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Namo Tassa Bhagavato Arahato Sammasambuddhasa

### Summary

This article is part one of a transcription from a Dhamma talk given by the Burmese Buddha Monk the late Venerable Sayadaw Dipaloka. In the terms of the Buddhist view, our untrained mind is deficient and to gain healthy mind, we have to practice the two types of bhavana (meditation) – samatha bhavana (development of concentration and peace of mind) and vipassana bhavana (development of wisdom or different view).

Venerable Sayadaw Dipaloka also teaches and provides detailed meanings of the three levels of jhana states. According to the definition of Ledi Sayadaw (teacher of U Ba Khin), jhana means penetrating, energetic, stable and firmly holding contemplation on the object.

### Samatha and Vipassana Mind Development - Dhamma Dispensation by Venerable Sayadaw Dipaloka

The following article is transcribed from a Dhamma dispensation given by Venerable Sayadaw Dipaloka at Bodhinyana Monastery, Perth, Western Australia on the 29th of November, 1995.

"Namo Tassa Bhagavato Arahato Sammasambuddhasa  
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Namo Buddhassa nibbana desakassa,  
Namo nava lokkutara Dhammassa  
Namo Ariya Sanghassa  
Janitabbam pajanati desitabbampi asayam,  
Desako yena nanena desetua tassa tejassa.

Venerable Sirs,

Today I would like to give some information to you about Samatha and Vipassana Bhavana. Samatha Bhavana and Vipassana Bhavana. These are original Pali words.

In the terms of ordinary psychology, we are mentally healthy persons. We are mentally able persons. We are normal persons. Because we can perform any task successfully. We have jobs, we can do our daily work properly. We can properly communicate with each other. We can look after our children, we can study, we can teach, we can manage big businesses. We can administer even a country.

Therefore, in the terms of normal psychology we are mentally able persons, mentally healthy persons. Our mind is healthy, normal, ... .. but in the terms of Lord Buddha, and the Arahats, we are not mentally healthy persons, we are mentally sick persons. In their terms a healthy mind has two qualities which are usually absent in our mind.

Our mind has two deficiencies in the terms of Buddhist measurement. Our mind is defective in the two ways. One, our mind cannot stay with one object for as long as we like, and on the other hand, our mind is usually polluted with mental defilements - greed, hatred, envy, conceit, restless, remorse, doubt, such and such things. And if we pay Homage to the Buddha we notice before we finish even one sentence for example; "Namo Tassa Bhagavato Arahato Sammasambuddhassa", we notice our mind cannot stay with that words, that sentence, from the beginning to the end. It goes away from those sentences. And before we finish our paying Homage to the Buddha we can go to America and come back.

Therefore, it is not easy to stay with one object for five minutes. During meditation we notice it is not easy to stay with meditational object for five minutes, continuously. And on the other hand, our mind usually is polluted with mental defilements. At one moment or at the other time, at the other moment, any evil thought enters our mind, any guilty thought, that means since you have some desire, ill will or any other unwholesome thoughts.

Therefore, in the sense of Buddhist measurement, in the terms of the Buddha and Arahants we are mentally sick persons. For the Buddha and Arahants, the mentally healthy mind means the mind which can stay with one object for as long as one likes and the mind must be pure, must be freed from mental defilements. Only then they call the healthy mind. To gain healthy mind we have to practice the two types of bhavana.

Bhavana is a Pali word. The real meaning is to develop. It implies to grow and to bring it to a little more advanced stage. It is bhavana, the real meaning of bhavana. The popular English translation for bhavana is meditation. For me the translation for bhavana to develop is more meaningful. During bhavana, during meditation, the meditator is striving to gain two qualities of mind. One concentration, samadhi; that means to be able to stay with one object for some minutes or some hours. And another

quality is panna, insight knowledge or wisdom. Therefore bhavana, samatha bhavana, means to develop samadhi. In other words, samatha means peace, therefore samatha bhavana means to develop peace of mind because the highest level of samatha bhavana is peace of mind, jhana states.

