



The Practice, Management and Key Successes of Mahāsī Meditation Centre

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Abstract

This research article aims to spread the method of meditation taught by the late Mahāsī Sayādaw for the sake of the people and share the Mahāsī Meditation Centre how to manage the centre and why it becomes successful based on SWOT analysis. The methodology of this research article is qualitative approach including in-depth interview with the Centre Meditation Master and interview 60 practitioners. After Myanmar had an independence on July 4, 1948 the role of the insight meditation became prosperous with learning side by side. There are appeared many meditation centres which gave priority to the insight meditation. Among them, the effective and earliest meditation centre was the Mahāsī Meditation Centre headed by the Mahāsī Sayādaw. The Venerable Mahāsī Sayādaw had delivered the insight meditation for 33 years. The method taught by Mahāsī Sayādaw is *satipaṭṭhāna* that is good and right. The study shows that Mahāsī Sayādaw and Mahāsī Meditation Centre are benefit not only Myanmar people but also people around the world who are interested in insight meditation. The practice, management, and key successes in Mahāsī Meditation Centre in this article are to gain meditation benefits, to a successful organization, and also key successes which support Mahāsī Meditation Centre to be a successful one.

Keywords: Practice, Management, Key successes, Mahāsī Meditation Centre

1. Introduction

In the late 18th century, the earliest *vipassanā* manual was written by a monk named medawi (1728-1816). He was a *vipassanā* teacher who was influential in reviving people and monks in Myanmar interest in meditation practice. However, he did not establish any meditation centre. The idea to establish meditation centre where people can sit meditation together has got by Mingun Sayādaw (1869-1954). He founded the first meditation centre and organized the group meditation course in Myo-Hla in 1911. Since the first foundation of meditation centre established, *vipassanā* meditation and meditation centre has increased enormously. Today, there are many distinct meditation methods which operate many hundreds of centres, many thousands of teachers and hundreds thousands of practitioners. Venerable Mahāsī Sayādaw (1904-1982) was one of the greatest *vipassanā* meditation masters. Mahāsī Meditation Method and Mahāsī Meditation Centre have been spreading around the world.

Sir U Thwin offered a plot where the present meditation centre situated, measured over five areas to build a meditation centre to the organization. Bha Than 1978, 106) From that time onwards it was named Sāsana Yeiktha Meditation Centre. Having built the kammathāna monasteries in the Sāsana Yeiktha, they discussed to invite a Sayādaw who instructed the meditation practice. Then Sir U Thwin propped Mahāsī Sayādaw from whom he had listened the *dhamma*. The members of the executive committee accepted to invite the Sayādaw. (Sīlānandābhivamsa 1979, 68)

Having arrived the Sāsana Yeiktha, the Venerable Sayādaw instructed the *vipassanā* to those who wished to observe it without a waste of time. So the Venerable Sayādaw gave a discourse on the basic practice of the *satipaṭṭhāna vipassanā* to the group of people. (Sīlānandābhivamsa 1979, 69) From that time onwards, monks and lay people yogis become increased gradually. The Mahāsī Meditation Centre become developed. The reason was the Mahāsī Sayādaw had been practiced insight meditation effectively and his instructions made many yogis succeed. This paper aims at an attempt to gain seven benefits of mindfulness meditation.

2. Vipassanā

Vipassa is to consider body, feeling, mind, mind-objects come to be, pass away, and coming to be and passing away. (D II p. 333) *Vipassanā* is a simple technique which depends on direct experience and observation based on the contemplation of impermanence (*aniccānupassanā*), misery (*dukkhānupassanā*), impersonality (*anattānupassanā*) (Paṭiṣ p.

