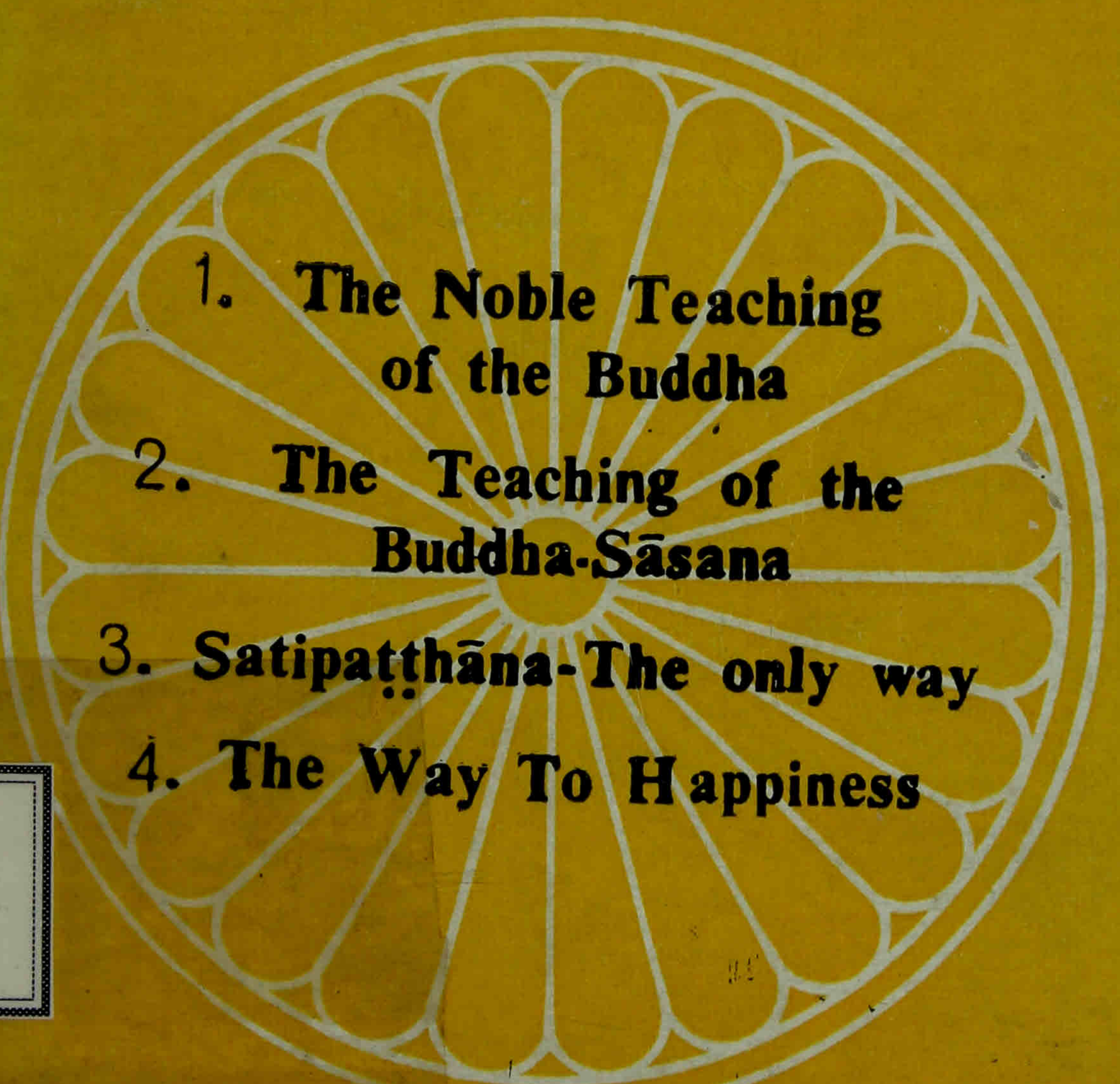


# Mahasi Abroad

Lectures by Mahasi Sayadaw  
on his World Missionary Tour

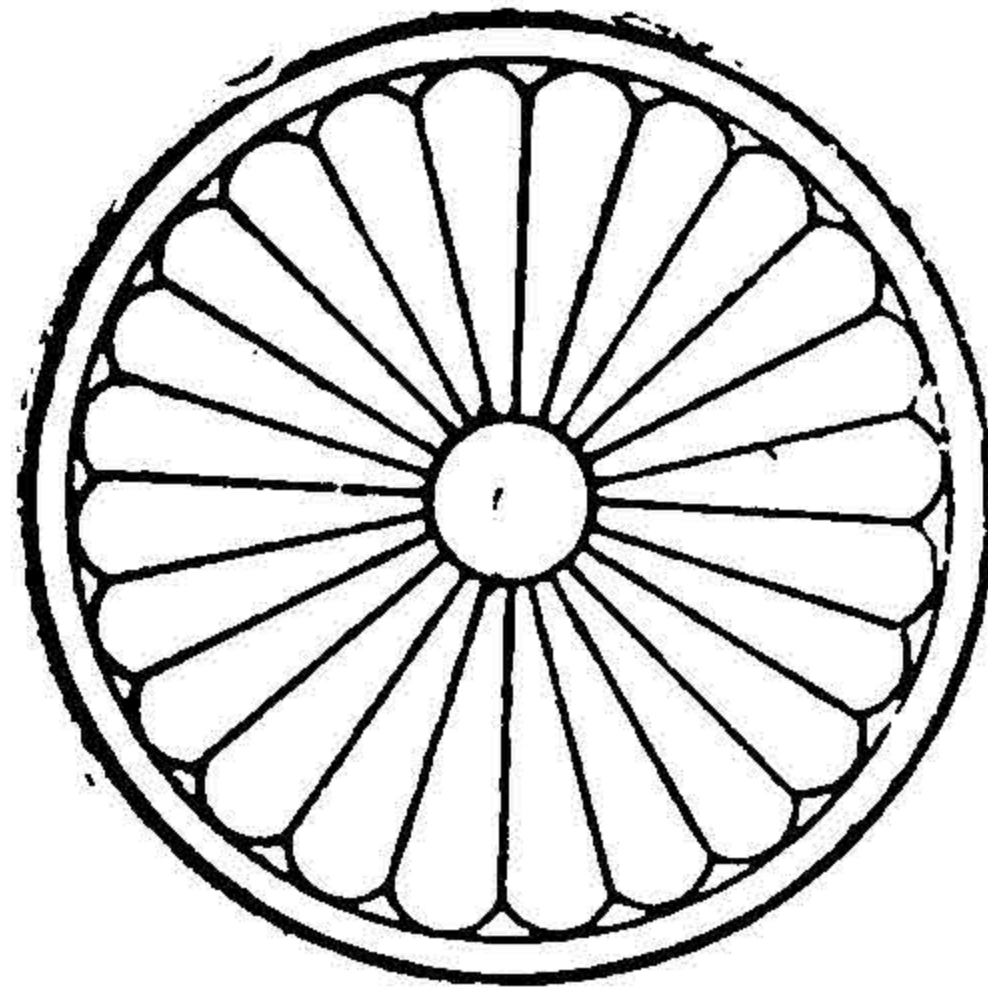
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1. The Noble Teaching of the Buddha
  2. The Teaching of the Buddha-Sāsana
  3. Satipatṭhāna-The only way
  4. The Way To Happiness

# **Mahasi Abroad**

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**(Lectures by Mahasi Sayadaw  
on his World Missionary Tour 1979)**

- 1 The Noble Teaching of the Buddha**
- 2 The Teaching of Buddha-Sāsana**
- 3 Satipatthāna—the Only Way**
- 4 The Way to Happiness**



**Buddhasāsanānuggaha Association  
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## Introductory Preface

Today the Buddha Sāsana (the Buddha's Teaching) is 2,522 years old and has the appearance of being advanced and aged in years. But, owing to its truth and accuracy, the Teaching is better, fresher and brighter than ever.

As man ages, the food he used to take in his youth becomes indigestible. When this happens, he has to choose and partake of such dietetic food as his *khandha* (the fivefold aggregates of his psycho-physical make-up) can accept. The reason for this is not the indifferent quality of his normal food but the poor state of his digestion.

Similarly, with the ageing of the Sāsana (Teaching) in these later times, the people's faith in it declines and weakens so that traditional observances like *dāna* (charity) and *sīla* (morality) no longer suffice to establish such faith. *Bhāvanā* (meditation) is needed as dietary supplement for proper assimilation of the Teaching. This is not due to the indifferent quality of the Teaching but to the declining faith of the people today.

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It is usual for worldly people to believe only when they have experienced, known and seen for themselves. However, just as those who cannot believe that man has reached the moon by spacecraft are deficient in scientific knowledge, so also those who lack faith in the Buddha's Teaching are low in the level of their religious (spiritual) perception. They need to practise the Buddha's Teaching themselves in order to raise this level.

Diet does not mean extraordinary food. It is just food that one is accustomed to take, but selected for its suitability for one in accordance with what is called *sappāya-sampajañña* (comprehension of suitability). In the same way, the Buddha has prescribed the dhamma-diet for those who are lacking in faith in the Three Gems of the Buddhist religion. Those who take this dhamma-diet medicine will be cleansed not only of their physical suffering and ailments, but also of the usual mental defilements like greed and anger.

Human suffering in this world is associated with mundane acts of seeing, hearing, smelling, tasting, touching, thinking, going and coming, performing and speaking.

The best diet-medicine of the Buddha for removing this physical and mental suffering and obtaining immediate relief from the same, is described in this booklet and consists of meditation by way of noting all acts of seeing, hearing, walking and so on.

Ability to distinguish between mind and matter by reading, listening to discourse and engaging in discussion, is only of a conceptual nature and falls short of personal experience and knowing through wisdom.

In addition to the general knowledge which may be acquired through learning in the universities of

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Burma and the rest of the world, there is another and deeper kind of knowledge gained in a practical manner through life's experiences.

“Wisdom-knowledge” will conduce several times more to our present and future happiness than “learning-knowledge”.

Only practical application of the Buddha's Teaching will mean that we are taking the dhamma-diet medicine given by the Buddha. Only then will we receive the benefit of attaining Nibbana, the cessation of all Samsaric suffering.

The Buddha started to turn the Wheel of the Dhamma 2,567 years ago in order to confer this benefit. Since then the Buddha has preached this Dhamma to the multitudes many times. Whenever somebody who could be liberated appeared, the Buddha did not hesitate to proceed to the home, the workshop or the cultivated field of the person concerned to preach and teach the Dhamma to him. In transmitting the Dhamma thus, the Buddha illustrated his teaching by different examples depending on the occupation and disposition of his hearer.

Some people criticise the Buddha's teaching as being archaic, outmoded and socially deadening. All these criticisms are totally incorrect. In the Buddha-dhamma are there not such *suttas* (discourses) as Mangala Sutta and Singala Sutta, which are concerned with social matters? By observing the teaching of these Suttas, human life can be made happy and peaceful. How can the Buddhist injunction to minimize greed and anger and to cultivate loving kindness and compassion, adversely affect human rights? It can only promote them. It will ease the processes of governmental administration and commerce.

Are not bitter scars left behind in today's world by the solution of problems and disputes through war, and is not the final solution only through peaceful negotiation? Then Ven. Mahāsi Sayādaw's talks and writings are invariably with the purpose of promoting world and Samsaric peace. These talks and writings have already appeared in sixty-eight publications by the seventy-fifth year of the Ven. Sayādaw's life.

The present booklet, the latest addition to the above collection of publications owes its origin to the suggestion and request of the Rev. Rewata Dhamma (a Burmese Buddhist monk who has been preaching Buddha-dhamma extensively in the West) that the Ven. Sayādaw may prepare some three or four talks to be read as lectures in his coming tour in the West. The following are the five talks prepared in accordance with the above suggestion:

- (1) The Noble Teaching of the Buddha
- (2) The Teaching of the Buddha-Sāsana
- (3) Satipatthana Insight Meditation (1)
- (4) Satipatthana Insight Meditation (2)
- (5) The Way to Happiness

Of these talks prepared by the Ven. Mahāsi Sayādaw in Burmese, the first, The Noble Teaching of the Buddha, was translated into English by U Nyi Nyi (Mahāsi Yogi), and the rest by U Tha Noe (M.A., writer).

The Teaching of the Buddha stresses the importance and value of Vipassanā (Insight) Meditation and describes how this meditation may be undertaken. It goes on to describe, accurately and clearly, the progress of Vipassanā insight as meditation develops and the gaining of Nibbanic



experience through the noble *magga-nana* (knowledge of the Path). The talk is also embellished and deals with forms of modern (religious and secular) thought to suit the needs of (latter-day) listeners.

Because of its undoubted truth based on the abovementioned characteristics, the Buddha-dhamma has stood the test of scrutiny and comparison with the (philosophical) thought and speculation and experiences of other creeds throughout the centuries. There is no doubt that it will retain its brilliance for the future too.

As time and circumstances permitted, the Ven. Mahasi Sayadaw has taught Vipassanā Meditation since the year 1939. In the wake of these teachings and instructions, the grateful and convinced disciples of the Sayadaw who themselves had taken up Vipassanā Meditation in earnest, had promoted the Buddha Sasana by setting up an International Association for the Propagation of Vipassana Knowledge and Practice.

