

# VIPASSANĀ-INSIGHT MEDITATION

delivered by

The Ven. Myaungmya Veluvatī  
Kammaṭṭhānācariya Sayadaw  
U Muninda Mahāthera

Translated by

U Han Htay, B.A., & U Thein Han, B.A.,  
Research Officers

Edited by

U Chit Tin (Kabā-Aye)



Department of Religious Affairs,  
Rangoon, Burma  
1981



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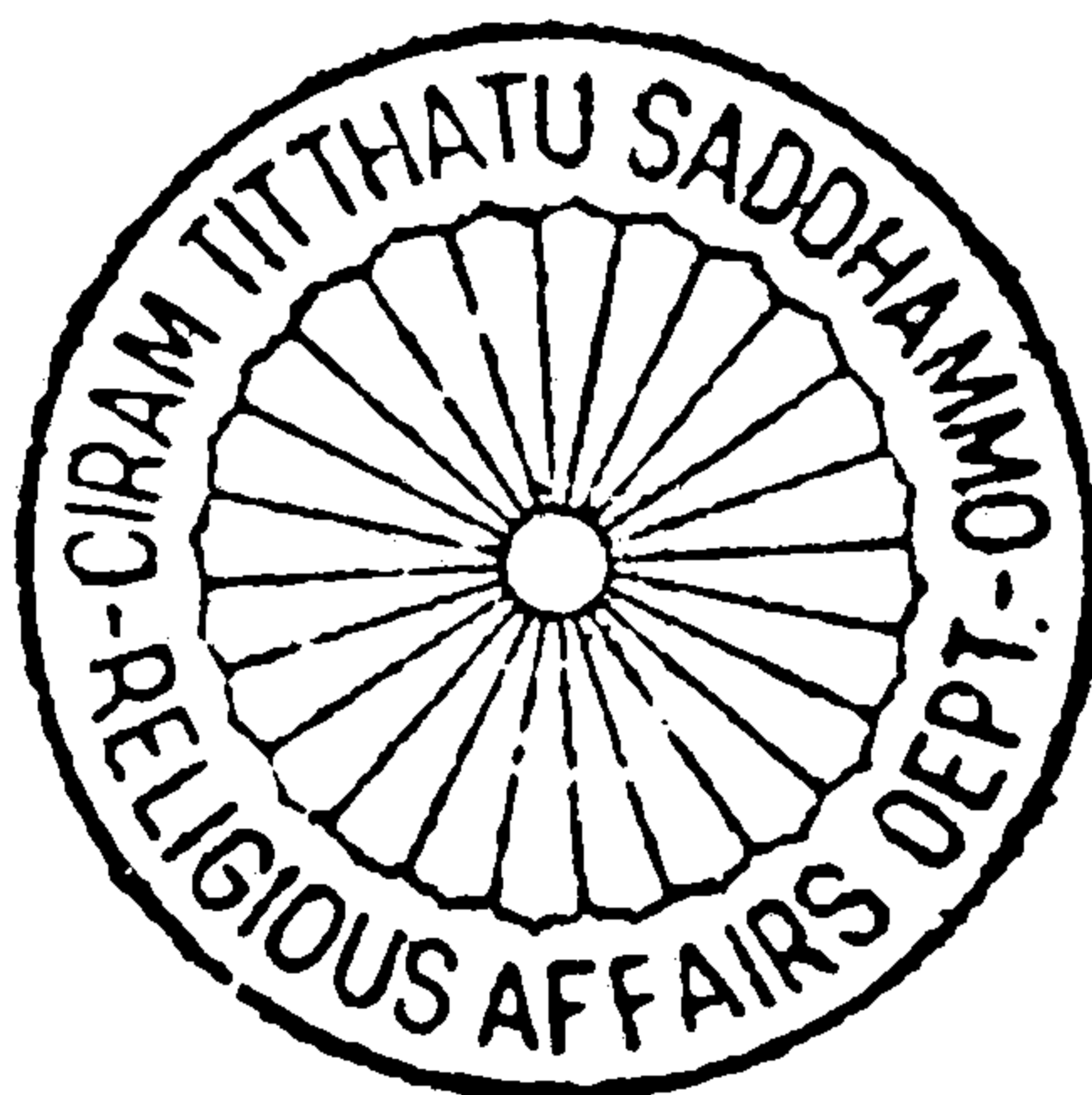
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13976

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

## CONTENTS

	Page
1. A Short Biography of Sayadaw U Muninda Mahāthera ...	1
2. Acknowledgments ... ..	7
3. The Method of Vipassanā- Insight Meditation ... ..	9

( Para- 1 to 61 )





The Ven. Myaungmya Veluvatī  
Kammatṭhānācariya Sayadaw  
U Muninda Mahāthera



A SHORT BIOGRAPHY OF  
SAYĀDAW  
U MUNINDA MAHĀTHERA,  
PRESIDING MONK OF  
VEḤUVATĪ MONASTERY,  
MYAUNGMYA

JINA SĀSANAM CIRAṀ TIṬṬHATU

*Veḥuvatī Vipassanā Kammatṭhāna Monastery* is a well-known *Patipatti* (Practice) Centre in Myaungmya (Lower Burma) and the establishment of *Ashin Muninda Mahāthera*.

*U Muninda, the Sayadawpayāgyi*, was born in the birth-place of Primate *The-in-Thātha-nāpaing*, in *Nan Oô* Village of *Pakhangyi* circle in Pakokku District, Upper Burma. His father was U Shwe Thwai, the Circle Clerk, his mother Daw Aye Doke. He was born in (the year 1260 Burmese Era,) 1898.

When he was nine years old, he was put in the school of his grandfather U Tha Nyan to learn Burmese alphabets and spellings.

At the age of eleven he was initiated into novicehood under the guidance of *Min Kyaung Sayadaw U Paṇḍita* of *Nan Oô* and

studied the basic Pāli Texts, especially the *Vinaya*.

In the year 1280 B.E. (1918) he was ordained as a full-fledged Saṅgha under the tutelage of *Sayadaw U Sujāta*, the presiding monk of *Myaukkyaung*, a constituent monastery of *Minkyaung Taik*. He studied the Five Vinaya Texts and Abhidhamma Literature under *sayādaw U Ketu*.

In the years 1283 and 1284 B.E. (1921 and 1922) he studied the higher texts of *Tipiṭaka* under the famous *Sayadaw U Javana* (who was later conferred with *Agga Mahā Paṇḍita* and *Abhidhaja Mahā Raṭṭha Guru* Titles), the presiding monk of *Mahā Vijayārāma Taik* of *Pakokku*. At the same time he also taught the Buddhist scriptures to the novices and young monks.

With the encouragement of *U Javana*, he occasionally delivered lectures at the religious functions held for the dedication of monastic buildings and the ceremonies for the initiation of novices into monk-hood.

In *Pakokku* he stayed for six years and under the instructions of the *Sayadaw*, he also delivered religious sermons to the laity occasionally. His *sīla* (conduct) was so pure that his fame spread far and wide.

When he attained the ninth year of monk-hood he was directed by *Nan-oō Sayadaw* to stay at various monasteries in Mandalay,

studying under the well-known sayadaws for four years.