To develop vipassana bhavana means to develop wisdom or different view. Later I will explain why I would like to translate vipassana as different view. Now I would like to explain what is samatha bhavana. After that I will explain what is vipassana bhavana. After that we will compare those two things.

As I earlier said in samatha bhavana one is striving to develop samadhi or concentration. The synonym of samadhi is ekaggata. It is a technical term. In Abhidhamma, samadhi is used as ekaggata. Ekaggata is a pali word. It is the combination of three words: eka + agga + ta. Eka means "one". Agga, is a synonym of alambana or arammana which mean "object". Many other translations are right, but really it means object, alambana. Ta means "state". Ekaggata means one object state of mind. If we can develop ekaggata, or samadhi properly, our mind can stay with one object for some minutes or some hours, depending on that intensity of our concentration. As we can obtain ekaggata, we can train our mind to stay with one object.

In India the farmers use oxen in their farms to draw carts to plough lands. Therefore, it is necessary to tame a young ox. When they tame a young ox, they tie the ox with a long rope, and they tie the rope to a firmly erect post. They tie the young ox to a firmly erected post with a long rope. First the young ox tries to wander about the post, it goes around and round the post many times. The rope becomes shorter and shorter and shorter, and at last it cannot move further. The young ox has to lie down and goes to sleep.

In the samatha bhavana we are taming our mind. We have to use a post. It is a good object. The meditational object in samatha bhavana is called kammattana. In Buddhism there are forty objects to use as a post, as a kammattana. Forty kammattana. And anapana, breath in and breath out meditation, is one of the kammattana; the object to tame our mind. In that practice we are trying to tame our mind to stay with one object. Usually those objects are pannatti, conventional truth or conceptual thoughts, conceptual expressions.

Later I may explain the two words - pannatti attha or sammuti sacca - conventional reality; and paramattha sacca - the ultimate reality.

At the moment, the important thing is that we are striving, we are trying to tame our mind to stay with one object. That is a very important thing. If we don't tame our mind it has a tendency to wander about because it has six objects. Visible forms, visible object forms - ruparammana, saddarammana - audible objects or sounds, gandharammana - odour, rasarammana - taste, flavour, phothabbarammana - tangible objects, and dhammarammana - usually translated as mind object. And one of these six, or each object has various types.

In our surroundings we have many kinds of visible objects. Therefore, there are a lot of objects which are attracted to our mind. Therefore, our mind has a tendency to wander about everything. Therefore, it is restless, it cannot stay with one object.

When we want to tame our mind, we have to use a good object. One of the forty kammattana. Naturally our mind is attracted to desirable objects. We are taming our mind in samatha bhavana, we are not spoiling our mind by giving it a desirable object. Therefore, it is important not to use an attractive object, especially music. Some meditators use music to tame their minds, and some meditators use evil drugs. I don't know exactly, some people told me. Therefore, we are trying to tame our mind to a good object. If our mind becomes restless, many evil thoughts can enter our mind. Any object which can stimulate the sensuous desire and ill will is called bad object. In meditation, in samatha bhavana, to develop peace of mind you must not use a desirable object, or sensuous desire as an object.

If we tame our mind it is like the ox. Our mind is like the ox. The post is like a kammattana object; meditational object is like a post. And sati is like a rope. When our mind wanders about many objects it tries to go away from the original object, meditational object, and sati sends back the mind to the post meditational object.

After some days or some weeks when we try to tame our mind energetically, at last like that ox, young ox, our mind becomes exhausted, becomes exhausted, and it stays with that object. At that state we are said to develop samadhi or ekaggata. At that state one can experience the peace of mind by himself; therefore, samatha bhavana means to develop peace of mind. The pali word samatha means peace because if we can tame our mind successfully to stay with one object at that state the mind is freed, temporarily freed, from five hindrances. Kamacchanda nivarana - sensuous desire, vyapada nivarana - ill will, thinamiddha nivarana - sloth and torpor, or sleepiness in ordinary sense, uddhacca kukkuccha - restless and remorse, vicikiccha - doubt.