178) (One attentively and strenuously contemplates upon one of these natural aspects until he is capable of clearly seeing and realizing the truths as they really are in everything in the universe. *Vipassanā* is also comprised of experiential observation of the mind and matter (*nāma* and *rūpa*). Besides, it is the study of cause and effect. It is essential that one be able to make a proper differentiation between ultimate realities (*paramattha*) and concepts, ideas (*paññatti*); otherwise one will unknowingly fall into the trap of meditation on *paññatti*). (Kyaw Min 1979, 95)

3. The Practice Method

3.1 Preparation: *Vipassanā* Preparatory stage

- 1) Purification of conduct or precepts
- 2) Entrust yourself to the Enlightened One, the Buddha
- 3) The guidance of a meditation instructor (releasing from greed, hatred, and delusion)
- 4) Contemplation on the four protective reflections: the qualities of Buddha, loving-kindness to all, the loathsome aspects of the body, and death

Venerable Mahāsi Sayādaw's teaching suggests this first preparatory approach for all average human beings because this practice can open their minds and be simply verified in daily life in the present. This approach is proper and easy for modern rational thinkers who have less time for meditation practice. Pure conduct is a prerequisite to meditation, and the prospective meditator must therefore relinquish worldly thoughts and actions. That includes observing *sīla*: for laity, the eight *uposatha* rules and for monks the fourfold purity: controlling the sense, right livelihood and use of a monk's requisites, and keeping the *pātimokkha* rules. (Mahasi Sayādaw 1992, 9-10) Finally, meditation training should begin with meditation on the four protections: the Buddha, loving-kindness, the repulsive aspects of the human body, and death. (Mahasi Sayādaw 1992, 9-10)

3.2 *Vipassanā* Practice of Mahāsi Sayādaw

3.2.1 Basic stage:

The meditator must have the knowledge of the awareness of objects and insight knowledge of arising and passing away by applying contemplation of the body (*kāyānupassanā*): awareness of the rising and falling movement of the abdomen as occurs in the course of normal breathing. Contemplation of feelings (*vedanānupassanā*), contemplation of mind

(*cittānupassanā*), and contemplation of mind objects (*dhammānupassanā*): 1) the five hindrances (*nīvarana*) 2) the five groups (*pañcakkhandha*) 3) the six sense spheres (*āyatana*) 4) the seven factors of enlightenment (*bojjhanga*) 5) the four noble truths (*ariyasacca*).

3.2.2 Beginning Meditation:

The followings are basic exercises, meant to sharpen mindfulness and concentration skills, leading to “the ability to know each successive occurrence of the mental and physical processes at each of the six sense organs.” (Mahasi Sayādaw 1992, 9-10) That ability is gained only when contemplation skills are fully developed. In the initial stage, the meditator should focus on tactile sensations as described, rather than on seeing and hearing. Nevertheless, when visual or auditory sensations intrude, or when one must look or listen, they should be noted as such: seeing, hearing. (Mahasi Sayādaw 1992, 9-10)

The mode of contemplation described must be maintained as far as possible every waking moment, for all activities, sitting, walking, eating, bathing, and so on. (Mahasi Sayādaw 1992, 20-21) One should sit cross-legged on the floor or in another sitting posture if necessary. (Mahasi Sayādaw 1992, 11) Focus on the movement of the rising and falling of the abdomen and observe the expansion and contraction that accompanies breathing. Make a mental note, rising, of the expansion of the abdomen as it occurs; make a mental note, falling, of the contraction as it occurs. Breathing should be normal, not controlled. (Mahasi Sayādaw 1992, 12-13)

What is meant by making a “mental note” or “noting”? The Sayādaw writes: “never verbally repeat the words rising, falling and do not think of rising and falling as words. Be aware only of the actual process of rising and falling movement of the abdomen,” (emphasis in original). (Mahasi Sayādaw 1992, 13) Thus, he seems to indicate not “labelling” the phenomena, giving them names, as some masters understand it, (Namto 1989, 32) but simply fixing the attention on them as they occur. Awareness of the movement of the abdomen is the basic meditation to which the meditator returns almost throughout the practice.

