvāra*) are called sense bases of doors (*āyatana dvāra*) (*Mahaṭī-2-410*).

During taking into heart the mentality, it should be discerned successive door-wise system one by one, i.e., eye-door thought process (*cakkhu dvāra vīthi*), ear-door thought

process (*sota dvāra vīthi*), nose-door thought process (*ghāna dvāra vīthi*), tongue-door thought process (*jihvā dvāra vīthi*), body-door thought process (*kāya dvāra vīthi*) and mind-door thought process (*mano dvāra vīthi*) which are known as six sense bases of doors (*āyatana dvāra*). This is because the consciousness always occurs in accordance with the fixed law of mind (*citta niyama*) called successive thought process (*vīthi*) one by one.

Each consciousness of thought process always occurs according to the fixed law of mind, but never out of this fixed law. The mentality, therefore, should be discerned by means of successive sense bases depending on the nature of its route one by one. Then the consciousness usually occurs as a mental unit consisting at least 7 mental concomitants (*cetasika*), but never occurs single alone in each thought moment (*cittakkhaṇa*).

The smallest mental unit (*nāma kalāpa*) can be occurred at least 8 mind and mental concomitants, i.e., consciousness (*citta*), contact (*phassa*), feeling (*vedanā*), perception (*saññā*), volition (*cetanā*), one-pointedness (*ekaggatā*), life-faculty (*jīvita*), intention (*manasīkāra*). The insight knowledge will be able to reach up to the ultimate mentality only after attaining the ability to discern the specific character of each mentality, consisting in every mental unit of successive thought moments which always occurs in accordance with the fixed law of mind. The concentration, therefore, plays the most important role in the way of practice that leads to the field of the ultimate mentality through seeing the mental units and analyzing on those units.

[Notes: In this case it does not mean on the consciousness out of cognitive process (*vīthi mutta citta*) but all consciousness belong to thought process would only be emphasized and expressed like this.]

Then only when the sufficient concentration had been developed, the insight knowledge which is able to distinguish the causal relations of those corporeality and mentality, can be appeared in every *meditator*. Indeed, only the gentleman with powerful concentration, is capable of practising up to the peak of the Path-Knowledge and Fruit-Knowledge through real *vipassanā* insight of the three kinds of generalization on the corporeality and mentality, associated with their causal relations, systematically.

2.5. From the purification of consciousness to the purification of view

Pāli Quotation (Visuddhi-2-222) (Abhidhammattha sanghaha)

The ability of knowing and seeing the ultimate corporeality and mentality and the discriminative knowledge of the corporeality and mentality by means of characteristic (*lakkhaṇa*), function (*rasa*), manifestation (*piccupatthāna*), proximate cause (*padatthāna*), can be called the purification of view (*diṭṭhi visuddhi*). The *meditator* who wants to fulfil that kind of purification, should like to endeavour to fulfil the purification of consciousness (*citta visuddhi*) previously.

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Citta visuddhi nāma saupacārā aṭṭha samāpattiyo. (Visuddhi-2-222)

= Eight mundane absorption, including the neighbourhood concentration (*upacāra samādhi*) are called the purification of consciousness.

In order to fulfil the purification of consciousness, it should, therefore, be endeavour to acquire either neighbourhood concentration, any one kind of full concentration (*appanā sanādhi*), or all eight kinds of absorption (*aṭṭha samāpatti*).

These explanations would be quoted for the fact that ‘the concentration should be developed’ according to the Buddha’s preaching and decisions found in commentaries.

2.6. The momentary concentration (*khaṇika samādhī*)

Some teachers, learned in scriptures, suggested that the *meditator* without full concentration (*suddha vipassanā yānika*) is able to attain *vipassanā* insight and it is not necessary to develop concentration any more. They referred to the explanation of the sub-commentary of *Visuddhi Magga*. It would, therefore, be explained continuously about three momentary concentration, as follows:

- (1) the momentary concentration according to the sub-commentator of *Visuddhi Magga*
- (2) the momentary concentration of *Suddha Vipassanā Yānika (SVY)* and
- (3) the momentary concentration occurring during *Vipassanā* practice being taken place.

2.2(1). The momentary concentration according to the sub-commentator of *Vissudhi Magga*

samathayānikassa hi upacārappanāppabedam samādhin, itarassa khaṇika samādhin, ubayesampi vimokkha mukhattayam vinā na kadācīpi lokkuttarādhigamo sambavati .. (Mahāṭṭi-1-15).