You may notice there is no ditthi - wrong view and moha - ignorance or delusion in the list of five hindrances. Therefore, samatha bhavana cannot root out wrong view or delusion. Therefore, the highest level of samatha bhavana, jhana level, jhana labhi - the winner of the jhana, the meditator cannot reject sakkaya-ditthi. It is not for samatha bhavana.

Sakkaya-ditthi, Venerable Nyanatiloka translates it as "personal entity" or "ego delusion". Some people translate "to believe in the inherent self". In Buddhism Sakkaya-ditthi is the most important thing. It is the first one to be rooted out by the First Enlightenment. In samatha bhavana it cannot root out sakkaya-ditthi.

Usually those people who have jhana, who have attained jhana state, the highest level of concentration, they have strong... strong sakkaya-ditthi, strong personal entity or ego delusion. If they are not Buddhist, usually

they have sakkaya-ditthi and another wrong view; sassata-ditthi, eternalist wrong view. Usually they have strong sassata-ditthi, eternalist view.

In the samatha bhavana the meaning of three words are very important: jhana, jhananga, and jhana citta. Jhana is a pali word, it is the collecting noun. It covers all jhananga, jhana factor. The collection of jhana factors is called jhana. For example, our "body" covers all body parts. Body parts called kayanga, in pali body is called kaya, body parts are called kayanga. Jhana, jhananga. Jhana is like body, jhanangas are like kayanga. In our body we have many body parts; head and neck, chest, abdomen, upper limbs, lower limbs, a lot of visceral organs in our abdomen and thorax. These are body parts. When we say body, it covers all body parts. Jhana is the collective noun for all jhanangas.

There are five jhanangas. Vitakka - initial application, vicara - sustained application, piti - zest, sukka - joy, and sometimes sukka at the level of cattuka jhana, the fourth jhana, sukka is replaced with equanimity, upekkha and ekaggata - one object state of mind. These are five jhananga. You may notice there is no alobha or panna in the list of jhananga. Alobha or panna is not jhananga. Therefore, in samatha bhavana the function of samadhi or ekaggata is dominant, more significant, than the function of panna. Panna is not one of the jhananga. Jhananga are only five. Vitakka - initial application, vicara - sustained application, piti - zest, sukka - joy, or pleasant feeling and ekaggata - one object state of mind.

Jhana citta means a consciousness which arise together with jhana factors, a consciousness which is endowed with jhana factors. The pali word jhana means burn out, or on the other hand, it means closely contemplate on, or closely contemplating on. It is the meaning of pali word jhana. Jhana means burn out, burning out. It can burn out five hinderances. The jhana factors each function against five hinderances, vitakka - the initial application, functions against thinamiddha or sloth and torpor or sleepiness. If jhana factor vitakka is powerful it defeats thinamiddha or sleepiness. If sleepiness is powerful it defeats vitakka, jhananga or jhana factor. Therefore, if you are sleepy you cannot concentrate your mind on the meditational object.

Vicara or sustained application function against vicikiccha or doubt. Piti or zest functions against ill will. Zest functions against ill will. Sukka or joy functions against restlessness and doubt. Ekaggata or one object state of mind functions against sensuous desire. If those five factors are powerful they can burn out those five hindrances. Therefore, the highest level of samatha bhavana, the jhana level the meditator can defeat those five hindrances successfully. Those five hindrances are temporarily removed at the jhana level. The jhana factors are powerful and they defeat five hindrances. Our mind is freed from the five hindrances temporarily. It is reversible sometimes the kama-cchanda nivarana, sensuous desire, is powerful and our jhana is in defeat. We lose our jhana.

Another meaning of jhana is closely contemplating or jhana means the five factors which closely contemplate on meditational objects. They have function. Each jhana factor has its function. The most important jhana

factor is ekaggata, one object state of mind. It is a very important thing. In jhana it is indispensable factor, it is essential factor but it alone, it cannot perform its duty. To perform jhana function it must be supported by other jhana factors.