At the thirteenth year of monk-hood, he took training courses in *Vipassanā* (Insight Meditation) under the guidance of *Sayadaw U Medhāvī* of *Nyaunglunt* monastery in Yemethin Township. *Nyaunglunt Sayadaw* was reputed to be an *Arahat* (the noble saint). He stayed at *Nyaunglunt* for three months and then he went to *Kunhla Ywapaw* monastery in Bilugyun and stayed there for the whole of Buddhist Lent. He also went to stay at *Kaleinsi Hill* at *Ye* for one month. At both places he took the training courses in *Vipassanā*.

From the year 1293 B.E. (1931) he stayed at his native village for six years giving training courses in *Vipassanā* to the laity, and teaching the Buddhist scriptures according to Mandalay and Pakokku Methods to the monks. Among his pupils one became the *Sayadaw* of *Nan-Oô* Monastery and the other the *Sayadaw* of *Shwebonthā* Monastery in *Myingyan*.

At the suggestion of *Nyaunglunt Sayadaw*, he went to the famous *Sunlun* Monastery in *Myingyan*, took a training course in *Vedanā-nupassanā* under the supervision of *Arahat Sunlun Sayadaw*.

On returning from *Sulun* Monastery in the same year he brought *Chaungson Sayadaw*



*U Vijaya* of *Myingyan* to *Nan-Oô* and took practical training courses in *Vipassanā* under his supervision.

He also went to *Monywa* to take two training courses in *Vipassanā* from *Mohnyin Sayadaw U Thumana* who taught him the method of Discrimination and clear Comprehension.

Then he went from one *Kamatthāna* centre to another in the villages in Upper Burm and learnt various methods from famous masters.

In the meantime the then Primate (called *Tha - tha - nā - paing*) *Taungkhin Sayādaw* appointed *U Muninda* as *Gaingdauk* (Chief Abbot) for the *Thudhamma Sangha* Sect in *Yesagyo*. But *Sayadaw* was so pious and so humble that he never mentioned these appointments during his thirty years residence in *Myaungmya*. He simply ignored it. Such was his attitude towards what he considered to be a worldly mundane affairs. This fact was come to be known through another source only.

In 1299 B.E. (1937), after his return from *Mohnyin Monastery* at *Monywa* he went to Lower Burma and stayed for eight vasas at *Kyangyi* village in *Moulmeingyun Township* at the request of *Daw Phwa* and family.

In 1307 B.E. (1945) he taught *Pārājika Aṭṭhakathā* at *Mahā Wutthuko Monastery* in



that town at the request of the presiding monk.

On the tenth waning day of the month of *Tabotwe* of the same year (February 1945), he came over to Myaungmya together with *Hemavan Sayadaw* and stayed at *Gangawmyaing* Monastery of *myintaik*, the offering of Daw Phaw Byu's Children. From then onwards he lived in this town, preaching *Mahā Satipaṭṭhāna Sutta* to the people of all walks of life. His saintly character attracted a large number of people who followed this *Vipassanā* Meditation.

In the month of *Nadaw* of 1310 B.E. (January 1948) he accepted the gift of a monastery donated by Daw Kyin Hlaing and he founded the *Veluvatī Kammatṭhāna* Centre. As he was well versed in the Scriptures as well as in the practice of mindfulness, his sermons on the *Dhammacakka sutta*, *Maṅgala sutta* etc. were very much popular. He taught in so simple a language that an average layman can easily understand.

Meditators from Rangoon, Bogale, Dedaye Moulmeingyun etc. took practical course in *Vipassanā* under the guidance of the Sayadaw. Thus, for over thirty years, Sayadaw attended assiduously to the spiritual well-being of his disciples.

He passed away on the fourteenth waxing day of the month of *Tegu* (April) 1337 B.E. (1975), at the age of Sixty Eight.



His teachings had since been tape-recorded and some of the recordings had been transcribed and printed in book form after being edited by the *Veluvatī* and *Hemavan Sayadaws*. Already four volumes have been published and distributed as free gifts.

Some more publication will come out in the near future.

I thank the translators, U Thein Han and U Han Htay, Research Officers, Religious Affairs Department, Kaba-Aye, for their English translations for the benefit of those who cannot read Burmese.

Peace to all beings!

May Sāsanā prosper!

Sar pay Beikman, *U Kyaw Khin*

Rangocn.

Rtd. Additional Director,



## ACKNOWLEDGMENTS

It now only remains for me to express my thanks to the friends who have lent me their help and encouragement in the translation of *Veluvatī Vipassanā-Insight* meditation into English. First of all to U Lun Pe, Law Officer, Grade 1, of Central Law Office, Rangoon, to whom I have dedicated this work, introduced me to U Sao Htun Hmat Win, Director of Research, Department of Religious Affairs, Rangoon, Burma, and Kabā Aye U Chit Tin, English Editor, and Research Officers U Thein Han and U Han Htay of the same department who carried out these onerous duty and U Kyaw Khin, retired Additional Director, Sarpay Beikman, Rangoon, for writing the short biography of *Sayadaw U Muninda*.

I shall ever entertain the feeling of gratitude and respect for their kind help to enable me to produce an important book on *Vipassanā Meditation* taught by the late *Veluvatī Sayādaw, Ashin Muninda* of *Myaungmya*.

On behalf of *Veluvatī Kyaungmagyi* Daw Kyin Hlaing, yogi, I present this booklet with strong conviction that the as-



pirants who would take up the practical training course after reading it will gain much benefit.

It is our pleasure to welcome anyone willing to take practical courses in *Vipassanā-Insight* Meditation under the guidance of Sayadaw, in our *Veḷuvatī Meditation Monastery*, Myaungmya, Burma.

U Thein Maung,  
(Disciple of Veḷuvatī Sayadaw),  
Rtd. Deputy Inspector  
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Myaungmya, Burma.  
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Rangoon.



# The Method of Vipassanā- Insight Meditation

delivered by the Venerable Myaungmya  
Veluvatī Kammatṭhānā Cariya Sayadaw  
at Saddhammavatī Yeikthā, Bogale,  
on the full-moon day of Tazaungmon,  
1330 B.E. to his yogi-devotees

May our Veneration be to the Almighty,  
the most infallible, the Self-Enlightened, the  
Supreme Buddha.

(1)                      *Satova assasati,*  
                            *Satova passasati.*

(*Satova*) mindfully,  
(*Assasati*) a yogi breathes in.

(*Satova*) mindfully,  
(*Passasati*) a yogi breathes out.

Breathe in.        And  
Breathe out.



This is according to the *Suttanta* Commentary.

- (2) (*Assasati*) a Yogi breathes out.  
(*Passasati*) a Yogi breathes in.

Breathe out.      And  
Breathe in.

This is according to *Vinaya* Commentary. There are, therefore, two different views. Why does it so happen?

- (3) According to *Suttanta* Commentary, at present, when the meditation is practised, first, a yogi has to breathe in and, secondly, has to breathe out. With reference to that instant (time) it is said.

“Breathe in.  
Breathe out”

- (4) According to *Vinaya* Commentary, the persons who are born from their mothers' wombs,

first, breathe out and,  
Secondly, breathe in.

With reference to that instant (time of giving birth) it is said

“Breathe out.      And  
Breathe in.”

2 procedures in child birth  
2 procedures in meditation



Therefore, although there are two different procedures, as said before, that is,

first, to breathe in and,  
secondly, to breathe out,  
according to *Suttanta*  
Commentary;

first, to breathe out and,  
secondly, to breathe in,  
according to *Vinaya*  
Commentary;

(1) in time of childbirth and

(2) in time of meditation, yet both are correct according to their points of views.