The meaning of this *pāli* passage is as follows:

1. *Samatha yānika* person (a *meditator* with full concentration) will never attain the Supra-mundane *dhamma*, without attaining two kinds of concentration, known as neighbourhood (*upacāra*) and full (*appanā*) concentration.
2. *Suddha vipassanā yānika* person (a *meditator* with neighbourhood concentration) will never attain the supra-mundane *dhamma*, without attaining momentary concentration (*khanika samādhī*).
3. Both two persons, mentioned above, will never attain the Supra-mundane *dhamma*, without attaining three kinds of insight knowledge (*anupassanā ñāṇa*), insight knowledge of impermanence (*aniccānupassanā ñāṇa*), the insight knowledge of suffering (*dukkhā nupassanā ñāṇa*), the insight knowledge of non-self (*anattā ñāṇa nupassanā ñāṇa*), called *vimokkha-mukha*, the cause of escape from the suffering of rounds rebirth (*samsāra*).

Those are the meaning of above *Pāli quotation*.

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Mahāṭṭikā Sayadaw, the sub-commentator explained this quotation in order to explain the verse “*sīle patitṭhāya naro sapañño*”, which is the back-bone of the commentary called *Visuddhi Magga*. It will be clear understood after comprehend relations between the meaning of this verse and the explanation of sub-commentator. The meaning of this verse is as follows.

1. A *meditator* who has the seed of knowledge, associated with the birth consciousness, called *tīhetuka*, three roots, should like to
2. stand on the ground of virtue and
3. endeavour to develop concentration called *citta*,
4. improve the wisdom (*paññā*) called *vipassanā* knowledge.
5. That person, associating with the strenuous effort (*sammappadhāna viriya*) which is able to burn defilements (*kilesa*);

6. associating with the mindfulness(*sati*) which is able to discern *sañkhāra dhamma*; who has fulfilled matured knowledge of *nipaka*, called discriminative knowledge, will be capable of removing the shrub of craving (*taṇhā*).

This is the meaning of the verse.

Any person with above six factors will be able to eradicate all craving totally for good during the moment of the Noble Path-Knowledge. In order to eradicate all craving, it should be standing up on the ground of virtue, developing concentration call *citta*, and *vipassanā* insight called *paññā* (wisdom). There is a question on the fact that “whether, *citta* and *paññā* are mundane or supra-mundane.” *Mahāṭikā Sayadaw* answered this question as follows:

Pāli Quotation (Mahāṭi-1-15) one paragraph;

It should be recognized that “it should be developed the supra-mundane *citta* (concentration) and the supra-mundane *paññā* (wisdom) in accordance with the *ukkaṭṭhaniddesa naya*, which is the method showing the best meaning. Indeed, if it would be improved the Supra-mundane *citta* (concentration) and the Supra-mundane *paññā* (wisdom), the network of craving would be eradicated totally for good, known as *samuccheda pahāna* during the knowledge of the Path-moment. But the mundane *citta* (concentration) and the mundane *paññā* (wisdom) are incapable of eradicating to the network of craving totally for good. Due to this reason, it does not mean the mundane *citta* and *paññā* in this verse.

In this case, however, the supra-mundane *citta* and *paññā* can not be occurred without the mundane *citta* and *paññā*, with the result that it can be recognized that the latter (mundane) to be also its meaning by means of *nānantarika naya* which is the method of unavoidable condition.

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It is all right! In the absence of two kinds of concentration, neighbourhood-and-full-concentration for *samatha yānika* person; in the absence of momentary concentration for *suddha vipassanā yānika* person; in the absence of three kinds of *vipassanā* insight, *aniccā nupassana ñāṇa*, *dukkhā nupassanā ñāṇa*, *anattā nupassanā ñāṇa*, for both *samatha* and *suddha vipassanā yānika* persons, the supra-mundane *citta* and *paññā* can not be appeared by chance, indeed.

The commentator Sayadaw, therefore, explained that “it should be developed the concentration as well as the *vipassanā* insight..” (*Mahāṭi-1-15*).

According to the suggestion of the sub-commentator Sayadaw, it can be assumed that the momentary concentration of *suddha vipassanā yānika* person refers to *samatha* stage (i.e., duration of developing concentration to see the ultimate corporeality, the ultimate mentality and their causal relations before performing *vipassanā* practice for all *meditators*). It should be clear understood difference between the momentary concentration, appeared in *samatha* stage and that appeared in *vipassanā* stage. However, if the way of *samatha yānika* person would be clear understood, it may be easy to understand the way of *suddha vipassanā yānika* person and then the way of discerning on to the stage of the purification of view (*diṭṭhi visuddhi*) from the purification of consciousness (*citta visuddhi*) which depends on both neighbourhood and full-concentration, would like to presented.