At the time this Association was formed, it was considered to be too ambitious a project and it was doubted if it would be possible to bring about a world-wide coverage of its activities. But through the united efforts of the teachers and the disciples, practical meditators had gradually increased in numbers, with a corresponding accession of believers in the efficiency of this method of Buddhist meditation. Today the Ven. Mahasi Sayadaw's reputation in the sphere of Vipassana Meditation has not only spread throughout the towns and villages of Burma but extended to other parts of Asia, Europe and America, making the Sayadaw internationally renowned. Such renown is primarily attributable to the intrinsic virtue of the Sati-natthana method of Vipassanā Meditation based

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on insight and wisdom. This dhamma-wheel is rapid and sharp, strong and fortified, exact, accurate and fitting.

May all beings attain Nibbanic bliss and peace, travelling on the vehicle of the Noble Eightfold Path!

**Ashin Kelāsa**

Dighabhāṇaka, Dighanikāyakovida and  
Sāsanadhājasiripavaradhammācariya,  
Sāsana Yeikthā,  
Hermitage Road,  
Rangoon, Burma.

*{Translated from the Burmese by U Nyi Nyi}*

# The Noble Teaching of the Buddha

Sīlaṃ samādhi paññā ca  
Vimutti ca anuttarā  
Anubuddhā ime dhammā  
Gotamena yasassinā.

Gotama Buddha, who is a true refuge for all Buddhists, fully practised and personally experienced the noblest, the loftiest and the most dependable dhammas comprising sīla (morality), samādhi (concentration) *paññā* (wisdom) and vimutti (deliverance). When he had thus practised and discerned all that should be known, he preached the same for 45 years to *veneyya* persons (those who can be instructed) so that they may, like himself, be delivered from all sufferings through practice of these dependable dhammas.

The Bodhisatta had, four *asankheyyas* (aeons) and one hundred thousand world-cycles ago, vowed at the feet of Dīpankarā Buddha to become a *Sammāsambuddha* (Supreme Buddha). From that time onwards, the Bodhisatta had fulfilled the *pāramis* (perfections of virtue) needed for Buddhahood like *dāna* (charity), *sīla* (morality) and so on. 2,562 years ago (according to western reckoning) in this world-cycle, he became the son of king Suddhodana and Queen Māyā. The King-father gave the name of Siddhattha to his child the Bodhisatta. At the age of 16, he was married

to Yasodharā-devi, daughter of king Suppabuddha, and went on enjoying the delights of royalty. When he was 29 years of age, he came to realize the ills of old age, sickness and death, and renounced the world in order to find out for himself and others the dhamma that can liberate one from old age, sickness and death.

In his search for the dhamma that frees one from old age, sickness and death, the Bodhisatta practised under the sage Alara who had attained the seven mundane jhanic states (trances or states of mental absorption), and under the sage Udaka who had attained all the eight mundane jhanic states, and himself attained soon the same seven and eight jhanic states respectively. “But these jhanic states are incapable of freeing one from old age, disease and death. They can only take one to the *arūpa* (formless) realms of existence and enable one to live for a long time. When the life-span of 60,000 or 84,000 world-cycles is ended, death ensues and takes one back to the human realm, where one is subject to old age, disease and death like others. It can also send one to the four *apāya* (nether) worlds. They are not a dhamma that can release one from old age, disease and death.” Thus reflecting, the Bodhisatta gave up these mundane jhanic states and continued the search on his own for the dhamma that would free one from old age, disease and death. Giving up solid food and living on a “handful” of boiled bean soup, he continued his search for the noble dhamma through mortification of the body for six years. Then he gave up this ascetic practice, and resumed taking of such food as he should, and thus regained his strength. Practising *ānāpāna* meditation (observing the in-breath and the out-breath), he attained the four *rūpa* jhanic states. On the basis of these jhanic states, he

further attained other jhanic states and the higher spiritual powers.

Later on he came to realize that old age and death are due to rebirth, which in turn is due to desire, clinging and kamma. Desire is caused by *vedanā* (feeling) which is looked upon as pleasurable. If this *vedanā* is rightly seen as constantly arising and passing away, desire will no longer arise and will come to an end. If desire ends, clinging and pleasure-seeking kamma will also come to an end. With the ending of kamma, there will be an end of rebirth along with the suffering of old age and death. Realizing all these facts, the Bodhisatta meditated on the arising and passing away of the five *upādānakkhandhas* (groups of clinging) so that there may be no occasion for desire and liking to arise.

*Upādānakkhandha* means the psycho-physical phenomena that become apparent every time one sees, hears, smells, tastes, touches or thinks. In every act of seeing the eye in which arises seeing becomes apparent, the physical object which is seen becomes apparent and the seeing-consciousness also becomes apparent. Along with this consciousness, the feeling of pleasure or non-pleasure at the sight also becomes apparent. The perception (*saññā*) of what is seen, the encouragement (*cetana*) to see, and the attention (*manasikāra*) to the sight seen, all these also become apparent. Of these, the eye and the sight constitute *rūppakkhandha* (the aggregate of material qualities). These material qualities are also taken as permanent, pleasing and as a living *attā* (substantial entity) and are clung to. Because of this clinging, the eye and the sight are called in Pali as *upādānakkhandha*. Because of a similar attachment, the eye-consciousness etc. are also called *viññāna*

*upādānakkhandha*, *vedanā upādānakkhandha*, *saññā upādānakkhandha* and *sankhāra upādānakkhandha*. In brief, the eye and the sight are *rūpa* (material qualities), the consciousness of sight is *nāma* (mental quality). There are only these two qualities, material and mental. These phenomena arise every time something is seen; and at every act of seeing they arise and pass away now and then. However, if they are not noted at the time of seeing, they will be taken and clung to as a permanent entity. Thus through this manner of attachment and kammic act to achieve pleasure, rebirth arises. On account of rebirth, the sufferings of old age and death are undergone.

If noting is made at every moment of seeing, the arising and passing away of the five *upādānakkhandhas* will be realized and attachment removed. Thus kammic act and arising of a new *bhava* (existence) will cease, resulting in the cessation of the sufferings of old age, disease and death.

In the same way, if the phenomena that arise at the moment of hearing, smelling, tasting, touching and thinking are not noted and awareness of the same is not there, new *bhavas* will arise and the suffering of old age, disease and death will have to be gone through. If, on the other hand, the psycho-physical phenomena that arise are noted and perceived rightly, the coming into being of new *bhavas* will cease, so also the sufferings of old age, disease and death.

Thus reflecting on the arising and ceasing of suffering, the Bodhisatta meditated on the arising and passing away of the *upādānakkhandhas*. Soon after such meditation, he was freed from the bondage of *āsava-kilesa* (the impurity of the outflows) and became the omniscient Supreme Buddha.

Tassa pañcasu upādānakkhandhesu udayab-  
bayānupassino viharato na cirass' eva anupādaya  
āsavehi cittaṃ vimucci.

Thus has it been preached. This in brief is how the Buddha himself practised so as to be free from sufferings of old age, disease and death etc. and realize the noblest dhammas of *sīla* (morality), *samādhi* (concentration), *paññā* (wisdom) and *vimutti* (deliverance). In this manner did the Buddha himself realize the dhamma which is cessation of all sufferings and preach it out of compassion to all beings so that they might like himself come to know and experience the true dhamma which is cessation of sufferings.

Initially the Buddha preached this dhamma to his five disciples - Kondañña, Vappa, Bhaddiya, Mahānāma and Assaji. Those five disciples were the ones who had attended on the Bodhisatta while he was for six whole years practising the austerities, going without solid food and living merely on a "handful" of boiled bean soup. They had done so hoping that the Bodhisatta who had shrunken to a mere skeleton of bones and skin would soon (today or tomorrow) attain Buddhahood. But when the Bodhisatta resumed the taking of solid food again in order to be able to practise *ānāpāna* meditation, they had lost faith in him, reflecting how he could attain the noble dhamma when he could not attain it even while he was practising austerity by abstaining from (solid) food. They considered that the Bodhisatta had deviated from the (true) path that would enable him to realize the noble dhamma. Looking down on the Bodhisatta thus, they had left him and gone to and been living in the Migadāya forest (deer park) near Benares, eighteen *yojanas* (140 miles) away from Bodhgaya. The

Buddha went to Migadāya where they were and, sitting at the place they had prepared, asked them to listen to his teaching. He said to them, "I have found the dhamma that is deathless, and if you practise in accordance with it, you will attain the noblest dhamma that you seek for. Listen!" Thereupon, the five disciples responded contemptuously thus, "Friend Gotama, even while you were practising the austerities by abstaining from solid food, you could not gain the wisdom that is exceptional. How can it be possible that you have gained it now that you have given up this (ascetic) practice?" The Buddha out of compassion repeated thrice his invitation (to listen to his teaching). Thrice did they turn it down. Whereupon the Buddha admonished and warned them thus, "My five disciples, it is not that you have met me only now; you had been with me for full six years attending on me while I was practising the difficult austerities. Did you then hear me saying that I had gained the exceptional dhamma?"

Thereupon the five disciples, believing that it must be so as the Buddha had said, since he had not said then that he had realized the exceptional dhamma, prepared to listen to the teaching. The Buddha then preached the Dhammacakkappavattana Sutta, beginning with these words:

Dve 'me bhikkhave antā pabbajitena na sevitabbā.

To such preaching of Buddha respectful attention should be paid in accordance with the following statement:

Buddho so bhagavā bodhāya dhammam deseti.

The meaning is this: After realizing the true dhamma himself, the Buddha preached it to *veneyya* persons so that they may, like himself, come to realize the true dhamma.



I shall now explain a few passages from the *Dhammacakkappavattana Sutta*, the first preaching of the Buddha.

From the age of 16 till the age of 29, the Bodhisatta Prince Siddattha enjoyed the pleasures of the senses, surrounded by his consort *Yasodharā-devī* and other female companions. Though ordinary people consider these pleasures as delightful, they are neither free from the defiling suffering of greed and anger nor from the arising of new *bhavas* (existences) accompanied by old age, disease and death. Thus, in the eyes of wise and foresighted people, there is no satisfaction whatever in the enjoyment of these sensual pleasures. Only that which confers permanent freedom from the *samsaric* sufferings of old age, disease and death and only that which makes for permanent happiness, is the loftiest dhamma. This is evidently true if one ponders properly. Renunciation of the worldly life is to gain such permanent happiness. But this lasting happiness would be complete only if there is freedom from the impurities of greed and anger. That is why the Buddha taught that the monk who had gone forth to free himself from these defilements, should not indulge in the vulgar enjoyment of sensual pleasures, (this is looked upon as an extreme practice). In conformity with this precept, the Buddha let it be known that he himself had forsaken these sensual pleasures from the age of 29. He also let it be known that his giving up the extreme austerities and taking again such food as he should, was not enjoyment of sensual pleasure, but strengthening of his body so that he could properly engage in *ānapāna* meditation etc. This fact also deserves respectful acclamation.

Sustaining himself daily on a mere "handful" of boiled bean soup and practising

self-mortification for six years without gaining any noble dhamma, the Bodhisatta realized that it was a fruitless exercise that only brought suffering. He therefore let it be known that he had forsaken it as being not worthwhile. The true middle way was found only after the Bodhisatta had given up these two extremes of sensual pleasure and self-torture. What is this middle way? It consists of (1) *Sammā Diṭṭhi* (Right View), (2) *Sammā Saṅkappa* (Right Thinking or Resolution), (3) *Sammā Vācā* (Right Speech), (4) *Sammā Kammanta* (Right Action or Right Conduct), (5) *Sammā Ājīva* (Right living or livelihood), (6) *Sammā Vāyama* (Right Effort), (7) *Samma Sati* (Right Mindfulness), and (8) *Sammā Samādhi* (Right Concentration).

Of these eight parts of the Path, *Sammā Vācā*, *Sammā Kammanta* and *Sammā Ājīva* are *Sīla* (Morality) Maggāngas. If the five precepts are scrupulously observed, *Sīla Maggāṅga* is accomplished to a reasonable extent. But for full accomplishment, attainment of the *Sotāpatti Magga* is essential. That is why *Sotāpatti-Magga* and *Phala* attainer is described as *Sīlesuparipurakāri*” persons who are practising with full accomplishment of morality.

*Sammā Vāyāma*, *Sammā Sati* and *Sammā Samādhi*, these three Maggāngas are *Samādhi maggāngas*. These Maggāngas are reasonably accomplished on the attainment of a jhānic state. But the accomplishment of these Maggāngas are really complete only on the attainment of *Anāgāmi-Magga*. That is why the *Anāgāmi Magga* and *Phala* attainer is described as “*Samādhismiṅparipurakari*” person (that is, one who is practising with full accomplishment of concentration).

*Sammā Diṭṭhi* and *Sammā Saṅkappa*, these two Maggāngas are Paññā (wisdom) Maggāngā. While noting physical & mental phenomena which emerge on every act of hearing, seeing etc, and on realizing their arising and passing away, the Paññā Maggāngas along with the basic Sīla and Samādhi Maggāngas are developing. The Bodhisatta was liberated from the āsava-kilesas (the impure outflows) by Arahatta Magga and Phala and became the Buddha through observing the arising and passing away of the *upādānakkhandhas* (groups of clinging) and developing these eight Maggāngas. The Buddha himself found the right middle way called Majjhima-Patipadā by avoiding the two extremes and developing the eight Maggāngas and taught the practice of this middle way which is conducive to the opening of the eye of wisdom and to the attainment of wisdom itself and so on.

