

replied that they were weeping because the old monk had said that the king would die after seven days.

The king counted the days and waited till the (7th) day. But since nothing whatsoever happened the king ordered his men to cut off the hands and legs of the old monk because he had said things wrongly. Because the guardian spirit of the tree had given a dream wrongly and unbeneficially the old monk had to suffer.

Dreams given by *devas* due to love can be true but those given through hatred and ill-will cannot be true.

The movement of the *devas*' dwellings.

When there are trees or places built for guardian spirits near your construction site and you know that there are spirits you must extend *mettā* and ask them to move or give them other places.

You must plead them and say it aloud 'oh, *devas*, please move from this tree to such and such a tree or from this shrine to a new one.'

When you have no other tree or shrine to offer, tell the spirits to go to *catumahārājika* kings of the *devas* and ask them to give them some places. Also, plead the *deva* kings to give places to the spirits.

4. Dream due to fore-going-signs (*pubbanimitta*) that will come true means that because of the power of *kusala kamma*, the benefits that will be gained are dreamt as foretelling *pubbanimitta* or because of the power of *akusala kamma*, bad results will be dreamt as *pubbanimitta*. Thus, these dreams are forerunners of good or bad karmic results.

People who have dreams have *kusala kamma* and *akusala kamma* in the past. Among these, the first impulsive *kusala kamma* and *akusala kamma* give benefits in the present

life. Otherwise, they can no more give results in future existences, they have become ineffective.

The (7th) impulsion *kusala kamma* and *akusala kamma* give benefits in the second life. If they do not have a chance to give results, they also become ineffective.

The middle five impulsion *kusala kamma* and *akusala kamma* give results from the 3rd existence till the attainment of *nibbāna*. Among these two *kusala* and *akusala* impulsions when the middle impulsion is about to give good results, those who have done *kusala kamma* will have dreams giving good results as fore-going-signs (*pubbanimitta*).

Those who have done *akusala kamma* will have dreams giving bad results as fore-going signs that will come true.

These kinds of dreams will surely come true. Reaping good results due to *kusala kamma* and receiving punishment due to *akusala kamma* will certainly take place. That is why, dreams due to *pubbanimitta* are true.

In the *Maha Era* (103), on 14th waxing day of Kason (*Vesakhā*) after midnight, nearing dawn, *Gotama Bodhisatta* had five exceptional dreams. In having these dreams-

1. The dream that the *Boddhisatta* had, was that the entire earth became his noble bed and he slept on it. He had this dream as a fore-going-sign that he would become an incomparable one, the true king of *dhamma* in the whole universe.

2. The dream that He slept with the *himavantā* mountain as His pillow is a fore-going-signs that He would attain *sabbaññuta*, the omniscient wisdom.

3. The dream that He slept with His left arm resting at the edge of the eastern ocean of the universe was also dreamt.

4. The dream that He slept with His right arm resting at the edge of the western ocean of the universe was also dreamt.

5. The dream that He slept with both His feet resting on the edge of the southern ocean of the universe was also dreamt.

All these dreams are fore-going-signs that He would deliver *Dhamma Cakka Pavatthana Sutta* to the five Ascetics, *Pañcavaggī* and 18 Crores of *devas* and *Brahmas* on the fullmoon day of Waso, *Maha Era* 103.

(Am/ṭṭha - 3/74)

These kinds of dreams dreamt by the *Bodhisatta* cannot be dreamed by *lokiya* human beings; kings ruling countries; universal monarchs; and even by *aggasāvaka* and *pacceka Buddhas-sammāsambuddhas*. They can be dreamt only by *Bodhisattas* who are on the verge of attaining enlightenment as *Buddhas*.

Those who have and do not have dreams. .

Arahats who have entirely eradicated hallucinations (*vippallāsa*) will not have dreams. *Sotāpanna*, *sakadāgāmi* and *anāgāmi* have eradicated some of the *vippallāsa dhamma*. Hence, they rarely have dreams. But *puthujjanas* who have not eradicated *vippallāsa dhamma* will have all kinds of dreams.

Only when *vippallāsa dhamma* is annihilated, can one become an *arahat*. Only after attaining arahatship there will be no dreams. They will have dreamless and peaceful sleep. Only when *vippallāsa dhamma* can be eradicated can there be *sotāpanna*, *sakadāgāmi* and *anāgāmi* and they will have less and less dreams and therefore, sleep peacefully.

Consequently, how *vippallāsa dhamma* occurs, how they are exterminated by *sotāpanna*, *sakadāgāmi*, *anāgāmi* and

how they dream less; how *arahats* have totally eradicated dreams and do not dream any more will be explained.

Arising of *Vippallāsa dhamma*.

There are three kinds of *vippallāsa dhamma*.

1. Discarding the right and perceiving the wrong perversely (*sañña vippallāsa*).
2. Abandoning the right and knowing the wrong perversely (*citta vippallāsa*).
3. Abandoning the truth and clinging to the wrong view perversely (*diṭṭhi vippallāsa*).

Arising of twelve kinds of *vippallāsa*.