2.7. The way of *samatha yānika*

Pāli Quotation (Visuddhi-2-222) two paragraph:

- The *samatha yānika* person who wants to fulfil the purification of view, must enter into any kind of absorption of world of form (*rupāvacara*) or that of formless world (*arūpavacara*) except the absorption of neither-perception-nor-non-perception (*neva-saññā-nā-saññā-yatana jhāna*) and emerge from that absorption after which take into heart either the absorption factors, i.e., initial application (*vitakka*), sustain application (*vicāra*), pleasurable interest (*pīti*) etc... or the consciousness and mental concomitants associating with that absorption by means of the characteristic, function, manifestation and proximate causes. After keeping in mind those ultimate mental *dhamma*, the latter should be take into heart as *nāma* (mentality) because it means ‘the ability to approach to the object of sign of full concentration (*paṭibhāga nimitta*)’.

As a simile, when a man find a snake in the house, he follows it and see the resting site of snake, the *meditator* also discerns the mentality *dhamma* and then the investigates “how does this mentality *dhamma* arises depending on which *dhamma*”.

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As a result he sees the heart base corporeality (*hadaya vathu*) of mind, including four primary elements and derived corporeality (*upādārūpa*) excluding the heart base corporeality, and then take into heart those corporeal *dhammas*. That *meditator* distinguishes and keeps in mind those corporeal *dhammas* as the *rūpa* (corporeality) which means ‘the character of collapse or dissociation (*ruppana lakkhaṇa*)’. Then he keeps in mind the *dhamma* which has the ability to approach to the object, is the mentality while the *dhamma* which has the character of collapse or dissociation is the corporeality in brief. (*Visuddhi-2-222*).

[In this case, the primary and secondary corporeality, found in the heart, are total of 54 kinds qualitatively.

The primary and secondary corporealities found in 6 doors or 42 bodily parts (*koṭṭhāsa*) would be presented in the section of meditation on corporeality (*rūpa kammaṭṭhāna*). The mind and mental concomitants are usually 34 in number for the first absorption (*jhāna*) generally. There are 35 mind and mental concomitants in the first absorption of compassion (*karuṇā*), and that of appreciative joy (*muditā*). Those mind and mental concomitants, found in the first absorption and remaining ones would be presented in the section of meditation on mentality (*nāma kammaṭṭhāna*, volume 2.)

After taking into heart mind and mental concomitants of each absorption, including it’s dependent corporeality, primary ones and secondary ones of the corporeality, the remaining corporeality and mentality called miscellaneous *sañkhāra* would be also discerned and kept in mind, by means of characteristic, function, manifestation and proximate cause, similarly. It is due to the Buddha, himself, preached the fact that the suffering could not be ceased, unless the all corporealities and mentalities have been distinguished by three kinds of full understanding (*ti-pariññā*), i.e., the full understanding on objects (*ñāta pariññā*), the full understanding on propagation of the knowledge (*īraṇa pariññā*) and the full understanding on abandonment (*pahāna pariññā*). (*Samyotta-2-249, 250*). This reason would be explained in detail in Section 3, The Recollection of the Mindfulness of Breathing (*ānāpānassatī*).

If *samatha yānika* person prefers to discern the meditation subject of corporeality (*rūpa kammaṭṭhāna*) but not that of mentality previously, he can discern the former firstly, as well as *suddha vipassanā yānika* person’s way. This way would be presented as follows.

2.8. The way of *Suddha vipassanā yānika*

Pāli Quotation (Visuddhi-2-222) one paragraph:

If any person, either *suddha-vipassanāyānika* person or *samatha-yānika* person, wants to fulfil the purification of view (*diṭṭhivisuddhi*), he must discern any way of meditation on four elements (*catu dhātu vavatthāna*), in brief account or detail account of that meditation subject, shown in *Catudhātuvavatthāna kammaṭṭhāna*. (*Visuddhi-2-222*).

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According to instruction of *Visuddhi Magga Aṭṭhakathā*, either *suddha vipassanā yānika* person who prefers to discern *vipassanā* practice directly, without depending on *samatha* practice, or *samatha yānika* person who prefers to discern corporeality previously, through which he wants to attain the purification of view, must practise the four elements meditation by any way of the followings:

- (1) in brief account
- (2) in detail account
- (3) both in brief and detail accounts of that meditation subject previously.

