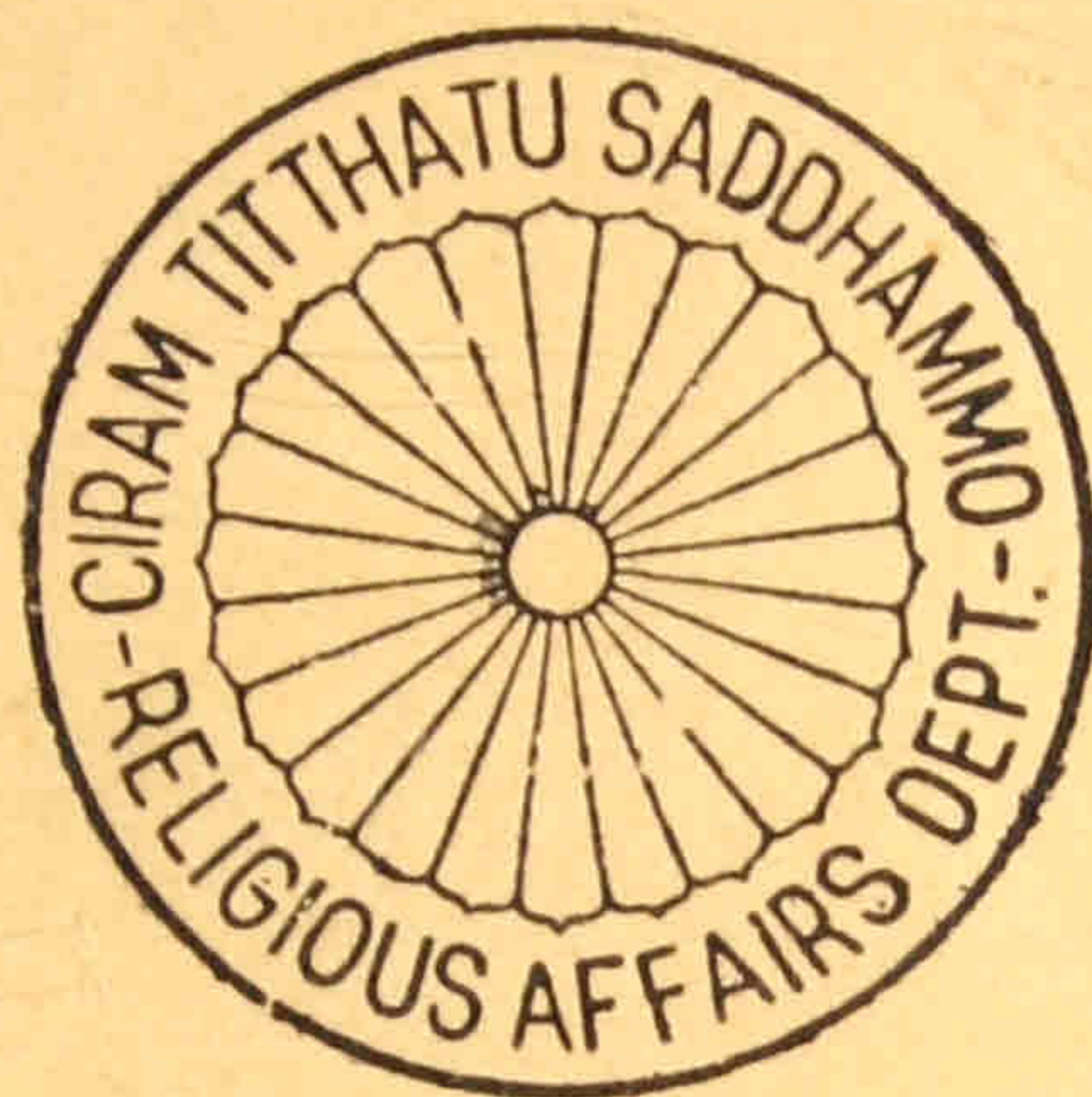


Mahā Satipatṭhāna Vipassanā-Insight Meditation

promulgated by

The Most Venerable Taungpulu-tawya
Kabā-Aye Sayādaw



Translated by

Chit Tin (Kabā-Aye)

Edited by

Hmat Win, M.A. (Rgn),
A.M. (Harvard)

Director of Research/
Library/Museum & Compilation.