Here the eye of wisdom means the act of knowing. This act of knowing is figuratively spoken of as the eye of wisdom because it sees as if with the eye. What kind of knowledge does arise? With every act of seeing, hearing, touching or knowing, whatever is experienced is only psycho-physical phenomena, and cause and effect only. It is also personally experienced that there is no permanent *atta* or self-entity. It is clearly seen with one's own knowledge that there is only an everchanging flux of non-substantial psycho-physical phenomena. These are all matters of personal knowledge and not beliefs held out of deference to one's teachers or blind beliefs accepted out of reverence for the Buddha. That is why the Buddha's teaching is praised as *sanditṭhiko*. the dhamma that can be personally experienced if practised.

These eight Maggāngas are called the Middle Way or Majjhimapatipadā which enables extra-

ordinary knowledge and insight knowledge that discerns matters that are difficult to know. It is to extinguish all *kilesas* (defilements) and to realize Nibbāna. That is why the Buddha let it be known that everybody who develops in himself these eight Maggāngas called the Middle Way will, like the Buddha, gain extraordinary knowledge and wisdom resulting in the extinction of all defilements and attain Nibbāna. Accepting and bearing in mind this advice and listening to the very first sermon, Dhammacakkappavattana Sutta preached by the Buddha, Venerable Kondañña was the first human to achieve Sotāpannahood while one hundred and eighty million Brahmas attained Ariya magga (noble path) and phala. As for the *devas*, innumerable numbers of them achieved this extraordinary dhamma.

I shall now briefly explain these eight maggāngas called Majjhima-patipadā or the Middle Way so that my listeners may be able to practise and develop them.

According to Indian practice, the Yogi (pallaṅkam ābhujutvā) must sit in cross legged position. This is directed to enable the yogi to sit for long. According to the practice of this part (of the world), one may also sit on a chair (and meditate). (*ujum kāyam paṇidhāya*) The upper part of the body must be kept straight. One must not be bent or slack while seated, lest *virīya* (energy or vigour) be weak (or lacking). One should not sit leaning back either. (*Parimukham satim upathapetvā*) The mind should be directed towards the object of meditation. Whether it is *kaṣiṇa* (an external object) meditation, *asubha* (impurity, loathsomeness) meditation or *ānāpāna* (observing the in-breath and the out-breath) meditation, the mind should be so directed (that is, towards the object of meditation). *Vipassanā* meditation means observing every

phenomenon occurring at the six sense-doors. In the beginning, however, it would not be possible to observe each and every phenomenon occurring at the six sense-doors. One should begin with observing the few phenomena that are of a pronounced character. That is why we advise the noting of the rising and falling of the abdomen in the first instance. Direct your attention to the abdomen. You need not observe with the eyes, which should therefore be kept closed. While the abdomen rises note as 'rising' and while it falls, note as falling. This is not to be said verbally, it should only be noted mentally. The name that you utter is immaterial; what is needed is to be aware of the phenomenon as it occurs. That is why try and be continuously aware of both the beginning and the end of the rising as well as of the falling (of the abdomen). This is observing the *vāyo-dhātu* (element of motion) as it manifests as tension and movement in the abdomen. While so noting, if a thought arises, it should be noted. This is called *cittānupassanā* (contemplation on consciousness) according to *Satipaṭṭhānā desanā* (teaching). After noting this thought, go back to the rising and falling of the abdomen. While noting thus, if pain or aching arises in the body, it should be noted as "paining, painning". This is *vedanānupassanā* (contemplation of feeling). Then back to noting the rising and falling. If one hears (something), it should be noted as "hearing, hearing". Then back to noting the rising and falling. This, in brief, is the method of meditation (to be practised) for about two minutes. Well, let us meditate in this manner for two minutes.

### Explanation

The two minutes are over. Within every minutes, 50 or 60 acts of noting are possible. In

each act of noting, the dhammas comprising the eight maggāṅgas are taking place. This is how they take place. The effort to note is *Samma Vāyāma* (Right Effort). The act of mindfulness is *Sammā Sati* (Right Mindfulness). To remain concentrated on the object of mindfulness is *Sammā Samādhi* (Right concentration). Right Effort, Right Mindfulness and Right Concentration, these three are Samādhi Maggāṅga.

Rightly knowing the object noted is *Sammā Ditthi*. When one begins to practise noting thus, this right knowledge is not so evident. Later on, the knowledge becomes evident that there are only mind and matter with every act of noting. Because of the desire to move, motion occurs. Because there is something to be seen, eye-consciousness occurs. Thus the yogi comes to distinguish between cause and effect. Something arises afresh and instantly passes away. This is also evidently noticed. Thus observing that there is a constant flux of arising and passing away (of phenomena), the yogi realizes that everything is impermanent. After the passing away of old rupas and nāmas if new ones fail to arise, that is the moment to die. Thus death can come about at any moment. How frighteningly miserable life is. It is also realized that everything happens of its own accord, subject to nobody's control, and therefore is *anattā* (nonself). All these acts of realization are Right Viewing. Inclining the mind to such viewing is *Sammā Sankappa*. *Sammā Ditthi* and *Sammā Sankappa* these two are *Paññā* (wisdom) Maggāṅgas.

The three Samādhi Maggāṅgas and the two *Paññā* Maggāṅgas are described in the commentaries as the five *Kāraka* Maggāṅgas, which may be stated as the five workers. In worldly life, where a job can only be finished by five workers as a team, it needs to be done by them

unitedly (in harmony). In the same way, these five Maggāṅgas are in harmony with every completed act of noting and knowing. Every time these five Maggāṅgas gather strength through such harmony (or concord), extraordinary *vipassanā* insight develops.

Next, abstaining from unwholesome bodily acts of killing, stealing, illicit sexual conduct are *Sammā Kammanā*. Abstaining from verbal acts of telling lies, backbiting, abusing and frivolous talk, are *Sammā Vācā*. Abstaining from unlawful livelihood is *Sammā Ājīva*. These three maggāṅgas constitute *Sīla Maggāṅga*. These maggāṅgas are accomplished with the taking and observing of the precepts. So are they with every act of noting (in meditation). So are the eight Maggāṅgas developed with every act of noting, with the attainment of *Nibbāna* getting nearer and nearer in the same way as in walking; every step brings one nearer and nearer to one's destination. Just as with the last step you arrive at your destination, so also you attain *Nibbāna* with the last act of noting.

Therefore, beginning with noting the rising and falling of the abdomen, we are to constantly observe the arising of the psycho-physical phenomena as much as we can. With such observation, may you develop extraordinary *vipassanā* insights, rapidly attaining *Ariya Magga-Ñāṇa* (knowledge of the noble path), *Phala-Ñāṇa* (Knowledge of the fruition of the path) and *Nibbāna*!

Sādhu! Sādhu! Sādhu!

## The Teaching of the Buddha-Sāsana

Sabbapāpassa akaraṇam,  
kusalassa upasampadā,  
sacittapariyodāpanam:  
etaṃ buddhāna' sāsanam.

Not to do all evil,  
to fulfil good,  
to completely purify one's mind —  
this is the Teaching of the Buddhas.

This indeed is the *Sāsana*, the Teaching, of all the Buddhas. The evil not to be done, to be abstained from, according to the first of the three teachings, comprises the bad deeds that arise from greed, hatred and ignorance. There are bad deeds of body as well as bad deeds of speech and bad deeds of thought.

Bad deeds of body are killing living creatures, stealing other people's things and having sexual relations with unlawful persons. Only these three are given briefly as bad deeds of body in the commentaries. To abstain from these three bad deeds one needs just to observe the five precepts. One says: "Pāṇātipātā verāmaṇi sikkhāpadam samādiyāmi (I undertake the rule of training to refrain from killing of creatures), Adinnādānā verāmaṇi sikkhāpadam samādiyāmi (I undertake the rule of training to refrain from stealing things



of other people), Kāmesu micchācārā verāmaṇi sikkhāpadam samādiyāmi (I undertake the rule of training to refrain from sexual immorality).’’

Bad deeds of speech are briefly given as: 1 telling lies that cause damage to someone, 2 back-biting, speech that can cause dissension among those who are friendly and in harmony, 3 harsh speech, curses, threats, and 4 fruitless speech. Abstention from them is complete when one observes the precept, ‘‘Musāvādā verāmaṇi sikkhāpadam samādiyāmi (I undertake the rule of training to refrain from false speech).’’

If one abstains from these seven bad deeds of body and speech, one has abstained from the bad deed of wrong means of livelihood (micchā ājīva) as well.

Why do we have to abstain from these bad deeds? These bad deeds are blameworthy while they arise and they bring bad results when they bear fruit. How? Killing, stealing, sexual misconduct, lying - they are blameworthy things in the eyes of the wise and the righteous. Creatures have to suffer because of these bad deeds. It is like eating bad food, which is a blameworthy act. Because they are blameworthy while they arise, we must abstain from bad deeds. Besides, they bring bad results like being censured in present life. If a person commits a crime, he gets punishment. In future births, too, he goes down to Hell, and suffers great miseries there. Or, he is born a Peta and suffers the miseries of a Peta. Or, he is born an animal and suffers the miseries of an animal. Even if he is born a human being, as a result of some good deed, he meets with such miseries as a short life, too much illness, and poverty as a result of bad deeds. Because they bring such bad results, one has to abstain from bad deeds.

According to the Commentaries, the Buddha taught us to refrain from and to get rid of these bad deeds, three bad deeds of body and four of speech, by way of moral habit. But the bad deeds of mind cannot be got rid of by mere moral conduct. Only the good deed of meditation can do that. The ridding of the bad deed of mind can be brought about by developing meditation. If one abstains from doing what ought not to be done by body and from speaking what ought not to be spoken by mouth, one is following the first part of the Buddha's teaching: Not to do all evil.

The good deed to be done, to make become, to increase, in accordance with the second part of the Teaching comprises (1) good deed of giving alms (Dāna), (2) good deed of restraint of body and speech (Sīla), (3) good deed of peace of mind (Samādhi), (4) good deed of insight into the impermanent nature of things and so on (Vipassanā) and (5) good deed of the realization of Nibbāna (Ariya-magga). These five in all.

Of the five, the first, giving alms, dāna, is something everybody knows. Those who believe in and understand Kamma and its results give what they can. The giving, while it is being done, does not bring blame, from wise and the good men. They have to praise it, saying, "What a giver for the well-being, for the happiness of others!" That is why we say giving is a good deed. Moreover, when it comes to bearing fruit, giving brings in good results. It brings praise and admiration in the present life. This is plain enough. In future existences too, it will cause one to arise in the worlds of men and devas(gods)and bring him such good things as a long life, good looks, good health, and affluence. Because it brings such good results, we say it is a good deed. All good deeds are like

that. While they arise, they are blameless. In future, too, they bring happiness. That is why they are called good deeds. It is like taking good food. While it is being eaten, it is blameless. One only praises it. Later, it generates energy and brings good health. All good deeds are just like that. Blameless while being done, they all bring good results in the future. Therefore the Buddha taught us to be full of good deeds, to do them, to make them become. A splendid teaching indeed.

The second one, good deed of moral conduct, is the same as "not to do all evil" we talked about in the beginning. But, to abstain from evil is blameless, and gives rise to good deed of moral conduct which brings good results. So, to emphasize it, we are again urged to make become this good deed of moral conduct. This advice given to us so that we may become blameless and gain the happiness we want is a splendid teaching, too.

With regard to the good deed of concentration, there is calm-concentration (Samatha) and there is insight-concentration (Vipassanā). Of the two, regarding calm concentration, there are forty subjects of meditation, including the ten devices, the ten foul things, the ten recollections, and others. Here, we have no time to go into details. If you are interested you can read about them in a translation of *Visuddhi Magga*.<sup>\*</sup> However, of the forty, Ānāpāna is easy to understand and can be explained in brief. Some non-Buddhists, too, meditate on ānāpāna (respiration). According to the Buddha's teaching, it is done like this: Fix your attention on the nostrils. Every time air comes in or out through

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\* There are two translations of *Visuddhi Magga*. One is by Pe Maung Tin (The Path of Purity) and the other by the Bhikkhu Nyanamoli (The Path of Purification).

the nostrils you note “It is coming in” or “It is going out.” If, while thus noting, the mind wanders away, bring it back to the nostrils and go on noting. As you go on noting like this, your mind gets fixed to this incoming and outgoing of breath and peace of mind or concentration is developed. Then all your mental pains and strains are calmed and you feel peaceful and happy. So, this good deed of concentration, while it arises, is blameless and brings happiness. When Jhāna-concentration is developed, you will be reborn in your next life in the Brahma world and live for aeons. If from this Jhāna-concentration you develop insight meditation, you can attain the Ariyan Path and Fruition. That is why the Buddha taught us to develop calm-concentration. Insight concentration belongs to good deed of insight.

The fourth good deed, that of insight, is the good deed by which one sees for oneself the impermanence and so on of mind and matter whenever one sees, hears, smells, tastes, touches or thinks. To Buddhists, development of this good deed of insight is the most important of all. Only when a person has acquired this good of insight will he reach the Ariyan Path and Fruit and attain Nibbāna, the end of all sufferings. Of all worldly good deeds, the good deed of insight is the best. How does one strive to make become this good deed of insight?