The function of vitakka is to direct the mind to the meditational object. Vitakka directs the mind to the meditational object. Vicara sustains the mind on the object. Therefore, the mind would not go away from the object. Piti makes the mind delight in the object. According to the piti jhana factor the mind takes delight in the meditational object therefore it has no tendency to go away from the object. Sukkha enjoys the taste of the object. In this way it supports the mind to stay with that object. Ekaggata, one object state of mind, supported by four other factors, causes the mind to stay with one object. In this way the person is said to attain jhana.

The ekaggata although it is the most important thing, it must be supported by four other jhana factors. Without those four factors it cannot stay with one object for many minutes.

Vitakka, vicara, piti, sukkha and ekaggata are jhana factors. If a consciousness is associated with these five jhana factors it is called jhana citta or consciousness associated with jhana, endowed with jhana. Some other consciousnesses are also associated with vitakka, vicara, piti, sukkha and ekaggata. But in those cases they are not called jhana factors because they are weak. The names are the same because they are mental factors, cetasika.

In Abhidhamma there are fifty-two cetasika, mental factors, or mental concomitants or mental adjuncts. If you have some knowledge of Abhidhamma you can understand Buddha's teaching very well. Abhidhamma is important for the Buddhist monk. In Thailand and in Burma there was some Buddhist monks, they were regarded as enlightened persons. They never reject commentaries and Abhidhamma. If you practice Samatha Bhavana or Vipassana Bhavana you can experience, you can decide by yourself that commentaries are important and Abhidhammas are not wrong.

In generosity and in morality our consciousness is associated with vitakka, vicara, piti, sukkha, ekaggata, but they are not as strong and as co-operative and as stable as like a jhana consciousnesses.

The jhana is defined by the very famous Ledi Sayadaw, a Burmese senior monk, as a penetrating, energetic, stable and firmly holding contemplation on the object. It is the definition of Ledi Sayadaw. Jhana means a penetrating, energetic, stable and firmly holding contemplation on the object. The Ledi Sayadaw is the teacher of Saya Thet. Saya Thet is the teacher of U Ba Khin. U Ba Khin is the teacher of Goenka. Many scholar monks in Burma believe that Ledi Sayadaw has attained jhana, has finished jhana level and he has attained some enlightenment. He was a very scholar monk and he practiced very energetically for many, many years.

For example, we have muscles nerves and bones. The belly dancers and weightlifters also have nerves, muscles, and bones, but our muscles, nerves and bones are not as co-operative and as strong enough as theirs. Their muscles are stronger, their muscles are more co-operative, and more harmonious. Therefore, we cannot perform their work. We cannot dance belly dance. Therefore, in the generosity consciousness and in the morality that consciousness is associated with vitakka, vicara, piti, sukka, and ekaggata. Those mental factors are not called jhana factor.

At the jhana level those five factors are very powerful. They are very strong, co-operative, co-ordinated and harmonious. Therefore, they can support the mind to stay with one object. There are three kinds of jhana. It is also very important to understand the difference between samatha and vispassana.

As I earlier said, jhana means burning out or jhana means closely contemplating on. There are three jhanas. One is usually we know rupavacara jhana, arupavacara jhana. Fine material mental absorptions, immaterial mental absorptions. They are called arammana jhana because in their jhana alambana is very important. They stay with that alambana or counterpart sign, the patibhaga nimitta arammana. They stay with that arammana, that object for many minutes. They start with one object and they don't need to get rid of that object. They try to develop that object.

That object, nimitta, develops from one state to another state. From parikamma nimitta, early state, uggaha nimitta, middle state and the highest state, the patibhaga nimitta counter sign, usually they translate. Therefore, in that jhana the mind is staying with that object, counter sign, patibhaga nimitta, therefore it is called arammana jhana. The jhana which contemplates on the object. Usually this object is pannatti, conventional truth or concept.

