
Finding Peaceful Living Through the Pa-Auk or Ledi Meditation Techniques

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Abstract

This article thoroughly examines the shared foundational principles that are deeply ingrained in Buddhist teachings and are embodied by both the Pa-Auk and Ledi meditation techniques. It emphasizes the importance of mindfulness, concentration, and insight as crucial elements that lead to inner peace and spiritual liberation. In the process of exploring the role of meditation in fostering a peaceful existence, it brings to light how the Pa-Auk and Ledi techniques, which are part of the Theravada Buddhism tradition, offer distinct paths for individuals to discover themselves and develop personally. The Pa-Auk meditation technique focuses on the cultivation of tranquility (samatha) and insight (vipassana) through various practices such as breath awareness and mindfulness of physical sensations. Practitioners of this technique benefit from the guidance provided by the teachings of the Buddha as well as contemporary masters, which aids them in making spiritual progress and living harmoniously. On the other hand, the Ledi meditation method, which was developed by the Burmese monk Ledi Sayadaw, places its emphasis on the mindfulness of the body by systematically reflecting on bodily sensations and breath awareness. The aim of this approach is to shed light on the impermanent nature of existence, thereby fostering a deep understanding of the transient nature of the world. Both techniques bring about serene advantages, with the Pa-Auk meditation technique promoting emotional balance, peaceful coexistence, and a more profound understanding of existential realities. Similarly, the Ledi meditation technique emphasizes the cultivation of mindfulness, concentration, and understanding, ultimately leading to the cessation of suffering and the attainment of a peaceful way of living. By embracing both the Pa-Auk and Ledi meditation practices, individuals embark on a transformative journey towards heightened self-awareness, compassion, and alignment with their surroundings, ultimately contributing to the creation of a tranquil society characterized by harmony and peaceful cohabitation.

Keywords: Peaceful Living; Pa-Auk and Ledi Meditation Techniques; Process of Practice Meditation; Peaceful benefits of meditation

Introduction

Ānāpanassati Sutta, the Buddha expounded that “Now Bhikkhus, a bhikkhu in this Dhamma and Discipline, having gone to the forest, to the foot of a tree, or to an empty house, sits down cross-legged with the body erect, and firmly establishes mindfulness. Mindfully he breathes in, mindfully he breathes out.” (Bhikkhu Buddhadasa & Bhikkhu Nagasena, 1980) Meditation objects are of two kinds, general and specific. General objects are for continuous use and are not changed; specific objects are practiced in order to accomplish the desired result as quickly as possible. (Bhikkhu Buddhadasa & Bhikkhu Nagasena, 1980) In the quest for finding peaceful living using by the Pa-Auk and Ledi Meditation Techniques, individuals often turn to meditation as a means of cultivating tranquility, insight, and well-being with mindfulness meditations. Among the myriad of meditation techniques available, two prominent methods within the Theravada Buddhist tradition stand out: Pa-Auk Meditation and Ledi Meditation. These techniques, developed by esteemed masters and rooted in ancient teachings of the Buddha, offer practitioners structured pathways toward peaceful living and liberation from suffering.

The Pa-Auk and Ledi Meditation techniques represent two distinct yet interconnected approaches to the cultivation of mindfulness, concentration, and insight. Originating from the rich tapestry of Theravada Buddhist teachings, these methods share common foundations while also embodying unique characteristics that distinguish them from one another. Understanding the principles and practices underlying Pa-Auk and Ledi Meditation is essential for practitioners seeking to embark on a journey of peaceful living and spiritual growth.

Central to the Pa-Auk Meditation technique is the cultivation of tranquility (*samatha*) and insight (*vipassana*) through systematic meditation practices. Pa-Auk Sayataw said, “Why Meditate?: First we should ask ourselves, ‘Why did the Buddha teach meditation?’ or, ‘What is the purpose of meditation?’ The purpose of Buddhist Meditation is to attain Nibbàna. Nibbàna is the cessation of mentality (*nàma*) and materiality (*rāpa*). To reach Nibbàna, therefore, we must completely destroy both wholesome mental states, rooted in non-greed, non-anger, and non-delusion, and unwholesome mental states, rooted in greed, anger, and delusion, and which produce new birth, ageing, sickness and death.” (Sayadaw Pa-Auk Tawya, 2000) Practitioners of Pa-Auk Meditation engage in breath awareness, mindfulness of body sensations, and other concentration-enhancing techniques to develop deep states of meditative absorption and insight into the nature of reality. The process of practicing Pa-Auk

Meditation involves disciplined effort, guided by the teachings of the Buddha, to gradually unfold the layers of ignorance and delusion that obscure one's true nature.

On the other hand, the Ledi Meditation technique, pioneered by the revered Burmese monk Ledi Sayadaw, places a strong emphasis on mindfulness of the body as a foundational practice for developing insight. “During the reign of King Theebaw, he became a Pāli lecturer at Mahā Jotikārama Manastery in Mandalay. A year after the capture of King Theebaw, in 1887 C.E, he removed to a place to the north of Monywa town, where he established a monastery under the name of Leditawya Monastery. He accepted many bhikkhu-students from various parts of Burma and imparted Buddhist education to them.” (Mahthera Ledi Sayadaw, 2004) Grounded in the teachings of the Pali Canon and expounded upon by Ledi Sayadaw himself, this method guides practitioners through systematic contemplation of bodily sensations, breath awareness, and clear comprehension to cultivate mindfulness and insight into the impermanent and unsatisfactory nature of existence. The process of practicing Ledi Meditation entails a dedicated commitment to self-exploration and the gradual refinement of awareness, leading to profound insights into the nature of reality and the cessation of suffering.