### **Developing Good Deed of Insight**

*Satipatthāna Sutta* says:

“...gacchanto vā gacchāmi ti pajānāti.” (A bhikkhu when he walks is aware ‘I am walking.’)

Accordingly, when you walk, you must concentrate on the lifting of the foot, pushing it forth, and putting it down, and note either “walking,”

“walking” or “right step,” “left step,” or “raising,” “pushing forward,” “dropping.” While you are standing, concentrate on the body standing stiff and note as “standing,” “standing,” or concentrate on the abdomen moving as you breathe and note as “rising,” “falling.” If you sit down, concentrate on how you move from standing to sitting down and note “sitting down, sitting down.” When you are seated, you may change the position of your limbs. Note all these movements, thus: “bending,” “stretching,” “moving.” When there is no more movement and you are quietly settled in your seat, either concentrate on the body staying stiff and note, “sitting, sitting,” or concentrate on the abdomen moving and note, “rising,” “falling,” “rising,” “falling.” While you are thus noting, your mind may go away somewhere else. Then you note “going away,” “thinking,” “considering,” and so on. You may note using whatever language you are used to. This kind of meditating on the mind is *Cittānupassanā*, contemplation of the mind. If you note like this, the thinking will not go on. It will cease. Then you can go back to noting the rising and falling of the abdomen as before.

If something painful, something hard to bear, comes up to the body, you must note it thus: “feeling pain,” “feeling pain.” Sometimes the pain grows more acute as you note on. Then you will have to endure it as much as you can and go on meditating. If it gets beyond your endurance, you will have to change the position of your limbs. But when you change, note every move beginning with the intention to change. If the pain disappears either as a result of your noting of it or because you have changed the limb positions, you can return to noting the rising and falling. Here, meditating on the pain is *Vedanānupassanā*, contemplation of feelings.

When you hear or see something, you concentrate on the phenomenon that has appeared and note as “hearing,” “hearing,” or “seeing,” “seeing.” This kind of noting is meditation about which it is said in *Satipatthāna Sutta*: “..cakkhuñ ca pajānāti, rupe ca pajānāti, sotañ ca pajānāti, sadde ca pajānāti” (. . . he understands the eye, and understands the visible form . . . he understands the ear, and understands the audible sounds) and is called *Dhammānupassanā*, contemplation of the dhammas.

Noting and understanding every movement like walking, standing, sitting, lying down, bending, stretching, rising, falling, and so on, as we have just said, is the good deed of insight called *Kāyanupassanā*, contemplation of body. Noting “feeling pain” and so on, and understanding all the pleasant, unpleasant and neutral feeling is the good deed of *Vedanānupassanā*, contemplation of feelings. Whenever thinking, imagining arises, noting as “thinking,” “imagining,” and so on, and understanding every thought or imagination that comes up, is the good deed of insight called *Cittānupassanā*, contemplation of consciousness. Whenever seeing, hearing and so on arises, noting as “seeing,” “seeing,” “hearing,” “hearing,” and so on, and understanding them as a dhamma is the good deed of insight called *Dhammānupassanā*, contemplation of the Dhamma.

As you thus note on and your concentration grows stronger, you understand “That which is cognized is one thing. That which cognizes is another.” You distinguish between matter (*rūpa*) and mind (*nāma*). This is *Nāmarūpa-paricchedañāna*, the Knowledge of Determination of [Nāma and Rūpa.

As you go on noting, you know for yourself: “From the intention to move arises the form

movement. From the intention to bend arises the form bending. From the intention to stretch arises the form stretching. Because there is visible form, one sees. Because there is eye, one sees. Because there is audible sound, one hears. Because there is ear, one hears. Because there is notable object, there is noting and so on. You realize how there exist cause and effect only. This full understanding of cause and effect is Paccaya-pariggahāṇā, Knowledge of Discerning of the Cause.

After that, as knowledge and concentration gain further strength, you see for yourself how the object noted and the noting of it come up anew and immediately pass away. They come and come up anew and pass and pass away, so they are all impermanent. This you plainly see. This is the good deed of insight called Aniccānupassanā, insight into impermanence. If, after the passing away of old rūpas and nāmas new ones fail to arise, that is the moment to die. One can die any moment, whenever the rūpas and nāmas pass away. One realizes what a dreadful situation it is, what a suffering. This is the good deed of insight called Dukkhanupassanā, contemplation of suffering. They do not act as you wish them to act. They come and go according to their nature. They are out of your control. So, they are all anattā, not-self. This you plainly see. This is the good deed of insight called Anattānupassanā, contemplation of not-self.

Of the good deeds of insight, one is Udayabbayaṇā, the Knowledge of Rise and Fall, by which one feels the very rapid arising and passing away of things. When this knowledge comes, one finds bright lights all around one. One's whole body feels weightless and one experiences an extreme happiness never before experienced. The mind, too, is in raptures. One finds that even those illnesses and

pains so hard to bear before have now disappeared altogether. When one comes to the Knowledge of Indifference to Formations, Sankhar-upekkhā-ñāṇa, one finds every act of awareness to be so peaceful and subtle. This is a brief statement of how one experiences extraordinary happiness never before enjoyed, while a good deed of insight arises.

When the insight knowledge of indifference to formations gains strength, the yogi realizes Nibbāna through the Ariyan Path-knowledge. This too is a good deed of Ariyan Path that has to be developed. When he has made become the first of the four good deeds of the Path—the Sotāpatti Path, its result, Sotāpatti Fruition, follows immediately. Once he has reached Sotāpatti Path and its Fruition and become a Sotapanna, a stream-winner, he is freed for ever from the four lower states of Hell, Animals, Petas and Asurakāyas. When born man or deva (god), he is born to the higher status of man or deva, never to the lower. And these rebirths as man or deva will be seven at most. Within the seven rebirths, by virtue of the good deed of insight, he will reach the Arahāt Path and its Fruition and become an Arahāt. Once an Arahāt, he attains Nibbāna, the end of all sufferings. That is why the Buddha taught us to be full of the good deeds of insight as well as the good deeds of the Ariyan Path.

To thus make become the good deeds of insight and the good deeds of the Ariyan Path is what is meant in the Buddha's teaching: "To fulfil good."

The third Teaching says, "To completely purify one's mind." To purify completely means to strive to cleanse oneself for ever of moral impurities like greed, hatred and delusion and never let them arise again. This is the same as telling us to develop the good deeds of Arahāt Path and work for attainment of the Arahāt Fruition. To the Arahāt who has



reached the Arahāt Fruition, no matter what cognizable object he meets with, neither passion nor ill-will nor delusion arises. Never do these moral impurities arise in him. He is purified for ever. This purification comes to one immediately after one makes become the good deed of Arahāt Path. No other effort need to be made. So, to reach the Arahāt Path one must develop the good deeds of insight.

The Bodhisatta himself meditated on the arising and passing away of physical and mental aggregates of grasping, whenever the seeing, hearing, and so on, became manifest. Thus meditating he realized Nibbāna by means of the Arahāt Path, attained the Arahāt Fruition and became the Buddha.

The disciples of the Buddha, too, meditated on the arising and passing away of matter and mind in the same way, reached Arahāt Path and its Fruition and became Arahāts. When a person has become an Arahāt, his mind is cleansed of impurities like greed and so on, and is purified. So his mind no longer clings to any object whatsoever. Therefore, after the passing away of the last consciousness at death (parinibbāna, Cuti-citta) no new birth, no new nāma-rūpas, no new aggregates, will arise and he is freed from all sufferings for ever.

It is for us to be freed for ever from the suffering of old age, suffering of illness, suffering of death, suffering of body, suffering of mind, suffering of mind and matter Sankhāras and to gain happiness for ever that the Buddha has given us the three Teachings:

Not to do all evil,  
to fulfil good,  
to completely purify one's mind.

Now, in accordance with the three Teachings, let us try some meditation for about five minutes. “...ujum kāyam paṇidhāya” (...he holds the upper part of his body straight). So, sit with your body from the waist upwards erect. “...parimukham satim upaṭṭhapetvā” (...establishing mindfulness towards the object which should be noted.) So fix your attention on the abdomen. As there is no need to look, close the eyes.

As the abdomen rises, note as “rising.” As it falls, note as “falling.” You need not say the words “rising” and “falling” aloud. Just note mentally. Noting or meditating is trying to understand the arising matter and mind as they really are. So, words are not important. What is important is that you know the moving in the abdomen. The moving in the abdomen is called Vāyodhātu in Pali. So, you must mindfully follow this movement from beginning of the rising to the end of it, and from the beginning of the falling to the end of it. When the rising ends, the falling begins. When the falling ends, the rising begins. There is no interval. You will have to meditate continuously.

But in the beginning of the practice your concentration is not strong enough yet. The mind is not stable and may often slip away. Note that wandering mind, too: “imagining,” “thinking,” and so on, as the case may be. Noting this is *Cittānupassanā*, Contemplation of the Mind.

When you note thus, the imagining will stop. Then you can go back to the rising and falling. If you feel tired, hot, or pain somewhere in the body, note: “tired”, “hot”, “pain,” and so on. This is *Vedanānupassanā*, Contemplation of feelings.

When mindfulness and concentration have grown stronger, the painful feelings during the noting

may disappear as if taken away. There have been cases of people who got cured of some incurable illnesses while they were meditating. Very heartening indeed. But we are now meditating for just a few minutes and you will not have to note for long. Just note the pain three or four times and then go back to the rising and falling of the abdomen. If you hear a sound, note as "hearing," "hearing," and then go back to the rising and falling. For a few minutes' meditation it is sufficient if you note as I have instructed. Now, please note for about 5 minutes.

### Explanation

Time's up. There can be about fifty-sixty notings in a minute. In such act of noting the Dhammas comprising the Eight magganga are taking place. This is how they take place:— The effort to note is *Sammā Vāyama* - Right Effort. The act of mindfulness is *Sammā Sati*—Right Mindfulness. To remain concentrated on the object of meditation is *Sammā Samādhi*—Right Concentration. Right Effort, Right Mindfulness and Right Concentration, these three are *Samādhi Magganga*.

Rightly understanding the object of meditation is Right View. Meditating for the first time like this, this understanding will not be very clear to you. But after forty, fifty, sixty hours of meditation, your concentration grows stronger, your mind no longer wanders and it stays just where you are meditating. Then, when you note the rising of the abdomen, you very distinctly see that the rising is one thing and the noting of it is another. When you note the falling, you distinctly see that the falling is one thing and the noting of it is another. When you note "moving," and "walking," you distinctly see that the moving or the walking is one thing and the noting of it is

another. When you note as “seeing,” you distinctly see that the eye and the visible form are one thing and the seeing and the noting of it are another. When you note as “hearing,” you distinctly see that the ear and the audible sound are one thing and the hearing and the noting of it are another. This briefly is how you develop the Knowledge of the Determination of Nāma and Rūpa (Nāmarūpa-pariccheda-ñāṇa), the knowledge that distinguishes between matter (rūpa) and mind (nāma).

After such understanding, as your concentration and knowledge grow stronger, you again see for yourself: Because of respiration there come to be the forms rising and falling. Because there come to be the forms rising and falling, there comes to be noting as “rising,” “falling.” Because of the intention to move, you move. Because of the intention to walk, you walk. Because you move and walk, there comes to be noting as “moving,” “walking.” Because there is visible form you see. Because there is the eye, you see. Because you see there comes to be noting as ‘seeing,’ ‘seeing.’ Because there is audible sound, you hear. Because there is the ear, you hear. Because you hear, there comes to be noting as “hearing,” and so on. You see for yourself and realize the cause and the effect. This is Paccaya-pariggaha-ñāṇa, the Knowledge of Discerning of the Cause. Then again, failure to note the seeing, hearing, and so on, leads one to the delusion that things are permanent, happy, good, and self. This delusion leads one to delight in them. The delight leads one to making an effort to obtain the things one has taken delight in. This action, Kamma, causes one to arise in more and more rebirths. Because of the rebirths one has to go through old age, illness, death, bodily and mental sufferings wherever one is born. In this way higher wisdom comes to one

who is intelligent. This understanding of the relationship between cause and effect in accordance with the law of Dependent Origination (Paticca Samuppāda) is again Paccaya-pariggaha-ñāṇa.

After that, as concentration and knowledge grow stronger, you very plainly see how both the object being meditated on and the act of meditating arise and arise and instantly pass and pass away just as you are making note of them. Then you know for yourself: whatever arises and passes away is impermanent, suffering, not-self. Knowing on reflection is Sammasana-ñāṇa, Knowledge of Comprehension. Knowing how things arise and pass away rapidly is Udayabbaya-ñāṇa, the knowledge of arising and passing away. When the Knowledge of arising and passing away is attained, one sees bright lights around, great joy pervades one, both body and mind come to be in immense happiness. When one gains Bhaṅga-ñāṇa, the Knowledge of Passing away, even forms and shapes like arms, legs and body no longer manifest themselves and one finds both the things noted and the noting of them very swiftly passing and passing away. When the yogi gets to Sankharupekkhā-ñāṇa, the Knowledge of Indifference to Formations, awareness comes easily without himself making an effort to be aware. It is mere awareness and indifference to formations. One hour, two hours, three hours—and yet the Yogi finds that he can sit up and go on meditating. Very good it is. Really knowing as instructed above is Right View—Samma-ditthi. Bringing one's mind to really knowing nāma-rūpa as they are is Right Thinking—Sammā saṅkappa. Right View (sammā ditthi) and Right Thinking (sammā saṅkappa)—these two are Paññā-magganga, wisdom part of the Right Path.