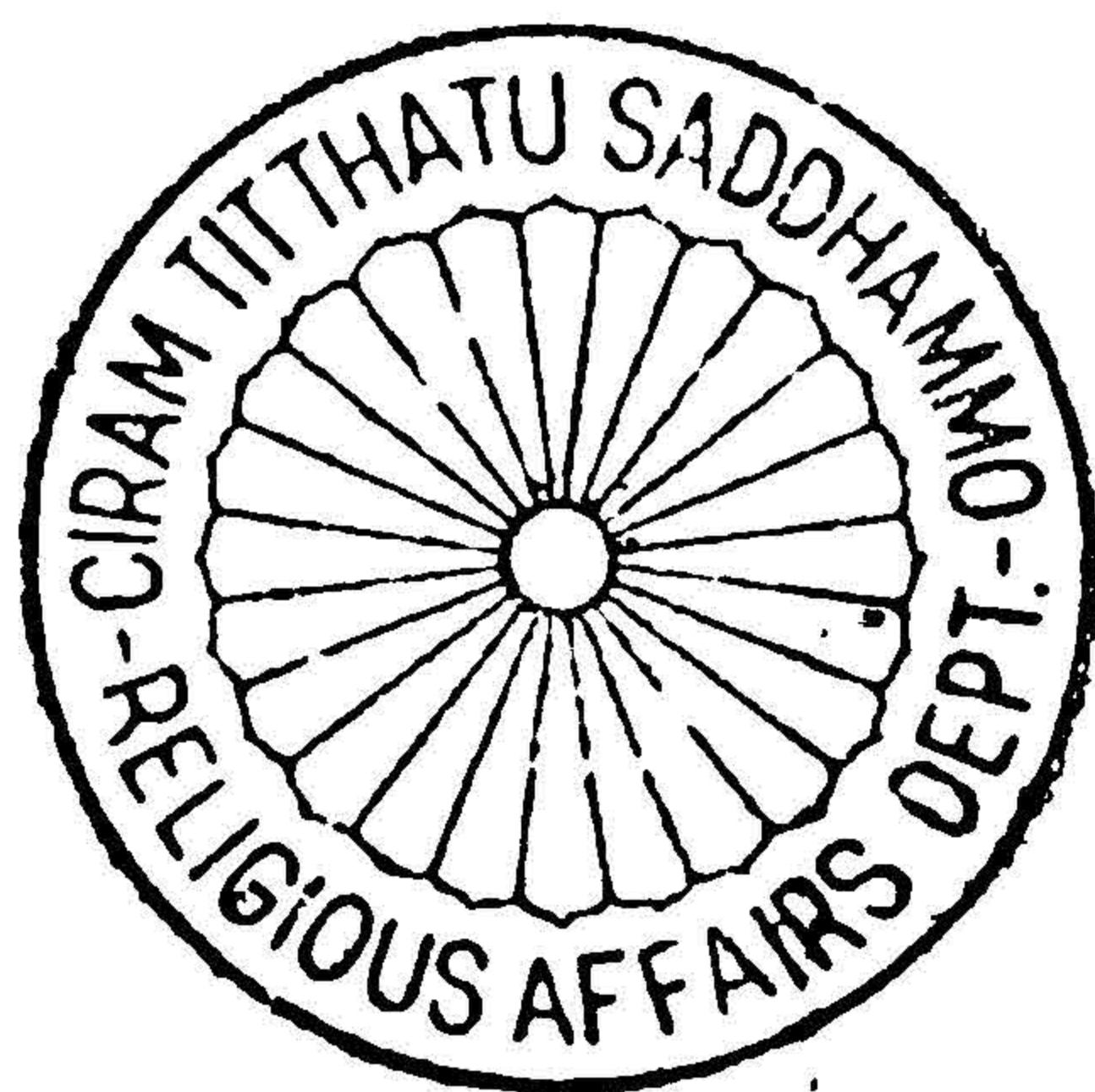
Department of Religious Affairs,
Rangoon, Burma.

1979

Mahā Satipatṭhāna Vipassanā-Insight Meditation

promulgated by

**The Most Venerable Taungpulu-tawya
Kabā-Aye Sayādaw**



Translated by

U Chit Tin (Kabā-Aye)

Edited by

**U Sao Htun Hmat Win, M.A. (Rgn),
A.M. (Harvard)**

**Director of Research/
Library/Museum & Compilation.**

**Department of Religious Affairs,
Rangoon, Burma.**

1979

Published 1979
First Impression, 1979
5,000 copies

Printed and published by U Myint Maung,
Assistant Director, Regd: No (02405/02527)
at the Religious Affairs Dept. Press,
Yegu, Kabā-Aye P.O., Rangoon, BURMA.

Mahā Satipaṭṭhāna
Vipassanā–Insight
Meditation

Mahā Satipaṭṭhāna Vipassanā -Insight Meditation

May all be blessed with blissful
beatitudes.

May our Veneration be to the Almighty the Most infallible and the Auto-Enlightened Supreme Buddha.

O noble yogis! Why are these (*San-khārā*) actions of sentient beings arising? The Buddha expounded that actions of sentient beings arise because of ignorance and craving (*avijjā* and *taṇhā*).

“Yāya ca bhikkhave, avijjāya nivuttassa bālassa

Yāya ca taṇhāya samyuttassa ayaṁ kāyo samudāgato”

It means—Bhikkhus, this body of the fool comes into existence being obstructed by (*avijjā*) ignorance, and being associated with (*taṇhā*) craving.

This body is becoming due to ignorance and craving. So it is most important not to let ignorance arise. Craving does not have a chance to arise

when ignorance does not arise. Why? Craving does not arise because there is no ignorance on which craving has to depend and take foothold. When craving gets ignorance as its foothold, the aggregate of the body in terms of existence is obtained.

Therefore ... It is said, “*Avijjūpalad-dhiyā khandhe upalabbhati.*”

If the ignorance is obtained, then the body is obtained. Well, you should meditate, in order that ignorance may not arise. Can you?

Sampajāna pabba

The Buddha said—

“*Puna ca param bhikkhave bhikkhu abhikkante paṭikkante sampajānakārī hoti. Ālokite vilokite sampajānakārī hoti. Samiñjite pasārite sampajānakārī hoti. Saṁghāṭi pattacīvara dhārane sampajānakārī hoti. Asite pīte khāyite sāyite sampajānakārī hoti. Uccāra passāva kamme sampajānakārī hoti. Gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.*”

The meaning is this—

Bhikkhus, through my physical as well as the intellectual eyes, I do not see any other single thing except the intelligence (*sampajañña*) that can engender the appearing of good dhammas that have not yet arisen, and the abandoning of evil dhammas that had already arisen. What is that single thing?

*Nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi, yena anuppannā vā kusalā dhammā up-
pajjanti, uppannā vā akusalā dham-
mā parihāyanti. yathayidaṃ bhikk-
have sampajaññaṃ.*

In accordance with the expositions of Atṭhasālinī:- “*Sammā pajānātīti sampajaññaṃ*,” I will explain just a part of it half way through to make you understand clearly.

*asite pīte khāyite sāyite
sampajānakārī hoti.*

The meaning is this.

With regard to *asite*—

If the yogi knows eating as eating, (*vijjā*) knowledge will arise.

*vidati jānātīti vijjā, visesena
jānātīti vā vijjā*

The yogī discerns eating whilst he is eating, then it becomes knowledge. But if he does not know eating as eating discriminately then it becomes (*avijjā*) the ignorance.

*na vijānātīti avijjā, avijjā
vuccati añāṇam—*

It is called “ignorance” if one does not know what he is doing whilst he is eating.

With regard to *pīte*—Whenever drinking water or tea or drug, if he knows drinking as drinking, (*vijjā*) knowledge will happen to be. If he doesn’t know thus it will be (*avijjā*) ignorance.

With regard to *khāyite*—

Whenever biting eatables such as roots, bulbs, etc., if he knows biting as

biting, chewing as chewing, eating as eating, (*vijjā*) knowledge arises. If he doesn't know thus it will be (*avijjā*) ignorance.

