

# Samatha Meditation

Dhamma Speaker—**Bhante Pannasara**



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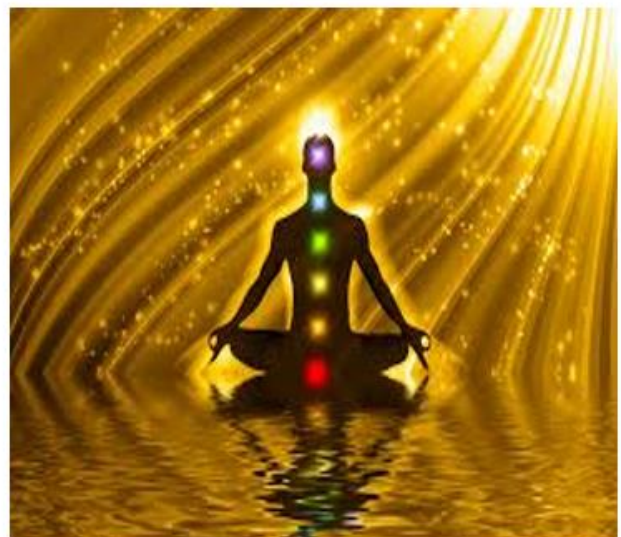
# Introduction

According to the Buddhist text the term **Bhāvanā** denotes the practical method of mental development from the perspective. There are two kinds of illnesses. The Buddha says in Anguttara Nikāya (AN 4.157, Gilāna Sutta)

*“Oh! Bhikkhus there are two kinds of illnesses. What are those two? Physical illnesses and Mental illnesses. They seem to be people who enjoy freedom from physical illnesses even for a year or two even for 100 years or more. But Oh! Bhikkhus rare in this world are those who enjoy freedom from mental illnesses even for one moment except those who are free from mental defilements or cankers except the Arahant.”*

## What is meditation ?

The Bhāvanā pāli word means developing or cultivation. Meditation is a mind-body practice in complementary and alternative medicine (CAM). There are many types of meditation, most of which originated in ancient religious and spiritual traditions.



# What is Equanimity?

Samatha is often translated as calm abiding or peacefulness. It is the development of tranquility that is a Equanimity to any further development. Vipassana is clear seeing or special insight, and involves intuitive cognition of suffering, impermanence, and egolessness.



## Samatha Meditation

- Samatha Bhavana Buddhist meditation is one of the many paths to experiencing true enlightenment through quieting of the mind.
- Samatha has the English translation tranquillity and bhavana means cultivation.
- For Buddhist meditation practitioners, there are many levels of attaining the peak of meditative discourse or nirvana, also known as enlightenment.

## 40 Factors in samatha meditation

Forty objects meditated upon as Kammatthāna,

They divided as follows:-

Dasa Kasina – Ten Kasinas (meditation devices, e.g., earth, water, fire, air, etc.)

Dasa Anussati – Ten Recollections (Buddha, Dhamma, Sangha, morality, generosity, etc.)

Dasa Asubha – Ten Contemplations on Foulness (reflections on corpses, decay, etc.)

Catudhātu-vavatthāna / Catudhātuvavatthānaya – Analysis of the Four Elements (earth, water, fire, air)

Cattāro Appamaññā (Four Appamaññā) – Four Divine Abodes / Four Immeasurables (Loving-kindness, Compassion, Altruistic Joy, Equanimity)

Āhāre patikkūla-saññā – Perception of Repulsiveness in Food (reflection on the unattractive nature of food)

| <u>Dasa Kasina</u> | <u>Dasa Asubha</u>                           | <u>Dasa Anussati</u>         |
|--------------------|----------------------------------------------|------------------------------|
| ▪ Earth            | swollen corpse                               | Buddha                       |
| ▪ Water            | discolored, bluish                           | Dhamma                       |
| ▪ Fire             | festering corpse                             | Sangha                       |
| ▪ Air , wind       | fissured corpse                              | Morality                     |
| ▪ Blue , green     | gnawed corpse                                | Liberality                   |
| ▪ Yellow           | dismembered, or hacked and scattered, corpse | Wholesome attributes of Gods |
| ▪ Red              | bleeding corpse                              | The body                     |
| ▪ White            | worm-eaten corpse                            | Death                        |
| ▪ Enclosed space   | skeleton                                     | The breath                   |
| ▪ Bright light     |                                              | peace                        |





Here's the English meaning of those Four Appamaññā (Brahmavihāras / Divine Abodes):

Mettā – Loving-kindness (wishing well-being and happiness for all beings)

Karunā – Compassion (wishing others be free from suffering)

Muditā – Altruistic Joy / Sympathetic Joy (rejoicing in others' success and happiness)

Upekkhā – Equanimity (calm balance of mind; seeing all beings with impartiality)



## Four Arūpa Āyatana (Formless Attainments).

Here are the English terms:

Ākāsaṇaṇcāyatana – Sphere of Infinite Space

Viññāṇaṇcāyatana – Sphere of Infinite  
Consciousness

Ākiñcaññāyatana – Sphere of Nothingness

Nevasaññānāsaññāyatana – Sphere of Neither  
Perception nor Non-Perception

👉 These are the **four immaterial jhānas**  
practiced after mastering the four rūpa-jhānas  
(form meditations).

- **Āhāre patikkūla saññā**
- Perception of the Repulsiveness of Food (reflection on the unattractive nature of food).
- **Catudhātu vavatthāna**
- Analysis of the Four Elements (contemplation on earth, water, fire, and air elements in the body).



## Five Hindrances and Their Opposites (in Meditation Context)

| Five Hindrances ( <u>Nīvaranas</u> )                 | Opposite/Antidote ( <u>Meditation Factor</u> ) |
|------------------------------------------------------|------------------------------------------------|
| Sensual desire ( <u>kāmacchanda</u> )                | initial application of mind ( <u>vitakka</u> ) |
| Ill-will / hatred ( <u>byāpāda</u> )                 | Reflection / contemplation ( <u>vicāra</u> )   |
| Sloth & torpor ( <u>thīna-middha</u> )               | Rapture / joy / delight ( <u>pīti</u> )        |
| Restlessness & worry<br>( <u>uddhacca-kukkucca</u> ) | Happiness / ease / pleasure ( <u>sukha</u> )   |
| Doubt ( <u>vicikicchā</u> )                          | One-pointedness / concentration / mental unity |

## Benefits if Meditation

- A good Sleep
- Walking up with a good spirit
- Avoids bad dreams
- Avoids enemies
- Have a good reputation among people
- Get protection from Gods
- One dies without be bewildered



## Conclusion

Meditation is most important for all people in this world. All people have lobha, dosa and moha. If somebody can understand truth of this world he or she should have good mind.

Not only that but also he or she should remove those lobha, dosa and moha as well.

Our Buddha is the only one person who attained nibbana.