The three factors of concentration part of the Right Path and the two factors of the wisdom

part of the Right Path are said to be Kārakamagg'-anga: five active parts of the Right Path. In the Commentary they are described as five workers Magganga. In worldly life if a job can only be done by five workers as a team, it needs to be done by them unitedly (in harmony). In the same way these five active parts of the Right Path are in harmony with every act of noting and knowing. Every time these Five Active Parts (of the Right Path) gather strength through such harmony, extraordinary vipassanā insight develops.

Next abstaining from unwholesome bodily acts of killing, stealing and illicit sexual conduct are Sammā Kammanta. Abstaining from verbal acts of telling lies, backbiting, abusing and fruitless speech are Sammā Vācā. Abstaining from wrong means of livelihood is Sammā Ājīva. These three are Sīla Magganga. These Magganga are accomplished with the taking and observing of the precepts. So are they with every act of noting. So are the eight Magganga developed with every act of noting, with the attainment of Nibbāna getting nearer and nearer in the same way as in walking every step brings one nearer and nearer to one's destination, so also the yogi attains Nibbāna with the last act of noting.

So whenever opportunity arises you should meditate on the arising matter and mind, beginning with the rising and falling of the abdomen. By meditating in this way, may you be able to develop different insight knowledges we have described, and very soon attain and realize Nibbana through the Ariyan Path Knowledge and Fruition knowledge.

**Sādhu! Sādhu! Sādhu!**

# Satipatthāna-The only way

## Part I

The Blessed One has taught us:

Ekayano ayam bhikkhave maggo sattanaṃ  
visuddhiyā sokaparidevānaṃ samatikkamāya  
dukkhadomanassānaṃ atthaṅgamāya ñāyassa  
adhigamāya nibbānassa sacchikiriyāya, yad  
idaṃ cattāro satipaṭṭhānā.

This is the only way, monks. that leads to the purification of beings, to the passing beyond sorrow and lamentation, to the cessation of sufferings and miseries, to the attainment of the Right Path, and to the realization of Nibbāna, thus: The Four Ways of Establishing Mindfulness.

Because there are in them, kilesas (moral impurities) like greed and hate, beings do such evils as killing, causing injury, stealing, robbing, and lying. As a result of these evils, they suffer in four states of apāya (lower world). Even if, as a result of some good deed, they are born in the world of men, they suffer such miseries as untimely death, illness, and poverty. These impurities cause them to be born again and again and thus to undergo sufferings like old age, disease, and death. If one wishes to be free from these sufferings, one must strive to cleanse oneself of these impurities.

To cleanse oneself from moral impurities there is but one way: the way of Satipatthāna, in which one contemplates what is going on in one's mind and body. If one desires to get rid of the moral impurities like greed and hate, one has to follow this only way of Satipatthāna. "Ekāyana" means "The Only Way"—there is no other way, no alternative. If you walk straight on along the only road, you will not go astray, as there is no by-road. You are sure to reach your destination. In the same way, if you go on training yourself in Satipatthāna, you will ultimately attain Arahatship, the noble state of being cleansed once and for all from all impurities, all kilesas. That is why the Buddha taught us to follow this road of Satipatthāna for the doing away of all kilesas.

All the former Buddhas, Pacceka - Buddhas ("Silent Buddhas"), and Arahats practised this Satipatthāna Way, were purified and had reached Nibbāna, where all sufferings end. In future too, all the Great Ones will follow this Satipatthāna Way and reach Nibbāna. In the present world-cycle also, the Buddha Gotama and his disciples cleansed themselves of defilements and reached Nibbāna by following this Satipatthāna Way. This fact was pointed out by Sahampati Brahma-god to the Buddha who agreed to it and preached it to us.

People grieve and bemoan for the loss of their husbands, wives, children, parents, those near and dear to them. They grieve also for the loss of their wealth. They grieve when they are suffering from some kind of disease. Of course, these are dreadful things. How peaceful it would be if there were no such things! Therefore, people should strive to put an end to all these miseries. But they cannot get away from them by just praying to whatever gods there be. Only by training in this way of Satipatthāna can they put an end



to all sufferings, During the time of the Buddha there was a young woman called Paṭācārā, who lost her husband, her two sons, her parents, and her brother, all those near and dear to her. She was so overwhelmed with grief that she was driven to madness. One day she came to where the Blessed One was preaching, heard the Lord's Dhamma, took up the Satipatthāna meditation and then all her sorrows and lamentation came to an end and she gained peace of mind for ever.

Today, too, there have been people who have lost sons, daughters, husbands, wives and parents and are so stricken with grief that they cannot eat and sleep. They come to us, and after taking up Satipatthāna meditation under our guidance, are relieved of their sorrows in a matter of four, five or ten days. The number of such people is now over a thousand.

The practice of Satipatthāna will lead one to the cessation of sorrows and lamentation not only in this existence but in the existences to come as well. So if you want to put an end to these sorrows and lamentation, you have just to take up this way of Satipatthāna meditation.

Furthermore, beings in the world are suffering because there exist bodily and mental sufferings. If these bodily and mental sufferings could be removed, they would be able to live in comfort and happiness. Bodily sufferings are those aches and pains in the body, which are caused by diseases, by other people, by climatic conditions such as extreme heat or cold, by accidents such as tripping over, being pierced with a thorn, falling off, falling down, and so on. Mental sufferings are distress, sorrow, and such like, which are caused by loss of dear ones, loss of wealth, meeting danger or desires unfulfilled. No one can save beings from

these bodily and mental sufferings. Only the practice of Satipatthana meditation can bring about a cessation of these ills. There are cases of people who have had worries over their business failures but who find peace of mind by practising Satipatthāna meditation. In some cases, people who are suffering from incurable diseases are cured of their bodily pains by practising Satipatthāna meditation. However, to do away with bodily and mental sufferings once and for all will be possible only when one has perfected oneself in Satipatthāna practice and reached the Path and Fruition of Arahatsip.

Only the Arahāt after Parinibbāna (passing away) leaves behind all sufferings, both bodily and mental, for all time. That is why we must follow this Way of Satipatthāna in order to put an end to all sufferings and enjoy eternal peace.

Beings keep on being reborn and suffering old age, disease and death because there are in them moral impurities (kilesas) like greed and hate. These kilesas which constitute the cause of suffering can be eliminated only by the Ariyan Path. And the Ariyan Path can be reached only through the practice of Satipatthāna. Moreover, Nibbāna, the end of all sufferings, can be attained only by this Way of Satipatthāna. So, to reach the Ariyan Path which puts an end to all Kilesas and to attain Nibbāna which means the ceasing of all sufferings, we will have to walk along the Way of Satipatthāna.

The Way of Satipatthāna consists of four parts:- (1) Kāyānupassanā Satipatthāna, (2) Vedānupassanā Satipatthāna, (3) Cittānupassanā Satipatthāna, and (4) Dhammānupassanā Satipatthāna.

Of the four, Kāyānupassanā Satipatthāna is contemplation of the physical aggregate called

“body” (Kāya). There are fourteen ways of contemplating the body. The first is Ānāpānasati meditation. “Ānāpāna” means breath inhaled and exhaled. Every time air is breathed in and out through the nostrils, one makes note of the in-breathing and out-breathing. By so noting, jhānic concentration is developed and from this jhāna one cultivates insight into the impermanent nature of mental and physical phenomena. It is explained thus in the Commentaries.

The second is contemplation on walking, standing and such like. We will come to this in detail later.

The third is contemplating with four comprehensions. We will come to this later too.

The fourth is contemplation of the thirty-two parts of the body such as hairs of the head, hairs of the body, nails, teeth, skin, and so on. When jhanic concentration is developed by contemplating these, insight can be brought about from it.

The fifth is developing insight by contemplating four elements. Again, we will come to this later.

The remaining nine (from the sixth to fourteenth) contemplations are comparing one’s body with a dead body to arouse loathsomeness.

Now, we will come to the second of the fourteen contemplations of the body (Kāyānupassana). “Gacchanto vā gacchāmi ti pajānāti.” A bhikkhu when he is walking comprehends “I am walking.” By this we are taught to note and understand what really is happening whenever a bodily movement takes place.

So, when you walk, you must concentrate on the bodily movement involved in the walking and note as “walking, walking”. Though it should be taught fully as “I am walking,” “I am standing”

and so on, to finish noting quickly, we are teaching our disciples to note as “walking”, “standing” and so on. You note every step from the raising of the foot to putting it down. Or, you must note as “right step, left step” when walking fast. Or “raising, dropping” when walking slowly or “raising, pushing forward, dropping.” When you stop walking and stand still, you concentrate on the body that is there standing erect and note unremittingly: “standing, standing.” When you sit down you concentrate on the manner the body slumps down and note as “sitting, sitting.” When you have sat, you may change the positions of your arms, legs or body. Note every change then. If there is no change and you are just sitting there quietly, concentrate on the body sitting stiff and note as “sitting, sitting.”

Your effort may slacken if you are noting only one thing, like sitting. In that case you can combine it with some other thing, say, touching with something. You must note as “sitting, touching.” Better still, as you are sitting, the rising and falling of the abdomen is something very plainly felt. Concentrate on this rising and falling and note as “rising,” “falling.” This amounts to contemplating a bodily movement in the abdomen. Any form of bodily movement should be noted as it has been said:

“Yathā yathā vā pan’ assa kāyo pañihito hoti tathā tathā nam pajānāti.” (Whatever the posture of the body is, he is aware of it.)

This teaching shows that we should note every bodily movement — moving of the limbs, closing and opening of the eyes, moving of the abdomen and so on, and try to perceive it as it really is. That is why we instruct our disciples to begin with noting of the rising and falling of the

abdomen, which is plain to all. Those who noted as instructed and gained insight are now more than a hundred thousand.

When you lie down, you have to do so, noting every bodily movement involved. While so lying down you can gain supramundane knowledge. This was what led the Venerable Ānanda to become an Arahāt.

One day, exactly three months and four days after the Buddha's Parinibbāna, the Venerable Ānanda was trying to become an Arahāt walking up and down since evening. As it is said that he was practising in "Camkama walk," he must have been noting right step, left step, raising, pushing forward, and dropping, in the manner we have just described above. The whole night he walked and meditated till dawn came near, yet he had not attained the Arahātship he longed for. Venerable Ānanda thought "I have done my utmost. I don't think I need to exert harder. Why haven't I attained Wisdom yet? The Lord has encouraged me with the words, "Ananda, you have had sufficient pārami, perfections. Strive on and you will soon be an Arahāt. Surely these are words of truth. I have been walking the whole night, so I must have overtaxed my strength and slackened my concentration. That is why I have made no progress. To balance energy and concentration, "I will lie down and work." So he entered his room and sat down on a couch. Then he lay down. While he was so lying down, he progressed, stage by stage, along the Path of insight and higher wisdom and became an Arahāt. That's what we have been talking about - noting while lying down and attaining Arahātship before the head touched the pillow. Under favourable circumstances, enlightenment can be very quick

indeed! It is important to note whatever bodily movement there is.

I have said enough on the second Kayānupāsana meditation. While so noting, you see for yourself and understand arising and passing away of physical phenomena of your body. That's what is said in the passage:

Samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā..... samudaya-vaya-dhammānupassī vā kāyasmim viharati “(He abides contemplating either the arising or the passing away of things in body or the arising and passing away of things in the body.”

When you note “walking”, the walking is rūpa, matter, non-sentient thing, and the noting is nāma, consciousness, that which is sentient. Thus you distinguish between rūpa and nāma. When you note the abdomen as “rising”, the rising is rūpa and the noting is nāma. You distinguish between rūpa and nāma. Then again, the desire to walk gives rise to the physical act of walking, the desire to stand gives rise to the physical act of standing, and so on and so forth. You make these distinctions and understand things as well as your pāramī (perfection acquired in former births) allows. When you understand these, you understand that there is only this arising and passing away, instant by instant, and nothing else. You become detached from them without any delusion that there is a self, an atta. You no longer look upon things as permanent, pleasant or good. You know everything as anicca, dukkha, anatta—impermanent, suffering, not self. This is what is said in the scripture: “Anissito ca viharati” (The bhikkhu abides detached or independent.) Once perfected in such knowledge of impermanence and so on, you realise Nibbāna and attain the Ariyan Path

and its Fruition of Arahatta, you become an Arahata. Once an Arahata you are free from all sufferings after your Parinibbāna (passing away). The least thing for you to attain is the Path and Fruition of Sotāpatti. Once a Sotāpanna, a stream winner, you will never be born again in the Apāya or lower state of existence. So, we must strive to attain at least Sotāpannaship.