Another type of jhana is called lakkhana jhana. There are two types of lakkhana jhana. Vipassana is one type of lakkhana jhana and supramundane consciousness or lokuttara. Mega and phala. Path consciousness and fruit consciousness. They are also called jhana, supramundane jhana. Rupavacara jhana, fine material mental absorption, arupavacara jhana, immaterial mental absorption, and vispassana jhana, lakkhana jhana, they are mundane. Another lakkhana jhana mega and phala, are supermundane jhana.

In the vipassana the mind stays with the characteristic, characteristic or lakkhana, lakkhana is characteristic. In the vipassana it is the characteristic of phenomena. That means anicca, dukkha or anatta. The basic is the characteristics of impermanence or arising and passing away of phenomena. It is the very important characteristic in vispassana. If one can see the arising and passing away of phenomena, nama or rupa it means udayabbaya nana and in that state the mind becomes clear, and it is also freed from five hinderances and the meditator's mind is still with that characteristic.

Then at the advanced level of vispassana meditation the meditator does not pay much attention to label the phenomena. Usually they do not try to identify the phenomena. Usually they are trying to see, to clearly understand the arising and passing away of the phenomena. They do not pay attention to identify it. They pay much attention to the characteristic of phenomenon. That means the arising and passing away of the phenomena.

At that state the meditator's mind is called lakkhana jhana. It has khandha samadhi. Its object is changing. That means the phenomena is changing. At one state for example, suppose the meditator is practicing cittanupassana, contemplation on mind. It has six objects, seeing or sight, hearing, feeling, consciousness, smelling consciousness, tasting consciousness, tactile sensation, or tangible consciousness, touching, or thought, mind consciousness. One object changes to another object, or the phenomena is changing from moment to moment, but the meditator is trying to be aware of every phenomena especially, it is said, character, the arising and passing away of the phenomena. It is striving, it is exercising, it is effort, his effort not to allow any characteristic not to be aware of by him. That means he is striving energetically to understand, to be aware of anything which is happening to him at that present moment, at that moment.

He is trying not to ignore anything, not to be understood by him, not to be aware of by him. He is trying to stay with that characteristic. At that state his concentration power is also high and he also he can burn out five hindrances. At that state five hindrances are freed; his mind is freed from five hindrances and it also stays with that characteristic. Therefore, it is called lakkhana jhana or lakkhana upacara jhana. In that case upacara jhana and jhana are synonyms.

And vipassana also can burn out five hindrances. At the advanced level of vipassana bhavana the meditator's mind is freed from five hindrances. Therefore, it also can burn out five hindrances, therefore it is called jhana. On the other hand, it closely contemplates on the characteristics of sankhata dhamma, conditioned things. The object of vipassana is consciousness (citta), or mental factors (cetasika) or matter or corporeality, (rupa) nama rupa. They are tebhuma-kassa sankhara, that means conditioned things in three spheres. Kamavacara, sensual sphere, rupavacara fine material sphere, arupavacara, immaterial sphere. Tebhuma-kassa sankhara, usually we call tebhuma-kassa sankhara. The conditioned things occur in three planes of existence or in three spheres. And vipassana is lakkhana jhana because it closely contemplates on the characteristics of those conditioned things.

Another lakkhana jhana is magga and phala, lokuttara citta or supermundane consciousnesses. They also closely contemplate on a characteristic of asankhata dhamma, nibbana. In that case the meditator or the ariya puggala closely contemplates on the characteristic of nibbana. It is called upasama lakkhana. The characteristic of peace. Nibbana has the characteristic of peace. It is the highest bliss, it is the highest peacefulness, therefore in a supramundane state the noble persons are closely



contemplating on the characteristic of nibbana, upasama lakkhana, the characteristic of peace.

At the level of any jhana state the mind manifests penetrating into the object as if the mind has penetrated into the object. It dwells on the object; it is very stable, and it firmly dwells on the object therefore it is called jhana.