There are four phenomena where *vippallāsa* arise—impermanence (*anicca*); suffering (*dukkha*) uncontrollability (*anatta*) impurity (*asubha*).

Three Kinds of *vippallāsa* in impermanence

Perversely perceiving impermanence to be permanence (*sañña vippallāsa*).

Perversely knowing it wrongly (*citta vippallāsa*).

Perversely viewing it wrongly (*diṭṭhi vippallāsa*).

Three kinds of *vippallāsa* in suffering.

Perversely perceiving *dukkha* to be *sukha* (*sañña vippallāsa*).

Perversely knowing it wrongly (*citta vippallāsa*).

Perversely viewing it wrongly (*diṭṭhi vippallāsa*).

Three kinds of *vippallāsa* in uncontrollability.

Perversely perceiving uncontrollability to be controllability (*sañña vippallāsa*).

Perversely knowing it wrongly (*citta vippallāsa*).

Perversely viewing it wrongly (*diṭṭhi vippallāsa*).

Three kinds of *vippallāsa* in impurity.

Perversely perceiving impurity to be purity (*asubha*).

Perversely knowing it wrongly (*citta vippallāsa*).

Perversely viewing it wrongly (*diṭṭhi vippallāsa*).

Consequently, there are three kinds of *vippallāsa* in impermanence, three kinds in suffering, three kinds in uncontrollability and three kinds in impurity, altogether twelve kinds of *vippallāsa* arise.

(Am̐ - 1/361)

Sotāpanna dream rarely.

Among the twelve *vippallāsa dhamma*, *sotāpannas* are able to discard the wrong view of *nicca* in *anicca*, *sukha* in *dukkha*, *atta* in *anatta* and *subha* in *asubha* the four kinds of *diṭṭhi vippallāsa* and wrongly perceiving and knowing of *nicca* in *anicca* and *atta* in *anatta*, the two kinds of *sañña vippallāsa* and two kinds of *citta vippallāsa* respectively. *Sotāpanna* can thus discard these eight kinds of *vippallāsa*. Hence, they dream less than the *puthujjanas*.

(Am̐/tī- 2/304)

Sakadāgāmi dream rarely

The *sakadāgāmi* can lessen the perversion of perception (*sañña vippallāsa*) in *asubha* as *subha* and perversion of knowing (*citta vippallāsa*) *subha* in *asubha*. Hence, they dream less than the *sotāpanna*.

Anāgāmi dream rarely

The *anāgāmis* have totally discarded the perversion of perception (*sañña vippallāsa*) in *asubha* as *subha* and the perversion of knowing (*citta-vippallāsa*) *asubha* as *subha*. If the eight *vippallāsas* discarded during *sotāpanna*-hood are added, the *anāgāmi* are able to discard ten *vippallāsas dhamma*. Hence, they dream less than the *sotāpanna* and *sakadāgāmis*.

The *arahats* have no dreams

The *arahats* can discard the perversion of perception in *dukkha* as *sukha* (*sañña - vipallāsa*) and the perversion of knowing in *dukkha* as *sukha* (*citta - vipallāsa*) which the *anagamis* have not discarded. If the ten *vipallāsas* discarded during anagamihood are added, they can discard all the twelve *vipallāsa*. That is why they do not dream any more.

Consequently, among those who have dreams and those who do not have dreams, the latter are more noble and can sleep more peacefully. In order to have less dreams or not to have dreams, at all, *Satipaṭṭhāna vipassanā* meditation which leads to the discarding of *vipallāsa dhamma*, must be practised. When *samādhi - ñāna* or concentration power is mature through the practice of *satipaṭṭhāna vipassanā* meditation, one will know for oneself that one dreams rarely.

The five great dreams, dreamt by the *Bodhisatta* are the fore-going signs (*pubbanimitta*) due to the power of perfection accumulated in the four uncountable and a hundred thousand world cycles. As the dreams indicated, the *Bodhisatta* was enlightened as the *Buddha*, attaining *sabbaññuta*, supreme insight and being able to expound the *Dhamma Cakka Pavuttana sutta*. Hence, the great dreams, dreamt as *pubbanimitta* were all true dreams.

Gaining *kusala* through dreams

Some people worship sacred pagodas, *Buddha*, images and stupas in their dreams, or giving charity, alms, or giving *dhamma* talks or listening to sermons. When they have these kinds of dreams, they gain *kusala* merit.

Dreams do not give benefit for conception of leading to noble planes.

However, these dreams cannot lead them to human or

deva and noble planes because the merit gained during the short sleeping hours is not powerful enough to lead to the noble planes.

Dreams can give *pavatti* benefit.

Due to other *kusala* merits and being in existence in noble human and *deva* abodes, with the help of other *kusala* merits, it can give benefit while in these happenings (*pavatti* time)

Getting *akusala* though dreams.

Some people are killing, stealing, committing adultery in their dreams. Hence, they will only get *akusala*.

Dreams do not give benefit for conception.

However, these demerits will not lead them to the nether planes, *niraya*, animal, *peta* and *asurakaya*, the four woeful states. The reason is, because these demerits are not powerful enough as it happen only during the sleeping hours and therefore, cannot lead to the nether worlds.