Pa-Auk Meditation offers practitioners a myriad of peaceful benefits, ranging from inner calmness and emotional balance to profound insights into the nature of existence. By cultivating mindfulness, concentration, and wisdom, individuals can experience a profound sense of tranquility, clarity, and liberation from the cycle of suffering. The peaceful benefits of Pa-Auk Meditation extend beyond personal well-being to fostering harmony within oneself and the world, contributing to the cultivation of a more compassionate and peaceful society.

Similarly, Ledi Meditation provides practitioners with a structured path towards inner peace and spiritual liberation. Rooted in the teachings of the Buddha and expounded upon by Ledi Sayadaw, this technique enables individuals to develop mindfulness, concentration, and insight into the impermanent and unsatisfactory nature of existence. Through diligent practice and guidance from experienced teachers, practitioners can experience profound states of tranquility, clarity, and equanimity, ultimately leading to the cessation of suffering and the realization of lasting peace.

Understanding the Pa-Auk and Ledi Meditation Techniques

Pa-Auk and Ledi Meditation Techniques have been practiced in the Theravada Buddhist tradition of Southeast Asia for centuries. The two traditions are similar in that they both emphasize the importance of mindfulness and the cultivation of insight to reach a state of liberation. However, they differ in the way they approach meditation and techniques they emphasize.

In The Pa-Auk Meditation Method, it is a Theravada Buddhist meditation technique developed by Venerable Mahasi Sayadaw of Burma. This meditation method is based on the four foundations of mindfulness, as well as the Noble Eightfold Path. “The Buddha explains that when, (mindfulness of breathing) is developed and cultivated, it fulfils the four foundations of mindfulness, which developed and cultivated then fulfil the seven enlightenment factors.” (Sayadaw Pa-Auk Tawya, 2013) The aim of Pa-Auk meditation is to achieve insight into the three characteristics of all phenomena, namely impermanence, suffering, and not-self. In order to practice this technique, practitioners must first learn the basic Techniques of mindfulness and concentration. They must also be familiar with the Four Foundations of Mindfulness: mindfulness of body, feelings, consciousness, and mental objects.

On the other hand, Ledi meditation emphasizes the development of wisdom, which is the recognition of the interconnectedness of all things. This meditation method is based on the four foundations of mindfulness, as well as the Noble Eightfold Path. The aim of Ledi meditation is to cultivate insight into the three characteristics of all phenomena, namely impermanence, suffering, and not-self. The practitioner uses the mindfulness of their body and mind to cultivate a deeper understanding of the interdependence of all life. Thus, this practice is intended to lead to insight into the true nature of reality and an appreciation for the interconnectedness of all things.

To recapitulate, the Pa-Auk and Ledi meditation methods are two of the most influential Theravada Buddhist meditation techniques. Whether one chooses Pa-Auk or Ledi meditation, it is important to practice with consistency and dedication in order to achieve insight into the nature of reality and to experience the three characteristics of all phenomena. Therefore, I will prompt both of them as following process of practicing each technique.

Process of Practicing Pa-Auk Meditation Technique

Pa-Auk Meditation Technique is a set of instructions for practitioners of the Theravada Buddhist meditation technique known as Pa-Auk Sayadaw. These instructions are intended to help practitioners of Pa-Auk meditation to deepen their practice, as well as to maintain proper attitudes and mental habits for peaceful living. Moreover, these instructions also provide advice on how to deal with various hindrances that may arise during the practice.

The Peaceful Living is an important step in cultivating peace among the people. If they had their origin in a peaceful state, then they would surely end in that peaceful state also. (Thynn, 1995) In an opportunity, Pa-Auk Meditation practice way is provided to stay in peaceful living with mindfulness, self-awareness, and relaxation for everyone. It is great way to find the peaceful mind and focus on the present moment among the meditation training center in Myanmar. By dedicating time to these practices, those who want to live peacefully can create more peaceful ways and a calming atmosphere in life and create space for positive transformation.

Especially, Pa-Auk Sayataw used to guideline with reference to Buddha's teaching when he teaches the practitioner in meditation center. In the Medium Collection (Majjhima nikāya), The Buddha expounded this Pāḷi: "Ānāpānassati, bhikkhave, bhāvitā bahulikā mahapphalā hoti mahānisamsā (Davids, 2000)." So, according to this Pāḷi, it means that "Mindfulness of breathing, bhikkhus, when developed and cultivated, is of great fruit and great benefit." The system of meditation taught at Pa-Auk Tawya is based on the instructions by The Buddha as found in the Tipiṭaka (the Pāḷi Canon) and its commentaries. Thus, the most venerable Pa-Auk Tawya Sayadaw writes a book titled: "The Mindfulness-of-Breathing Sutta" (Ānāpānassati sutta), which is a brief discussion of the great fruit and great benefit to be gained from practicing mindfulness of breathing. "That is the thirty-seven requisites of enlightenment satta timsa bodhi pakkhiya dhammā (Sayadaw Pa-Auk Tawya, 2013)." Therefore, he teaches his Yogi as follows:

1. "The four foundations of mindfulness (cattāro satipatthānā).
2. The four right efforts (cattāro sammappadhānā).
3. The four bases of spiritual power (cattāro iddhipādā).
4. The five controlling faculties (pañca indriyāni).
5. The five powers (pañca balāni).

6. The seven Enlightenment factors (Satta bojjhangā).

7. The Noble Eightfold Path (Ariyo Atthangiko Maggo).”

According to the Buddha’s series of instructions, the Sayadaw first describes how the yogi develops samatha with mindfulness of breathing until there appears the light of wisdom and the sign of concentration, the nimitta. Then, the Sayadaw explains how the yogi develops the gained concentration, until the attainment of the fourth jhāna. Afterward, the Sayadaw explains how the yogi uses the light of wisdom to discern ultimate materiality, ultimate mentality, and their dependent origination, in order then to develop vipassanā.