Therefore, in Buddhism there are three types of jhana. Aramana jhana, that means rupavacara jhana, arupavacara jhana. In that state the mind closely contemplates on the object. Another jhana, lakkhana jhana it is vipassana. At that state the mind closely contemplates on the characteristic of sankhata dhamma, conditioned things. The lokuttara jhana, supra mundane jhana, at that state in noble persons closely contemplates on that characteristic of nibbana. At the same time lokuttara jhana burns out mental defilements, it can root out mental defilements state by state. For example, at the first stage of enlightenment the noble person can root out ditthi, wrong view.

Sakkaya ditthi, it is a very important thing. It is the source of rebirth in the four woeful states, apaya. If one can root out sakkaya ditthi it will never be reborn in the four woeful states, it will never be reborn lower than the human being and celestial world. Therefore, sakkaya ditthi is the most important thing to be rooted out in Buddhism.

Only vipassana and the highest level supra mundane consciousness can root out sakkaya ditthi. After that the second enlightenment, third enlightenment and final enlightenment they also root out mental defilements state by state. Therefore, those three things are called jhana, they burn out evil things and at the same time they closely contemplate on the object or on the characteristics. Therefore, they are called aramanna upacara jhana and lakkhana upacara jhana.

In samatha if one wants to reach higher level it is not necessary to discard the object, especially in fine material jhana. It is necessary to remove lower jhana factors. If a jhana has five factors vitakka, vicara, piti, sukka, ekaggata it is called first jhana. If a meditator wants to reach the second jhana state it must remove two jhana factors, vitakka and vicara. At that state he must master first jhana.

After that he must try to stay with one object without the help of vitakka, initial application and sustained application. If you are master in that state you can remove vitakka and vicara, you don't need their help to stay with one object. For example, if you study a pali sentence; Namo tassa bhagavato arahato samma sambuddhasa, at first you need pay attention to that sentence, that means you must think about the words and meanings of that sentence. After five days now you have mastered that sentence and you don't need to pay attention to that sentence the words and the meanings. Even after waking up in your bed you can recite very easily Namo tassa bhagavato arahato sama sambuddhasa although you are doing other things you can recite it very well, successfully.

Like that after you have mastered the first jhana state the meditator later he can stay with one object without the help of vitakka and vicara. His mind does not need to be directed to the object by vitakka and it will sustain on the object without the help of vicara. At that state it is called second jhana.

In Buddhism there is no one jhana, two jhana, three jhana. Usually first jhana, second jhana, third jhana, fourth jhana. In Abhidhamma there are classification, in that there are five types of jhana, in sutta vibhanga or discourses only four types of jhana. When mentioning jhana the Buddha always uses the sentences \* pali chanting\*, like that. In that case you may notice vitakka vicara upasama, that means the meditator rejects vitakka and vicara. There is no vitakka and vicara in the second jhana state. Dutiya means second, not two.

At the highest level of jhana there are only two jhana factors. One is upekkha and another is ekaggata. Equanimity and one object state of mind. There are only two factors. If the meditator wants to practice the other lower jhana he can practice it very well. But usually he maintains the highest level of jhana. For example, if a student is working for year twelve, he is attending the classes of year twelve. He doesn't need to study lower textbooks, lower class textbooks. If he wants, he can study it very well, but usually he studies the year twelve textbooks.

Like that the jhana labhi who attains the fourth jhana he practices not lower jhana, he tries to maintain the fourth jhana. Fourth jhana means cattuka jhana, only one jhana. Sometimes if he wants to study the lower jhana he will study it very well.

Another important thing there is no panna in the samatha, in the list of jhana factors. Therefore, in samatha bhavana the function of samadhi or ekaggata is more significant than the function of panna. At the vispassana level the function of panna is usually more significant. But some meditators first practice samatha, after that they change into vispassana, their concentration power is very high, therefore they can attain enlightenment more easily. If a person first has practiced samatha bhavana and has attained jhana level, after that he practices vispassana and if he has attained final enlightenment he is called samathayanika. That means he starts with samatha and later he practices vipassana. Without vipassana meditation no-one can attain enlightenment.