### The Four Sampajaññas (comprehension)

Now we will come to cultivating the four Sampajaññas (comprehensions). They are (1) Sattthaka-sampajañña, (2) Sappāya-sampajañña, (3) Gocara-sampajañña and (4) Asammoha-sampajañña. When you are about to do something or say something, you have to consider whether it will be useful or not and do or speak only what is useful. Such kind of consideration is Sattthaka-sampajañña. Even if it is useful, you must again consider whether it will be suitable or not, and do or speak only what is suitable. This is Sappāya-sampajañña. These two Sampajaññas may be used with profit in worldly matters as well. When meditating, you may wish to do so walking or sitting and come to a decision after considering which is useful and which is suitable. Of course, when you are contemplating in earnest, you need not consider these things. You just go on with your noting.

The third one, Gocara-Sampajañña, is, to the meditator, just noting without a let-up the physical and mental phenomena that keep on arising. As you go on meditating with Gocara-Sampajañña, your concentration becomes stronger and you see for yourself the incessant arising and passing away of things. You very clearly understand how impermanent, how miserable, how lacking a self, all psycho-physical phenomena are. This under-

standing is Asammoha-Sampajañña, Asammoha-  
 “without delusion”; Sampajanna- “understanding  
 or comprehension.”

This kind of meditating and understanding is explained in these words: “Abhikkante paṭikkante sampajāna-kārī hoti—both in advancing and retreating he acts mindfully.” We are told by this to note and know every step taken in advancing or retreating. This is noting right step, left step, raising, pushing forward, and putting down, and so on and so forth, as we have earlier explained. Thus noting what should be noted is Gocara-sampajanna. As you go on noting, your concentration becomes very strong and you distinguish between Rūpa and Nāma. You know the walking is Rupa and the observing of it is Nāma. You may not be able to say Pali words *rūpa* and *nāma* but if you know the difference between “what-is-to-be-cognized” and “what cognizes”, that is enough. Then again, you understand that the intention to walk gives rise to walking, walking gives rise to the noting of walking. You distinguish between the cause and the effect. Again, the intention to walk, the walking and the noting of it—all pass away in no time at all. You understand very clearly how they are impermanent. This understanding of things as they really are is Asammoha-sampajanna.

Alokite vilokite sampajāna-kārī hoti—in looking forward or backward, he acts mindfully: Whenever you look and see, you must note “looking”, “seeing”. This is Gocara-sampajanna. As you note on, you realize how all the looking, seeing, noting pass away instantly. Thus understanding their impermanent nature and so forth is Asammoha-sampajanna. Ordinary people think what they see is lasting, and they think the same of their seeing. This is a:



common illusion. When your concentration is strong, you clearly perceive for yourself, how the thing seen, and the seeing and noting pass away as instantly as flashes of lightning. Scientists from Europe and America have shown that there are 30 pictures a second being projected on the screen and 50 cycles a second in alternating current. But these rapid changes are not visible to the ordinary human eye. The meditator who has come to the stage of Bhaṅga-nāṇa (knowledge of passing away) perceives very clearly how the thing seen, the seeing and the noting, pass away swiftly. The greater the perfection, the better your perceiving that they pass swiftly away. You understand very clearly how all are impermanent, how they all lack happiness, or refuge, how all are mere psycho-physical phenomena without a self or an atta. This is Asammoha-sampajanna.

Saminjite pasārite sampajāna-karī hoti — in bending or straightening he acts mindfully. When you bend or straighten your arms and legs you must note as “bending,” “straightening.” While noting thus you must bend or straighten very slowly. As you meditate thus you will find all acts of bending and straightening passing away swiftly. You understand clearly how both the bending, straightening and the noting are Anicca, Dukkha, Anattā—impermanent, suffering, and not self. This is Asammoha-sampajanna.

Likewise in using the robes and bowl, you note and use them. In eating and drinking, you note and eat and drink. In answering the call of nature, you note and do so. You note in falling asleep, awakening, speaking, and so forth. These acts of noting and understanding impermanence and so on are Gocara-sampajanna and Asammoha-sampajanna respectively.

## The Four Elements

As you go on meditating in the way we have explained, you may come across what feels hard and rigid. Then you know it for Pathavi-dhātu, the earth element or solidity. When heat, warmth; or cold is manifest, you know it for Tejo-dhātu, the fire element or temperature. When tenseness, stiffness, pushing or motion is manifest, you know it for Vāyo-dhātu, Air-element or motion. When fluidity or liquidity is manifest, you know it for Apo-dhātu, the water element or cohesion. You clearly perceive that there are only these elements in this material body, there is no self or attā living therein. Again, as these four elements arise and pass away very rapidly you understand how they are Anicca, Dukkha, Anatta—impermanence, suffering, not self. When you know these things as they are and when that knowledge has matured you can realize Nibbana by Ariyan Path. You can now become a Sotapanna, a stream-winner, and so on.

Sādhu! Sādhu! Sādhu!

# Satipatthāna-The Only Way

## Part II

Yesterday we delivered the first part of our lecture on Satipatthāna. Today, we will continue with the second part. Regarding the Contemplation of Feelings the Blessed One has said:

“Sukham vā vedanam vedayamāno sukham vedanam vedayāmi ti pajānāti, dukkham vā vedanam ...adukkham asukham vā vedanam vedayamāno adukkham asukham vedanam vedayāmi ti pajānāti.

“(A monk) when feeling a pleasant feeling is aware ‘I feel a pleasant feeling’: or when feeling a painful feeling...or when the feeling is neither pleasant nor painful is aware ‘I am feeling a neutral feeling.’ ”

If sensations of tiredness or pain occur to the body while noting the rising and falling (of the abdomen), you should concentrate on this and note “feeling tired,” “feeling pain.” If the feelings disappear as you note, you can go back to noting the rising and falling. If the unpleasant sensations increase, you should try to bear them as much as you can. The Burmese saying “Endurance leads to Nibbana” is a good one to remember when you note the sharp pains. If you bear the pain and go on noting it, the pain often disappears. If it so disappears, you go on with the noting of rising and falling and your insight will make great progress. If, however, the pain persists and proves almost

unbearable, you may change your posture. But when you change, do slowly and note every move very carefully. This is how one meditates on unpleasant feelings of the body.

As you are noting, unpleasant thoughts, too, may come up in your mind. You may feel miserable or disheartened. Then, note "miserable," "disheartened." They will very soon pass away as you note on. Then, go back to noting the rising and falling. If a pleasant feeling arises in the body, you note "pleasant, pleasant." If happiness or joy arises in the mind, you just note "happy, joy." Such happy moods of the mind come to you in torrents when you gain Udayabbaya-ñāṇa the knowledge of arising and passing away. You will also experience great joy or rapture, (Piti). This, too, you will have to note "rapture," "rapture".

The neutral feeling (Upekkhā), which is neither painful nor pleasant, often happens in the mind or in the body. But as a sensation it is hard to discern. Only when concentration is especially strong, will this neither-painful-nor-pleasant neutral feeling come to prominence after the disappearance of pain and before the appearance of pleasure, or after the disappearance of pleasure and before the appearance of pain. You should note this neutral feeling, too. It is when the knowledge of the arising and passing away is well developed and the Knowledge of Passing Away is gained that the neutral feeling becomes apparent. More so when the Knowledge of Indifference to Formations (Sankhar-upekkhā-ñāṇa) is achieved. In that case, you must note this upekkhā, the neutral feeling.

When your concentration is very strong and while you note "tired," "hot," "pain", you will find these sensations breaking up into pieces. To ordinary people the tiredness, the hotness and:

the pain seem to last very long but to the mindful meditator they are just chips, small pieces, fragments, and they do not cause much pain. He feels at ease. If he goes on meditating, even violent pains can be got rid of. So it is said: “Samudaya-dhammānupassī va...vaya-dhammānupassī vā... samudaya-vaya-dhammānupassī vā vedanāsu viharati—He abides contemplating either the arising or passing away of things in feelings or the arising and passing away of things in feelings.”

While thus contemplating the arising and passing away of feelings, one can reach the Ariyan Path Fruition and become a Sotapanna [or such a one]. And that is Vedananupassanā Satipatthana, Establishing Mindfulness through Contemplation of Feelings.

### Contemplation of Mind

Regarding Cittānupassanā, contemplation of mind, it is said: “Sarāgam vā cittaṃ sarāgam cittaṃ ti pajānāti, vitarāgam vā cittaṃ vitarāgam cittaṃ ti pajānāti—(a monk) is aware of a passionate mind as a “passionate mind: of a dispassionate mind as dispassionate mind” and so on for the sixteen types of mind.

So, if while you are noting the rising and falling of the abdomen a passionate mind arises, you must note “passionate mind.” As you so note, the passionate mind disappears. Then a dispassionate mind shows up. Note it as “dispassionate mind.” In the like manner if an angry mind arises, note “angry mind.” When the angry mind disappears, note the not angry mind as well. If there comes up a deluded mind with such wrong thoughts as “I am permanent,” “I am happy,” “It is I,” note it as “delusion.” Similarly, if a wandering mind appears, note as such. If a lazy mind

appears, "lazy." You note whatever mind that appears and are aware of it. When concentration is strong, whenever you note, you will find them arising and passing away, never stopping for a moment. So, "Samudaya-dhammānupassī vā cittasmim viharati—he abides contemplating either the arising or the passing away of things in mind or the arising and passing away of things in mind. While thus meditating on the arising, and passing away of mind, you can reach the Ariyan Path and Fruition and become a Sotapanna [or such a one.] And that is how one develops Contemplation of Mind.

### Contemplation of Dhammas

Now we will come briefly to Dhammānupassanā, contemplation of dhamma. The Blessed One has taught Dhammānupassanā in five parts. The first is the contemplation of nivaranas. *Nivarana* means "hindrance." What do they hinder? They hinder one from developing concentration, or from developing insight. There are six of them: 1 Kāmacchanda – sensual desire, 2 Vyāpāda – anger, 3 Thina – middha – torpor and sloth, 4 Uddhacca – flurry, 5 Kukkucca – worry, and 6 Vicikicchā – doubt. In the Pali text Uddhacca and Kukkucca are counted as one, so there are five only. If you separate Thina and Middha, there will be seven nivaranas in all.

If, while you are noting the rising and falling of the abdomen, sensual desire arises, you must note as usual "pleasure," "desire," and so forth. That you should so note is pointed out in the text: "...santam vā ajjhattam kāmacchandam 'atthi me ajjhattam kāmacchando ti pajānāti — a bhikkhu who has existing in himself a sensual desire is aware 'There is in me a sensual desire.'

As one thus notes, the sensual desire disappears. This disappearance of desire, too, should be noted. Sensual desire arises as a result of ignorance, because one has failed to note the first thought. One must understand that this ignorance of the real nature of things gives rise to it. As he meditates and understands the truth, sensual desire ceases to arise. This fact, too, should be understood. Once he reaches the Path of Arahantship, he has completely done away with such desires. You must understand that an Arahant is free from such desires. Thus one should know concerning sensual desire.

In the same way, when anger arises, one notes and is aware "I am angry." When one feels dull and lazy, note "I feel dull," "I feel lazy." When one gets flurried, note "I am getting flurried." "When he feels worried because he has done or said something wrong, he must note "I am worried." If he harbours doubts about the Buddha or the Dhamma, note and be aware of the doubt. One often mistakes doubts for ideas. If a Yogi keeps on noting whatever arises in him, the nivaranas are done away with. They come about as a result of ignorance. Once he is fully aware of them, they cease to arise. The Ariyan Path puts an end to them once and for all. While meditating, one understands arising and passing away of the Nivarana he is noting. This understanding will lead him to the Ariyan Path and its Fruition. He can become a Sotapanna or some such one. This in brief is the Contemplation of Hindrances.

### **Contemplation of the Aggregates**

As you meditate on matter saying "walking," "standing," "sitting," "rising," "falling," you know for yourself, "This is matter, that which

knows not. It arises thus and passes away thus." When you note "pain," "good," "happy," and so on you know for yourself, "This is vedanā, pleasant or unpleasant feeling. It arises thus and passes away thus." When you note "perceiving," you know for yourself, "This is sañña, perception, that which perceives sight and so forth. It arises thus and passes away thus." When you note "Striving," "acting," "speaking," you know for yourself, "These are activities, sankharas. They arise thus and they pass away thus." When you note "thinking," "conscious," you know for yourself, "This is citta, mind, consciousness. It arises thus and passes away thus." While you meditate in this way on the arising and passing away of rūpa, vedanā and so on, you can reach the Ariyan Path and Fruition and become a Sotapanna and so forth. (This in brief is Contemplation of the Aggregates. Here, note that, although people may not know the Pali technical terms rūpa, vedanā, sañña, sankhāra, viññāna, if they know matter or what-knows-not, feeling, perception, activities, consciousness, that will do.)

### **Contemplation of Sense-Bases**

One who, while seeing, notes "seeing," "seeing", has his concentration strengthened and comes to know not only the visible object but also the seeing, as well as the eye, which is the organ of seeing. Of the three, the eye is called Cakkhāyatana, eye-organ, eye from which arises seeing-consciousness. The visible object is called Rūpāyatana, form-organ, from which arises seeing-consciousness. The seeing is called Manāyatana, mind-organ, from which arises the act of consciousness (that is phassa, vedanā and so on). Failure to note what you see, or, even if you note it, to understand the arising and passing, the impermanence



and so on, make arise Samyojanas or fetters, such as pleasure in the visible objects. You must know the rising of the fetters, too. If the fetter passes away as a result of your noting it, you must know it too. Once you reach the Ariyan Path, these fetters cease to arise and this too, you must know. This is how you meditate and understand with regard to seeing.

