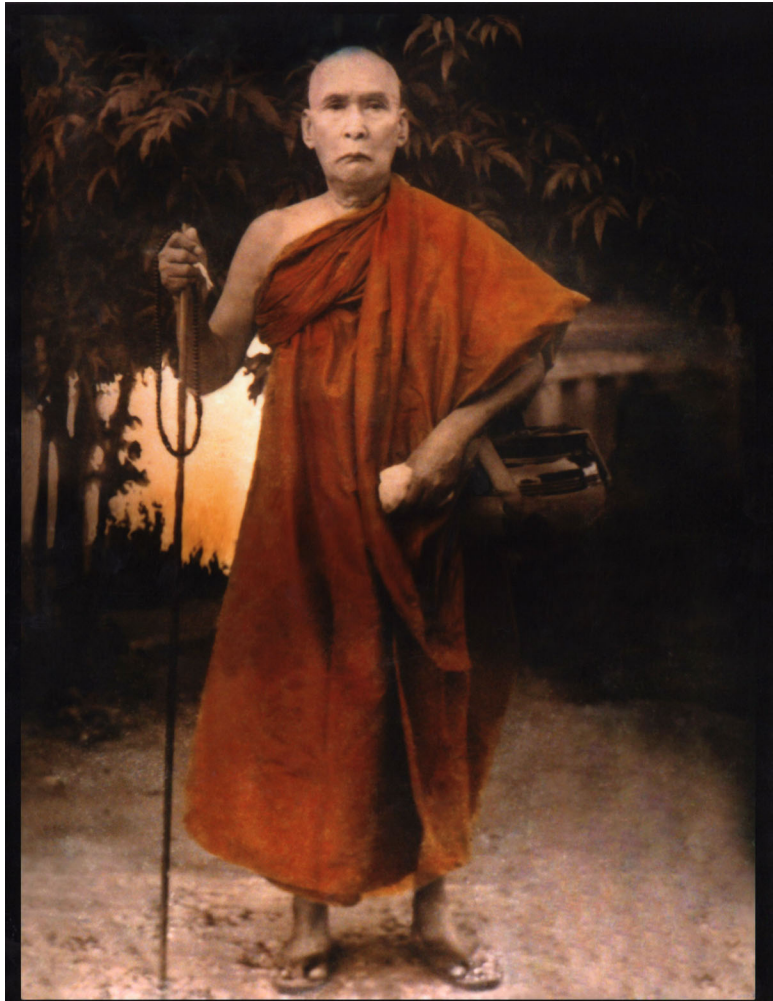


**SUN LUN VIPASSANĀ
MEDITATION**

Preface

The Sun Lun Vipassanā Meditation is a brief explanation by Sayadaw U Wara of the Sun Lun Way of meditation preached by the late Arahanta Sun Lun Sayadaw U Kavi of Myingyan.

The Path to Nibbāna is the Dhamma preached by Sayadaw U Wara at the 4th Annual International Pāli Tipiṭaka Chanting Ceremony, Buddha Gaya, Bihar State, India. It was preached at the night of 1st December 2008, under the Bhodi Tree where the GOTAMA BUDDHA attained Enlightenment and became a BUDDHA.



ကျေးဇူးရှင် စွန်းလွန်းဂူကျောင်း ဆရာတော်ကြီး ဦးကဝိ

Sun Lun Sayadaw Gyi U Kavi

ကမ္ဘာ့ဓမ္မစာပေတိုက်ကြီးတော်ကြီး ဦးဝိနယ



Kaba Aye Sun Lun Sayadaw U Vinaya

ကမ္ဘာ့အေးငြိမ်းလွန်းလှစေရန် ဦးစေ့



Kaba Aye Sun Lun Sayadaw U Wara

PARIKAM

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.
(Repeat Namō Sammāsambuddhassa three times)

If I have committed any evil physical deeds (large or small), any evil verbal deeds (large or small), any evil mental deeds (large or small), against the Lord Buddha, the Dhamma and the Saṅghā, my Parents, Teachers and all Sentient Beings from the beginning of Saṃsarā up to the present moment, then I bow down and pray for forgiveness for having done even one small evil deeds against any Living Being.