In the satipatthana the Buddha said "ekayano ayam bhikkhave maggo" that means this is the only way to attain enlightenment. Therefore, without satipatthana bhavana no-one can attain enlightenment. Satipatthana bhavana is vipassana bhavana. Some parts Buddha proclaimed as samatha but at the conclusion, at the conclusive sentences he always concluded with vipassana bhavana. He dwells understanding or seeing arising. He dwells understanding passing away, he dwells understanding both arising and passing away of phenomena. It indicates vispassana bhavana.

In samatha there is no arising and passing away of phenomena. The meditator just stays with the one object. Therefore, samathayanika doesn't necessarily mean he practices only samatha. He starts with samatha and later he changes to vipassana.

Now it will be better we stop first part of talk, the explanation of samatha and in the next talk I may explain the definition and outline of vipassana bhavana. May you all be able to attain the highest level of mental absorption jhana state. Thank you.

Now you are invited to ask questions.

Question 1. Unfortunately, the first question is not audible however we have transcribed Venerable Dipaloka's answer to the first question.

Sayadaw. At the first, second, and third jhana there is piti as a jhana factor. Piti is zest or sometimes they translate it as joy. Usually it is associated with sukkha, pleasant feeling somanassa vedana or sukha vedana. Only on the third jhana level sukkha occurs without piti, when we reject one by one the jhana factors first vittaka, vicaro and second piti and third sukkha. At that state sukkha is replaced with upekkha because upekkha is calmer, more tranquil.

Sukkha is like emotion it is joy. For example, if you get something at that state you become happy, happy, sukkha is happy. At that state piti and sukkha occur together. You may notice if one is happy it cannot stay quiet. Usually they are talking, or they are moving about or something, therefore it looks floating. At the jhana level the mind looks penetrating into the object, it is very quiet and calm, therefore at the highest level it needs quiet and stable. Sukkha has a tendency of floating therefore at the highest level of jhana there are two jhana factors; upekkha, equanimity and ekaggata, one object state of mind.

When we are young usually, we can be easily happy. And when we become older, we cannot easily become happy like that. When the mind becomes more mature it becomes quieter and it is associated with equanimity.

Question 2. In fourth jhana, as far as the perception is concerned, is it the same nimitta as you have already in the first jhana?

Sayadaw. Perception, what do mean with perception? Do you mean sanna cetisika, mental factor, so what do you want to know?

Question 3. What would one perceive in fourth jhana?

Sayadaw. It cannot say exactly. Sanna is one of the mental factors and the jhana, it is staying with one object, and the meditator can use one of the forty meditational objects. Some may use kasina, some may use loving kindness, and at the highest level some objects cannot send the mind to the highest level. For example, contemplation of the 32 body parts it can give only first jhana, and loving kindness it can give only third jhana. For

the fourth jhana, if you want to get it, you must change your object but if you start with kasina, the coloured disc, you don't need to change it or, if you start with anapanna you don't need to change it. The perception or sanna, the mental factor, is not significant in that consciousness. But other mental factors are more powerful and it maybe also more powerful but in the original text no-one can mention the importance of sanna.

Question 4. The question asked is not audible, but we transcribe Sayadaw's reply below.

Sayadaw. If one starts with a kasina at first he must see kasina with open eyes like that, and then he tries to visualize that kasina with closed eyes. Although he closes his eyes if he can visualize that kasina object it is called uggaha nimitta. At first, he has to see with open eyes. At that state the kasina is called parikamma nimitta. There beginning simple like that. At that state it is starting point.

After that if he can visualize that object with closed eyes it is called uggaha nimitta. At that state the mind firmly holds or grasps that object. Firmly holding. And after that he doesn't need to see that kasina object, and he practices with that visualized object. After some days or some months his visualized object changed, it is replaced with another very beautiful object, it is called depagha nimitta. It is translated as counter sign. It is different from the original kasina.