Dreams can give *pavatti* benefit

Due to other demerits and being in existence in the four woeful states, with the help of other *akusala* happenings (*pavatti* time) results can be given.

Committing no offence in dreams.

Monks who dream of killing, stealing, committing adultery do not commit any offence. They are free from it.

***Abyākata* in dreams**

Those who dream of worshipping pagodas, *kusala*, those who dream of killing, *akusala*, prior to the dreams *pañcadvāravijjan*, *manodvāravijjan* consciousness and *kusala*, *akusala* preceding *tadārammaṇa*. Consciousness are neither *kusala* nor *akusala* . They are *abyākata*.

The time of dream and whether true or not.

Dreams in the early part of the night or first watch or in midnight are not true. Dreams after midnight or before dawn are likely to be true. The reason why they can be true is because of the food that had been eaten during the day and night have already been digested. That is why, these dreams are likely to come true.

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Vipassanā Meditation Instructions

by

Saddhammarāṇṣi Meditation Centre Sayadaw

Every meditator, who has not yet experienced *dhamma*, will like to experience it quickly. Those who have experienced it will like to have a quick progress of insight and realization of noble *dhamma*. In order to achieve quick experiencing of *dhamma*, progress of insight and realization of noble *dhamma*, meditation instructions must be listened to respectfully.

In brief, meditation instructions may be given on three types of practising:

- (a) Practising in sitting posture;
- (b) Practising in walking posture; and
- (c) Practising in noting general detailed activities,

(1) Practising in Sitting Posture

The instructions on sitting meditation will be given initially. Approach a quiet place and sit cross-legged or on bent-knees. One shall sit in a posture, that will enable one to sit for a long time. In the sitting posture, the back and the head must be kept straight and erect, with the eyes closed and the mind focused on the abdomen.

On inhaling, the abdomen rises or expands in stages. Focus the mind attentively from the beginning to the end of the rising without letting the mind wander. Note the process as 'rising'. On exhaling, the abdomen falls or contracts in stages. Focus the mind attentively from the beginning to the end of falling without letting the mind wander. Note the process as 'falling'.

In contemplation of 'rising' and 'falling', while noting, 'rising', the material form of the abdomen shall be ignored as much as possible. On inhaling, there appears a stiffening pressure inside. That stiffening pressure shall be attentively focused on to comprehend it as much as possible and take note of it. The material form of the abdomen is just the concept (*paññatti*). *Vipassanā* is not a matter of concept but it is that of reality (*paramattha*). The stiffening pressure appearing inside is the nature of reality, which shall be focused on attentively and note as much as possible to comprehend it.

When noting, 'falling', the material form of the abdomen shall be ignored as much as possible. The nature of the falling movement in stages and the nature of decreasing in stiffening in stages shall be focused on attentively and note as much as possible.

If the mind is still not very calm yet in noting the two points: 'rising' and 'falling', increase the noting by one more point. The three points: 'rising', 'falling' and 'touching', shall be noted. In noting, 'touching', the material form shall be ignored as much as possible, while the nature of the hardness appearing due to touching (with the floor) shall only be attentively focused on and noted.

If the mind is not yet very calm, and still tends to wander, even in noting the three points: 'rising', 'falling' and 'touching', then note the four points: 'rising', 'falling', 'sitting' and touching. In noting 'sitting', the upper part of the body shall be taken as a whole and attentively focused on and note to comprehend the nature of the stiffness. Ignore the material form of the head, body and limbs as much as possible and note the nature of the stiffness resulting from the pushing of air due to the intention to sit, as 'sitting'.

The mind generally becomes calm by noting the four points: 'rising', 'falling', 'sitting' and 'touching', as already mentioned.

If noting goes well by noting, 'rising', 'falling', 'sitting' and 'touching', these four points shall only be noted. If there is an excess of effort and noting does not go well in noting the four points: 'rising', 'falling', 'sitting' and 'touching', then note only three points: 'rising', 'falling' and 'touching'. Continue noting three points only if noting three points goes well.

If there is an excess of effort in noting the three points: 'rising', 'falling' and 'touching' and noting does not go well, then note only two points: 'rising' and 'falling'. If the noting of two points goes well and develops concentration (*samādhi*), note two points: 'rising' and 'falling'.

Note only three points: 'rising', 'falling', and 'touching' if noting of three points goes well. Note only four points: 'rising', 'falling', 'sitting' and 'touching' if noting of four points goes better.

For a beginner meditator, the mind usually wanders while noting, 'rising', 'falling', 'sitting' 'touching'. The mind wanders here and there, to pagodas, monasteries, market places and dwelling places. If the mind wanders in that way, the noting mind shall note the wandering mind, as 'wandering', or 'thinking', or 'planning'.

When the concentration gets considerably powerful, the disappearance of the wandering mind is experienced on noting, 'wandering', or 'thinking', or 'planning'. The meditators themselves will personally comprehend the disappearance and passing away of these wandering minds on four or five successive notings.