While observing the movement of the abdomen, mental events may arise, ideas, imagining and so forth. Rather than attempting to ignore such events, they must be noted as they occur, as mental activities, thus thinking, imagining and wandering when the mind wanders (these are called mental formations or mental activities) and so on. Similarly, intentions may occur, for example, to swallow, or to straighten the neck. The intention should be noted intending, then the movement, swallowing or straightening, each as it occurs. The attention is then returned to the abdomen and the noting of rising and falling. (Mahāsi Sayādaw 1992, 14) Stiffness, itching, joint pain, and the like should be handled

in the same way, also noting the place on the body where the feeling occurs. Such feelings will usually disappear after being noted, but if it becomes necessary to shift or to scratch, note the intention and the activity as they occur, then return attention to the abdomen. (Mahāsi Sayādaw 1992, 15) All such interruptions from the basic exercise should be handled in the same way, including thirst, going for a drink of water, eating, becoming sleepy, and going to sleep. In becoming thirsty and going for a drink, for example, one notes: thirst, intending to stand, standing, walking and so forth, all in as much detail as possible. (Mahāsi Sayādaw 1992, 17-19) All actions should be performed slowly, noticing “all feelings, thoughts, ideas, considerations, reflections, all movements of hands, legs, arms and body.” (Mahāsi Sayādaw 1992, 19)

As mindfulness and concentration become more skilful, the meditator will be able to maintain focus on the basic object for longer periods and will notice more detail, such as a break between rising and falling, during which he will be mindful of sitting. (Mahāsi Sayādaw 1992, 21)

After some days of intensive practice, the meditator may begin to feel lazy or doubtful as to the efficacy of the method. Alternatively, he may have feelings of anticipation or may begin reviewing progress so far. In every case, the meditator must note the mental state or activity. Mahāsi Sayādaw lists lazy, doubtful, recollection, examining, regret, and happy as examples. In fact, every state of mind that arises should be noted before returning to the rising and falling of the abdomen. (Mahāsi Sayādaw 1992, 23)

3.2.3 Progressive stage:

The meditator must have the knowledge of the awareness of objects (material process as object) and knowledge of the awareness itself (mental process of knowing). The right and true knowledge of all phenomena will transform a person into a high-minded person, further becoming a holy one, developing ultimately into a worthy one, or a fully human being.

3.2.4 Advanced Meditation:

Through the exercises, mindfulness and concentration become more and more developed until the meditator notices not only the object but also awareness of the object, and that each act of noticing is distinct from the others. He knows, for example rising, but also awareness of rising, knowing them as two distinct processes, falling and awareness of falling as two other distinct processes, with the clarity of the one corresponding to the clarity of the other. (Mahāsi Sayādaw 1992, 25)

Rather than continuing to reflect on the realization, the meditator should note reflecting, and return to awareness of the abdominal rising and falling. (Mahāsi Sayādaw 1992, 26) The meditator now also notices more clearly the intention that precedes bodily movement, he notices mental images and bodily sensations as they occur in rapid succession and realizes that awareness depends on an object-something to be aware of. He comes to know too that seeing arises through the eye and visible object, hearing from the ear and sound, in short that experience and events arise depending on conditions, and that previous, present and future existences of body and mind are all effects of prior causes. This is the insight knowledge of cause and condition. (Mahāsi Sayādaw 1992, 26) He must not stop to think about these insights, however, but just note, realizing and continue noticing events as they occur. (Mahāsi Sayādaw 1992, 26-27) “When that knowledge has come to maturity,” Mahāsi Sayādaw writes:

The meditator perceives only body and mind processes occurring in strict accordance with their particular and appropriate conditions and he comes to the conclusions: Here is only a conditioning body and mind process and a conditioned body and mind process. Apart from these, there is no person who performs the bending of the limbs, or who experiences feelings of pain, etc. This is called purification of insight by overcoming doubt. (Mahāsi Sayādaw 2010, 13)

The meditator now comes to experience clearly the initial, intermediate, and final phase of each event, both of the object and of the awareness of the object. With the incessant, immediate, disappearance of all things, whether physical sensations or mental images, he realizes the universality of impermanence. (Mahāsi Sayādaw 1992, 29-30) Reflecting on impermanence, he realizes that what is impermanent is painful, and that what is painful is non-self-thus recognizing in actual experience the three characteristics. By inference from this direct experience, he realizes that all things whatsoever are impermanent, painful and non-self. (Mahāsi Sayādaw 2010, 13) These realizations are the insight knowledge of comprehension. (Mahāsi Sayādaw 1992, 29-30) Not dwelling on the realization, he continues his meditation as before, “noticing those bodily and mental objects which present themselves continuously.” (Mahāsi Sayādaw 1992, 30-31)