The Sayadaw describes how the yogi progresses through the series of insight knowledges until there is a realization of Nibbāna. In each case, the Sayadaw clarifies how the yogi’s gradual development fulfills the thirty-seven requisites of enlightenment: in samatha, in vipassanā, and in the realization of Nibbāna. Therefore, Pa-Auk Meditation Technique is an essential guide for those interested in learning and practicing this Theravada Buddhist meditation technique for peaceful living.

Besides, I found that in the book titled: “The Mindfulness-of-Breathing Sutta” (Ānāpānassati sutta), “the Buddha explains why one should practice mindfulness of breathing:

1. Ānāpānassati, bhikkhave, bhāvitā bahuḷikatā mahapphalā hoti mahānisamsā: Mindfulness of breathing, bhikkhus, when developed and cultivated, is of great fruit (mahpphalā) and great benefit (mahānisamsā). Then, the Buddha explains how mindfulness of breathing is of great fruit and great benefit.

2. Ānāpānassati, bhikkhave, bhāvitā bahuḷikatā cattāro satipatthāne paripūreti. Mindfulness of breathing, bhikkhus, when developed and cultivated, fulfills the four foundations of mindfulness (cattāro satipatthāne).

3. Cattāro satipatthānā bhāvitā bahuḷikatā satta bojjhange parpūrenti. The four foundations of mindfulness, when developed and cultivated, fulfill the seven enlightenment factors (satta bojjhange).

4. Satta bojjhangā bhāvitā bahuḷikatā vijjāvimuttim parpūrenti. The seven enlightenment factors, when developed and cultivated, fulfil True Knowledge and Liberation (Vijjā Vimuttim).

Here, the Buddha explains that when **ānāpānassati**, (mindfulness of breathing) is developed and cultivated, it fulfills the four foundations of mindfulness, which developed and cultivated then fulfill the seven enlightenment factors. By this, the Buddha means that when **ānāpānassati** is developed and cultivated, it fulfills the thirty-seven requisites of enlightenment (satta timsa bodhi pakkhiya dhamma).

To learn regarding the places for meditation, Pa-Auk Sayardaw showed that “the Buddha said the bhikkhu has gone to the forest, or gone to the foot of a tree, or gone to a secluded place. That refers to places suitable for practicing **ānāpānassati**: quiet places. In such places, there is little noise and other disturbances. That means one can easily calm one's mind down. But if there are no such places, one must simply ignore all noise and other disturbances. Then, does any place become like a forest, the foot of a tree, or a secluded place? Then, can one practice **ānāpānassati** anywhere?” Afterward, Pa-Auk Sayardaw showed the posture for meditation in his book; “Mindfulness of Breathing” as follows:

“In the posture for meditation, the Buddha said also the bhikkhu sits down, having crossed his legs, and set his body straight. It refers to the posture most suitable for **ānāpānassati**. Although **ānāpānassati** can be practiced in every bodily posture, sitting is usually the best posture for developing deep concentration. And in sitting, one must keep one's body naturally straight: not too straight and stiff, and not too relaxed. A straight and comfortable sitting posture allows one to sit for a long time without developing tension or tiredness in the body.” (Sayardaw Pa-Auk Tawya, 2013)

In this section, Sayartaw explained clearly about breathing mindfully according to Buddha's teaching like this: “The Buddha said also the bhikkhu had established mindfulness before him. This means he has mindfulness established upon the breath in front: at the nostrils (**nāsāputa**) or at the upper lip (**uttarottha**). He ever mindfully breathes in, ever mindfully breathes out. This is **ānāpānassati**, mindfulness of breathing: being mindful of the breath. To be mindful of the breath is to pay attention to the breath as it goes in and out at the nostrils or at the upper lip. When breathing in, one knows one is breathing in; when breathing out, one knows one is breathing out. That is how one breathes in mindfully and breathes out mindfully.

Whenever one's mind wanders, one brings it calmly back to the breath. One does not get upset when one's mind wanders. "And if one has trouble keeping one's mind on the breath, one counts the breaths:

- 1) On one in & out breath, one counts 'one.'
- 2) On the next in & out breath, one counts 'two.'
- 3) On the next in & out breath, one counts 'three.'
- 4) And so on, up to eight.

One counts the breaths until one's mind settles down calmly with the breath. Then one stops counting and is just mindful of the breath. After this introductory explanation, the Buddha continues with four sets of four explanations." (Sayardaw Pa-Auk Tawya, 2013)

Furthermore, the study found in the "Mindfulness-of-Breathing Sutta" (*Ānāpānassati sutta*) explained by the Pa-Auk Tawya Sayadaw. He educates and guides to readers in that book such as the following contents:

1. "The First Set of Four; It includes as follows:
 - a. The practicing Samatha,
 - b. Three Kinds of Nimitta,
 - c. The Five Jhāna Factors,
 - d. The Five Masteries,
 - e. The Four Jhānas,
 - f. The Requisites of Enlightenment in Samatha,
 - g. Discerning the Objects for Vipassanā,
 - h. Discerning Ultimate Materiality,
 - i. Discerning Ultimate Mentality,
 - j. Discerning Dependent Origination,
 - k. Practicing Vipassanā and
 - l. The Requisites of Enlightenment in Vipassanā.
2. The Second Set of Four; something like that chapter.
3. The Third Set of Four; something like that chapter.
4. The Fourth Set of Four; it consists of the contents: Path and Fruition and The Requisites of Enlightenment in Path and Fruition."