Upacara samadhi is near to the apana samadhi. Apana samadhi is jhana samadhi. It means it has been in the jhana state. After that the meditator uses that counter sign and after some days, some months or maybe some years his mind will be associated with powerful jhana factors. At that state his mind does stay with that counter sign for many minutes or many hours. At that state his consciousness is called jhana, jhana citta, jhana consciousness. Jhana is five factors. Mind or consciousness or citta is associated with those jhana factors. Nimitta is the object of that mind.

One is arammana, nimitta is arammana, jhana is arammanika. Nimitta is object and jhana is mind or mental factor which takes that object as it's object.

Question 5. The question asked is not audible, but we transcribe Sayadaw's reply below.

Sayadaw. Jhananga's are mental factors, they are associated with citta or consciousness. Citta and cetasika they are nama, they are called mind. They take an object, the nimitta is object, arammana. Jhananga's are different from nimitta.

In the Buddhist Abhidhamma any consciousness needs an object to arise, without any object any consciousness will not arise. At the appana level, jhana citta, the meditator has to use that patibhaga nimitta or object and his mind is taking that object, that nimitta. Nimitta is cause, arammana paccayo, mind is result.

Mind is divided into two parts according to Buddha abhidhamma. One is consciousness, citta, another is cetasika or mental factor, or mental concomitants. Usually the jhana citta has 36 or 28 mental factors, associated mental factors. Of those 35 or 36 or 28, five mental factors are called jhananga. As a whole they are called jhana. Vitakka, vicaro, piti, sukka, ekaggata. These are as a whole jhana and for those five factors the associated mind is called jhana citta. That mind can stay with one object for many minutes therefore it is called jhana citta. To stay with that object, it is not any other object, it is a specific object, that object is nimitta.

Question 6. The question asked is not audible. Following is Venerable Sayadaw's answer.

Answer. My eyes and object. This is visible object, I see this object, I see means seeing consciousness appears. Seeing consciousness appears, usually we say I see this object. This object is arammana, according to the Buddha Abhidhamma without this object there would not be seeing consciousness. First this appears, it is called purejata arammana. It occurs before my seeing consciousness appears, after that this visible object or image impacts with my eyes. It is another cause, it is also matter, my eyes. When the two meet there is consciousness appears, it is seeing. Like that, this is nimitta. My seeing consciousness is jhana or jhananga.

Although there are many mental factors only five factors are called jhananga. There are other mental factors, for example sati, also panna; panna or alobha are always associated with jhana citta, but they are not called jhananga. Therefore, in samatha the function of panna is not significant, it must be associated with jhana citta. There are saddha, sati, viriya, and panna and many other mental factors, but only five cetasika, mental factors, are entitled to be called jhana factors because their function is more important. For example there is associations or societies but only committee members are working, they are responsible for the whole society. Executive committee members, like that these mental factors are like executive committee members.

Not only sanna, there are phassa, vedana, sanna, ekaggata, jivitindriya, manasikara, these mental factors are also associated with any consciousness but they are not entitled to be called jhana. In patthana abhidhamma jhana paccayo? In jhana paccayo these five factors are entitled to be called jhana paccayo.

(Some clarification is required from Sayadaw Dipaloka by the student who asked the question.)

Although we are saying like the same thing, they are arising and passing away at any moment. Everything is not the same thing. They are new ones. Although the name is the same, everything has changed at any moment. Nimitta is pannatti, it cannot change, but the arammanika any consciousness and all mental factors they are replaced with new ones, sanna also is replaced. Sanna is just only one of the concomitant mental factors.

This is the first of two talks given by Sayadaw Dīpaloka.

Should any error in transcription or Pali have occurred, the transcribers wish to apologise to Sayadaw Dīpaloka and we wish that no misunderstanding arises in the reader as a result.

We thank Sayadaw Dīpaloka for his clear explanation of the samatha and vipassana teachings.

May the merit of this work help all meditators know the correct path, realize the correct path and follow the correct path of Buddhist samatha and vipassana bhavana.