(5) However, when a yogi meditates, according to *Suttanta* Commentary,

first, breathe in and,  
Secondly, breathe out.

In fact, we breathe in because all living beings recreate by breathing in first, and breathing out next. It means to say that we recreate by doing so.

(6) Hence, the procedure of the contemplation of in-and-out-breathing should be done according to the method of *Suttanta* Commentary. Again, in



this place, there appears two methods,  
namely,

*Samathayānika* method and,  
*Vipassanāyānika* method.

According to *Samathayānika*  
method, there are 16 methods of  
meditational practices, as shown  
below:

*Pathama Catukka*

*Dutiya Catukka*

*Tatiya Catukka*

*Catuttha Catukka.*

According to *Vipassanāyānika*  
method, not all these 16 methods are  
entirely necessary to be carried out.  
According to *Pathama Catukka*  
method, “*Satokārī Catukka*” mindful-  
ness is required to be practised.  
Therefore, in *Satipaṭṭhāna Sutta*, all  
these 16 methods are not fully  
delivered. Only for *Pathama Catukka*  
method of mindfulness, “*Satokārī*  
*Catukka*” alone had been delivered  
by the Buddha.

The present procedure of mind-  
fulness is “*Satova assasati, Satova*  
*passasati.*”



According to the verse of *Ledi Sayadaw*, it runs thus: “*Sati-mye-yā Pathamā*.” It means to say that the first important thing is to be mindful.

The beginner yogi (*Satova*) mindfully, (*Assasati*) breathes in (*Satova*) mindfully, (*Passasati*) breathes out.

Be mindful of breathing in.

Be mindful of breathing out.

Every contemplation of in-and-out-breathing should not be without mindfulness. Try to be mindful and clear in your mind.

- (8) While a yogi is breathing in and out, his mind may wander about. In this way, when the mind goes out here and there, it seems to him thus:

“The wandering of mind is not the meditation; only when the mind calms, the meditation will work. But now, since the mind is going out here and there wandering about, it is not a real meditation.” The yogi may have such a kind of view.

If he has this kind of view, he should examine himself as follows:



Does the mind go out due to the mindfulness of in-and-out-breathing? or, in other words, only when meditating or when not meditating on the breath, his mind will be out of control. Hence he will see clearly that his mind wanders about only when meditating.

In this way, when meditating on the breath, the mind goes out, wandering about. If the yogi sees it, he does not desire to like that going-out or wandering about. He will like only the calmness of mind. Hence, such likeness and dislikeness are appearing. Anyhow, such kind of likeness and dislikeness should not be allowed to appear. Instead, he should carry on with his usual meditation.

Be mindful of in-breathing.

Be mindful of out-breathing.

Meditate this with mindfulness as the mind goes out or wanders about.

If the yogi so meditates on and on, he also notices in-breathing, just so does he notice out-breathing, pushing of the breath, contact of the breath, and wandering of the mind.



- (10) From the nose alone, many phenomena are being noticed. Such kind of knowing many phenomena, in this way, is the basic principle of establishing mindfulness. When that basic principle of mindfulness is being established, do not let the mind go out or wander about.

If it is said to put the mind on the nose, that mind may lead to concentration. “According to *Satipaṭṭhāna* method, mindfulness should be stead-fast.” Mindfulness deals with so many objects. Whatever it happens, it should not be neglected. When the yogi has a certain feeling, that feeling should be noticed. In establishing mindfulness, the more sensations the yogi can notice, the stronger his mindfulness will come to be. “Don’t take notice of the out-going mind. Only notice in-and-out-breathing,” such kind of instructions are quite wrong.

Hence, whether the mind goes out or not, or wanders about or not, if the mind so happens, do not recall that out-going or wardering mind. Carry on with your usual meditation with mindfulness.

Although the yogi is being mindful of his usual in-and-out-breathing,



he also notices wandering of the mind. Hence, if the mind goes out or wanders about, simply contemplate it as it is.

- (11) There is the object towards which the mind wanders about and if the mind of a yogi is not allowed to wander about, all the defilements will remain in him. Then, the progressive factors such as “(*Saddhā*) faith, (*Vīriya*) perseverance, (*Khantī*) tolerance, (*Sati*) mindfulness, (*Paññā*) Wisdom” will not make a progress. Without the basic foundation of (*Sati*) mindfulness, sometimes these factors may make a progress. Anyhow, without the basic foundation of (*Sati*) mindfulness, we cannot say that the required effects, namely (*Saddhā*) faith, (*Vīriya*) perseverance, (*Khantī*) tolerance, (*Sati*) mindfulness, (*Paññā*) wisdom are gaining their foothold.

- (12) Meditation means the practice to get such kind of effects. Hence, I meditate.

“As a result,

Do I have the clearness of mind  
or faith?

Do I have the sound per-  
severance?



Do I have the tolerance towards  
in all respects?  
Do I have the mindfulness up of  
every object?  
Do I gain Vipassanā Insight?"

A yogi should ask himself so, If these five factors have not yet been gaining their foothold, the result of his practising meditation has not come out yet. Only when these factors are gaining their foothold, note that the result of his practising meditation has been obtained.

(13) Hence, while meditating, be patient with it. Let the mind wander about freely, Do not restrain your mind. Do not grasp in your mind. In fact, this wandering mind is also a kind of feeling. It is wandering because it is still in the state of that nature. If it wanders, think it over:

"Is the mind wandering over the future events?

or, is it wandering back to the past?

If you think over, you will get the answer.

The mind wanders back to the past events.



or, is it wandering back to the past?

If you think over, you will get the answer.

The mind wanders back to the past events.

In view of the above-stated solution, you will come to know that the things which have already existed inside the mind-door, come out by itself.

- (14) If they do not come out in this way, the defilements inside the mind-door can never become clean. Hence, meditation means first, to let all the defilements out of the mind-door. The cleaner is the mind from these defilements, the stronger the five kinds of results may gain their foothold.

As a matter of fact, the bodily painful (aching) feelings appear due to all these defilements. The coming-out or wandering of the mind, that is, the appearance of mental feeling, is also due to all these defilements.

- (15) Therefore, a yogi who is mindful of in-and-out-breathing, also realises it. He also realises the bodily pain etc. He realises the wandering mind,



too. Such kind of realisation is due to strong mindfulness. That way of realisation due to strong mindfulness, will never lead him astray.

(16) With the help of “the methods of suppressing the wandering mind,” the mind of a yogi can be calm; his concentration can also be strong. Yet, as his mindfulness has been covered with his concentration, the strength of the former is becoming lesser and lesser—that yogi will be gazing at something. He desires as if to live alone. He seems to have some emotion or alarm.

(17) According to “the method of extreme effort in meditation,” if a yogi makes extreme effort, the strength of effort increases. Yet, as his mindfulness has been overwhelmed by his extreme effort the strength of the former is becoming lesser and lesser—that yogi has no calmness of mind, and both his mind and body may become excited.

(18) Hence, without basing on the mindfulness (*Sati*), the concentration (*Samādhi*) and the effort (*Vīriya*) that appear, are not on the right path. For, the concentration (*Samādhi*) and the effort (*Vīriya*) deal with both merit and demerit.