The meditator comes to notice especially the ceasing of objects, rather than their arising and the awareness of them, with ceasing occurring immediately after noticing. Specific features such as arms and legs are no longer apparent, and there seems to be only “ceasing and vanishing.” (Mahāsi Sayādaw 1992, 35)

Fear then arises, with the meditator becoming aware of the fearlessness of perpetual dissolution of all phenomena, both things and awareness of them. This is identified as the insight knowledge of fearfulness. One must not give in to the fear, however, but all these realizations must simply be noted as one continues noting all phenomena as they arise. (Mahāsi Sayādaw 1992, 37) Continuing, the meditator comes to realize the unsatisfactoriness of the impermanence of the body-mind process, the disappointment of the impermanence in all things; this is the insight knowledge of misery. (Mahāsi Sayādaw 1992, 37)

Continuing, the meditator comes to see the arising and ceasing of phenomena, including those of his own mind and body, as disgusting meditation itself becomes disgusting, but though he may wish to stop, the meditation continues with its own accord. Disgusted with existence, he does not want to be reborn, even as a wealthy man or as a deva. This is the insight knowledge of disgust. Then, the desire arises to escape the formations, that is, bodily and mental processes: “seeing, hearing, touching, reflecting, standing, sitting, bending, stretching, noticing- he wishes to get rid of them all.” (Mahāsi Sayādaw 1992, 38)

This realization may be followed by an attempt to stop noticing formations or by over eagerness and restlessness to achieve the final goal. With continuing noting of formations as before, however, the mind becomes composed and bright, and restlessness completely disappears. (Mahāsi Sayādaw 1992, 39) This is the insight knowledge of contemplation of reflection.

The meditator then achieves the insight knowledge of equanimity about formations, and the noticing of formations continues smoothly, clearly, and effortlessly. The three characteristics are seen without the need for reflection. Sometimes bodily formations recede, leaving only mental formations. The meditator then experience rapture, serenity, bright light. These are enjoyable, and the meditator must notice the enjoyment as well as noting the rapture, serenity, and bright light. If noticing does not expel these experiences, the meditator should ignore them and attend to other phenomena as they arise. (Mahāsi Sayādaw 1992, 40)

The mind now becomes free of the defilements and the meditator approaches the threshold of the path and fruit, *magga* and *phala*, the realization of *nibbāna*. He must continue contemplation as before without anticipation or eagerness. He may fall back several times in the attempt, but “As soon as the five faculties (*indriya*) of faith, energy, mindfulness, concentration and wisdom are developed in an even manner, he will soon reach *magga* and *phala* and realize *nibbāna*.” (Mahāsi Sayādaw 1992, 42)

4. Management of Administration of the centre

Management of administration of Mahāsī Meditation Centre is explored according to interview with officers in Mahāsī Meditation Centre.

Since time immemorial, managing has been the most imperative activity as the society has continuously relied on group efforts. Moreover, it has always been crucial to ensure the coordination of individual efforts right from the time people engaged socially. Well-coordinated efforts are pivotal for achieving the aims and objectives that cannot be realised individually. Management is an act of achieving results by coordinating individual efforts.

According to F.W Taylor, management is the art of knowing what you want to do and then seeing that it is done in the best and cheapest way. (Abuthahir Ali 2014, 8) Furthermore, according to Harold Koontz and Cyrill O’ Donnell, management is the creation and maintenance of an internal environment in an enterprise where individuals, working in groups, can perform efficiently and effectively towards the attainment of group goals. (*ibid.*, 8)

There are many definitions of management. Here meditation management administration is a kind of working in group harmoniously in order to succeed. Henri Fayol (1841-1925), promoted the concept of administrative management. He focussed on developing administrative principles that could be applicable to both general and higher managerial levels. (*ibid.*, 3) The principles applying are shown as follow:

1) Division of work, according to this principle, works in the centre are divided among individuals and groups according to their skills and knowledge. Doing this helps in completing the works at the centre with greater efficiency.