Exalted Buddha during the duration of this meditation session I donate my Five Khandhās for the purpose of attaining Nibbāna.

Venerable Sun Lun Gu Kyaung Sayadaw during the duration of this meditation session I donate my Five Khandhās for the purpose of attaining Nibbāna.

May all Beings who are subject to Rebirth in the 31 States of Saṃsarā be happy. *(Repeat this three times)*

I share this merit with all the Beings in the 31 States. Please share in my merit by calling Sādhu.

I wish to share in all meritorious deeds done by good Beings, Sādhu, Sādhu, Sādhu!

“SUN LUN VIPASSANĀ MEDITATION METHOD”

Sun Lun Vipassanā meditation method was founded by the late Arahanta Sun Lun Sayadaw U Kavi of Myingyan. He practised by himself with great effort and mindfulness. After four months of intensive, continuous mindfulness, he attained Arahantship and became a well-known Great Arahanta.

Sun Lun Sayadaw Gyi was born in 1878 at Sun Lun village near Myingyan Town. He became a monk in 1920 and passed away in 1952. He started to practise Ānāpāna Vipassanā meditation in June 1920. After practising diligently with great mindfulness for one month, on the 13th waning day of Waso (July) at night 10 pm, he attained the Sotāpatti Magga (First Stage). He became a Sotāpanna (Stream-Winner).

He continued to meditate with great mindfulness. On the second month, 13th waning day of Wagaung (August) at night 10 pm, he attained the Sakādāgāmi Magga (Second Stage). He became a Sakādāgāmi (Once-Returner). On the third month, 13th waning day of Taw-tha-lin (September) at 10 pm, he attained the Anāgāmi Magga (Third Stage). He became an Anāgāmi (Non-Returner). After attaining the Anāgāmi Magga, he became a Sāmaṇera (Novice Monk). As a Sāmaṇera, he continued to meditate Vipassanā meditation with great mindfulness. On the 13th waning day of Tha-din-gyut (October) at night 10 pm, he attained the Arahatta Magga (Fourth Stage). He became an Arahanta (The Noble One).

After becoming an Arahanta, he showed this Sun Lun Vipassanā Meditation Method. This method is simple, clear, concrete and complete, nothing to be added or subtracted. The short instruction is :-

“TOUCH — AWARENESS — MINDFULNESS”.

You have to be mindful on whatever you do. You have to be

mindful on all four positions (postures). That is Sitting, Standing, Walking and Sleeping (Lying Down) position.

Generally speaking, the sitting position is the most ideal position for normal person. Sit on the floor with thin mat or towel. Do not sit on thick cushion or foam.

In sitting position, the Sun Lun meditation method has two parts. The first part is Ānāpāna Breathing and the second part is mindful on the Sensation (Vedanā). You sit in a position which is suitable for you to sit at least 1.5 to 2 hours without moving or changing position. The best one is to sit in a cross-leg position. Do not sit loosely. Sit tightly so that when the painful sensation arise, you can be mindful on that painful sensation without moving or changing position.

Sit cross-leg with your back straight. Put your right hand in your left palm. Put your two arms close beside your body. Put your mindfulness at the tip of your nose and start breathing. Try to be mindful of the air touching the tip of the nose or upper lip. If you are mindful, you will be aware of the air touching the tip of the nose or upper lip. You have to be mindful on that awareness of touch. If you can be mindful on every present moment of touch, then you are practising Vipassanā meditation. Because Vipassanā meditation is the practice of “Mind over Matter”. Air is matter and the tip of the nose or upper lip is also matter. When you breathe with great mindfulness, you will be aware of the two matters touching, that is the air and the tip of the nose. When you can be mindful on the awareness of touch, then you are on the right path of Vipassanā meditation.

Sun Lun meditation method is a Vipassanā Yānika method. In this method the leading factor is Vipassanā and Samatha follow behind Vipassanā. For example, if you breathe ten times and can be mindful on the touch four times. That four times is Vipassanā because you are mindful on the awareness of touch.

Because you are not mindful on the awareness of touch in the remaining six times, it will only be samatha.