Basing on the mindfulness (*Sati*), the concentration (*Samādhi*) and the effort (*Vīriya*) that appear, will never lead astray. For, the mindfulness (*Sati*) does not deal with demerits. Any kind of mindfulness (*Sati*) is merely merit. However, if a person is mindful of his worldly affairs, the wealth and prosperity, such as his home, building, including children and wife, etc; it may also be called the mindfulness (*Sati*). Yet, it is not the right-mindfulness (*Samā-Sati*). It is only the wrong-mindfulness (*Micchā-Sati*) the opposite of the right mindfulness (*Samā-Sati*). That wrong-mindfulness (*Micchā-Sati*) is the demerit whereas the present contemplation of mindfulness (*Samā-Sati*) is the merit. Thus it should be clearly understood beforehand.

- (19) Therefore, with regard to meditation, the Buddha set forth mainly the “*Satipaṭṭhāna*” in order to base on the meritorious mindfulness (*Sati*). Hence it is very important for the concentration (*Samādhi*) and the effort (*Vīriya*) not to lead astray, but gaining foothold on the mindfulness (*Sati*) in accordance with *satipaṭṭhāna*.

“(Vīriya) leg, on (Sīla) land, with (Saddhā) hand, aiming at, with the



Noble Path of Arahatta, (the wisdom), the Buddha destroyed all the defilements.”

According to the special quality (*Arahant*) of the Buddha it is said that the (*Vīriya*) leg should place on the (*Sīla*) land. If the (*Sīla*) land is soft, the (*Vīriya*) leg cannot be stable to place on. For example, it is all the same as a post is set up in the muddy or marshy ground. It will be very shaky and not stable. It is just as the same example.

(20) Hence, when the fundamental meditation is practised to get rid of such and such elements of defilements, it is important for the (*Sīla*) land to be hard on which the (*Vīriya*) leg to gain foothold just as a post is set up firmly on the hard ground. In fact, the (*Sīla*) land means: “As the mindfulness (*Sati*) becomes successful, out of the five resultant dhammas such as *Saddhā*, *Vīriya*, *Khanti*, *Sati*, *Paññā*, the following Samvara Sīlas will come together in full:

*Vīriya* - *Vīriya Samvara Sīla*,  
*Khanti* - *Khanti Samvara Sīla*,  
*Sati* - *Sati Samvara Sīla*,  
*Paññā* - *Paññā Samvara Sīla*.



If these *Samvara Silas* become stronger, the supporting (*Sila*) land becomes harder, and so the (*Viriya*) leg can stand on it firmly.

In such a state, due to his extreme effort and lack of his mindfulness (*Sati*), the yogi's excitement of both his body and mind, does not appear. Moreover, the yogi's gazing at something, and some emotion or alarm due to his extreme concentration, do not appear, too.

- (21) Hence, according to the maxim, “*Sati-mye-yā Pathamā*,” that is, “the first important thing is to be mindful” if the yogi has been gaining foothold of the fundamental state of mindfulness (*Sati*) the yogi himself comes to know automatically his holding of such and such external things and so also the movement of his hand, leg etc.

When the yogi himself has attained the stage of knowing automatically these external things (phenomena); the mindfulness (*Sati*) becomes successful in him. If the yogi himself has not yet known his actions such as speaking, doing, eating, drinking, sleeping, lying, etc. it must



be said that his mindfulness (*Sati*) has not yet become successful. It means to say:

“If the internal mindfulness (*Sati*) gains its foothold, certainly the external mindfulness (*Sati*) will also gain its foothold. If the external mindfulness (*Sati*) has not yet been established it is not true that the internal mindfulness (*Sati*) will gain its foothold; it is not successful as yet.”

“ Be careful ”

Mindfulness (*Sati*) deals with many sense-objects whereas Concentration (*Samādhi*) deals with only one sense-object. Note this with more care.”

Hence, so much the mindfulness (*Sati*) has gained its foothold; so also, the external mindfulness (*Sati*) automatically follows: The yogi who has attained that stage, his mindfulness (*Sati*) gains its foothold, according to the maxim, “*Sati-mye-yā Pathamā Du-hmā-shai-to thi.*”

(22) *Dīghamvā assasanto, dīgham assasā-mīti pajānāti.*

*dīghamvā passasanto, dīgham passasā-mīti pajānāti.*



*rassaṁvā assasanto, rassaṁ assasāmīti  
pajānāti.*

*rassaṁvā passasanto, rassaṁ passasā-  
mīti pajānāti.*

According to the words of the Buddha, some people misunderstand that the yogi once more has to be mindful of the long and short breath. In fact, practically, he must not be so once more. If the yogi is really mindful of his breathing through the nostril, he has not to be mindful of the long and short breath again. He comes to understand it automatically. When he tries to be mindful of or to gain foothold in establishing the mindfulness:

*Satova assasati,  
Satova passasati.*

In order to be aware of the in-and-out-breathing, the yogi is just to be mindful of. The Buddha has preached so. Only when the instruction was made to be aware of the long and short breath, the verb “*Pajānāti*” is included.

- (23) The word (*Pajānāti*) may be translated into English thus: “With his mindful wisdom, the yogi distinctly knows the sense-object.” Hence, the



yogi's knowledge of the long and short breath is not an ordinary one. As the mindfulness becomes distinct, with his wisdom, the yogi knows the sense-object. It means it is accompanied by wisdom. Therefore, if we take a step forward, according to the maxim, "*Lone-sone-lin-yā, Ta-hneik-thā,*" that is, "All are enlightened in the third method," "*Sabba Kayappati Samvedī Assa Sissāmīti Sikkhati,*" "*Sabba Kāyappati Samvedī Passa sissāmīti sikkhati.*"

Said the Buddha.

It means:

"The beginning stage of in-breathing is at the nostril.

the middle stage of in-breathing is at the breast

the last stage of in-breathing is at the navel.

The beginning stage of out-breathing is at the navel,

the middle stage of out-breathing is at the nostril."

The Commentary has explained Pāli thus. Herein, "*Sikkhati*" literally means "*Practise.*" In order to notice from the beginning to the end, though



it is suggested that the yogi should practise his breathing, indeed, it does not mean to say that he should practise his breathing with his personal effort.

According to the maxim, “*Sa-hmā Nyein-lei-bi*,” that is, “everything is at peace in the fourth method,” “*Passambhayaṃ Kāya saṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ kāya saṅkhāraṃ passāsissāmīti sikkhati.*”

The in-and-out-breathing should be practised gently to calm down its violence.

- (24) In this fourth method, though it literally means that the violent in-and-out-breathing should be calmed down by practising with the personal effort, yet these third and fourth methods need not be carried out with the personal effort. Only the mindfulness of such “I will come to know thus” is necessary. Why? Because, according to the first method, mindfulness can successfully be established, in the second method, wisdom can automatically be followed up; in the remaining third and fourth methods. a yogi can automatically realize himself by means of his only mindfulness. This is the end of in-and-out-breathing (*Ānāpāna*) in *Satipaṭṭhāna Pāḷi*.



These only four methods are necessary. Out of these four, only the first method should mainly be carried out so as to establish the mindfulness. If the yogi has the concentration upon this in-and-out-breathing, he will automatically realize the remaining three together with the external *Sampajānapabba*. However, it literally seems to show us to do one after another, while the yogi is contemplating to establish the mindfulness in the first method, the remaining internal and external sense-objects will automatically be realized by the yogi, according to Burmese common saying “As the buffalo swims, it becomes wet.” If a yogi wants to establish mindfulness through in-and-out-breathing (*Ānāpāna*), he should carry out accordingly.