In conclusion, according to the above-mentioned Pa-Auk Tawya Sayadaw's meditation techniques, Sayartaw explained how by developing and cultivating **ānāpānassati** with samatha meditation, one can attain the light of wisdom and cultivate the thirty-seven requisites of enlightenment with vipassanā meditation. With this, one can then develop and cultivate the thirty-seven requisites of enlightenment with the Path Knowledge, which leads to the realization of Nibbāna, the Unformed Element. These are the Deathless, and the Supreme Happiness, as explained by The Buddha. Thus, The one-way road to Nirvana is the 8 Magas. Both Mahāsatipathana and Visuddhimagā are paths to Nirvana with 8 points, so they can be practiced together. (Most Venerable Dr. Kumārabhivamsa, personal communication, September 10, 2023). As a result, “Evam bhāvitā kho, bhikkhave, **ānāpānassati** evam bahulīkatā mahapphalā hoti mahānisamsā: (Davids, 2000)” may you all attain the Supreme Happiness, the highest in the Buddha's teaching, for one's own great benefit, and for the great benefit and peaceful living of all beings.

Therefore, the Pa-Auk meditation techniques provides a comprehensive set of guidelines for developing the skill of mindful awareness and for peaceful living. These techniques are designed to help practitioners become more present and aware of their body, mind, and environment for peaceful living. Through the practice of mindful breathing, focusing attention, cultivating equanimity, and engaging in self-reflection, practitioners can develop a strong foundation for living a life of presence and peace. Moreover, practitioners should take the time to find a comfortable posture, set intentions for the practice, observe thoughts and feelings, and be kind to themselves. Likewise, the one should create a supportive environment, practice regularly, find a teacher, be patient, stay curious, and celebrate their progress. Thus, by following these techniques, practitioners can learn to observe the peaceful body and mind in life, and also can cultivate concentration and insight for peaceful living.

Process of Practicing Ledi Meditation Technique

The Ledi Meditation Technique is also a Theravada Buddhist meditation technique developed by Venerable U Ledi Sayadaw of Burma. Ledi Sayadaw can be regarded as a father of vipassanā in Myanmar. His meditation methods are influential in spreading vipassanā meditation among lay people and monks until now because he is well versed in scriptures.

To begin the practice of seeing mind and body for meditation, you choose a moment in your recent past that allows you to analyze the previous materiality and mentality of your own body and mind (Moneyya Bhikkhu, 2016) However, the meditation methods trained by Ledi Sayataw has many roots in the teaching of the Buddha.

In history, when he was fifty years old, Sayadaw entered the Sapagan Tawtankyi Forest, Twante Township, Hansavati District, and stayed at Sapagan Forest Monastery. Here he retreated to practice kasina meditation and attained the fourth jhana. Then, Sayadaw began **Ānāpāna** meditation. (Nyanissara, V. A., 2022) Then, Myanmar people are taught to develop and be peaceful living in their life. Thus, Dhamma is often trained to teach the basis for the daily observation that can lead to liberating insight meditation.

Sayataw's insight meditation practicing (**Vipassanā bhāvanā**) is a necessary application of a Buddhist perspective to one's life for laymen, laywomen and monks. Therefore, the method of practice for meditation became an important part in the establishment of the true way for insight meditation because the only true method will support the attainment at the individual level in one's peaceful life through the path of meditation. Thus, I will discuss the method of finding to be peaceful living under the guidance of a meditation teacher called Ledi Sayataw.

Regarding the meditation techniques of Ledi Meditation Center, the study found that they introduced meditative practicing ways in a simple way for a busy life that could be suitable in the mundane world. As stated by the four elements, Ledi Sayadaw taught the changing the nature of the four elements of earth, wind or air, fire, and water (**pathavī, āpo, tejo, vāyo**), and to achieve great spiritual benefit. When meditators focus on their breathing, they can observe the four elements (**pathavī, āpo, tejo, vāyo**) of their body. The message given by the Ledi Sayadaw refers to at the present time, men and women who find themselves unable to contemplate and investigate at length into the nature of **rūpa** and **nāma-dhamma**, should throughout their lives, undertake the task of committing the four great primaries to memory, then of contemplating on their meaning and of discussing them, and lastly of seeking insight into how they are continued in their body. (Ledi Sayadaw, 1988) Continuously, process of practicing of Ledi Meditation method can be followed as following finding:

According to the teachings of Ledi Sayadaw, cultivating and developing the four foundations of mindfulness is sufficient to fulfill and perfect the seven factors of enlightenment. Seven factors of enlightenment being developed, it brings about insight knowledge and emancipation. (Mahthera Ledi Sayadaw, 2004) “Since the work of mindfulness of breathing consists of making mindfulness (sati) firmer and stronger every day, it amounts to practicing the enlightenment factor of mindfulness (sati-sambojjhaṅga).” (Ledi, 1999) Ledi Sayadaw highlighted the importance of mindfulness of body (kāyakaṭṭhāna) as the foundational practice of meditation. Then, he outlined the exercises of mindfulness of body, which include mindfulness of breathing (Ānāpānassati), mindfulness of bodily posture and movements (Iriyāpatha), clear comprehension of acts and deeds (Sampajañña), attention to impurities of body (Patikkula), analysis of the elements (Dhātuvavatthāna), nine cemetery contemplations (Sivithika), and the four absorptions (Jhāna). If one is established in the mindfulness of body, one can successfully undertake the work of tranquility (Samatha) and insight (Vipassanā) for the peaceful living. This is the process of practicing which is one of the Ledi meditation Technique.