Later on, the meditators attain the stage of knowledge of dissolution (*Bhanga-ñāṇa*), when the concentration becomes stronger and more powerful by one more step. Then it will be experienced that on noting, 'wandering', or 'thinking', or 'planning', the process of thinking or planning disappears or passes away with each noting. The meditator shall comprehend these experiences by themselves.

Later on, when the concentration is actually strong, on noting 'wandering', or 'thinking', or 'planning', it is perceived that the thinking or planning passes away accompanied by the passing away of the noting consciousness as well. It means that the thinking or planning is transient and the noting consciousness is also transient. It is impermanence (*anicca*).

The process of arising and passing away and the process of dissolution are happening so fast that it seems as if they are tormenting. This is suffering (*dukkha*). How can this nature of torment of suffering and the dissolution be prevented? It cannot be prevented in any way. The dissolution is tormenting in accordance with its own nature. It is uncontrollable (*anatta*). Thus the knowledge of *anicca*, the knowledge of *dukkha* and the knowledge of *anatta* can be developed.

For the beginner meditators, pains, tinglings and dull-pains may arise after half-an-hour or forty-five minutes of noting 'rising', 'falling', or 'touching'. When these pains or tinglings, or dull-pains arise, change over the noting to the unpleasant sensations of pains, or tinglings, or dull-pains.

Noting the Unpleasant Sensation

There are three ways to note the unpleasant sensation (*dukkha-vedanā*).

- (1) Noting with the aim to make the unpleasant sensation disappear.
- (2) Noting with the aim to completely wipe out the unpleasant sensation within one sitting or in one day by maintaining an aggressive attitude.
- (3) Noting with the aim to comprehend the nature of the unpleasant sensation.

(1) In noting with the aim to make the unpleasant sensation disappear, is the desire to have pleasantness due to the disappearance of the unpleasant sensation and this is nothing but greed (*lobha*). Practising of meditation

is done so as to be free from greed. As the defilement, greed, or the desire for disappearance comes in between the notings, neither the comprehension nor the progress of the *dhamma* may be acquired for sometime. That is why, this method shall not be practised.

(2) In noting with the aim to completely wipe out the unpleasant sensation within one sitting or in one day by maintaining an aggressive attitude is nothing but anger (*dosa*) and grief (*domanassa*) that arise together with the mind. As these defilements, anger and grief, come in between the notings, neither the comprehension nor the progress of the *dhamma* may be acquired for sometime. That is why, this method shall not be practised.

(3) Noting is done to know the nature of the unpleasant sensation. Only when the nature is known, arising (*udaya*) and passing away (*vaya*) can be comprehended. The meditator usually keeps the mind tense and the body rigid in accordance with the intensity of pains, tinglings and dull-pains, while noting the unpleasant sensation. Tenseness or rigidity should not occur. Instead, both mind and body shall be kept fairly relaxed.

Anxieties, such as, will these unpleasant sensations last for the entire session or the whole hour of sitting, may arise. But care should be taken so that they do not arise.

One's mind shall be kept calm, for the pain will take its own course, making its presence felt, and one's duty is to take note of the pain. The tolerating mind shall also be maintained by bearing in mind that this unpleasant sensation shall have to be tolerated. The main thing is to be patient when the unpleasant sensation appears. "*Nibbāna* can be realized, only by being patient" is the best saying with regard to meditative contemplation.

After paying attention to be patient, and keeping the mind calm, care shall be taken so that neither the mind is tense

nor the body rigid. Also, both mind and body shall be kept fairly relaxed, while the noting mind is kept focused right on the unpleasant sensation.

After having focused right on the sensation, try to find out the depth of the pain being inflicted by this unpleasant sensation. Focus attentively to know whether the pain is just on the skin or the flesh or the nerves or up to the bones or right into the marrows. Only after focusing attentively, discern and take note as 'pain' 'tingling' or 'dull-pain'.

Similarly, in the second and third notings, focusing shall be done with an attentive mind to know the depth of pain and take note. Noting shall not be done quickly and superficially as 'pain', 'pain' or 'tingling', 'tingling' or 'dull pain', 'dull pain'. Noting must be done by attentive focusing. After noting by attentive focusing for four or five times successively as 'pain', 'tingling' or 'dull pain', increased pain or tingling or dull pain can be experienced distinctly.

After the pain, or tingling, or dull pain reaches its peak, the unpleasant sensation may also have its intensity decreased accordingly in conformity with its nature. When the intensity decreases, discern and take note on pain or tingling, or dull pain without relaxing the attentiveness. On noting successively for four or five times, meditators shall experience by themselves, the easing of pain in one way or another or the shifting of pain to other places.

In experiencing the changing nature of the unpleasant sensation, noting becomes more interesting. Later on, when the concentration becomes stronger and powerful by one more step due to successive noting, it is personally experienced that the pain, or tingling or dull pain has increased at each and every noting.

After the intensity of pain, or tingling, or dull pain reaches its peak, the intensity of unpleasant sensation may decrease

accordingly. The noting consciousness shall not be relaxed, while in the decreasing phase. By attentively focusing in noting the pain or tingling or dull pain, the meditators personally comprehend that the intensity decreases, or the sensation shifts to another place. The intensity of unpleasant sensation is not the same all the time. Sometimes the intensity increases, while sometimes it decreases. Thus the nature of the unpleasant sensation is known further.