With regard to *sāyite*—

Whenever licking honey, syrup etc., if he knows licking as licking, (*vijjā*) knowledge arises. If he doesn't know thus it will be (*avijjā*) ignorance.

With regard to *uccāra passāva kamme sampajānakārī hoti*—

Whenever defecating and urinating, if he knows defecating and urinating as defecating and urinating, (*vijjā*) knowledge arises. If he doesn't know defecating and urinating as defecating and urinating, it will be (*avijjā*) ignorance.

*gate thite nisinne sutte jāgarite
bhāsite tuṇhī bhāve sampajānakārī
hoti.*

With regard to *gate*—Whenever the yogi goes, if he knows going as going, knowledge arises. If he doesn't know thus it will be ignorance.

With regard to *ṭhite*—Whenever he stands, if he knows standing as standing, knowledge arises. If he doesn't know thus it will be ignorance.

With regard to *nisinne*—Whenever he sits, if he knows sitting as sitting, knowledge arises. If he doesn't know thus, it will be ignorance.

With regard to *sutte*—Whenever he sleeps, if he knows sleeping as sleeping, knowledge arises. If he doesn't know thus it will be ignorance.

With regard to *jāgarite*—Whenever he awakes, if he knows awaking as awaking, knowledge arises. If he doesn't know thus it will be ignorance.

With regard to *bhāsite*—Whenever he talks, if he knows talking as talking, knowledge arises. If he doesn't know thus it will be ignorance.

With regard to *tuṇhībhāve*—Whenever he remains silent, if he knows remaining silent as remaining silent, knowledge arises. If he doesn't know thus it will be ignorance.

“If he knows thus knowledge arises. If he doesn’t know thus what happen?”

“Venerable sir, if he doesn’t know thus it will be ignorance.”

“O yes, you are right. Why? Because it is said “*avijjā vuccati añāṇam*” (*avijjā*) ignorance means not knowing. Indeed you are right. (*Avijjā*) ignorance (*moha*) delusion and not knowing are synonyms. (*Vijjā*) wisdom (*amoha*) nondelusion and knowing are synonyms. Not knowing thus what will happen?

“Not knowing thus nothing happens, venerable sir.”

“No, there you miss the point. Not knowing thus, doesn’t it become ignorance?”

“Yes, it does, venerable sir.”

Well, if (*avijjā*) ignorance is there, the cyclic law of dependent origination (*paṭiccasamuppāda*) would rotate such as (*sankhārā*) actions, consciousness (*viññāṇa*), mental and physical phenomena (*nāmarūpa*) etc. and the span of rebirths (*saṃsāra*) will be lengthened.

If he knows thus the knowledge will arise, if knowledge arises ignorance will disappear and it ceases to be. If ignorance ceases to be then the cyclic chain of dependent origination (*sankhārā*) actions, consciousness, mental and physical phenomena etc. is cut and the cycle of rebirths (*Samsāra*) stops and never will rotate again.

(*Sankhārā*) actions are the effect of (*avijjā*) ignorance. Thus the Buddha said: “*iti imasamim sati, imassa uppādā idam uppajjati, iti imasamim asati idam na hoti, imassa nirodhā idam nirujjatīti.*”

It means—If there is (*avijjā*) ignorance as the cause, there are (*sankhārā*) actions as the effect. If there is no (*avijjā*) ignorance as the cause, there are no (*sankhārā*) actions as the effect. If ignorance ceases, (*sankhārā*) actions cease too.

In brief all actions done physically, verbally and mentally must be accepted as the object of contemplation. That is why the Buddha said: “*Sabbam bhikkhave abhiññeyyam.*”

The meaning is this—

“Bhikkhus, everything must be known discriminately,” said the Buddha in order to make the people have (*vijjā*) knowledge. He propounded that whenever you are going, it is difficult to know continuously going as going. Though you know, it is difficult to practise. Though you practise, yet it is difficult to accomplish. Why? Because this “Application of mindfulness” (*satipaṭṭhāna*) being the object of the noble ones is difficult indeed to practise though it seems to be easy, and it is rather profound though it seems to be shallow. Therefore the Buddha said:

*“Avijjā samudayā sankhāra samudayo,
avijjā nirodhā sankhāra nirodho.”*

It means—When there is (*avijjā*) ignorance as the cause, the (*sankhārā*) actions will arise as the effect. When the cause (*avijjā*) ignorance ceases to be the (*sankhārā*) actions also cease.

It is difficult to differentiate between cause and effect. In order to differentiate between them let us take an

example of a tree and its shadow. The tree becomes first and so it is a cause; the shadow becomes next and so it is an effect.

Therefore, just as a tree is the cause and the shadow is the effect, so also (*avijjā*) ignorance is the cause and (*sankhārā*) actions are the effect. If there is no (*avijjā*) ignorance there will be no (*sankhārā*) actions. If there is no tree there is no shadow. If there is a tree there is a shadow.

That is why the Buddha said: “*Avijjā samudayā sankhāra samudayo, avijjā nirodhā sankhāra nirodho.*”

It means—

If there is (*avijjā*) ignorance (*sankhārā*) actions arise. If (*avijjā*) ignorance ceases to be, the (*sankhārā*) actions also cease. Don't think so lightly the cessation of (*sankhārā*) the actions. It is the cessation of an existence, the extinction of an existence, the culmination of a being.

Why? Because there is no (*avijjā*) ignorance. If there is (*avijjā*) ignorance

(*sankhārā*) actions arise, i.e. the birth of a being will certainly be obtained.

“*Avijjūpaladdhiyā khandhe upalabbhati,*” said the Buddha.

If (*Avijjā*) ignorance is accepted the aggregate-body is obtained.

Hence in order to gain knowledge, whenever you see, hear, smell, eat, touch, know, you should contemplate them. Just at the right moment of seeing contemplate seeing-seeing. Just at the right moment of hearing contemplate hearing-hearing. Just at the right moment of smelling contemplate smelling-smelling. Just at the right moment of eating contemplate eating-eating. Just at the right moment of touching contemplate touching-touching. Just at the right moment of knowing contemplate knowing-knowing.