In the same way, one who, while hearing, notes "hearing," "hearing," understands the form ear and the form audible sound. One who, while smelling, notes "smelling," "smelling," understands the form nose and the form odour. One who, while tasting food, notes "tasting," "tasting," understands the form tongue and the form taste. One who, while touching, notes "touching," "touching," and so on, understands the form body and the form tangible object. (Meditations on walking, standing, sitting, rising and such like belong to this contemplation of touch. That is why we say "touching," and so on.) One who notes "thinking," "thinking," while he is thinking, understands the form that is the base of consciousness and dhamm-ayatana or mental states and the consciousness or manayatana. If you do not know them as they are, because you have failed to note them, fetters like sensual desire arise in the ayatanas. This arising, too, must be noted. If on your timely noting, they pass away, note this, too. When on your reaching the Ariyan Path these fetters cease to arise altogether, you must know it, too.

By noting "seeing," "hearing," and so on, and understanding the real nature of eye, visible object, seeing, and so on, you can be on the Ariyan Path and become a Sotapanna or such a one. (This, in brief, is Contemplation of Sense-Bases. Here, samyojanas or fetters are kilesas or lower natures which,

like ropes that bind oxen, bind us to be born again and again in Samsāra, the round of Rebirth. They are 1 *Kāma-rāga*-sensual passion, 2 *Patigha*-anger, 3 *Māna*-pride, 4 *Diṭṭhi*-wrong views, views that mistake mind and matter for self and so on. 5 *Vicikicchā*-doubt, 6 *Silabbataparāmāsa*-the delusion that mere rule and ritual other than the Noble Eightfold Path will save one from Samsara, 7 *Bhava-rāga*, craving for existence. 8 *Issā*-jealousy, 9 *Macchhariya*-avarice, 10 *Avijjā*-ignorance, through which one mistakes what is impermanence, suffering, and not-self as permanence, happiness, and self. Of these, ditthi, vicikicchā, silabbataparamāsa, issā, and macchhariya are got rid of by Sotapattimagga, kama-rāga and patigha by Anagami-magga, and māna, bhava-rāga and avijjā by Arahatta-magga.)

### Contemplation of Factors of Wisdom

*Bojjhaṅga* means Factors of Wisdom, by means of which one knows Nibbana. They are seven in number: *Sati*-mindfulness, *Dhamma-vicaya*, investigation of the Dhamma, *Viriya*-energy, *Piti*-joy or rapture, *Passaddhi*-repose, *Samadhi*-concentration and *Upekkha*-equanimity. It is said that if there arises Mindfulness or any of these in one, one is aware of it. If such be absent, one is aware of it too. Factors of Wisdom do not come up to the beginner in meditation. They come only to one who has attained the Knowledge of arising and passing away *Udabbaya-ñāna*, and so on. As you go on meditating on matter and mental qualities that keep coming up, in the manner we have talked about in the part on *Kayanupassana*, noting "walking," "standing," "sitting," "bending," "stretching," "rising," "falling," "tired," "hot," and so on and so forth, you attain the Knowledge of arising-passing away when you very quickly and

markedly understand the arising and passing away of things. Then, every time you note the arising and passing away you are mindful of it. And when you are mindful, you are aware it is Mindfulness. When your concentration slackens and you are not mindful, you are aware there is no Mindfulness. Similarly, when there arises the Investigation of Nāma Rūpa Dhamma you are aware it has arisen. When it is absent, you are aware of its absence. Being thus aware, your concentration gets especially stronger, and you go on with your awareness of the arising and passing away of these things, awareness, knowledge, effort, and so on, arrive at the Ariyan Path and Fruition, and become a Sotapanna or such a one.

(This in brief is Contemplation of the Factors of Wisdom.)

### Contemplation of the Truth

Regarding the contemplation of the Truths the Exalted One has taught “*Idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkha-samudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkha-nirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkha-nirodha-gāmini-pātipadā ti yathābhūtaṃ pajānāti.*” (He comprehends, as it really is, “This is Suffering.” He comprehends, as it really is, “This is the cause of the Arising of Suffering.” He comprehends, as it really is, “This is the Cessation of Suffering.” He is aware, as it really is, “This is the Path leading to the cessation of Suffering.”)

The material and mental qualities taking place in the body of beings are in reality sufferings. Why? Because they are the seats of sufferings like physical pain, mental pain, old age, death, and so on. Because they are impermanent and death can come any moment. Bodily sufferings like pain and aches

come about because there is a physical body and a consciousness. Without a physical body physical pain is quite impossible. Though there is a physical body, if there is no consciousness, pain or suffering is impossible. Why? If a log or a stone or a lump of clay is beaten with a stick, stricken with a knife, or put fire to, it will suffer no pain because it lacks consciousness. So physical body without consciousness is no cause for physical pain. But beings have got both material form and consciousness. So all manner of physical sufferings arise in them and all manner of mental sufferings arise in them. So these rupa and nāma in beings are sufferings.

Besides, every time we are reborn, we undergo the suffering of old age, the suffering of death and so on, because we have got these rupas and nāmas which are subject to decay and dissolution. So these rupas and nāmas are real sufferings. And they will not last a second. No, not a tenth of a second or a hundredth. They pass away very rapidly. If no new rupas and nāmas arise when they pass away, there comes the moment to die. How frightening it is to have to depend for one's bodily support on these rupas and nāmas which can bring death so suddenly? That is why they are sufferings.

But those who do not meditate on the arising rupas and nāmas do not understand how soon they pass away and so are not alarmed. Even those who meditate, if they haven't yet realized the fleeting nature of things, will not be afraid. Only the meditator who keeps on meditating without a let-up on walking, standing and so on, the aching, paining and so on, the thinking, imagining and so on, will have his Samadhi strengthened, will realize the fleeting nature of things as he notes, will understand that death can come any moment, only he will be alarmed. What is the seat of pain,

misery, old age, death is suffering indeed. This he knows for himself and this kind of knowledge is what the Buddha meant when he said: “Idam dukkhan ti yathabhutam pajanati—comprehends this is suffering as it really is.”

Once you comprehend suffering as it really is your attachment to these material forms and mental qualities is eliminated. This is comprehending by eliminating the craving, which is the true cause of suffering. Every time you eliminate the craving, you achieve momentary cessation of suffering. By developing insight-path, you achieve knowledge of truth of the Path. This is how you understand the four Truths every time you meditate on suffering. As you meditate and your insight is perfected, you realize Nibbana. This is knowing the truth of Cessation of suffering by the knowledge of right Path. By such knowing the realization of the truth of suffering is accomplished; the realization of the truth of cause of suffering too is accomplished by elimination and the development of the right Path too is accomplished. When you realize the Four Noble Truths by meditation, you become at least a Sotapanna and are saved from Apava states for ever. (This is Contemplation of the Truths in brief.)

### Fruits of Satipatthāna

The Blessed One has said as regards the fruits one will get from development of Satipatthāna.

“Yo hi koci bhikkhave ime cattāro satipatthāne evaṃ bhāveyya, satta vassāni...satta māsāni...sattāhami, tassa dvinnam phalānam aññataram phalam patikaṅkham, diṭṭhe va dhamme aññā sati vā upādisese anāgāmitā.

(Whosoever, monks, shall practise these four ways of Establishing Mindfulness for seven years,

may, even for seven months ...seven days, shall win one of two fruits: either in this very life he shall win the highest Knowledge, or, if there be still some attachment remaining, he shall win the state of Non-returner.)

If you cannot become a Non-returner as stated above, you can certainly become a Sotapanna. Many have now realized the Path, Fruition and Nibbāna after one or two months of meditating on bodily movements like the abdomen rising and falling, mental states, feelings, or sense-organs like seeing and hearing. So, by meditating in this Satipatthāna Way to the best of your ability, may you be able to attain the Path and Fruition and realize Nibbana very soon.

Sādhu! Sādhu! Sādhu!

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Trans. of texts from Satipatthana-Sutta based on those by F. L. Woodward, Nyāyatiloka, Francis Story, and I. B. Horner.

## The Way To Happiness

Every one wants to be happy. What must one do and how should one live to be happy? This every one should know. Out of compassion for beings the Buddha has taught us "The Way to Happiness". Happiness is of two kinds: happiness in this life and happiness in future life. Happiness in this life can be brought about by four Sampadās, namely, Uṭṭhāna-sampadā, Ārakkha-sampadā, Kalyāṇamittata and Samajīvita.

Of the four, Uṭṭhāna-sampadā means alertness or diligence in doing business. In whatever work you do, be it agriculture, commerce, government service, some other employment, or educational work, you should show your skill and work diligently. If you work like this, you will earn what you deserve. This is obvious enough.

Ārakkha-sampada means wariness, being watchful so that your worldly possessions may not be lost. This, too, is obvious.

Kalyana mittata means association with good friends, friends who can help you in working for your well-being. To have such good friends, it is important that your dealings with people be motivated by mettā, good-will or love. According to the Buddha a good friend has to be one who has the virtues: Saddhā (faith) Sīla (morality), Cāga (liberality) and Paññā (wisdom). Why? If the friend lacks in faith, your faith can fail. If the friend lacks in morality, yours can fail. If the

friend is not liberal, and is not wise in matters of the Law, you too will be lacking in liberality and higher wisdom.

Samajivita means right livelihood, or living within your means. You should spend less than your income, not more. If possible, you should lay aside a quarter of your income and spend the rest. There are many instances of people who live within their means and become rich. There are many instances of people who become rich by following the other Sampadas explained above, too.

Therefore, to be well-off and be happy, one has to try to live by these sampadas.

It is more important to be happy in one's future lives, throughout Samsara, the round of rebirth, than to be happy just now. So to be happy throughout the round of rebirths, the Buddha has taught us four other Sampadas. They are Saddha-sampada, Sila-sampada, Cagasampada and Panna-sampada.

Of the four, Saddha-sampada is faith in what one should have faith in. What should one have faith in? One should have faith in the true Buddha, the true Dhamma, the true Sangha and Karma and its effects. The true Buddha has nine virtues. Of the nine virtues one is Araham. It means one who is cleansed of all kilesas or defilements: greed, hatred and so on. Sammā-sambuddha means one who knows the four truths by his own knowledge. Buddha means one who has the virtue of knowing all the dhammas by omniscience and preaching the four truths so that beings too may know them. Once endowed with these three virtues, the other six virtues follow. Putting faith in the Buddha with these virtues is true faith. To have such faith is Saddha-sampadā.



The true Dhamma is the nine Lokuttara (supra-mundane) dhammas consisting of the four Ariyan Paths, the four Ariyan Fruitions and Nibbana, and the teaching which makes known these nine to us. These ten are the true Dhamma.

The true Sangha is the order of Disciples of the Buddha, who are pursuing the practice of Sila (morality), Samādhi (concentration) and Panna (higher wisdom) so that they may be free from all kilesas like greed and hate.

Faith in the true Dhamma and true Sangha is true faith. To have such faith too is Saddha-sampadā.

Belief in Kamma and its effects, belief that a bad Kamma (deed, action) brings bad fruit and good Kamma brings good fruit, is true faith. To have this faith also is Saddha-sampada. To have faith in Kamma and its effects is essential. If one does not believe in Kamma and its effects and wrongly believes that someone will save us or that an Almighty Being is arranging the good and bad results for creatures, one will not do good deeds and will do bad deeds instead.

So, having not done good deeds, he will not enjoy happiness but meet with sufferings, which are the result of bad deeds. It is just like someone who, having eaten bad food instead of good or proper food, has to suffer from illness.

In this connection I will tell you a true story. In the days of the Buddha there was at Savatti a rich Brahman called Todeyya, who was the king's seer. He had a wealth of 870 million dollars. This Brahman did not give anything himself and used to speak to those about him "If you give, you lose what you have So don't give." He died greatly attached to his wealth and was born a dog at his own house.

One day the Buddha on his round for alms came to that house and entered it as he wanted to preach the true Dhamma to the young man Subha, the son of the Brahman Todeyya. The dog that was the Brahman Todeyya in his former birth, came running and then barked at the Buddha. At this, the Blessed one spoke to him: "Hey, Todeyya, you showed disrespect to me in your former birth, so you have become a dog. Now again you are barking at me and will be reborn in Avici Hell for this bad action." On hearing this the dog thought, "The recluse Gotama knows me." Feeling very ill at ease he went to the kitchen and lay down to sleep in the ashes there. Being the young man's pet as he was, he used to sleep in his own comfortable bed. When the young man Subha saw him sleeping thus in the ashes, he inquired into the matter and learnt of everything.

Young Subha said to himself: "According to the Brahmana religion, my father must have been born a Brahma. When the recluse Gotama called the dog 'Todeyya' he was saying that my father is now born a dog. He speaks whatever comes to his lips." He was offended and came to the Buddha to accuse him of speaking falsehood. He asked the Buddha what he had said and the Buddha told him what he had said. Then, to let the young man know the truth, the Buddha asked him, "Isn't there anything your father has't disclosed?" The young man replied that a total of four hundred thousand, one hundred thousand in cash and three hundred thousand in kind, had been missing.