Later on, when the concentration is strong due to successive notings, the stage of knowledge of dissolution (*Bhanga-ñāṇa*) is attained. Then on noting pain or tingling or dull pain, its dissolution is experienced at each and every noting as if it has been taken away. It can be experienced as if seen by actual eyes.

Seeing each dissolution after each noting gives the knowledge that the unpleasant sensation is not permanent. The noting mind is now beginning to gain upper hand over the unpleasant sensation. Later on, when the concentration becomes stronger by one more step, people with powerful knowledge of dissolution (*Bhanga-ñāṇa*) shall personally comprehend the two processes. On noting the pain, the dissolution of pain and the dissolution of the noting mind that notes the pain are experienced.

People with sharp intelligence, personally experience three processes. On noting the pain, the dissolution of the pain, the dissolution of the consciousness of the pain and the dissolution of the noting mind that notes the pain are all comprehended personally.

The pain is also not permanent. The consciousness of the pain is also not permanent. The noting mind that notes the pain is also not permanent. Thus these entities are automatically imprinted in one's consciousness and intelligence as being impermanent (*anicca*). These dissolutions are happening so fast that it seems as if they are tormenting. This appears as suffering (*dukkha*). How can these torments of

dissolution be prevented? It cannot be prevented in any way. The dissolution is tormenting in accordance with its own nature. It is uncontrollable (*anatta*). It is thus, automatically imprinted in the consciousness and intelligence.

After impermanence of sensation, suffering of sensation and uncontrollability of sensation get imprinted in one's intelligence, and on having the well-endowed knowledge of *anicca*, knowledge of *dukkha* and knowledge of *anatta*, the noble *dhamma* that one has been aspiring for, may be realized. The talk on how to take note on the unpleasant sensation is fairly complete now.

Noting in "Hearing"

While in sitting meditation sounds from the surrounding area may be audible. Visual object may be seen. Odours may be smelled. Sounds may be audible mostly. On hearing the sound of chickens or birds, or hammerings, or human beings, or automobiles, note 'hearing', 'hearing'. The mind shall be kept just at mere hearing, and care must be taken so that the mind does not follow the sound, and thinking or planning does not occur.

When the concentration gets moderately stronger, 'on noting 'hearing', 'hearing', the sounds heard becomes inarticulate, as if they are coming from far away places or going to a distance, or coming closer and closer and becoming hoarse and indistinguishable. If it happens that way, one is likely to achieve noting by ear.

Later on, due to successive notings concentration gets stronger. On noting 'hearing', 'hearing', the meditators with sharp intelligence, personally comprehend the syllable by syllable disappearance and dissolution of the sounds heard, one by one dissolution of the hearing consciousness and one by one dissolution of the noting mind that notes, 'hearing', 'hearing'.

What is especially evident is the syllable by syllable disappearance of the sounds heard. The beginners who note the sound may have this experience. The sounds are not continuous. They disappear syllable by syllable. When the sound is heard on saying the word, 'GEN TLE MAN" and if it is noted as 'hearing', 'hearing', the word cannot be comprehended anymore. The reason is that the syllables GEN, TLE, and MAN are not continuous any more, as each syllable GEN, TLE and MAN passes away separately and only their passings away appear to be evident.

On perceiving the passings away of the sound, it is comprehended that it is not permanent. On perceiving the dissolution of the noting mind, it is also comprehended that it is not permanent. The audible sound as well as the noting mind are both impermanent (*anicca*). These dissolutions are happening so fast that it seems as if they are tormenting. This is suffering (*dukkha*).

How can these torments of dissolution be prevented? It cannot be prevented in any way. The dissolution is tormenting in accordance with its own nature. It is uncontrollable (*anatta*). While noting, 'hearing', 'hearing' the knowledge of *annica*, the knowledge of *dukkha* and the knowledge of *anatta* are comprehended and the noble *dhamma* may be realized.

Noting in "Sitting"

On noting 'rising', 'falling', 'sitting' and 'touching', noting is done on the body, therefore it is the Contemplation of Body in the Body (*kāyānupassanā*). On noting 'pain', 'tingling' and 'dull pain', noting is done on the sensation or feeling, therefore it is the Contemplation of Feelings (*vedanānupassanā*). On noting 'wandering' of the mind, 'thinking' and 'planning', noting is done on the mind, therefore it is the Contemplation of the Consciousness (*cittānupassanā*). On noting 'seeing', 'hearing' and 'smelling', noting is done on mind objects or *Dhammas*, therefore it is the Contemplation of the *Dhammas* (*dhammānupassanā*).

All the four foundations of mindfulness are involved in one sitting meditation in accordance with the method of the Benefactor Mahāsi Sayadaw. The talk on how to take note in sitting meditation is fairly complete now.

(2) Practising in Walking Posture

The talk will now begin on noting in walking meditation. There are four ways to note.