Therefore you should develop your Vipassanā-insight meditation in accordance with the teachings of the Buddha:

“*Diṭṭhe diṭṭha mattaṃ bhavissati, sute sutamattaṃ bhavissati, mute muta mattaṃ bhavissati.*” . etc.

Moreover, you should contemplate whatever actions you are doing:-

eating, drinking, biting, licking, sleeping awaking, talking, remaining silent, breathing-in, breathing-out, rising and falling movements of the abdomen, hot and cold, soft and hard, subtle and coarse, agreeable and disagreeable feeling, being greedy, being in hatred, delusion, conceit,¹ envy,² selfishness,³ anger,⁴ grudge,⁵ smirching,⁶ thinking to debase,⁷ concealing fault,⁸ hypocrisy,⁹ mental rigidity,¹⁰ rivalry,¹¹ sorrow,¹² lamentation,¹³ pain,¹⁴ grief,¹⁵ and others there are many things which you should contemplate. The more you contemplate the more you will gain (*vijjā*) knowledge.

When (*vijjā*) knowledge arises (*avijjā*) ignorance ceases. When (*avijjā*) ignorance ceases there is no more birth. It is culminated.

1. conceit *manā* 2. envy-*issā* 3. selfishness *macc-hariya*, 4. anger - *kodha*, 5. grudge - *upanāha*, 6. smirching - *makkha*, 7. thinking to debase - *paḷ-āsa*, 8. concealing fault - *māyā*, 9. hypocrisy - *sā-theyya*, 10. mental rigidity - *thambha*, 11. rivalry - *sārambha*, 12. sorrow - *soka*, 13. lamentation - *parideva*, 14. pain - *dukkha*, 15. grief - *domanassa*.

Because the Buddha said: “*Avijjā ni-rodheneva sankhāranirodho, na aññathā*”.

The meaning is this—

(*sankhāra*) actions never cease due to any other cause but from the cessation of (*avijjā*) ignorance. Why? Because the Buddha said: “(*sankhāra*) actions cease only when (*avijjā*) ignorance ceases.” All the evils have (*avijjā*) ignorance as their forerunner.

Therefore the Buddha said: “*Avijjā bhikkhave pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiya*.”

It means—

“Bhikkhus, for the commitment of evil dhammas (*avijjā*) ignorance is the forerunner. If (*avijjā*) ignorance, the root of all defilements be cut off, all defilements will be well uprooted. Why? The Buddha said: “*kilesānaṃ mūlabhūtāya avijjāya chinnāya sabba kilesā samugghātāṃ gacchanti*.”

“Bhikkhus, if (*avijjā*) ignorance, the root of all defilements be cut off, all the defilements are well uprooted.”

Then by which means (*avijjā*) ignorance must be cut off? (*avijjā*) ignorance must be cut off by means of Mindful contemplation. Mindful contemplation itself is

(*vijjā*) knowledge. If (*vijjā*) knowledge arises,
(*Avijjā*) ignorance cannot exist.

Therefore the Buddha said: “*vijjuppā-dā avijjāya pahānaṃ veditabbaṃ.*”

It means—

“As soon as (*vijjā*) knowledge arises, it must be understood that (*avijjā*) ignorance is dispelled. If (*avijjā*) ignorance is dispelled not a single defilement, whatever it may be, can arise.

If there is no defilement and if the defilement does not arise, nothing can yield the condition of birth. Because the Buddha said: “*kilesābhāve kammaṃ appaṭisandhikaṃ hoti.*”

It means—

The Action without defilement cannot produce the condition of birth.

It should be noted here that, “*Action without defilement*” means good action. Good ‘action does not produce a new birth; on the contrary it extinguishes the existence. It has no defilement. Only evil action produces a new birth. Even then all evil actions do not produce elements of birth. Craving only creates a new birth. Therefore the Buddha said: “*akusalā dhammāti dvāda-ssa cittuppādā dhammā. Tanhāyeva vā visesena hi punabhava karanato ponobhavikāti vuttam.*”

It means—

“evil dhammas” means twelve types of evil consciousness. Of them (*tanhā*) craving especially is the evil dhamma. It is indeed able to create new birth, and therefore it is called *ponobhavikā*.”

Craving only is the evil thing which creates a new birth. In brief the state of being craved and exciting (*cetanā*) is called kamma-action. Therefore the Buddha said: “*cetanāham bhikkhave kammaṃ vadāmi, cetayitvā kammaṃ karoti, kāyeṇa vācāya manasā.*”

“*ekā cetanāya ekapaṭisandhiṃ deti.*”

It means—

In order to stop rebirth in the next existence, whenever an action is done physically, verbally or mentally, if you contemplate each of them once with good intention, you know that a rebirth is cut off. The aforesaid kamma-action without defilement means not only mind development (*bhāvanā kusala kamma*) but also good charity (*dāna kusala*) and good morality (*sīla kusala*). Charity and morality should not be misunderstood as the cause of prolonging the (*samsāra*) cycle of rebirths. Just to suggest a hint that (*dāna*) charity and (*sīla*) morality are not the cause which prolongs the round of rebirths, let me take an extract from the Pāli Text.

The Buddha said:

“Tīnimāni bhikkhave akusalamūlāni, katamāni tīni lobho akusalaṃ, doso akusalaṃ moho akusalaṃ imānī kho bhikkhave tīni akusalamūlāni,”

The three roots of charity (dānakusala)

“Tīnimāni bhikkhave kusalamūlāni katamāni tīni alobho kusalamūlaṃ,

adoso kusalamūlaṃ, amoho kusalamūlaṃ, imāni kho bhikkhave tīni kusalamūlāni.”

It indicates the three root-causes of good actions.

It means—

“1. O monks, greed, hatred and delusion are the three root-causes of evil actions.

2. non-greed, non-hatred and non-delusion are the three root-causes of good actions.