2) Authority and responsibility arise from the position, intelligence, experience, and skills of a manager. On the other hand, responsibility is a state of being accountable for the consequences of the decisions taken by an individual. Managers should be responsible for the actions taken by them. In the centre, authority and responsibility are applied because there is president of organization, vice president, committee, sub-committee, etc. The authority and responsibility go from top to bottom of workers at the centre.

3) Discipline refers to the obedience to authority. In the centre, since Mahāsī Sayādaw was alive, rules for an organization laid down by himself in order to develop the organization. No one can be above the rules. All participating in the organization must obey and respect the rules.

4) Unity of command, according to this principle, workers associated with a particular type of work should report to one superior only. Doing this helps in avoiding confusions in the role of the workers being at the centre.

5) Unity of direction is that there should be one direction in which organizers must move to achieve a particular objective such as the aims what Sayādaw wanted to propagate. If organizers get pulled into different directions, it may be difficult for organization to achieve the objective.

6) Subordination of individual interest to general interest is that organization should emphasize on aligning individual's personals to organizational goals.

7) Scalar chain refers to the hierarchy followed in an organisation from top president to worker being in the centre at lower levels. According to the principle of scalar chain, all communication between top and lower workers pass through proper channels of hierarchy. According to Fayol, scalar chain is vital to the success of an organization.

8) Order is required for the efficient coordination of all the elements in an organization. Management must follow the principle of the right place for everything and every man.

9) Equity is fair treatment of all people working at the centre. Management must treat all equally and be free from biases and prejudices.

10) Esprit de corps refers to team spirit. Management must adopt new ways to improve team spirit among people working at the centre. This helps people to work in harmony.

Organizers at the meditation centre manage or provide yogis who come and practice to the centre in following things:

Accommodation: Boarding and lodging are free to meditators for the period of their practice at the centre. Accommodation for monks, nuns and women meditators is separate and assigned on arrival. All rooms have bedding and mosquito nets. Wherever possible single rooms are provided for foreigners, but they may have sometimes to share.

Meals: Either vegetarian or non-vegetarian breakfast and lunch are served in Myanmar style. Breakfast is at 5:30 a.m. and lunch at 10:00 a.m. There is no evening meal, all the Yogis at the Center, observing the Precept of abstaining from food after 12 noons. But soft drinks, jelly and Su-tu-ma-du, an emulsion containing honey, molasses, ghee and sesame oil may be taken. Yogis will find this diet regime definitely helpful for meditative practice.

Medical Care: There is a dispensary at the Centre for treatment of minor ailments open every Monday, Wednesday and Friday from 4 to 6 pm. Cases needing special attention will be treated at the State Hospital. Meditators preferring treatment at a private clinic will themselves have to bear the necessary expenses for the same.

Furthermore, there are avoidance factors for successful management meditation model. They are as follows:

- 1) Not friendly welcome to practitioners;
- 2) No accepting people coming from different backgrounds;
- 3) No division of work;
- 4) No authority and no responsibility, No discipline, No order.
- 5) No unity of command, No unity of direction, no equality.
- 6) No subordination of individual interest to general interest;
- 7) No scalar chain;
- 8) No esprit de corps.

These eight factors should be avoided in building a development of successful meditation model because these can make practitioners and meditation centre unsuccessful meditation model.

5. SWOT Analysis

The SWOT analysis of Mahāsi meditation centre is shown in the following items.

5.1 Analysis of Strengths

1) Venerable mahāsī Sayādaw directly follows the Buddha's *dhamma* and offers a clear and practical guide into the essence of Buddhism. He proposes the practice of human and spiritual development through his *vipassanā* teaching model, here called the Mahāsī Vipassanā Model of insight development based on the foundations of mindfulness discourse (Satipaṭṭhānasutta). The teaching of Venerable Mahāsī Sayādaw for mankind genuinely follows the *dhamma* of the Buddha. His teaching emphasizes on the freedom from intoxicants, gaining right knowledge of self and detachment, the way that people must practice by themselves and transform the ignorant state to the state of wisdom. To live in the world, everyone has to make use of various things, to see, to eat, and come into contact with all sorts of things, but the most essential is to live with these things without grasping at or clinging to them. Everyone must be able to think, speak, act intelligently, always being mindful of the three universal characteristics. Proper awareness and wisdom will make all fit for peace and eliminate the power of defilement.