In addition, the Ānāpānassati sutta, which is the foundation of Ledi Sayadaw’s teachings, declares that it comprises the direct Path leading to realization. The Satipaṭṭhāna Sutta encompasses all Satipaṭṭhāna practices, including the body, the feelings, the mind and all Dhamma. Ledi Sayadaw emphasized the importance of contemplation for the purpose of both internal and external observation of the nature of rising and passing away. Thus, his teachings emphasize the importance of mindfulness of body in attaining realization of nibbāna. Thus, mindfulness of body is very important for the meditators because without control over the mind, the work of tranquility (Samatha) and insight (Vipassanā) cannot be undertaken. Therefore, I would like to show Sayadaw’s meditation progresses as follow: mindfulness of breathing (Ānāpāna sati), mindfulness of bodily posture and movements (Iriyāpatha), clear comprehension of acts and deeds (Sampajañña), attention to impurities of body (Patikkula), analysis of the elements (Dhātuvavatthāna), nine cemetery contemplations (Sivithika), and the four absorptions (Jhāna). (Ledi Sayadaw, 1988)

Ledi Sayadaw also highlighted the importance of good conduct as a basis for further progress on the path, and for further personal development. He stated that the practice of morality, concentration, and wisdom is essential to achieve spiritual success. Thus, his

teachings unite morality, concentration and wisdom as the three core aspects of Buddhist practice. He explained the method for meditation from the commentary which describes three main stages to follow the way to practice that are:

- (1) "Counting: attention is placed on the out-breaths and in-breaths by counting them.
 - (2) Connection: intention is placed directly on the out-breaths and in-breaths and is made stronger and firmer, but the counting is discounting.
 - (3) Fixing: the effort is intensified until the higher stages of attainment are achieved."
- (Mahthera Ledi Sayadaw, 2004)

Regarding the instruction, Ledi Sayadaw's method for meditation instructs meditators to focus on the out-breath and in-breath at two places: the tip of their noses and their upper lips. He wishes meditators to focus their attention on whichever spot is clearer to them, referring to it as the "spot of touch." At the beginning, meditators must focus their attention on the spot of touch by counting the out-breath and in-breath that strike that spot. The next stage is to continue concentrating on the out-breath and in-breath without counting. Otherwise, the meditator must do two jobs at once: he must fix his mind on the Counterpart Sign and at the same time gather in all five Jhāna factors, maintaining them until they gradually grow distinct and firm. (Buddhadasa Bhikkhu, 1980)

Therefore, meditators should strive to fix their minds on their nostrils continuously, observing when the wind exhales against them. If meditators can fix their minds on the meditation object, they can concentrate their minds on it even if they do not reach access concentration or attainment concentration. Ledi Sayadaw recommends that meditators practice mindfulness for three or four months in order to gain mental stability during insight meditation. In order to practice insight meditation, meditators must first enter a deep state of concentration. Although this is an excellent practice, it is not necessary for insight meditation. Rather, meditators must simply focus their attention on the object of meditation, moment after moment, in order to gain mental stability.

Besides, Ledi Sayadaw encourages meditators to transition from calm meditation to insight meditation using mindfulness. He advises them to remain established in mindfulness until they have gained knowledge of the Path and fruit. "When this practice has been repeated for three or four months, the unsteadiness of mind will be disappeared." (Ledi Sayadaw, 1988) Ledi Sayadaw explains that if meditators can realize the nature of the four elements (pathavī,

āpo, tejo, vāyo), they will not need special practice regarding the rest of the dhamma. By studying the lesson of the four elements, meditators can gain knowledge of the Path.

Finally, the Ledi Meditation Technique, developed by Venerable U Ledi Sayadaw of Burma, offers a comprehensive framework for cultivating mindfulness and insight meditation. Rooted in Theravada Buddhist principles, this technique emphasizes the importance of mindfulness of the body as a foundational practice. Meditators can develop mental stability and insight into the nature of existence through a systematic approach that includes mindfulness of breathing, bodily postures, clear comprehension, and attention to bodily impurities. Ledi Sayadaw's method underscores the integration of morality, concentration, and wisdom as essential for spiritual progress. By focusing on the out-breath and in-breath at specific points, meditators are guided towards deeper levels of concentration and insight. The progression from counting breaths to fixed concentration facilitates the development of mental stability necessary for insight meditation. Moreover, Ledi Sayadaw encourages practitioners to transition from calm meditation to insight meditation through sustained mindfulness. By observing the nature of the four elements within the body, meditators can gain profound insights into the nature of reality and ultimately achieve liberation. Overall, the Ledi Meditation Technique offers a structured path towards inner peace or peaceful living and liberation, making it accessible and applicable for individuals seeking spiritual growth amidst the challenges of daily life. Through diligent practice and guidance from experienced teachers, practitioners can cultivate mindfulness, develop concentration, and realize profound insights into the nature of existence.

Peaceful Benefits of the Pa-Auk and Ledi Meditation

Pa-Auk and Ledi Meditation techniques can be defined as a peaceful meditation because they are a form of meditation that aims to bring a sense of peace and inner calm to its practitioners. So, Pa-Auk and Ledi Meditation techniques generally can be known as a meditation practice in any societies. They are mindfulness practices ways that focuses on the present moment and encourages practitioners to observe their thoughts and feelings without judgment. The peaceful meditation practice is to create an inner stillness that helps to reduce stress and improve overall well-being. Besides, the practice of meditation has been linked to numerous physical, mental, and emotional health benefits. A stabilizing practice to improve

our memory, and expand our awareness of our body in space. (Bradley, 2023) The benefits of these practices can include better emotional regulation, improved concentration, and focus, increased self-awareness and self-compassion, and enhanced overall health and well-being. So, the I will show the benefits of the Pa-Auk and Ledi Meditation techniques with each of their processes as follows.