1. The three evil root-causes produce kamma-action; but they do not stop kamma-action.

2. The three good root-causes stop kamma-action but they do not produce kamma-action.

Therefore the Buddha said:

“Yaṃ bhikkhave lobhapakataṃ kammaṃ lobhaṃ lobhanidānaṃ lobhasamudayaṃ taṃ kammaṃ akusalaṃ taṃ kammaṃ navajjaṃ taṃ kammaṃ dukkha vipākaṃ, taṃ kammaṃ kamma samudayāya saṃvattati, na taṃ

kammaṃ kammanirodhāya saṃvattati.....dosa.....moha”

It means—Bhikkhus, there is a certain kamma-action that leads to the cycle of suffering, which is produced by greed, which is caused by greed, which has greed as its root-cause, which has greed as the root-cause of arising. That kamma-action which leads to the cycle of suffering is called bad kamma-action. That bad kamma-action is faulty. That bad kamma-action yields bad resultant. That bad kamma-action which leads to the cycle of suffering, produces the arising of kamma-action. That bad kamma-action does not make kamma-action cease.

(The meaning is the same with regard to hatred and delusion. This is to show how kamma-action is produced and how it is not culminated.)

How kamma-action ceases

The Buddha said:

*yaṃ bhikkhave,
alobha pakataṃ kammaṃ
alobhajaṃ alobhanidānaṃ*

*alobha samudayaṃ, taṃ kammaṃ
kusalaṃ taṃ kammaṃ anavijjaṃ
taṃ kammaṃ sukhavipākaṃ
taṃ kammaṃ kamma nirodhāya
saṃvattati. Na taṃ kammaṃ
kamma samudayāya saṃvattati.*

It means—

“Bhikkhus, there is a certain kamma-action that leads to *nibbāna*, the cessation of suffering, which is produced by non-greed, which is caused by non-greed, which has non-greed as its root-cause, which has non-greed as the root-cause of arising. That kamma-action which leads to *nibbāna*, the cessation of suffering, is called good kamma-action. That good action is faultless. That good action yields good resultant. That good action makes kamma-action cease. That good action does not produce the arising of kamma-action.”

In another way the Buddha explained again that good action does not produce kamma-action, and that it does lead to the cessation of kamma-action.

The Buddha therefore expounded thus :

*“alobho dānaṃ hetu, adoso sīlahe-
tu, amoho bhāvanāhetu.”*

Let me explain the fact that the three good actions—charity, morality and mental development—do not engender the cyclic rotation of rebirths but they cut it off.

The Transcendental Path and Transcendental Fruition cannot be attained without depending on something. On which have they to depend? They have to depend on charity, morality and mental development. Only depending on these three things, the Paths and Fruitions can surely be attained. However good actions depending on charity and morality are so weak to generate higher results; only the lower three Transcendental Paths and Transcendental Fruitions can be attained. Whereas good actions depending on mental development are so forceful that the highest Transcendental Path and the highest Transcendental Fruition can be attained.

Therefore the Buddha said:

*“Tayo me upanissayā dānūpanissayo sīlūpa nissayo bhāvanūpa nissayo-
cāti, tesu dāna sīlūpa nissayā dubbalā,
bhāvanūpa nissayā balavā, dānasīlū-
panissayā hi tayo magge ca phalānica
pāpenti, bhāvanūpanissayā arahattam
pāpeti.”*

In brief it means—“Charity and morality, being feeble, can lead to the state of (*sotāpanna*) stream winner; they can also lead to the state of once-returner (*sakadāgāmi*); so also to the state of never-returner (*anāgāmi*). (*Bhāvanā*) mental development, being forceful, will lead to the state of Arahatsip (*Arahatta phala*)” said the Buddha.

Try to understand the appearing and disappearing of defilements in accordance with the following statements.

**1. The appearing of defilements
in the eye**

- (a) When I see what I want to see, then greed does arise.
- (b) When I see what I don't want to see, then hatred does arise.

- (c) When I do not know what I want to see, then ignorance does arise.
- (d) When I do not know what I don't want to see, then ignorance does arise.

Dispelling defilements in the eye

- (e) When I know what I want to see, then (*vijjā*) knowledge does arise.
- (f) When I know what I don't want to see, then (*vijjā*) knowledge does arise.

2. The Appearing of defilements in the ear

- (a) When I hear what I want to hear, then greed does arise.
- (b) When I hear what I don't want to hear, then hatred does arise.
- (c) When I do not know what I want to hear, then ignorance does arise.
- (d) When I do not know what I don't want to hear, then ignorance does arise.

Dispelling defilements in the ear

- (e) When I know what I want to hear, then (*vijjā*) knowledge does arise.

- (f) When I know what I don't want to hear, then (*vijjā*) knowledge does arise.

3. The Appearing of defilements at the nose

- (a) When I smell what I want to smell, then greed does arise.
(b) When I smell what I don't want to smell, then hatred does arise.
(c) When I do not know what I want to smell, then ignorance does arise.
(d) When I do not know what I don't want to smell, then ignorance does arise.

Dispelling defilements at the nose

- (e) When I know what I want to smell, then (*vijjā*) knowledge does arise.
(f) When I know what I don't want to smell, then (*vijjā*) knowledge does arise.

4. The Appearing of defilements at the tongue

- (a) When I eat what I want to eat, then greed does arise.

- (b) When I eat what I don't want to eat, then hatred does arise.
- (c) When I do not know what I want to eat, then ignorance does arise.
- (d) When I do not know what I don't want to eat, then ignorance does arise.

Dispelling defilements at the tongue

- (e) When I know what I want to eat, then (*vijjā*) knowledge does arise.
- (f) When I know what I don't want to eat, then (*vijjā*) knowledge does arise.

5. The Appearing of defilements in the body

- (a) When I contact what I want to contact, then greed does arise.
- (b) When I contact what I don't want to contact, then hatred does arise.
- (c) When I do not know what I want to contact, then ignorance does arise.
- (d) When I do not know what I don't want to contact, then ignorance does arise.

Dispelling defilements in the body

- (e) When I know what I want to contact, then (*vijjā*) knowledge does arise.
- (f) When I know what I don't want to contact, then (*vijjā*) knowledge does arise.

6. The Appearing of defilements in the mind

- (a) When I know what I want to know, then greed does arise.
- (b) When I know what I don't want to know, then hatred does arise.
- (c) When I do not know what I want to know, then ignorance does arise.
- (d) When I do not know what I don't want to know, then ignorance does arise.