- (25) The yogi who has realized the in-and-out-breathing (*Ānāpāna*) and whose mindfulness becomes stronger, can never go astray. The concentration (*Samādhi*) and the effort (*Vīriya*) also accompany him at the same time. Why cannot these concentration (*Samādhi*) and, effort (*Vīriya*) go astray? Because, according to the Pāli Verse, “*Sīla Pathavīyaṃ Htat-tvā*,” they have established well on the *Sīla* land with the



aid of the merit of basic mindfulness. When that merit of mindfulness (*Satt*) basing on (*Sīla*) becomes successful, the yogi needs not observe his basic principles in persons. Instead, all his moralities (*Sīla*) will be achieved automatically. When (*Sīla*) has been automatically observed by the yogi, the concentration (*Samādhi*) and the effort (*Vīriya*) will be concentrated on that (*Sīla*) land without tending towards demerit anymore.

- (26) Again, while the yogi is contemplating the in-and-out-breathing (*Ānāpāna*), he may have the feeling of pain on any part of the body such as head, body, leg, hand, knee, thigh etc. If he can contemplate on the in-and-out-breathing (*Ānāpāna*), he should carry on. If he can no longer contemplate it and if the feeling of pain is becoming more severe and prominent than the in-and-out-breathing (*ānāpāna*), the mind of yogi will automatically concentrate on the feeling of pain.

When it so happens concentrate upon the feeling of pain and notice on and on till the whispering voice of the yogi comes out from his mouth successively. When the yogi contemplates like this, the feeling of pain



may become reduced and tolerable or may become severe and intolerable. If the feeling of pain is becoming severe and intolerable, there are two methods to follow:—

(27) 1. The method of beating the feeling of pain by means of the in-and-out-breathing (*Ānāpāna*).

2. The method of beating the feeling of pain by whispering—“knowing knowing.”

Out of these two methods, (1) the method of bearing the feeling of pain by means of the in-and-out-breathing (*ānāpāna*) means the concentration on the present feeling of pain and to breathe-in-and-out regularly. By so doing, the feeling of pain may become tolerable. Anyhow, this method is applied just only to tolerate the feeling of pain. But it is not much advantageous.

The next No. (2) method—the method of bearing the feeling of pain by whispering “knowing - knowing” is much more advantageous. The application of this second method is not to concentrate “the intolerable mind” on the feeling of pain alone. At times it should be concentrated on the tip of the tongue, while whispering



“knowing - knowing” and at times on the feeling of pain. And the pain will become tolerable through contemplation “knowing - knowing”. By so doing, it is not done according to the personal desire. It is through the contemplation of “knowing - knowing” that the mind becomes concentrated by itself.

How is that?

The mind of the yogi who is contemplating the feeling of pain by whispering “knowing - knowing” will be seen, sometimes contemplating on the feeling of pain and sometimes on the tip of the tongue by itself.

- (28) However, at that time, the yogi who is contemplating the feeling of pain by whispering “knowing-knowing” — may suffer faintly or vividly from the temptation of *Kosajja Kilesā*, i.e. the defilement of laziness which is the opposite of Perseverance (*Vīriya*). The temptation may be like this. When contemplating “knowing - knowing” the mind of the yogi cannot concentrate on the mere sense of the feeling of pain but it wanders about (here and there on the tongue and on the feeling of pain). Hence, in order to be able to concentrate on the mere sense of



the feeling of pain, the yogi wrongly thinks that the contemplation “knowing - knowing” should be left out, and instead, it should be kept close to the mind. Thus, *Kosajja Kilesā* (laziness) perhaps may tempt the yogi’s mind.

(29) When that defilement of laziness (*Kosajja Kilesā*) comes in and tempts the yogi’s mind, do get rid of it with zeal and firm effort through contemplation by whispering “knowing - knowing.” In fact, whenever the yogi contemplates upon the feeling of pain first, it is very important to whisper “knowing - knowing.” By so doing, whether the contemplation of “knowing - knowing” may be on the feeling of pain or not, at first, it is important to contemplate “knowing - knowing” by whispering fluently. While contemplating “knowing-knowing” with personal effort, the mind concentrates sometimes on the feeling of pain and sometimes on his tongue and consequently this feeling of pain becomes endurable.

(30) The sense of notice has not to be carried out personally. When he is used to the whispering of “knowing-knowing,” the contemplating mind is



found concentrating on the feeling of pain by itself.

In such a case, the unendurable feeling is totally absent. Why does it so happen? The tongue automatically gets used to the whispering of “knowing” and after the effort (*Vīriya*) has exerted in the practice of contemplation, the endurance (*Khantī*) follows. Hence, as the sense of notice comes by itself to be due to the effort (*Vīriya*) which is free from the personal worry and moreover as the endurance (*Khantī*) follows together, though the feeling of pain is severe, yet the yogi can endure it. In such an endurance of the feeling of pain, it is not the personal endurance, it is really the endurance by means of mindfulness (*Sati*), effort (*Vīriya*) and endurance (*Khantī*).

In fact, if the effort (*Vīriya*) comes to be, the endurance (*Khantī*) used to follow by itself. For an example, a person who is trying to get the wealth of the present existence: When his effort (*Vīriya*) is becoming stronger, he is ready to face with any sort of difficulty, his persevered endurance (*Khantī*) used to follow by itself till he overcomes that difficulty.



(32) Eagerness or the effort is called (*Vīriya*).

Perseverance or the endurance is called (*Khantī*).

In this way, as the endurance (*Khantī*) follows after the effort (*Vīriya*), while contemplating “knowing” on the feeling by itself.

As a result of the tongue which gets used to the whispering “knowing-knowing,” eagerness does appear. How is that? The yogi does not totally care for his body and life. His (*Pahitattā*) mind appears: “What should I care even if I die?” (*Pahitattā*) its reference to the context is the effort (*Vīriya*). If such a kind of *vīriya* appears, the perseverance (*Khantī*) will not give up anything. With these three mindfulness (*Sati*), effort (*Vīriya*) and endurance (*Khantī*), if the yogi contemplates feeling, when the feeling (*Vedanā*) comes into contact with the mindfulness (*Sati*), the concentration (*Samādhi*) does come in. As the concentration (*Samādhi*) itself is the one-pointedness of mind, it does not absorb many sensations.



(33) *Ekaggatā* means: “*Eko aggo yassāti ekaggo.*”

As it has only one object it is called *ekaggatā*.

Then again—

“*Ekaggassa bhāvo ekaggatā.*”

*Ekaggatā* means the state of the mind having only an object.

The state of the mind having only one object is called *Ekaggatā Cetasika*. This *Ekaggatā Cetasika*, i.e. the concentration (*Samādhi*), does not take the sensation broadly. Gradually and gradually the feeling (*Vedanā*) will be reduced to the size of a betel-nut, a plum-seed, a tamarind-seed, a sesamum seed. In this way, gradually, it is becoming smaller and smaller. Some feelings (*Vedanās*) may have the size of a needle-point. Hence, the stronger the strength of the concentration (*Samādhi*), the lesser (smaller) and narrower the sensational feeling (*Vedanā*). If the sensational feeling (*Vedanā*) is said to be broadened as in the forms of a rod or in great length, in reality, it so happens because the strength of the concentration (*Samādhi*) is not strong yet. When the sensational feeling



(*Vedanā*) is gradually becoming lesser and lesser, narrower and narrower, this sense of feeling (*Vedanā*) needs not be exerted personally. On account of the automatic rhythmic order of the tongue on the sense of notice, the appearing eagerness (*Vīriya*) and the undaunted perseverance (*Khantī*) are automatically followed through the contemplation “knowing - knowing” till they come to be attached to the sensational feeling (*Vedanā*), and the contemplation of “knowing - knowing” itself follows.