1. Peaceful Benefits of the Pa-Auk Meditation

Pa-Auk Meditation is a form of Theravada Buddhist meditation that emphasizes tranquility (samatha) and insight (vipassana) practices. The techniques and principles it employs can be traced back to the Pali Canon and other classical Buddhist texts. We will explore of the peaceful benefits of Pa-Auk Meditation with reference to Buddhist scriptures and related literature:

We can understand that the Pali Canon, particularly in texts like the Satipatthana Sutta, the Anapanasati Sutta, and Mahāsatipatthāna Sutta, lays the foundation for practices that cultivate tranquility and insight derived from Samatha and Vipassana in the Pali Canon. Pa-Auk Meditation draws from these canonical teachings, emphasizing breath awareness, mindfulness of body sensations, and other techniques to develop concentration and insight.

Visuddhimagga (The Path of Purification) written by the Theravada Buddhist commentator Buddhaghosa, the Visuddhimagga provides detailed instructions on various meditation techniques. It elucidates the stages of concentration (samatha) and insight (vipassana) meditation, which are integral to Pa-Auk Meditation. The Visuddhimagga serves as a key reference for practitioners seeking to deepen their understanding and practice of Pa-Auk Meditation.

There is a "Knowing and Seeing" book written by Pa-Auk Sayadaw, in this book, Venerable Pa-Auk Sayadaw, the founder of the Pa-Auk Meditation tradition, expounds upon the techniques and benefits of meditation as taught in the Visuddhimagga and other classical texts. "Knowing and Seeing" offers practical guidance for cultivating tranquility and insight, highlighting the peaceful states of mind that arise through diligent practice. (Sayadaw Pa-Auk Tawya, 2000)

In the practical workshop, many practitioners of Pa-Auk Meditation share personal testimonies and experiences attesting to its peaceful benefits. These accounts often describe profound states of calm, clarity, and equanimity attained through sustained meditation

practice in the Pa-Auk tradition. Such narratives serve as inspiration and encouragement for others on the meditative path. Studies have shown that regular meditation practice can reduce stress, anxiety, and depression while enhancing overall well-being and cognitive function. Pa-Auk Meditation, with its emphasis on deep concentration and insight, likely offers similar psychological and physiological benefits.

By understanding the transformative potential of Pa-Auk Meditation, we can gain insights into how it promotes peace within oneself and in the world around us. Indeed, mindfulness meditation has been used mostly for centuries to help people connect with their inner selves, reduce stress, and foster a sense of peace. Mrs. Ryan Kane said that “What is the goal of meditation? Most meditators agree that the goal of meditation is to build awareness, increase peace and calm, and live more fully in the present moment. But beyond that, there’s a wide variety of answers. Each person comes to their meditation practice with their own set of goals” (Kane, 2022) In recent years, the practice of meditation has become increasingly popular, with many people embracing the practice as a way to cultivate well-being and cultivate an attitude of peaceful living. In this article, people will discuss the benefits for a peaceful living meditator, and how it can be used to create a sense of peace and contentment in our lives. Thus, the Pa-Auk meditation practice is to foster a sense of equilibrium, peace, and contentment within oneself. The study found that there are some excellent benefits and energy for meditators: (Mindworks Team, 2024)

1. “Inner peace and calmness,
2. The ability to abide in the present moment,
3. Unlocking the source of inspiration,
4. Well-being and fulfilment, and
5. Goodwill.”

Besides, “according to a recent study conducted by the Harvard Medical School, mindfulness meditation reduces fatigue, insomnia and depression within one month of beginning practice.” Through consistent practice, one can learn to reduce stress and anxiety, and cultivate a sense of inner peace and balance. The practice involves focusing on the breath, allowing thoughts and feelings to pass without judgement, and allowing the body to relax. Through this practice, the mind and body can become more open and receptive to the peace that lies within.

Whatever, the Pa-Auk Meditation technique can also be used to create a sense of to be a natural peaceful world. By spending time in nature and connecting with the energy of the environment, one can cultivate a sense of connection and peace. Additionally, this practice can help to cultivate a sense of gratitude and appreciation for the beauty and abundance in the world around us.

Furthermore, the Pa-Auk Sayataw used to teach us as stated by the Mahāsatipaṭṭhānasuttaṃ, Davids, (1961) found in the Majjhima Nikāya, elaborates on the Four Foundations of Mindfulness: mindfulness of the body (kāyānupassanā), feelings (vedānupassanā), mind (cittānupassanā), and mental objects (dhammānupassanā). Therefore, we can understand the benefits of practicing Mahāsatipaṭṭhānasuttaṃ, as implied by the teaching of the Buddha. They include as follows:

1. Understanding Insight and Wisdom: Mahāsatipaṭṭhāna meditation leads to insight and wisdom by encouraging practitioners to observe and investigate the nature of reality. This deep understanding of the impermanence and suffering of all phenomena is a key component of Buddhist teachings.

2. Understanding Cultivation of Mindfulness: The Sutta emphasizes the development of mindfulness and awareness. By becoming more mindful of one's body, feelings, mind, and mental objects, individuals can navigate life with greater awareness and clarity.

3. Understanding Emotional Regulation: Practicing mindfulness of feelings and emotions helps individuals regulate their emotional responses. This leads to better emotional balance and the ability to respond to life's challenges with equanimity.

4. Understanding Reduction of Negative Habits: Mahāsatipaṭṭhāna meditation assists individuals in recognizing and reducing negative habits and unwholesome behaviors. By observing their thoughts and reactions, they can make more skillful choices.