Dispelling of defilements in the mind

- (e) When I know what I want to know, then (*vijjā*) knowledge does arise.

(f) When I know what I don't want to know then (*vijjā*) knowledge does arise too.

Note: Whatever actions you are doing such as going, standing, sitting, lying etc. contemplate in like manner as mentioned above.

“actions” means all actions done physically, verbally, i.e. all actions which necessarily should be done.

Hence there is still an old saying of the virtuous: “Don't stay heedlessly while performing actions. There are always actions; whatever you are doing they are all actions; but you are heedless, i.e. you forget to contemplate them. If you can contemplate them as much as possible, you will gain (*vijjā*) knowledge which will lead to the cessation of the cycle of rebirths (*saṃsāra*). If you cannot contemplate thus you will be in (*avijjā*) ignorance which will keep you in the cycle of rebirths.

Therefore the wise men said: “Not knowing means *avijjā*, knowing means *vijjā*; these two things must

lucidly be distinguished. Through ignorance the chain of dependence origination rotates. But through knowledge the chain is cut.”

Samatha and Vipassanā-Insight Meditation

*Kāyānupassanāvasena paṭiladdha
samatho saṁpajañña vipassanā.*

It means—The dhamma benefitted through concentrational method such as (*kāyānupassanā*) etc., contemplation on the body, is *samatha*.

The dhamma benefitted through meditation such as (*saṁpajañña pabba*) clear comprehension, is vipassanā-insight.

In another way, 1. The tranquillisation of defilements is called- (*samatha*). Various-types of Contemplating and meditating the true nature of mind and matter (*nāma and rūpa*) are called *vipassanā*.

The Ultimate and Conventional Truths

1. I, he, man, woman, etc. are all conventional truths.

2. Seeing, hearing, smelling, eating, contacting, knowing, etc. are the ultimate truths.

Maxim: Realizing that: “It is not I, it is only mind-and-matter” is the ultimate truth.

Nāmarūpa-pariccheda ñāṇa

Knowing discriminately mind and matter as such and such is mind, and such and such is matter, is called *nāmarūpa-pariccheda ñāṇa*.

Though he may be a common layman (*puthujjana*) if he discerns mind and matter, he can keep himself free from the four (*āsavas*) for a moment (*tadaṅga-pahāna*). Being well emancipated as an Arahant he lives happily for a moment. Here is the reference.

“*Netainṃ mama nesohamasami
nameso attāti, passato cittaṃ
suvimuccati anupādā āsavehi.*”

It means—

If a yogi contemplates and realises thus: “This mind-and-matter is not I, it is only mind-and-matter. This mind-

and-matter is not my soul, not my self, it is only mind-and-matter.” he has no grasping by craving, conceit and wrong view (*taṇhā, māna, diṭṭhi*) and his mind is well emancipated from the four *āsavas*.

Though he may be an ordinary layman, if the yogi really discerns mind-and-matter, he can live happily as an arahat who has extinguished the four biases. But since the yogi is an ordinary layman he can overcome the four biases only for a moment (*tadanga-pahāna*).

Three kinds of knowledge discerning mind-and-matter

There are three kinds of knowledge discerning mind-and-matter, namely

1. *Sutamaya ñāṇa* - knowledge acquired through auditing or learning.
2. *Cintāmaya ñāṇa* - knowledge acquired through speculation.
3. *Bhāvanāmaya ñāṇa* - knowledge acquired through developmental practices or insight meditation.

Of these three, realizing mind-and-matter through the knowledge hearing

or through speculation is not a bona fide one. Realizing mind-and-matter only through developmental practices or insight contemplation is said to be a perfect realization.

How to contemplate to discern mind-and-matter easily

The wish to go is the mind; it is the matter that goes. Only when the mind wants to go then the matter goes. If the mind doesn't want to go, the matter won't go.

A verse-maxim

1. The wish to go is the mind,
the thing that goes is the matter.
The thing that goes is not
a person, a being,
neither other, person nor I,
neither man nor woman,
nor soul nor ego.
Only mind-and-matter goes;
Only mind-and-matter goes.
2. The wish to stand is the mind,
the thing that stands is the matter.
The thing that stands is not
a person, a being,

neither other, person nor I,
neither man nor woman,
nor soul, nor ego;
Only mind-and-matter stands:
Only mind-and-matter stands.

3. The wish to sit is the mind,
the thing that sits is the matter.
The thing that sits is not
a person, a being,
neither other, person nor I,
neither man nor woman,
nor soul nor ego:
Only mind-and-matter sits;
Only mind-and-matter sits.

4. The wish to sleep is the mind,
the thing that sleeps is the matter.
The thing that sleeps is not
a person, a being,
neither other, person nor I,
neither man nor woman,
nor soul nor ego:
Only mind-and-matter sleeps;
Only mind-and-matter sleeps.

Note: Only the four postures, namely,
going, standing, sitting, sleeping
are shown here. The other ac-
tivities should also be contem-
plated in like manner.

Buying selling, farming, cultivating, watering, weeding, ploughing, sewing, extracting plants, transplanting, reaping grass, cutting grass into pieces, plucking cotton, calendering cotton, cleaning cotton, spinning thread, sizing thread, setting thread, dying, designing, arranging thread for looms, weaving, cooking, pounding rice, plucking vegetables, cutting vegetables, gathering faggots, carrying water, and all other activities should be done with mindfulness and care, contemplated with great caution and diligence.

If mind and matter are truly realized you will not be obsessed by the sixty-two kinds of wrong views. Hence it is said: “*Nāmarūpānam yāthāva dassanam diṭṭhīvisuddhīti veditabbam.*”

It means— If mind-and-matter be discriminately recognised and realized the yogi doesn't cling to the view of personal attachment (*sakkāya diṭṭhi*) but abandons it; and thus gains the purity of views (*diṭṭhi-visuddhi*).

The true realization of mind-and-matter

If a yogi discerns mind-and-matter, he doesn't see a man or a woman. Through

his (*bhāvanāmayā ñāṇa*) developing insight knowledge of contemplation, the yogi will realize thus: “just as a wooden doll doesn’t lose its original form; still it is neither a real man nor a woman.” If his insight knowledge is pure, though he may be a common average person he will be much benefitted and all his sufferings will cease and consequently he will live happily. The stronger is the personal attachment, the greater is the suffering.