2.8.a. General statement**Pāli Quotation (M-ṭī-1-369)**

= It should, generally, be preferable to take into to heart the mentality first as the object of *vipassanā* practice for *samathā yānika* person only. (*M-ṭī-1-369*)

According to this instruction of sub commentator, *Ṭīkā Sayadaw*, it can be decided that discerning on the mentality previously, during taking into heart *sañkhāra dhamma* called the Noble Truth of suffering and the Noble Truth of cause of suffering, is for only *samatha yānika* person as a general. With an exception, a few *suddha vipassanā yānikia* persons may be able to discern the mental *dhammas* previously. Similarly, the way of discerning on the corporeal *dhammas* previously, is also instructed for only *suddhavipassanā yānika* person as a general. *Samatha yānika* person, however, if he prefers to discern the corporeality *dhamma* previously, is capable of the way as he likes.

Both persons of *suddha vipassanā yānika* and *samatha yānika* should practise the four elements meditation previously because of the following reasons.

2.8.b. Reasons of why the meditation on corporeality previously for both two persons

There are 40 meditation subjects to develop concentration in *samatha* stage but only two meditation subjects, i.e, meditation on the corporeality (*rūpa kammaṭṭhāna*) and meditation on the mentality (*nāma kammaṭṭhāna*), in *vipassanā* stage, according to the commentaries of various ones.

Pāli Quotation (M-A-1-280, Abhi-A-2-252) Duvidhañhi kamaṭṭhānam . . . kathesi.

There are only two kinds of meditation subjects in *vipassanā* stage, meditation on the corporeality and meditation on the mentality. It is also known as the discriminative knowledge of the corporeality (*rūpa pariggaha*) and the discriminative knowledge of the mentality (*arūpa pariggaha*). When the Buddha preached the way how to practise the

meditation of the corporeality, the usual way is only the four elements meditation by means of in brief account or in detail account on it.

(*M-A-1-280, Abhi-A-2-252*)

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According to this instructions found in commentaries, due to the Buddha preached only two ways of meditation on the corporeality, a brief account and a detailed account, both *samatha yānika* person who prefers to practise meditation of the corporeality, and *suddha vipassanā yānika* who does not depend on *samatha* practice, must discern on the four elements meditation previously. It is the best way for every *meditator* by following respectfully with the Buddha's admonishments which are the fruits of the knowledge of Omniscience (*sabbaññuta ñāṇa*). A person discerns the corporeality, but not begins with the four elements meditation, with the result that it will be quite far to reach the field of the ultimate reality, preached by the Buddha, just like between the sky and the earth.

According to *Visuddhi Maga*, it is decided that the four elements meditation called *Catudhātu vavatthāna*, belongs to some kinds of meditation subjects which give rise to neighbourhood concentration. (*Visuddhi-1-107*). This kind of meditation subject is known as *upacāra kammaṭṭhāna*, by which only neighbourhood concentration would be developed. Therefore this meditation subject includes in the *samatha* stage during developing concentration by taking the object of four elements. Then *suddha vipassanā yānika* person and *samatha yānika* person, who want to the stage of the purification of view, must begin by practising on the four elements meditation. It, therefore, is essential for both *samatha* stage and *vipassanā* stage. It is necessary to explain the fact that what kind of concentration developed by the four elements meditation is.

In the *Mahāsatipatthāna Sutta* the Buddha preached how to practise the four elements meditation as follows.

Pāli Quotation (M-1-73) one paragraph.

= *Bhikkhus!* In the next way, the *bhikkhu* is discerning and taking into heart the characteristic of each element (*dhātu*), one by one (but not person, beings, *jīva*, self) so as to see a such condition that "it is merely the earth-element, the water-element, the fire-element, the air-element, by the eye of wisdom on to this body situating with present position. (*M-1-73*).

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Then it is instructed again in the *Visuddhi Magga*, the fact that "the earth-element, the water-element, the fire-element, the air-element by which consisting between bones, sinews, fleshes, skins would be discerned by piercing the hand of analytical knowledge so many times repeatedly". (*Visuddhi-1-347*)

* *tassevan vāyamamānassa nacireneva dhātuppabedāvabhāsana paññā pariggahito sabhāvadhammāramaṇattā appanam appatto upacāramatto samādhi uppajjati.*
(*Visuddhi-1-347*)

= The *meditator* who strenuously practices in that way, will attain only neighbourhood concentration (it is the same degree of true neighbourhood concentration which always appears just before the full concentration) which is unable to reach the full concentration

really, because the object of the four elements meditation is the specific character of the four elements, so-called the nature of the ultimate corporeality. (*Visuddhi-1-347*).

It should be recognized the fact that the commentator of *Visuddhi Magga* used the term “the neighbourhood concentration” (*upacāra samādhi*) while the sub-commentator of *Mahāṭṭkā* used the term “the momentary concentration (*khaṇika concentration*)” for the nomenclature of concentration type produced by the four elements meditation.