- (a) Taking one note in each step.
- (b) Taking two notes in each step.
- (c) Taking three notes in each step.
- (d) Taking six notes in each step.

(a) Taking one Note in Each Step

On taking one note in each step, note 'Left foot forward', 'Right foot forward'. On noting 'Left foot forward', attentively focus and note mentally from the beginning to the end of the step to know the nature of successive forward movements as much as possible. The material form of the foot shall be ignored as much as possible. On noting 'Right foot forward' it is done in the same way. Attentively focus and note to know the nature of stage by stage movements in the forward movement as much as possible. However, the material form of the foot shall be ignored as much as possible. The talk on how to take one note in each step, namely, 'Left foot forward', 'Right foot forward' is fairly complete now.

(b) Taking Two Notes in Each Step

On taking two notes in each step, note 'lifting', 'dropping'. On noting 'lifting', attentively focus to know the nature of stage by stage movements in the upward movement as much as possible. However, the material form of the foot shall be ignored as much as possible. On noting 'dropping' also, the material form of the foot shall be ignored as much as possible. Attentively focus and note to know the nature of the stage by stage movements in the dropping downward movement as much as possible.

The material form of the foot is just a concept (*pannatti*). It is not a noting object for *vipassanā* meditation. However, the nature of movements constitutes reality (*paramatha*), which is *vāyo paramattha*. Attentively focus and note to know this nature as much as possible. The talk on how to take two notes in one step is also fairly complete now.

(c) Taking Three Notes in Each Step

On taking three notes, in each step, note 'lifting', 'pushing forward', 'dropping'. On noting 'lifting', attentively focus and note to know the nature of stage by stage movements in the upward movement as much as possible, as it has been mentioned above. On noting 'pushing forward', also attentively focus and note to know the nature of the stage by stage movements in the forward movement as much as possible. On noting 'dropping' also, attentively focus to know the nature of the stage by stage movements in the downward movement as much as possible.

On focusing attentively means it shall be focused precisely as much as possible on the moving continuity (*santati*) of present moments. Focusing is done attentively to know the nature of movements, the reality, as much as possible. On being able to focus attentively and on noting 'lifting', the meditators personally experience not only the stage by stage movements in the upward movement, but also the upward movement with increasing lightness.

On noting 'pushing forward' also, not only the stage by stage movements in the forward movement, but also the forward displacing movements with increasing lightness are comprehended. On noting 'dropping' also, not only the stage by stage movements in the downward movement, but also the descending movements with increasing heaviness are comprehended.

Meditators are especially interested on experiencing the upward movement with increasing lightness on noting 'lifting', the forward movement with increasing lightness on

noting 'pushing forward', and downward movement with increasing heaviness on noting 'dropping'. **It is the beginning of experiencing the *dhamma*.**

Experiencing the movements with increasing lightness is the comprehension of the nature of (*tejo*) and (*vāyo*). Experiencing the downward movements with increasing heaviness is the comprehension of the nature of (*pathavi*) and (*āpo*). It is the beginning of experiencing the *dhamma*. The talk on how to note three notes in one step: 'lifting', 'pushing forward' and 'dropping' is fairly complete now.

(d) Taking Six Notes in Each Step

On taking six notes in each step, note 'beginning of lifting', 'end of lifting', 'beginning of pushing forward', 'end of pushing forward', 'beginning of dropping', 'end of dropping'. Beginning of lifting means only the heel is lifted. End of lifting means the toes as well are lifted. Beginning of pushing forward means just starting to push forward. End of pushing forward means a slight pause when about to do the dropping down. Beginning of dropping means just starting to put it down. End of dropping means touching the floor or the ground with the foot. Thus six notes are taken in one step. The six notes are just separating each point of the three-point noting by observing the beginning and the end of the movement.

(e) Taking Six Notes in Each Step

Alternate way of taking six notes in each step is, note 'intending to lift', 'lifting', 'intending to push forward', 'pushing forward', 'intending to drop', 'dropping'. This is another way of taking six notes in each step. It is noting by discerning mind and matter (*nāma* and *rūpa*).

(f) Taking Six Notes in Each Step

Another alternative of taking six notes in each step is, note 'lifting', 'raising', 'pushing forward', 'dropping', 'touching',

"pressing'. Lifting means only the heel is lifted. Raising means the toes as well are lifted. 'Pushing forward' means the movement is taken as a whole, without separating its beginning and the end. Dropping means just starting to put it down. Touching means touching the floor or the ground with the foot. Pressing means pressing down the foot in order to lift the other foot. With these six notes, meditators develop concentration and the notings go well and shall singularly comprehend the *dhamma*. The talk on how to take note on walking meditation is fairly complete now.

(3) Practising in Noting General Detailed Activities

Noting of general detailed activities means noting of activities while not engaged either in sitting or walking meditation. They are noting of activities like opening or closing the door on returning to the dormitory, putting away the bed, changing and washing clothes, preparing and consuming meals and beverages.