So the Buddha said: “*Sakkāya samudayā dukkha samudayo, sakkāya nirodhā dukkha nirodho.*”

Three kinds of Vipassanā-Insight knowledge that yield especially abundant benefit

There are three kinds, namely

1. The knowledge of the true nature of reality (*yathābhūta-ñāṇa*),
2. The knowledge of right views (*sammā-dassana ñāṇa*),
3. The knowledge of transcending all sceptical doubts (*kankhā-vitarana ñāṇa*).

1. The knowledge of the true nature of reality (*yathā bhūta ñāṇa*) means, in the ultimate sense, the Insight knowledge which realizes that there is only mind-and-matter in the 31 spheres of existences of beings: there is nothing else except mind-and-matter.
2. The knowledge of Right views (*sam-māḍassana ñāṇa*) means the realization that: "There is neither he nor I, neither man nor woman, etc. as the doer of kamma-actions; there is neither he nor I, neither man nor woman, etc., as one who enjoys the resultants of kamma-actions too. This knowledge knows only two things, mind and matter.
3. The knowledge of transcending all sceptical doubts (*kankhāvitanaṇa ñāṇa*) means the overcoming of all sceptical doubts about living things such as person, being, I, he, man, woman, human, deity, animal, ghost, they are nothing but mind and matter in various forms and appearances.

With regard to non-living things too, the yogi has no sceptical doubts such as pot, house, wood, bamboo, brick, stone, gold, silver, the sun, the moon, water, earth, ocean, jungle, mountain etc. They are only matter in various forms and appearance. Thus he transcends all the sceptical doubts.

These three Insight-knowledges are different in terms, but they are all the same in sense.

Therefore it is said:

“Yañca yathābhūta ñāṇaṃ, yañca sammaṃ dassanaṃ, yā ca kankhāvitaraṇā, ime dhammā ekatthā, byañjana-meva nānanti.”

“Iminā pana ñāṇena samannāgato vipassako buddhasāsaṇe laddhassāso laddhapatiṭṭho niyatagatiko cūlasotāpanno nāma hoti.”

When a yogi practising insight meditation has possessed of this knowledge, he obtains comfort as well as the foothold in the teachings of the Buddha, he is now certain of his meaningful exis-

tence; he is to be named a “Junior Stream-winner” (*Cūḷa-Sotāpanna*).

If he realizes the becoming and vanishing of both mind and matter, even though he may live for a day, he is nobler than the one who survives him for a century.

The becoming and vanishing of mind and matter are not only speculation. They are real objects of direct knowledge. Neither mind nor matter alone can happen independently. It is possible only when both mind and matter do cooperate each other.

The Becoming and Vanishing of mind and matter

It can be said that Contemplation itself is becoming. On every contemplation mind and matter become and vanish subsequently.

Where do the Becoming and Vanishing take place?

1. They become and vanish in the eyes.

2. They become and vanish in the ears.
3. They become and vanish in the nose.
4. They become and vanish on the tongue.
5. They become and vanish in the body.
6. They become and vanish in the heart.

In other words:-

- (a) Contemplation on seeing as “see-ing seeing” is the becoming. On every contemplation of seeing, mind and matter become and consequently they vanish.
- (b) Contemplation on hearing as “hear-ing hearing” is the becoming. On every contemplation of hearing, mind and matter become and consequently they vanish.
- (c) Contemplation on smelling as “smell-ing smelling” is the becoming. On every contemplation of smelling, mind and matter become and consequently they vanish.

- (d) Contemplation on eating as “eating eating” is the becoming. On every contemplation of eating, mind and matter become and consequently they vanish.
- (e) Contemplation on touching as “touching touching” is the becoming. On every contemplation of touching, mind and matter become and consequently they vanish.
- (f) Contemplation on knowing as “knowing knowing” is the becoming. On every contemplation of knowing, mind and matter become and consequently they vanish.

Therefore the Buddha expounded:

“Yo ca vassasataṃ jīve, apassaṃ udayabbayaṃ, ekāhaṃ jīvitaṃ seyyo, passato udayabbayaṃ.”

If one doesn't realize the becoming and vanishing of mind and matter, even though he may live for a century, he is not worthy of living.

If he realizes the becoming and vanishing of mind and matter, even though

he lives for a day, he is much nobler than the one who lives a hundred years without realizing them.

O my pupil yogis, you must continuously and intensively contemplate on mind and matter and develop your knowledge. I am sure you will be much benefitted. If you develop your wisdom more and more, even though you develop for a moment you are nobler than the one who lives a hundred years without realizing them. How long is a moment?

khaṇo dasaccharā kālo. The time for ten snappings of the fingers is called a moment (*khaṇa*).

A moment is equal to the time for ten snappings of the fingers. Ten moments may be equal to a minute. If a yogi contemplates for a minute, he is nobler than the one who lives for a hundred years without realizing mind and matter.

*Kusita puggalassa vassasatam
jīvanato, āraddha vīriyassa khaṇa-
mattampi jīvitam seyyo.*

It means—

He who strenuously practises the dhamma and lives for a moment, is nobler than the one who is bored to practise the dhamma and indolently lives for a hundred years.

As the Buddha admonished:- *nisinne* while sitting— now while you are sitting don't let your mind wander about; close your eyes; concentrate and contemplate on sitting as "sitting sitting". If you contemplate for a minute, you will be nobler than the one who lives a thousand years without realizing mind and matter. Those who have wrist watches may watch the time. Well now contemplate for one minute. Announce the time after one minute.

"Time's up, venerable sir."

"Well, enough for to-day."

This is the end of the method of Meditation on *Mahāsatipaṭṭhāna*.

Petākopadesa Pāli
as delivered by
the Venerable Taungpulu-tawya
Kabā-Aye Sayādaw.

- (1) Dvedhammā pariññeyyā nāmañ ca rūpañ ca.
- (2) Dvedhammā pahātabbā avijjā ca bhavataṇhā ca.
- (3) Dvedhammā bhāvetabbā samatho ca vipassanā ca.