2.8.C. The important notes

Suddha vipassanā yānika person who wants to fulfil the purification of view must begin with the four elements meditation. The concentration of sensuous world (*kāmāvacara samādhi*) which becomes to the highest degree of concentration, through the object of the four great elements, is called “the neighbourhood concentration” in the sub commentary, while “the momentary concentration” in the sub-commentary as a synonym. Then the sub-commentator explained why the term “neighbourhood concentration” had been used in the commentary as follows:

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* *Upacāra samādhīti ca runhī vasena veditabbam, appanam hiupicca cārī samādhi upacāra samādhi, appanā cettha natthi. Tādisassa pana samādhissa samānalakkhaṇatāya evam vuttam. (Mahāṭṭ-1-436)*

= The concentration of the sensuous world, duced by taking the object of the four great elements, is termed “the neighbourhood concentration” by commentator and then this term is not direct usage but as a metaphor. Indeed, only the peak concentration of the sensuous world which usually occurs just before the full concentration (*appanā samādhi*), can be called the true neighbourhood concentration. There is no ability to produce the full concentration in the four elements meditation. However, the commentator used the term “ the neighbourhood concentration for type of concentration produced by this meditation subject due to the nature of the same degree of concentration which is true neighbourhood concentration, by means of *sadisupacāra*, i.e, metaphor for same condition. (*Mahāṭṭ-1-436*).

According to above explanation of *Mahāṭṭkā Sayadaw*, the concentration of sensuous world, which is occurring previously just before any kind of full concentration, can be called the neighbourhood concentration directly. The concentration of *suddha vipassanā- yānika*, which is reaching to the highest degree, by means of taking the object of the four great elements, can be called the neighbourhood concentration indirectly, due to the same degree of concentration. That kind of concentration is termed “momentary concentration, directly by *Mahāṭṭkā* Sayadaw. The reason why this term used is as follows.

2.9. The momentary concentration in *Samatha* stage

Pāli Quotation (Visuddhi-1-140, Abhi-A-1-160)

The meaning of above *Pāli* quotation is as follows.

There are five kinds of the pleasurable interest (*pīti*), including in factors of absorption (*Jhanaṅga*).

1. *Khuddikā pīti* = this kind of “pleasurable interest” is capable of having goose-flesh only less powerful kind.

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2. *Khaṇikā pīti* = It appears as a flash of lightning at each moment.
3. *Okkantikā pīti* = It appears as tidal wave.
4. *Ubbegā pīti* = this kind of pleasurable interest is capable of raising the body into sky, and very powerful kind.
5. *Phraṇā pīti* = It spreads into the whole body similar to leather bag, filled with air or a valley flowing with vast water. (It means that the corporeal units produced by mind with pleasurable interest spread out the whole body.)

Those five kinds of pleasurable interest (*pīti*) becomes the pregnancy called situation of tranquillity of mind and mental concomitants (*citta passaddi & kāya passaddi*).

When the pregnancy matured, it can fulfil tranquillity of mind and mental concomitants. Then tranquillity of mind and mental concomitants become the pregnancy called situation of happiness (*sukha*). When the pregnancy matured, it can fulfil three kinds of concentration, i.e, momentary concentration, neighbourhood concentration and full concentration.

(*Visuddhi-1-140; Abhi-A-1-160*).

There are three kinds of concentration, i.e., preliminary concentration (*parikamma samādhī*), neighbourhood concentration and full concentration in *samatha stage*. Then the “preliminary” concentration, which is occurring previously just before neighbourhood concentration is called “the momentary concentration” in accordance with commentary. This usage is applied in the *samatha* stage for momentary concentration.

By referring this usage of commentary, *Mahāṭīkā Sayadaw* termed “momentary concentration” for the concentration of sensuous world, which reaches to the highest degree, by taking the object of four great elements, directly. In the commentary, this kind of concentration is termed the neighbourhood concentration as in above mentioned. Therefore the usage of the commentary is a metaphor of same condition while that of sub-commentary (*Mahāṭīkā*), directly. These two usages are not contrary to each other. This is the explanation for the usage of synonyms for the highest degree of concentration of *suddha vipassanā yānika* person who takes the object of four elements.

Similarly, the highest concentration of sensuous world, which is attained by some meditation subjects, like the recollection on the Noble Qualities of the Buddha (*Buddhānussati*), etc ... can also be called by two terms, i.e., the momentary and neighbourhood concentration. Then the momentary concentration in *Vipassanā* stage would be presented as follows.

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