5. Understanding Increased Ethical Conduct: The practice promotes ethical living by enhancing awareness of one's actions and intentions, making it easier to choose ethical behavior and engage in virtuous actions.

While these understandings for meditation retreat are inferred from the teachings in the Mahāsatipaṭṭhāna suttaṃ, it's essential to remember that the practice of mindfulness meditation and contemplation is experiential, and the depth of understanding and realization varies from practitioner to practitioner.

Finally, the practice of Pa-Auk Meditation offers a profound pathway to inner peace, tranquility, and insight, drawing from the rich tradition of Theravada Buddhist teachings found in the Pali Canon, the Visuddhimagga, and the works of contemporary masters like Pa-Auk Sayadaw. By cultivating mindfulness, concentration, and wisdom through dedicated practice, individuals can experience a myriad of peaceful benefits, including inner calmness, present-moment awareness, emotional regulation, and ethical living. Moreover, the transformative potential of Pa-Auk Meditation extends beyond personal well-being to fostering harmony within oneself and the world. As more people recognize the value of meditation in promoting peace and contentment, the practice of Pa-Auk Meditation stands as a powerful tool for cultivating a sense of equilibrium and harmony in our lives and communities for peaceful living.

2. Peaceful Benefits of the Ledi Meditation

Ledi Meditation, named after the renowned Burmese monk Ledi Sayadaw, is a form of Theravada Buddhist meditation that emphasizes insight (vipassana) practice. Similar to Pa-Auk Meditation, it draws from the teachings of the Pali Canon, other classical Buddhist texts, as well as works by Ledi Sayadaw himself. Let's explore the peaceful benefits of Ledi Meditation with reference to Buddhist scriptures, and related literature.

The foundational teachings of Ledi Meditation can be traced back to the Pali Canon, particularly to suttas such as the Satipatthana Sutta and the Anapanasati Sutta. These texts expound on mindfulness (sati) and breath meditation, which are integral components of Ledi Meditation. Thus, Ledi Sayadaw's meditation technique approach to meditation, rooted in the teachings of the Buddha, offers practitioners practical methods for cultivating mindfulness and insight into the three characteristics of existence: impermanence, suffering, and non-self.

Ledi Sayadaw, a highly influential figure in the Theravada tradition, wrote extensively on meditation and Buddhist philosophy. "Manual of Buddhism written Sayadaw Ledi" provides a comprehensive guide to insight meditation, elucidating the stages of practice and the development of wisdom (paññā). Later, in "Manual of Mindfulness of Breathing" (Ledi Sayadaw U Ṇaṇadhaja et al., 1999). Ledi Sayadaw explores the factors necessary for attaining enlightenment, emphasizing the importance of diligent practice, moral conduct, and mental cultivation. He outlines the stages of spiritual development, from initial faith and confidence in the Buddha's teachings to the realization of Nibbana. In insight meditation, it is important

to be aware of whatever is present in the mind no matter how weak or strong it appears to be. (Jotika & Dhamminda, 1986) Thus, Ledi Sayadaw's insights meditation make a guide practitioner on the path to inner peace and liberation.

Moreover, Ledi Sayadaw's meditation technique is improved physical health. This is due to the fact that when individuals are in a relaxed state, their bodies can better regulate their immune systems and fight off illnesses. Studies have found that those who practice peaceful living meditation have better cardiovascular health and improved sleep quality. Additionally, this meditation practice can reduce inflammation, which can help to prevent chronic diseases such as diabetes, heart disease, and cancer.

Likewise, the Buddhist Suttas (or Sutras) provide teachings and guidance on various aspects of meditation, including the outcomes or benefits of meditation, which contribute to peaceful living. In Buddhist references, as stated by the teaching of the Buddha, the *Ānāpānassati Sutta* and the *Mahātipatthana Sutta* are two fundamental texts in Buddhism that provide instructions on mindfulness meditation and contemplation. These Suttas outline the practice of mindfulness of breath (*ānāpānasati*) and mindfulness of the body (*kāyānupassanā*) in the context of the Four Foundations of Mindfulness (*satipatthana*). In fact, Ledi sayataw's techniques all can be understood that they are derived from the teaching of the Buddha. Therefore, some of the benefits are as follows:

The *Ānāpānassati Sutta*, Davids, (1961) found in the *Majjhima Nikāya* of the Pali Canon, teaches mindfulness of breath. The benefits of this practice, as inferred from the *Sutta* and other Buddhist teachings, include:

1. Appreciative Cultivation of Concentration: The practice of mindfulness of breath leads to the development of concentration (*samadhi*), which is essential for deepening meditation and experiencing meditative absorption (*jhāna*).

2. Appreciative Emotional Balance: Mindfulness of breath fosters emotional balance and equanimity. Practitioners learn to observe their thoughts and emotions without attachment, promoting inner peace.

3. Appreciative Insight into Impermanence: By focusing on the breath, individuals gain insight into the impermanence of all phenomena. This understanding can lead to reduced attachment and suffering.

4. Appreciative Awareness of the Present Moment: **Ānāpānasati** encourages practitioners to stay present, not dwelling on the past or worrying about the future. This practice reduces stress and enhances a sense of calm.

In addition, while there are numerous Suttas in general Buddhist scriptures, some common benefits of Ledi Sayataw's meditation practices derived from the Buddha's teaching, as described in the following texts, include:

1. Cultivation of Inner Peace: Meditation, as emphasized in many Suttas, helps individuals cultivate inner peace by calming the mind. This tranquility is essential for reducing stress, anxiety, and restlessness, leading to a peaceful and contented state of mind.