Noting in Taking Alms-food

Note 'seeing', 'seeing', on seeing the alms food; 'reaching', 'reaching'; while reaching it; 'touching', 'touching'; while touching it with the hand; 'preparing' 'preparing'; while preparing the morsel to eat; 'taking', 'taking'; on taking it to the mouth; 'bending' 'bending', on bending the head; 'opening', 'opening', on opening the mouth; 'putting', 'putting', on putting the food into the mouth; 'stretching', 'stretching', on stretching the head back to normal position; 'chewing', 'chewing', on chewing the food; 'knowing' 'knowing' on knowing the taste of the food; and 'swallowing', 'swallowing', on swallowing the food.

It is the instruction given, on how to take a morsel of alms-food in accordance with the method practised by the Benefactor Mahāsi Sayadaw. That is the instruction for taking a morsel of alms-food to meditators who want to contemplate respectfully, attentively and continuously.

At the beginning of the contemplation, noting cannot be done on all the activities. Noting on most of the activities will be missed. But it shall not be discouraging. Later on, when fully endowed with concentration, notings can be ably done on all activities.

At the beginning of contemplation, any distinct activity shall be noted principally. If the activity of reaching by hand is distinct, note, 'reaching', 'reaching' without missing a single movement. If the activity of bending the head is distinct, note 'bending' 'bending' without missing a single movement. If the chewing activity is distinct, note 'chewing', 'chewing' without missing a single movement. Thus, any distinct activity shall be noted principally.

After developing concentration on noting in one of the activities, other remaining activities can also be noted with the development of further concentration. With the stage by stage progress of insight knowledge, noble *dhamma* can be realized while consuming the alms-food.

Especially the chewing movement is more distinct. The Benefactor Mahāsi Sayadaw had said that in chewing, only the lower jaw moves and not the upper one.

If concentration is developed in noting the stage by stage moving activities, noting of the chewing movement may especially go well. Beginning from this chewing movement, noting of all other activities may also go well. The talk on noting in detail while taking alms-food is also fairly complete now.

Noting in Sitting Down

The noting in sitting, standing, bending and stretching activities are also noting of general detailed activities. For people moderately endowed with concentration, if special attention is paid to the mind when about to sit down, the

intention to sit is initially apparent. That shall be noted as, 'intending to sit' 'intending to sit'. Afterwards only when the act of sitting occurs note as 'sitting', 'sitting.'

On noting 'sitting', the material form of the head, body and limbs shall be ignored as much as possible. However the nature of the stage by stage movements in the downward movement shall be attentively focused on to know as much as possible. The stage by stage downward moving continuity of present moments shall also be noted precisely.

The nature of movement, the reality, shall also be attentively focused on to know as much as possible. After attentive focusing, if the moving continuity of present moments can be noted precisely, then on noting 'sitting', 'sitting', not only the stage by stage movements, but also the descending movements with increasing heaviness can be personally comprehended.

Noting in Standing up after Sitting

If special attention is paid, when about to stand up from the sitting posture, the intention to stand up is initially apparent. That intention shall be noted as 'intending to stand up', 'intending to stand up'. Afterwards, the element of air associated with that intention to stand up pushes one to make the effort by bending forward. Note that as 'making effort' 'making effort'. In pressing the floor with the hand on one side to help push up the body, note 'pressing with the hand', 'pressing with the hand'. In having enough energy, there occurs the stage by stage movements in the upward movement. This movement in the vernacular vocabulary is noted as, 'standing up' 'standing up'. The vocabulary is a concept (*paññatti*). What shall be known is the stage by stage movements in the upward movement, which shall be attentively focused on to know as much as possible. The upward continuity of movements shall also be attentively focused precisely on each present moment.

The meditator, on being able to attentively focus right on the present moment, shall comprehend the nature of reality, (*paramattha*) on noting 'standing up' 'standing up'. They shall personally comprehend, when almost upright, not only the stage by stage movements in the upward movement, but also the ascending movement with increasing lightness.

The meditators will personally experience the stage by stage movements in the descending movement with increasing heaviness on noting 'sitting', 'sitting' and the stage by stage movements in the upward ascending movement with increasing lightness on noting 'standing up' 'standing up'. Experiencing the upward movements with increasing lightness is the comprehension of the nature of (*tejo*) and (*vāyo*). Experiencing the downward movements with increasing heaviness is the comprehension of the nature of (*pathavi*) and (*āpo*).

Comprehension of Arising and Passing Away

MOTTO: Only when the nature is perceived,
The arising (*udaya*)
And the passing away (*vaya*) can be
comprehended.

Only on perceiving the nature, arising (*udaya*) and passing away (*vaya*) can be comprehended. Only after one movement arises and passes away, another movement arises and passes away and the process goes on. As such, the phenomena of arising and passing away are comprehended. Comprehension of arising and passing away constitutes the characteristic of conditioning (*sankhata*).

When concentration becomes more powerful on successive notings after comprehending the arising and passing away, the arisings are not apparent anymore. Only the passings away and dissolutions are distinctly comprehended. As the dissolutions are distinct, it is realized that not a single action

is permanent. As the accompanying dissolution of the noting consciousness is also perceived, it shows that noting consciousness is also impermanent. Both the nature of matter and mind is impermanent (*anicca*).