(34) When so contemplating “knowing knowing,” the strength of concentration is becoming very strong, and the images of head, body, leg, hand, knee, thigh, waist, etc. is no longer seen (in the mind’s eyes) and instead, the mere sense of the feeling of pain (*Vedanā*) is only seen. It means the sense of the feeling of pain and the contemplation of “knowing - knowing are kept close to each other.

(35) Anyhow, in this place, again, as the power of concentration is becoming lesser and lesser, if the yogi’s mind reaches a certain internal object (in the body) or a certain external object, except the contemplated feeling of pain, the feeling is liable to submerge.



By submergence, it means, in reality the yogi's mind deviates from the concentration of the feeling of pain to another object.

- (36) Particularly if the yogi's mind deviates from the object of the feeling of pain to another object, the former is liable to submerge. If the yogi really knows the only true object of the feeling of pain, it is liable to disappear. Out of these two kinds of feeling, while contemplating the feeling of pain (*Vedanā*) with *Vīriya*, *Khantī*, *Sati*, *Samādhi*, the power of concentration (*Samādhi*) becomes lesser and lesser and then the sensation deviates and submerges. There is another kind of feeling arisen according to the personal desire. Hence, there are two kinds of feeling. When these two submerge or disappear, the yogi should not think that it has not much benefit nor any benefit at all. When so happening, the yogi may become light and clear. Moreover, it is conducive not only to the morality (*Sīla*) but also to the yogi to gain perseverance (*Vīriya*), endurance (*Khantī*), mindfulness (*Sati*). Hence—



(37) Whatsoever the feeling may be—

Whether the one which submerges while contemplating “knowing-knowing,” or the one which is contemplated in person and not yet free from the *paññatti* concept—if that feeling be strenuously contemplated by every yogi, indeed, it will be conducive to the observance of his morality (*Sīla*).

(38) Having noticed the only true feeling and without any deviation from it to other objects, the feeling of pain comes to an end. This is called, “the disappearance of the feeling of pain.” In such a kind of disappearance the yogi needs not follow up contemplating the feeling of pain by way of a person or a being. *Vīriya*, *Khantī*, *Sati*, *Samādhi*, themselves are automatically kept close to the feeling of pain (*Vedanā*) and contemplating “knowing - knowing” at the same time, and finally they come to an end. So, such kind of disappearance of the feeling of pain, herein, should be accepted (for *vipassanā* meditation purpose).

(39) So, what is the difference between the submergence of feeling and the disappearance of it? The difference is as follows: If the submerged



feeling (*Vedanā*) is contemplated again, the same feeling will reappear. For example, in the first sitting, when contemplating, the feeling of pain will appear on the yogi's knee. Though that feeling submerges, when the yogi contemplates in the second sitting, the same feeling of pain may reappear on that yogi's knee.

The disappeared feeling, if once disappeared really from any part of the body will not reappear when the next contemplation is made.

Why does it so happen?

The feeling (*Vedanā*) arising from the defilements (*Kilesā*) caused by the bad elements has to be kept close to the "knowing" up to the end. Thus, the effecting feeling (*Vedanā*) as well as the cause of bad elements disappear together at the same time.

Thus, if it is supposed to say that as the causal defilement (*Kilesā*) disappears, and the feeling (*Vedanā*) does not, any longer, reappear, there arises a question: "Is there no feeling arising even from any part of the yogi's body?"

But, when this question is asked, there is no right to add the words,



“even from any part of the yogi’s body.” The precise and definite answer is that the disappearing resultant feeling (*Vedanā*) is due to the bad elements and defilements (*Kilesā*). For instance, if the feeling (*Vedanā*) on the yogi’s knee really disappears, it will never reappear. It may reappear on the other parts of the body such as thigh, etc. due to the bad elements and defilements (*Kilesā*). In short, it means to say that if the first feeling (*Vedanā*) disappears together with the “knowing” the bad elements and defilements (*Kilesā*) that cause the feeling (*Vedanā*) also disappear. Next, it is to be noted that the feeling (*Vedanā*) appearing on any other part of the body is due to the remaining bad elements and defilements (*Kilesās*). It must be said that the first disappearing feeling (*Vedanā*) on the yogi’s knee, seems to disappear according to the personal desire; but in the second time of contemplation, if it reappears on the same knee, it is not the true disappearance, it is only the seemingly disappearance of the feeling (*Vedanā*).

- (41) The apparently disappeared feeling of pain means that the yogi needs not personally contemplate “knowing - knowing” on the existing

feeling of pain. Perseverance (*Vīriya*), endurance (*Khantī*), mindfulness (*Sati*), concentration (*Samādhi*) they themselves base on the rhythmic contemplation “knowing - knowing”. When the feeling of pain (*Vedanā*) and the sense of knowing come into close contact, the latter deviates the former from to another object and submerges. But the yogi does not think so. Instead, he thinks that it really disappears. Such a kind of disappearance is known as the apparently disappeared feeling of pain (*Vedanā*). In the second time of the yogi’s contemplation, such kind of feeling (*Vedanā*) is liable to reappear on the same part of his body. If the feeling of pain (*Vedanā*) really disappears once with the true sense of knowing, it will no longer reappear on the same part of the yogi’s body.

- (42) Hence the yogi should definitely note that the feeling of pain (*Vedanā*) which appears on another part of his body is due to the remaining defilements (*Kilesās*). Note that it also appears due to the sensual desire (*Rāga*) or anger (*Dosa*). Hence, if the supporting cause, that is, defilement (*Kilesā*) departs (from the yogi’s body); the effect; that is the



disappearance of the feeling of pain (*Vedanā*) can truly be known by the yogi because of his well developed Vipassanā-Insight.

- (43) What is this wisdom called? It is called “*satinepakka paññā*” being the mature form of mindfulness. This “*satinepakka paññā*” is also called “*pārihāriya paññā*” in the Commentary. In simple language, it may be rendered as “skillfulness”. Because of his skill he will in no way deviate from the right path.
- (44) He who is clever in contemplating Vipassanā-Insight will discern each and every appearing of *vedanā* to be lighter and lighter, and the defilements become lesser and lesser; and will realize that there is no perception of “head, body, leg, hand, etc.” till the wrong view of self (*attadiṭṭhi*) is eradicated.
- (45) Herein it is necessary to differentiate between the *diṭṭha paccakkha ñāṇa* and *anvaya ñāṇa*. *Diṭṭha paccakkha ñāṇa* means the discernment of the true nature of (*Vedanā*) feeling and the contemplating mind till they disappear; while *anvaya ñāṇa* means the further realization in full that there is neither head nor body, nor

leg, nor hand, nor mass, nor form in any other place (basing on *diṭṭha paccakkha ñāṇa*).

- (46) Really, it is due to the non-realization of insight into the true nature that (the beginners) believe that there are head, body, leg, hand, mass, form, etc. No sooner does the realization insight into the true nature than the wrong concept of head, body, leg, hand, man, form, etc. comes to be eradicated.

The eradication of the wrong concept by way of one's wish is merely an imaginary eradication. During the course of imagination, such concept seems to disappear because the mind cannot think about the concept. But in reality, when the mind can think that concept, the wrong view that there is "he and I" will reappear by itself.