2. Freedom from Suffering (Dukkha Nirodha): The ultimate goal of Buddhist meditation is to alleviate suffering. By developing insight into the nature of reality and the impermanence of all things, meditation helps individuals gradually free themselves from the cycle of suffering (dukkha).

3. Mindfulness and Awareness (Sati): The practice of mindfulness meditation (such as Vipassanā) encourages heightened awareness of one's thoughts, feelings, and sensations. This heightened awareness leads to greater understanding and control of one's mental and emotional states.

4. Greater Concentration (Samadhi): Meditation practices enhance concentration and focus. Improved concentration allows individuals to approach their daily tasks and responsibilities with greater efficiency and effectiveness.

5. Insight and Wisdom (Paññā): Meditation cultivates wisdom by helping practitioners gain insight into the true nature of reality and the interconnectedness of all beings. This wisdom leads to a profound understanding of life, reducing attachment and aversion.

6. Compassion and Loving-kindness (Metta): Loving-kindness meditation fosters feelings of love and compassion toward all beings. As a result, individuals become more considerate and compassionate in their interactions, contributing to harmonious relationships and peaceful coexistence.

7. Reduction of Negative Habits: Meditation helps individuals recognize and reduce negative habits and unwholesome behaviors. By breaking free from harmful patterns, individuals can live more harmonious and virtuous lives.

8. Stress Reduction: Meditation is known for its stress-reducing effects. By training the mind to stay present and not dwell on the past or worry about the future, individuals can alleviate stress and achieve a sense of calm.

It's important to note that the outcomes of meditation may vary from person to person and depend on the specific meditation techniques and the depth of one's practice. Buddhist meditation is deeply rooted in the pursuit of spiritual enlightenment and liberation from the cycle of birth and death, which is the ultimate goal for many practitioners. The outcomes mentioned above are interconnected and contribute to a holistic sense of peaceful living in accordance with Buddhist teachings.

Therefore, peaceful living meditation can have a positive impact on social relationships. During this practice, individuals are encouraged to practice kindness, compassion, and empathy towards both themselves and others. This can help to promote positive relationships and can improve overall social functioning. Studies have found that people who practice peaceful living meditation have better interpersonal relationships and are better able to handle conflicts in a constructive manner.

In summary, Ledi Meditation, deeply rooted in the teachings of the Buddha and expounded upon by the esteemed monk Ledi Sayadaw, offers a profound pathway to inner peace and liberation. Drawing from the Pali Canon, Ledi Sayadaw's works, and classical Buddhist texts, this meditation practice emphasizes insight, mindfulness, and ethical conduct as essential components for cultivating tranquility and wisdom. Through diligent practice, practitioners of Ledi Meditation can experience a myriad of peaceful benefits, including improved physical health, emotional balance, and a deepening understanding of the nature of reality. Here, Jeremy Sutton, also suggested that "The effects of meditation are far-reaching, positively impacting our physical health and our mental wellness, including cognitive functioning and emotional control. (Jeremy, 2023) Moreover, the practice of Ledi Meditation fosters compassionate social relationships and contributes to the well-being of individuals and communities. As individuals engage in this transformative meditation practice, they not only cultivate inner peace but also contribute to the creation of a more harmonious and compassionate world.

Conclusions

The Pa-Auk and Ledi meditation techniques, which are deeply ingrained in the fabric of Theravada Buddhism, offer practitioners profound pathways to inner peace, insight, and liberation. These meditation practices, which are rooted in the timeless wisdom of the Pali Canon and guided by esteemed masters such as Pa-Auk Sayadaw and Ledi Sayadaw, emphasize the importance of mindfulness, concentration, and wisdom as fundamental elements in achieving tranquility and understanding the true nature of reality. Both of these meditation methods provide structured frameworks that equip practitioners with systematic approaches to establish a strong foundation for a peaceful way of life. By incorporating moral conduct, mental cultivation, and ethical behavior into their daily routines, individuals acquire the resilience, clarity, and inner peace necessary to navigate the complexities of life. Furthermore, the transformative potential of these meditation techniques extends beyond individual well-being, nurturing empathetic social bonds and promoting the harmonious coexistence of all beings. The advocacy of *ānāpānassati* through *samatha* and *vipassanā* meditation by Pa-Auk Sayadaw offers practitioners a holistic roadmap to enhance their presence, awareness, and insight. Similarly, Ledi Sayadaw's teachings on observing the four primary elements and the six consciousnesses provide spiritual wisdom that illuminates the impermanence, suffering, and non-self nature inherent in existence. The benefits of adopting a lifestyle centered around peaceful living through these meditative practices have positive implications for both mental and physical health. Integrating meditation into daily routines helps to alleviate stress and establish a foundation for serenity. Self-reflection, which is a cornerstone of both methods, fosters deeper self-awareness and empathy, facilitating forgiveness and empowering individuals to confront life's challenges with grace. By echoing the teachings of the Buddhist Canon, the practice of peaceful living using these meditation techniques enriches social connections. Research suggests that individuals who engage in peaceful living meditation demonstrate improved conflict resolution skills and cultivate stronger interpersonal relationships. Ultimately, both the Pa-Auk and Ledi meditation techniques, in alignment with the Buddha's teachings, offer multifaceted benefits for embracing a way of life characterized by peace, encompassing mental and physical well-being, self-awareness, interpersonal connections, and overall flourishing. Their timeless wisdom remains profoundly relevant in the pursuit of a more harmonious and compassionate world, inspiring individuals to cultivate inner peace and extend compassion to others. Through the diligent practice of these ancient techniques, practitioners embark on transformative journeys

towards holistic well-being and contribute to the collective pursuit of a more harmonious and compassionate existence.

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