2) The centre has experienced meditation instructors and good friends who have enough knowledge of the *dhamma* and have practical meditation experiences. The method taught provided by instructors in this centre is clear and interesting. Giving instructions on meditation practice is helpful for both beginners and matured yogis in meditation. In addition, the teacher monks are very kind and generous. Therefore, many foreign and local practitioners are impressed with the instructors and method, so they always want to practice at this centre.

3) Mahāsī Meditation Centre is located in the centre of Yangon, and it is not far from Inya Lake, one of two major lakes in Yangon. Therefore, it is easily accessible. The practitioners or the guests can come by city bus, taxi. The city bus stop is very close to Mahāsī Meditation Centre. It takes five minutes to get on foot from the bus stop to the centre. It is also located in tourist area, so it is easy for foreigners too, to visit the centre.

4) The centre is very famous, so many foreigners want to visit and practice meditation and some foreigners stay long having ordained as monks and nuns.

5) There are many senior monks who have enough experiences in meditation practice and are giving the guideline to yogis. Occasionally, most senior guest monks are invited to give Dhamma talk to practitioners.

6) The centre has good accommodation and good facilities and a nice location which is suitable for all who come and practice meditation at this centre.

7) The centre provides suitable food and refreshments which are delicious, healthy and various types of food suitable for each practitioner.

8) The Mahāsī Meditatin Centre is a famous centre which has been teaching meditation for more 60 years. This centre is very popular for both local and international, so it can attach many practitioners to practice meditation at the centre.

9) This meditation centre has a regular schedule. The centre opens every day, and it is easy for practitioners to participate in the program.

10) The program is free of charge. Food and refreshment as well as accommodation is free. It also welcomes all practitioners who are interested in meditation practice.

5.2 Analysis of Weaknesses

1) The Buddha's discourse on *satipaṭṭhāna* practice deals with four main kinds of mindfulness. The first of the four is body contemplation, focusing on the inhaling and exhaling of the breath. There have been criticisms that at this body contemplation stage of Venerable Mahāsī Sayādaw's *vipassanā* teaching model does not conform to the Tipiṭaka

because it uses abdominal movements as the object of mindfulness rather than the movement of the breath.

The rising and falling of the abdomen are not designed to replace the respiration process. Far from excluding it, the former supplements it. If a yogi prefers the breathing contemplation, he can go along with it. But if he finds it difficult to do so he is advised to observe the rising and falling of the abdomen which has its own advantages. (Tin Myanaung 1990, 340)

2) The water for taking a bath the centre provides for practitioner is unclean. Sometimes, in the water, there is much dust that the practitioner cannot use it.

3) Noise and sounds from surrounded community.

4) The schedule in sitting meditation laid down by this centre is too long for the beginners who have never experienced before.

5) There are sometimes many mosquitoes, insects that disturb the practitioners and infect the practitioners while living and practicing there.

6) The website of the centre is not updated.

5.3 Analysis of Opportunities

1) Mahāsi Meditation Centre has been promoted by the Tourism Authority of Myanmar. It is also recommended in guide book such as “Myanmar Travel Guide Book” Which attract many international visitors to the centre. They usually use the guide book to search for places to visit. “Myanmar Travel Guide Book” is the most famous guide book and provides free advertising for the centre. For these reasons, of the many foreign practitioners, who attended the meditation retreats at this centre. All were recommended to come by the guide book.

2) The centre is located in the centre of Yangon so many donors easily come and offer food for their wedding ceremonies, birthday ceremonies, blessing and daily meal offering to the practitioner and meditation masters at this centre.

3) The president monk and a chief executive man are often interviewed by local medias, newspapers, foreign newspapers, so that makes local and international people interested in visiting the centre.

4) There are many recommendations from friends and family who used to practice here, so they then invite their friends and relatives to practice meditation at this centre.