- (47) Hence, if the realization of the true nature of materiality and mentality be gained, as a result, the wrong conception of oneself: "he and I", will be eradicated by itself. It means the consequence of realization of the materiality and mentality is the eradication of the wrong view of self (*attadiṭṭhi*). Though it is said to have



realized the true nature of materiality and mentality, yet the wrong view of self (*attadiṭṭhi*) is not eradicated; in reality the true nature of materiality and mentality have not yet been realized. When the true nature of materiality and mentality is realized and the wrong view of self *attadiṭṭhi* is eradicated, the knowledge of discernment of conditions (*paccaya-parigaha ñāṇa*) will come to be. Since the true Buddhist does not hold the wrong view that everything appears without cause, he naturally realizes the knowledge of discernment of conditions of materiality and mentality. Herein, literally the *dhammaṭṭhiti ñāṇa*, the knowledge of discernment of the cause, the *paṭiccasamuppāda ñāṇa*, the knowledge of the dependent origination are the knowledge similar to the *paccaya pariggaha ñāṇa*, the knowledge of discernment of conditions. *Yathā bhūta ñāṇa* means the knowledge of discernment as “such and such is the effect of the cause.” Hence if the true nature of materiality and mentality be realized, whatever happens in the whole universe is said to be realized as the true nature till the wrong view of self (*attadiṭṭhi*) is eradicated.

(48) In brief, — if (the yogi) really experiences the cessation of the true nature of feeling (*Vedanā*), he will realize that all others are merely of the true nature.

(49) The yogi who discerns the true nature of materiality and mentality as well as their causes is called (*Cūlasotāpanna*) the lesser stream-enterer. He who attains such a stage of a lesser stream-enterer has found comfort in the Buddha's Dispensation; has found a foothold, being free from the rounds of rebirth in the states of loss; and he is also certain of his destiny as to be reborn in the happy course of existence.

No matter he be of a triple root-cause or a double root-cause (*tīhetuka* and *dvīhetuka*), he can attain the stage of lesser stream-enterer. It is a matter of effort. Only at the stage of *udayabbaya ñāṇa*, the knowledge of appearing and vanishing, sentient being of the double root-cause cannot attain it.

(50) The yogi who has attained the stage of lesser stream-enterer will get one of the five advantages:

(1) He will attain the path and fruition during the course of



contemplation in the present existence.

- (2) If he fails to attain during the course of his contemplation, he will attain at the time of his death.
- (3) If he fails to do so, he will attain the path and fruition in the coming existence in celestial abode.
- (4) If he fails to do so, he will become a *sukhapaṭipadā khippa-biññā arahat* in the coming Buddha's Dispensation.
- (5) If he fails to do so he is destined to be a solitary Buddha (*Pacceka Buddha*).

(51) The above-mentioned advantages have been expounded in the Pāli Texts. Such advantages will not be lesser than that. Then what should be based on in order to get these advantages? Simply base on mindfulness. Hence you should endeavour with a desire to get mindfulness.

(52) Ask yourselves whether mindfulness is good or evil. (*kusala* or *akusala*). Be aware of in-breath while in-breathing; be aware of out-breath while out-breathing. It will be clear

to you that it is a good dhamma (*kusala dhamma*).

As he endeavours with the desire to get mindfulness, the good dhamma, it becomes mature (*Satinepakka*) to realize the true nature of materiality and mentality including external ones and further will attain the path of sanctity (*ariya-magga* and *phala*) in accordance with his (*pāramī*) perfections.

- (53) In reality the *sīla*, *samādhi* and *paññā* will be on the wrong path if he has not completed the *sati-kusala* at first. Therefore *sati-kusala* should be acquired at first, and this *sati-kusala* is rightly associated in morality. When such kind of morality, basing on *satikusala*, is attained, the right effort finds a foot-hold and the mindfulness also controls the concentration and consequently the *paññā* knowledge will come to be, and the knowledge will never go astray, and will neither do so further.

Indeed, the morality, concentration and knowledge will not be accomplished in accordance with one's wish; they will be accomplished by themselves.

- (54) Only before accomplishing morality, concentration and knowledge by



themselves, they are contemplated in accordance with one's wish. When they are accomplished by themselves, the external mindfulness will also be accomplished. That means the discernment which overcomes the concept of "person and being." But before accomplishing, you should endeavour with a desire to get the *sati-kusala*. Those who are aware of each and every materiality and mentality, both internally and externally, with a desire to get the *sati-kusala*, is called (*appamāda vihārīpuggala*), the one who dwells in mindfulness as stated in the text: "*sativavippavāso appamādo nāma.*"

- (55) In *Hatthipadopama Sutta*, just as all the foot prints may fall into the foot print of an elephant, so also all the dhammas expounded in the *Tipiṭaka Pāli* Text come under this mindfulness (*appamāda dhamma*). Therefore we should note that the mindfulness (*appamāda dhamma*), the *sati-kusala*, is just the foundation of all *dhammas*.

You should endeavour first to accomplish the foundation of *sati-kusala*. Yet you are now beginning to contemplate; no need to mention about the accomplishments of *sati-kusala*, you haven't established it yet;

you are too eager to see the eradication of perception (*paññatti*); you are still more so earnest to see the true nature of materiality and mentality; you are willing to acquire morality, concentration and knowledge (*sīla*), *samādhi* and *paññā*). All such kinds of eagerness are not right mindfulness. It is important not to be too eager and not to be wrongly mindful of. If you are too eager and wrongly mindful of, you will fail to get the required previlages.

- (56) You might have heard something about the Royal Ruby *Nga Mauk*. A cowherd *Nga Mauk* by name was tending his cows everyday on the pasture in the east nearby a *Tawya monastery* in *Bangyi village, Salingyi Township*. One day he happened to see a big gem glittering at dusk and took it home, thinking that it might be useful as a lamp during the nights.

On hearing that news, the king summoned him to hand over the gem. The king said, "What do you want? Your wish will be granted."

*Nga Mauk* said, "Your Majesty, a big piece of pasture may please be granted."

And the King granted him a big piece of pasture which is still



known today as *Nga Mauk's pasture* in the east nearby *Tawya Mcnastery*. It was the very place where *Nga Mauk* gem was obtained. *Nga Mauk* is the name of a man. Because of his wishing in a wrong way he got only a piece of pasture.

He should have wished for the deserving boon. Sentient beings usually have their own inclinations. Hence they wish for something in a wrong way.

Moreover, a toddy palm climber in Upper Burma once said, "I want to be king." The other man said, "What will you do if you become king?"

He replied, "Hak! If I be King, I will climb the best kind of toddy palm trees." So the mind is a difficult thing.

Once in the story of *Dhanañjaya*, the banker; after offering a meal to the (*Pacceka Buddha*), the solitary Buddha, the banker-to-be made a wish: "After spreading out my hair if I look at the sky, may my granery be filled with grain by itself."

The wife of the banker-to-be also made a wish: "If I cook rice in a

pot and offer the food to others, may it be not diminished.”

The son also made a wish: “If I were to offer money out of a bag full of a thousand rupees, may it not be diminished.”

The daughter-in-law also made a wish: “Were I to offer grain out of a basket to all the guests, may it not be diminished.”

Their respective wishes were accomplished.

When as *Puṇṇa*, the servant, made a wish: “Were I to plough the field in a single line of furrow, may the double lines be accomplished altogether.”