The nature of dissolutions are happening so fast that it seems as if they are tormenting. This is suffering (*dukkha*). How can suffering, the nature of tormenting dissolution, be prevented? It cannot be prevented in any way. The dissolution is tormenting in accordance with its own nature. It is uncontrollable (*anatta*). Comprehending thus, and after being endowed with the knowledge of *anicca*, the knowledge of *dukkha* and the knowledge of *anatta*, the noble *dhamma* that one has been aspiring for, may be realized.

While contemplating on 'sitting' or 'standing up', the knowledge of *anicca*, *dukkha* and *anatta*, the general (*sāmañña*) characteristic is comprehended. On being endowed with *sāmañña* characteristic, the noble *dhamma*, that one has been aspiring for, may be realized.

Noting the Action of Bending and Stretching

The noting of bending and stretching is also noting the detailed general activities. If special attention is paid, when about to bend the hand, the intention to bend is initially apparent. That intention shall be noted as 'intending to bend', 'intending to bend'. Afterwards focus attentively to know the nature of the stage by stage movements in the bending movement as much as possible. When the hand reaches the shoulder and the head, and the upper portion of the body, the upward ascending movement with increasing lightness shall be comprehended personally.

After doing what is necessary to be done to the head and shoulder and other portions of the upper part of the body, and when about to stretch the hand the intention to stretch is initially apparent. That intention shall be noted as 'intending to stretch' 'intending to stretch'. Afterwards when the

stretching action occurs note that as 'stretching' 'stretching'. The nature of the stage by stage movements in the downward movement towards the lower part of the body is said to be 'stretching' 'stretching'. Meditators shall personally comprehend the downward descending movements with increasing heaviness on noting 'stretching'.

The lightness and heaviness are natural characteristics (*sabbhāva lakkaṇa*).

**MOTTO: Only when the nature is perceived,
The arising (*udaya*)
And the passing away (*vaya*) can be comprehended.**

On successive notings the nature of lightness and heaviness arises and passes away, the characteristic of conditioning (*sankhata*), is comprehended.

Afterwards on attaining the knowledge of dissolution (*Bhanga-ñāṇa*) it is personally comprehended that the actions of bending and stretching are impermanent and the noting consciousness is also impermanent. Being endowed with the knowledge of *anicca*, knowledge of *dukkha* and knowledge of *anatta*, while bending and stretching, the noble *dhamma* that one has been aspiring for, may be realized.

Presently, meditation instructions have now been listened to. After following, practising and cultivating as has been heard, may you be able to realize the noble *dhamma*, the blissful *nibbāna*, free of all sufferings, as you have been wishing and aspiring for, with pleasant practice and quick comprehension.

May we be fully endowed with the blessings of the Venerable Sayādaw.

Sadhu! Sadhu! Sadhu!

Translated by Tin Oo Hlaing
A Lay - Attendant to Sayadaw

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Sadhu!

Sadhu!

Sadhu!

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ERRATA

S.N	PAGE	LINE	INCORRECT	CORRECTION
1	1	9	amout	amount
2	2	last	person does	persons do
3	5	3	one self	oneself
4	43	11	monestery	monastery
5	44	22	taken up	take up
6	47	9	ignorence	ignorance
7	47	last	verbal	verbal actions
8	48	19	pleasent	pleasant
9	49	23	the greed	greed
10	49	27	the ignorence	ignorance
11	50	23	speech	speed
12	50	3	bouyancy	buoyancy
13	50	6	mind	mind is
14	52	13	bias of	bias or
15	55	2	as mush	as much
16	65	9	leading to	leads to
17	67	17	paiyatti	pariyatti
18	70	11	the nibbana	nibbana
19	76	10	causally related to	causally related
20	76	20	unwholesome	unwhole-some deeds
21	80	4	confrimed	confirmed
22	85	4	literate	literati
23	90	18	Anatara	Anantara
24	97	27	paccayappana	paccayuppana
25	114	6	form	from
26	115	last	may you attain easily and swiftly noble dhamma.	May you attain noble dhamma easily and swiftly

MOTTO IN THIS BOOK THAT SHOULD BE NOTED

- If of the same status, Bear *adambhāva* in your mind.
When there's no practice of *metta*.
There will be competition in your mind.
- If of inferior status, Bear *āvaraṇa* in your mind.
- Where there is no *karuṇā*
There will be cruelty in your mind.
- If *muditā* is not cultivated
There will be jealousy and envy in your mind.
- If there is no *upekkhā*,
There will be worry and anxiety.
- The poor and the rich,
These two are due to *kamma*.
- Five factors leading to the extinction of the āsavas
In accord with *Aṅguttara*
Monks not listening to sermons
Not learning scriptures
Not reciting by heart
Not studying the meaning and practising
Are the five factors leading to the extinction of the āsavas.
- Five factors leading to the perpetuation of āsavas
In accord with *Aṅguttara*
Monks listening to sermons
Learning scriptures
Reciting by heart
Studying the meaning and practising
Are the five factors leading to the perpetuation of the āsavas.