The Buddha said to him, "Feed the dog well and before he falls asleep ask him. He will disclose everything." Subha thought, "If what the recluse Gotama says turns out to be true, I will get the riches. If it is wrong I can accuse him of

falsehood.” So he fed the dog and asked him. The dog led him to where the riches were buried. On recovering the riches, Subha said to himself, “The recluse Gotama knows the secrets hidden to us by transmigration. He is indeed the Buddha who knows all the dhammas.” He began to have faith in the Buddha. Later, he came to the Lord with fourteen difficult questions.

His questions are briefly to this effect:

“Why is it that among human beings some live short, some live long, some have poor health, some have good health, some are ugly, some are beautiful, some are friendless, some have plenty, some are poor, some are rich, some are low-born, some are high-born, some are ignorant, some are intelligent? Why is it there are the low and high states?”

To this the Buddha replied:

“Kammassakā mānava sattā kamadāyādā kammayoni kammabandhu kammappatisaraṇā, kammam satte vibhajati, yad idam hinappanī-taya.”

“Owners of their deeds, young man, are the beings, heirs of their deeds, their deeds are the womb that bears them, their deeds are their relatives, their deeds are their refuge. Their deeds differentiate the beings into low and high states.”

This is a brief statement on how Karma works. The young man Subha did not understand this brief statement. So he asked the lord to preach in detail, which he did. But here we will have to be brief with the details, too.

## 1 & 2 Short and Long Lives.

If a woman or a man kills a living being, as a result of this deed of killing, she or he, the killer

after dying arises in Apāya state, in hell. If born a woman or man again she or he will live a short life. One who abstains from killing, after dying will arise in Deva heaven. If born a man, he will live long.

### **3 & 4 Sickness and Health.**

One who hurts others will arise in Apāya. If born a man he will be full of sickness. If being kind and hurts not, he will be reborn a deva. If born a man he will be free from sickness and will be healthful.

### **5 & 6 Ugliness and Beauty.**

One who is full of anger will arise in Apāya. If born a man he will be ugly. One who controls his anger and shows forbearance will be reborn a deva. If born a man he will be beautiful.

### **7 & 8 Having Few and Many Friends.**

If one feels jealous of other people's wealth, he will arise in Apāya. If born a man, he will become friendless. If instead of jealousy one feels rejoice he will be reborn a deva. If born a man he will have many friends.

### **9 & 10 Poverty and Wealth.**

If one does not give and prevents others from giving, he will arise in Apāya. If born a man, he will be poor. If one gives, he will be born a deva. When born a man, he will be wealthy.

### **11 & 12 Low-born and High-born**

If being proud a person does not show respect to whom respect is due, he will be born in Apāya. If born a man, he will be born in the low class. If he shows respect for those to whom respect is due, he will be reborn a deva. If born a man he will be born in high class.

### 13 & 14 Ignorance and Intelligence

If he never asks questions as to what is good and what is evil (as a result of bad deed, having done or spoken what ought not to have been done or spoken) he will be born in Apāya. If born a man he will be come an ignorant person. If he asks "What is good? What is evil? What is to blame? What is lameless? What ought to be done? What ought not to be done? What deed will bring disadvantage and suffering for long? What deed will bring advantage and happiness for long?" he will be reborn a deva. If born a man he will be wise and intelligent.

These are the seven bad (demeritorious) deeds that will bring suffering and the seven good (meritorious) deeds that will bring happiness. Here the seven bad deeds arise, when there is no metta, good will and when anger and others prevail. So if you keep on cultivating metta, love or good will, there will be no occasion for the bad deeds to come up. So, I want to speak about cultivating metta, loving kindness.

Every one wants to be happy oneself, and free from suffering. At the same time he wishes others peace and happiness. This is a very good thing indeed and no one can find fault with such a thing. To cultivate metta, one thinks of men, devas or animals individually or collectively and says in one's mind "May he be happy!" "May they be happy!"

You can think of someone or many you see around you and cultivate metta towards them, "May he be happy!" "May they be happy!" This you do in your mind only. If possible, you help them with words of love. If there is something you can do, you do it personally to help them. Even if you can't help them by bodily action or

words, you refrain from acting or speaking what should not be done or said. This is cultivating metta in deeds and words.

Although you may not have seen them, you can think of all beings, men, devas, and animals and wish "May he be happy!", "May they be happy!" You cultivate love in mind only. You do this for five minutes, ten minutes, half an hour, an hour, or more, for as long as you can afford. If all goes well, you can gain Jhāna even within an hour. As a result of this jhāna, you will be born in the Brahma world and live happily there for aeons,

But the Buddha did not want us to rest content with happiness in the Brahma heaven only. Once an old Brahman named Dhananjāni, while lying on his death-bed, sent for the Venerable Sariputta to hear the Dhamma from him. The Venerable Sariputta preached him on how to cultivate metta, love and karuna, compassion and so on - a training that can cause one to be reborn in the Brahma world. Then he returned to his monastery. Dhananjāni the Brahman meditated on metta and very soon passed away. As a result of his metta jhana he arose in the Brahma heaven. It may not have taken him even an hour, for he died and became a Brahma before the Ven. Sariputta reached his monastery. The Buddha blamed Sariputta for failing to preach Vipassanā, insight, and for preaching only metta meditation which can bring about just Brahma-birth. So Sariputta at once went to the Dhananjāni Brahma and preached him Vipassanā, the dhamma that will lead one to the Path and Fruition, to Nibbāna. The Brahma on his part meditated and realized the Path-Fruition and Nibbāna. Therefore, it is not suitable for us to stop our talk after just speaking about metta, the practice that can lead one to

Jhāna. We will have to talk about vipassanā, the practice that will lead one to the Path-Fruition and to Nibbāna.

Vipassanā is meditating on the arising and passing away of the five Upādānak-khandhas and knowing that all are anicca, dukkha, anatta—impermanent, suffering, and not-self. Upādāna, grasping, is made up of Taṇhā, craving, and Diṭṭhi, wrong view, the view that there is a living atta, self. The material and mental aggregates grasped by Taṇhā and Diṭṭhi are called Upādānak-khandas. These material and mental aggregates manifest themselves when you see, hear, smell, taste, touch and think.

If one fails to note them as they come up and does not know them as they really are, one mistakes them for permanent things, happy things, good things, attas or souls and clings to them with taṇha and ditthi. In order that we may not cling to them, we have to note whatever material or mental thing that comes up when we see or hear and so on. How must we do it?

In the Sataiptṭhana-Sutta we are taught to observe bodily movements like walking, standing, sitting, and so on, and to be aware “walking”, “standing”, “sitting” and so forth. Pleasant and unpleasant feelings, too, we are taught to be aware, “It is a pleasant feeling or good”, “It is unpleasant feeling or bad” and so forth. Minds or thoughts, too, we are taught to be aware “It is passionate” or “It is dispassionate”, “It is anger” or “It is not anger” and so on. The dhammas, too, we are taught to be aware of. Of these dhammas, the form eye, the visible object, the consciousness of “seeing”

and so on, manifest themselves whenever you see or hear. So you note "seeing" when you see "hearing" when you hear, and so on. Though it should be taught fully as "I am seeing" "I am hearing" and so on to finish noting quickly we are teaching our disciples to note as "seeing" "hearing" and so on.

If you fail to note and do not know them as they really are, when you see or hear, rāga or pleasures in the things seen or sounds heard, or dosa or anger, or such kilesas, can come up. From these kilesas arise moral and immoral deeds. Because of these deeds you may be born in the lower states of Apaya or you may be born a man or a deva and suffer old age, illness, death or such miseries. So, one who fails to meditate on the arising material and mental things and fails to know them as they really are is far away from Nibbāna. This is explained in Malukyaputta Sutta.

One who makes a habit of noting whatever he sees or hears, knows very clearly for himself that things come and go without staying for a moment and comprehends that they are impermanent, suffering, mere psycho-physical phenomena without a self. Knowing them as they really are, he lets no chance for the arising of the kilesas such as Raga, desire for the things seen, Dosa, anger about them, and so on. They are calmed in him. Once free from kilesas, he is free from both moral and immoral deeds. So, he is free from suffering of being reborn in lower states and from being reborn in the world of men and gods to suffer old age, illness and death. This is how one gains peace and freedom in connection with one's meditation. When this meditational insight, which brings freedom from sufferings, is fully developed, one realizes Nibbāna, through the knowledge of the Path and Fruition of Arahatsip. Eventually, one realizes



Nibbāna through the Path and Fruition of Arahantship, and puts an end to all sufferings. Therefore, one who meditates on the arising material and mental phenomena to understand them as they really are whenever he sees or hears and so on is near to Nibbāna, the end of suffering. This, too, is explained in Malukyaputta-Sutta.

Thus, whatever comes up through the six doors or sense organs, like seeing or hearing, we have to note and be aware "seeing" "hearing". But to the beginner to note and be aware of every arising is quite impossible. So he must begin with a few things that can be easily discerned. Only then can concentration be developed easily and so can insight knowledge.

Every time you breathe in and breathe out, your abdomen moves, and its rising and falling is quite plain and easy to meditate on. That is why we instruct our disciples to begin meditating with this. As the abdomen rises, note: "rising." As it falls, note: "falling". This rising and falling is Vayo-dhātu, the air element or the element of motion. The word rising and falling does not matter. The point is to discern the material form motion.

If, while noting the rising and falling of the abdomen, any thought or imagination comes up, note: "imagining," "thinking". This is Cittanupassana Satipatthana, Contemplation of Mind. After noting the mind, you can go back to noting the rising and falling. If a painful sensation comes up to the body, you have to note it. After that, go back to the rising and falling. If there is any bending or stretching of the limbs, you must note: "bending," "stretching". Whatever bodily movement there is, you have to note it. This is Kayanupassanā Satipatthana - contemplation of the body. When you see, you must note: "seeing," "seeing".

When you hear you must note: "hearing," "hearing". This is Dhamānupassanā, contemplation of mental states.

If you keep on meditating on whatever comes up, your concentration becomes very strong. Then you distinguish between rūpa-what is to be cognized and nama-what cognizes. And you know how cause brings effect and how this cause and effect relation goes on. You know how new things arise and arise, and, pass and pass away. Then you plainly see for yourself how things come and go without staying a moment. So all are impermanent. How death can come any moment, so all are suffering. How they happen in spite of yourself, so all are not self. Knowing all these is insight knowledge. While you are thus meditating, and as your insight develops, there comes to you, the Knowledge of the Ariyan Path and Fruition. If you reach the lowest state of the Knowledge of the Path and Fruition of Sotapatti, stream-winning, you are saved from the four lower states of Apāya, for ever. You will be reborn to high and happy lives in the worlds of men and gods. Within seven births of these happy lives, you will reach the Path and Fruition of Arahatsip and become An Arahāt. After Parinibbana (or passing away) of the Arahāt. no new births. no new rupas and namas. no new sufferings will come and there will be eternal peace.

So, by meditating on the arising material forms and mental qualities beginning with the rising and falling, and making efforts, may you develop the insight knowledge that realizes the impermanent, suffering, and not-self nature of the rupas and namas and may you very soon reach the Ariyan Path and Fruition and Nibbāna!

Sādhu! Sādhu! Sādhu!

## CORRIGENDA

<i>Page</i>	<i>Line</i>	<i>Original</i>	<i>Correction</i>
2	33	years. Then	years. <b>But he did not find it. Then</b>
3	18	Upadankkhandha	<b>Upādānakkhandha</b>
	30	ruppakkhandha	<b>rūpakkhandha</b>
5	5	practised	<b>had practised</b>
6	30	Buddha	<b>the Buddha</b>
7	25	iudulge	<b>indulge</b>
8	4	therfore	<b>therefore</b>
	24	persons	<b>person</b>
	25	are	<b>is</b>
9	2	Magganga	<b>Maggangas</b>
	29	physival	<b>physical</b>
10	25	This part	<b>some part</b>
	23	abhujutva	<b>abhujitvā</b>
12	36	he stated	<b>be stated</b>
15	25	verāmani	<b>veramani</b>
19	24	good of	<b>good deed of</b>
22	30	Rise and Fall	<b>arising and passing awsy</b>
26	14	fifty	<b>fifty or</b>
	14	notings	<b>acts of noting</b>
32	38	Sutipatthana	<b>Satipaṭṭhāna</b>
33	30	y	<b>by</b>
37	13	Cāmkama	<b>Caṅkama</b>
	36	touehed	<b>touched</b>
53	6	reatly	<b>really</b>
	24	Apava	<b>Apāya</b>
	25	cver	<b>ever</b>

# **Mahasi Sayadaw**

## **Vipassana (Insight) Meditation**

...Vipassana meditation means observing every phenomenon occurring at the six sense-doors.

...The Bodhisatta was liberated from the asava-kilesas...and became the Buddha through observing the arising and passing away of the upadanakkhandhas...

...The Buddha himself found the right Middle Way...by avoiding the two extremes...

...All the former Buddhas, Pacceka-buddhas and Arahats practised this Satipatthana Way, were purified and reached Nibbana. In future too, all the Great Ones will follow this Satipatthana Way and reach Nibbana.

...insight is the good deed by which one sees for oneself the impermanence and so on of mind and matter whenever one sees, hears, smells, tastes, touches or thinks. To Buddhists the development of this good deed of insight is the most important of all. Only when a person has acquired this good deed of insight will he reach the Ariyan Path and Fruition and attain Nibbana, the end of all sufferings.

**Dhamma-dana Gift**