In this story, although their wishes were accomplished according to their desires and respective inclinations, because of the low state of their inclinations, the benefits were also low.

Therefore wish not for lower things; neither be minding in a wrong way; nor wish for wrongfully.

Then what should you wish for?

You should endeavour mainly to acquire *sati-kusala* (the merit of mindfulness) which is the foundation of



(*sāsanā-sīla*, *sāsanā-samādhi* and *sāsanā-paññā*), the morality, concentration, and knowledge of the Teaching of the Buddha, as you have encountered the *Sāsanā* (Dispensation) in this life.

Please ask for yourself: “I have encountered the Buddha’s *Sāsanā*. Have I achieved *Sāsanā-sīla*? Have I attained *Sāsanā-Samādhi*? Have I attained *Sāsanā-Paññā*?” Everyone who wishes to walk on the right path should ask these three questions.

In order to follow the right path, what should the yogi start with? He should start with the fundamental basis of contemplating the feeling (*Vedanā*). Why should one start with *Vedanā*? He should do so, because it brings about mindfulness and wisdom. It is the only mindfulness gained from the contemplation of feeling (*Vedanā*) that leads right to to *sāsanā-sīla*, *sāsanā-samādhi* and *sāsanā-paññā*. Therefore in order to attain such *sati*, *samādhi* and *paññā*, what should he practise? He should practise *Ānāpāna-Sati* meditation as a foundation. Why? Because the uncultured mind cannot contemplate the true nature of feeling (*Vedanā*). *Ānāpāna-Sati* should be

practised till the mind is well developed and till the mindfulness becomes stronger. That is why one should start with the *Ānāpāna* practice as a foundation.

How can that mindfulness be attained? Through energy (*Vīriya*) and patience (*Khantī*). So you should practise walking exercises as much as possible to gain the concentration of mind. Of all the four modes of posture, namely walking, standing, sitting and lying, walking is of the best kind so as to bring about much energy (*Vīriya*).

- (58) How should a yogi take walking exercise? While walking, whenever his foot touches the ground, he should contemplate

“*Knowing*” “*Knowing*” *mindfully*.

Actually speaking, the ground is a concept, so also is the foot. Without taking notice of the concept of the ground and the foot, he should concentrate his mind only on the nature of touch (*Phassa*) which is the ultimate reality (*Paramattha*). But in the beginning, the Yogi, being weak in mindfulness, may take notice as such concepts as “ground,” “foot,” etc. However may they be mixed up



together, simply contemplate on the nature of touch; and when the mindfulness becomes stronger, such concepts as “ground” “foot” will disappear by themselves.

While walking, he should walk half an hour, one hour or so in a quick pace with awareness, so that the mind will be fully developed. This walking exercise is necessary before one practises *Ānāpāna-Sati*; or after knowing the nature of feeling (*Vedanā*); or before meditating in a sitting posture. After walking, one should do nothing but sit down in a sitting posture which will enable him to sit for a long time with his right palm placing on the left one and practise meditation.

Then breath-in and breath-out as mentioned earlier. And then contemplate on the nature of feeling (*Vedanā*) by whispering the word “knowing” “knowing” till he is well versed with it. It does not matter whether the mind is fixed on the *vedanā* or not. At first the beginner should endeavour to contemplate “knowing” “knowing” by whispering till he is well-versed with it. When the contemplation gains its momentum it will be found that the yogi’s mind repeats by itself without any personal

energy and will fully concentrate on the feeling (*Vedanā*).

(59) Hence, it is necessary (1) to practise contemplation on walking so as to gain energy based on mindfulness, (2) to practise *ānāpāna-sati* breathing-in and breathing-out meditation so as to gain concentration of mind controlled by mindfulness and (3) to practise contemplation on feeling (*Vedanā*) so as to gain knowledge (*Paññā*) guided by mindfulness.

(60) There are not many things in our approach to the work of Vipassanā-Insight Meditation; there are only these three steps as mentioned above. When these steps are accomplished the morality, concentration and knowledge (*sāsanā-sīla*, *sāsanā-samādhi* and *sāsanā-paññā*) will come into his mind-continuum by themselves; he will get the benefit of encountering the teachings of the Buddha; he will be worthy of becoming a human being; and the doors of the four lower worlds (*apāya*) will be closed to him.

Why? Because mindfulness and knowledge (*sati* and *paññā*) are accomplished. The Buddha said:—



“*Pathabyā ekarajjena saggassa  
gamanena vā  
Sabba lokādhīpaccena sotāpatti  
Phalaṃ varaṃ.*”

(*Dhammapada Pāḷi*)

*Sotāpatti phalaṃ* - the benefit of being  
a stream-winner (*sotāpanna*) is better.

How far is it better?

*Sabbālokādhīpaccena*=it is better  
than being the universal sovereign, a  
*Brahma*.

Why? Because, the stream-  
winner, in spite of his being the owner  
of only a pot and a mat, the doors of  
the four lower worlds (*apāya*) are  
closed to him. The *Brahma* (world-  
ling) who entertains the belief in a  
permanent personality (ego-belief  
called *sakkāya diṭṭhi*), in spite of his  
universal sovereignty, will return to  
the four lower worlds according to  
the saying “*Byamapyī mhā ta-win-  
win, Wetsagyin mhā ta-shoke-shoke.*”  
It means that although the *Brahmas*  
shine in their *Brahma* abode, they  
will be reborn as swines crowded at  
the swine trough.

Moreover, “*saggassa gamanena vā*  
=it is better than to be reborn in the  
celestial abode as a wordling.

*Pathabyā ekarajjena* - it is better  
than to be the sole ruler as a world-

ling. The Buddha had shown the benefits of being a stream-winner. (*Sotāpanna*).

It means that the stream-winner is far better than the worldlings who enjoy the high status of living in human wealth or celestial pleasures. Why? Because he never falls to the four lower worlds (*apāyā*).

- (61) Hence, even though he encounters the *Buddha Sāsanā*, and if he were to be reborn in the four lower worlds, he is not worthy of becoming a man: Therefore though he may not attain the stage of *Mahā Sotāpanna*, yet without considering about the nature of double-root or triple-root causes (*dvihetuka* and *tihetuka*), whosoever may he be can attain the state of *Cūla Sotāpanna* (the minor stream-winner) by his own endeavour, whose advantages will not be less than five. So you should endeavour day and night to get this *sati-kusala* in full.

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R.A.D.P. No. 105 4,000

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## CORRIGENDA

Page	Line	For	Read
4	22	was come	has come
7	24	Veluvati	Veluvatī
21	24	Khanti	Khantī
	28	Khanti	Khantī
30	21	templation	temptation
35	19	is	are
40	8	deviates	deviates from
	9	former from	former
	32	effect;	effect,
41	11	skillfulness	skilfulness
42	13	worng	wrong
45	23	adventages	advantages
48	13	previlages	privileges

25	25	at the nostril	at the breast
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Line omitted between

25	}	Please insert the Line:
26		the last stage of out-breathing is at the nostril."



# CORRIGENDA

Page	Line	For	Read
4	22	was come	has come
7	24	Veluvant	Veluvant
21	24	Khami	Khami
	28	Khami	Khami
30	21	temptation	temptation
32	19	is	are
40	8	devises	devises
	9	former from	former
	32	effect	effect
	11	exhibition	exhibition
	13	work	work
	22	not to be	not to be
	23	provision	provision