Tattha samatham bhāvento rūpam parijānāti, rūpam parijānanto taṇham pajahati, taṇham pajahanto rāga virāgā cetovimuttiṃ sacchikaroti. Vipassanā bhāvento nāmam parijānāti, nāmam parijānanto avijjam pajahati, avijjam pajahanto avijjā virāgā paññāvimuttiṃ sacchikaroti. Nāmarūpamatta - dassanena, atta diṭṭhiṃ pahāya, anattānupassanā mukheneva nibbidamāno anupubbena dukkha santakaro hoti.

- (4) Dve rogā sattānam avijjā ca bhavataṇhā ca, taṇhārogassa samatho bhesajjam, avijjā rogassa vipassanā bhesajjam.
- (5) Attānam rakkhissāmīti satipaṭṭhānam bhāvetabbam, paramrakkhis-sāmīti satipaṭṭhānam bhāvetabbam, attānam rakkhanto param rakkhati, param rakkhanto attānam rakkhatīti.

**The two things to be discriminately
comprehended**

1. The two things, namely mind and matter, must be discriminately comprehended.

The two things to be abandoned

2. The two things, namely ignorance and craving for existence, must be abandoned.

The two things to be developed

3. The two things, namely concentration and Insight meditation, must be developed.

That to be Attained is Nibbāna

- (a) Of these two, if (*samatha*) concentration be developed, matter is discriminately comprehended. If matter be discriminately comprehended, (*taṇhā*) craving is abandoned. If (*taṇhā*) craving be abandoned, the yogi overcomes (*rāga*) lust and so confronts the emancipation of mind from defilements.
- (b) If vipassanā-insight meditation be developed, mind is thoroughly comprehended. If mind be thoroughly comprehended, (*avijjā*) ignorance is abandoned.

If (*avijjā*) ignorance be abandoned, the yogi overcomes (*rāga*) lust and so attains the emancipation of knowledge from defilements. Discerning merely mind and matter, he is going to abandon the view of selfish personal attachment (*atta-ditṭhi*); and contemplating emphatically upon selflessness (*anatta*), he becomes disgusted from sufferings and successively he will be enlightened to make the End of sufferings.

Two kinds of diseases of a Being

- (4) There are two kinds of diseases of a being, namely (*avijjā*) ignorance and (*bhava-taṇhā*) craving for existence.
- (a) The medicine to cure the disease of craving is (*samatha*) concentration of mind.
 - (b) The meditation to cure the disease of (*avijjā*) ignorance is Vipassanā-Insight meditation.

Through the Practice of Foundation of mindfulness, both the yogi and others are said to be well protected.

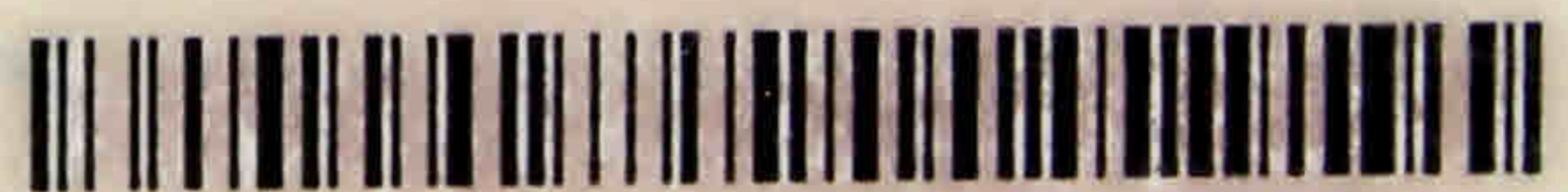
- (5) (*Satipaṭṭhāna*) Foundation of mindfulness must be practised to protect yourself. And (*Satipaṭṭhāna*) Foundation of mindfulness must be practised to protect others.
- (a) If you yourself be protected, others are also guarded.
 - (b) If others be guarded, you yourself are protected too. Thus it should be understood.

Peṭakopadesa

Books in English Publication

	Paper Cover K. P.	Card Cover K. P.
21. Folk Elements in Burmese Buddhism. ...		10.00
22. The Mahā-Bodhi Temple ...	8.00	10.00
23. Sanskrit Buddhism in Burma. ...	9.00	11.00
24. The Five Nikāyas	11.00	—
25. Pāli Language Dictionary		43.00
26. The Essence of Buddha Dhamma (Mahāsi Sayādaw)	1.00	
27. Satipaṭṭhāna Vipassanā Meditation (Mahāsi Sayādaw) ...		
28. Mahā Satipaṭṭhāna Vipassanā Meditation (Taungpulu Sayādaw) ...		
29. The Light of the Dhamma		

294.3,9-60,Sao



A1ENGB011578

Corrigenda

Page	Errata	Corrigenda
14	gnorance	ignorance
16 f.	<i>manā</i>	<i>māna</i>
48	(b) The meditation to cure	(b) The medicine to cure

Books in English Publication

		Paper Cover		Card Cover	
		K.	P.	K.	P.
1.	Brahma Jāla Sutta ...	1.00			
2.	Sāmaññaphala Sutta ...	1.00			
3.	Practical Basic Exercises in Satipaṭṭhāna Vipassanā Meditation ...	0.50			
4.	Historic Sites and Monuments of Mandalay and Environs	1.00			
5.	The Word of the Buddha...	2.00			
6.	Ambaṭṭha Sutta ...	1.00			
7.	Bodhipakkhiya Dīpanī ...	2.00			
8.	Buddhist Meditation & its forty Subjects ...	0.50			
9.	Maggaṅga Dīpanī ...	1.00			
10.	Dhamma Saṅgaṇī ..			21.00	
11.	What Buddhism Is ? ...	1.			
12.	The Manuals of Buddhism...			13.00	
13.	Pagodas of Pagan ...	1.00			
14.	The Dhammapada Commentary Vol. I ...	7.		9	
15.	Buddhism in a Nutshell ...	2.00			
16.	Lokanīti (Nīti Literature of Burma) ...			8.00	
17.	A Manual of Abhidhamma			20.00	
18.	Thibaw's Queen			10.00	
19.	Pushing to the Front ...			7.00	
20.	Thirty-Eight Blessings ...	4.00			