5) Many books, such as “The methods of meditation of Sayādawgyis” the contain the life story of Mahāsi Sayādaw and his meditation technique and mention this meditation centre making many people want to come and practice there.

6) The information from Internet such as Facebook, Google, Local TV programs make many people come and meditate there.

7) There are many websites which recommend that Mahāsī Meditation Centre as a good meditation retreat centre; therefore, many people who usually search for information on the Internet find it attractive and want to visit the centre.

5.4 Analysis of Threats

1) The centre is located in the centre of Yangon City where there are sometimes demonstrations so it may scare away participants and make it difficult to manage the retreat during protests because the centre is close to the main road. From that main road, demonstrators marched for democracy in 1988.

2) Sometimes, being centre of city, around the area of the centre, there are many constructions that makes sound and noises. The Sounds and noises from the surrounding and the community disturb to concentrate while meditating.

3) 2008 cyclone, Yangon City is affected by the cyclone so there were out of electricity, running out of water, being difficult to buy rice and food for practitioners so the centre could not provide to stay here and to practice at that time.

6. Key Successes of Mahāsī Meditation Centre

Key successes are practitioners' satisfactions. Having abilities to satisfy practitioners that they come and practice again rather than somewhere else, that they bring their friends, gaining knowledge through practice using the methods from the centres and getting benefits from practice are key successes.

1) The method practiced and taught by the centre is based on four foundations of mindfulness as the Buddha taught in the Tipiṭaka and explanations along with commentaries.

2) The practitioners gain any of sixteen stages of knowledge based on seven purifications.

3) The practitioners can practice temperaments which is suitable for them.

4) Instructors teach the practitioners to understand the meditation objects that are tranquilities and insight knowledge.

5) The centre is located in the centre of Yangon city therefore, easy to access any time. Therefore, the centre has suitable abodes (*āvāsasappāya*).

6) The centre is located not far from the market and the hospital. They have all necessary facilities. Therefore, the centre has suitable resorts (*gocarasappāya*).

7) The centre prohibits talking aimless speech, such as the 32 *tiracchānakathā* but the practitioners can talk and ask questions about *dhamma* and meditation when they need to. Therefore, the centre has suitable speeches (*bhāsasappāya*).

8) The centre has experienced instructors, monks who can talk *dhamma* very well so the centre has suitable persons (*puggalasappāya*).

9) The centre provides all practitioners with suitable food morning and lunch. In the afternoon and evening serve with juice in order to relieve being hungry when meditating. Therefore, the centre has suitable food (*bhojanasappāya*).

10) Though the centre located in the centre of Yangon city, the climate inside the centres is suitable for practitioners. Therefore, the centre has suitable climate (*utusappāya*).

11) The centre especially focuses on sitting and walking posture in practicing but any posture can be practiced. Therefore, the centre has suitable postures (*iriyāpathasappāya*).

12) Final goal of meditation the centre aims at reaching *nibbāna* through practice of insight knowledge. Therefore, the goal they have is what the Buddha wanted us to be.

13) For the practitioners who practice the four foundations of mindfulness as taught by the Buddha can gain seven benefits so the centre is teaching meditation according to Buddha's teaching.

14) Admiration of Sayādaw so much that practitioners want to practice under them.

7. Conclusion

Mahāsī Meditation Centre is one of the successful meditation centres not only in Myanmar but also all over the world. Rising and falling is a symbol of Mahāsī Sayādaw. The Sayādaw taught insight meditation using his rising and falling on the abdomen for many years. Practitioners are able to attain insight knowledge using the method. The practice in the centre focus on four foundations of mindfulness in order to gain seven kinds of benefits according to Satipaṭṭhānasutta. Ten kinds of principle in management are vital for an organization. These principles should be applied to become a successful organization. Here, SWOT analysis of Mahāsī Meditation Centre is to know key successes of Mahāsī Meditation Centre. These key successes factors can be exemplified for a building successful meditation centre. The practice, management, and key successes are needed to become a successful meditation centre. And also these three things are vital for a meditation centre. Without these, meditation centre would not be successful. The practice is for practitioners to gain insight knowledge as taught by the Buddha in the Tipiṭaka. Management is for organization to run well.

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