You need to breathe with great mindfulness for about 45 minutes to 1 hour to get sufficient and concrete Samādhi (Concentration). It is better to breathe strong, short, rapid breathing. How strong should we breathe? We need to breathe just strong enough to know the touch. Whether you breathe strongly or softly, if you do not know the touch, then it is not correct Vipassanā meditation. The most important thing is to be mindful on every touch. Only when you can be mindful on every awareness of touch, then you will be practising the correct Vipassanā meditation method. If you know the touch while breathing, you are practising Vipassanā. If you do not know the touch while breathing, it will be Samatha. Sun Lun meditation method is Vipassanā Yānika. In this method, the leading factor is Vipassanā. Samatha follow behind Vipassanā.

For most people, it is better to breathe short, rapid breathing. With short, rapid breathing, the time gap between one touch and another is very small. So the mind does not have time to go out or think about any thought. We get Samādhi (Concentration) quickly. We have to breathe continuously with great mindfulness for the whole breathing session without stopping.

In Ānāpāna breathing section, Sun Lun Gu Kyaung Sayadaw set one important rule. “Don’t stop when you get tired”. Because if we stop breathing whenever we get tired, then we will not get concrete Samādhi quickly and our progress in Vipassanā meditation will be slow. Why do we get tired? We get tired because our inhalation (breathing-in) and exhalation (breathing-out) are not balance or equal. Every body’s exhalation (breathing-out) is stronger than inhalation (breathing-in). Slowly, slowly, there is less air in your lung as you breathe for sometime. Because there is less air in your lung, you will get tired. If you get tired, do not stop breathing. You continue to breathe more strong breathing-in with

great mindfulness on the point of touch. After sometime, when the breathing-in and breathing-out are balanced, then the tiredness will disappear. In this way, you can breathe continuously with mindfulness on every present moment of touch and get Samādhi (Concentration) quickly. After 45 minutes of strong, short and rapid breathing with mindfulness, it will be time to stop breathing. You breathe strongly with great mindfulness for about 100 times. You take a deep breath, hold the breath and with your mind watch the whole body. The mind will automatically go to the most pronounce or painful sensation. Put your mind on that sensation and watch it with great mindfulness. Mindful on the sensation just as it is. If the sensation is pain, mindful on the awareness of painful sensation. If the sensation is stiffness, mindful on the awareness of that stiffness sensation.

At first, your mindfulness will be just on top of the sensation and you will know that your knee or angle or one part of your body is in pain. As you stay still and let your mindfulness sink into the sensation, then you will just only know the painful sensation. You do not know that the pain is in your knee or angle or any part of your body. At this point, your notion of the body will disappear. You are only mindful on the awareness of painful sensation. You are on the right path of practicing Vipassanā meditation.

Sun Lun Sayadaw Gyi set one rule in the second part of the Vipassanā meditation. The second part is mindful on the Sensation (Vedanā nupassanā). Sun Lun Sayadaw Gyi said “Do not move or change position when there is cramp or painful Sensation. Stay still and diligently mindful on that Sensation.” We ask the Yogi to stay still, it is not to torture or let him suffer painful sensation. When you stay still and mindful on the sensation, your mindfulness will sink into the sensation and you will know that the sensation is rising and perishing (falling). You will realize that the sensation you are mindful is not permanent and it is impermanent. You will realize or understand the Truth of Impermanence {ANICCA}.

(16)

As you stay still and mindful on the sensation, you will know or understand that your body is full of pleasant (Sukha), unpleasant (Dukkha) and neither pleasant nor unpleasant (Upekkhā) sensation. So you will know or understand the Truth of Suffering (Dukkha). When the unpleasant sensation becomes very painful, you want this painful sensation to go away quickly. The painful sensation go away or subside depend on itself. We can not control it. So you will know or understand the soullessness or non-self. You will know or understand the Truth of Soullessness (Anatta). When you let your mindfulness sink into or penetrate into the sensation and watch the sensation with great mindfulness, you will know or understand that it is Impermanent (Anicca), Suffering (Dukkha) and Soullessness (Anatta).

How long should we be mindful of the sensation? After we stop breathing and start to be mindful on that sensation, we should follow that one sequence of sensation from the beginning until that sensation totally end or disappear. It may take one, two, three hours or more for one sequence of sensation to end or disappear. It depends individually for each person how long they have to follow the sensation with mindfulness. We sit for long hours not only for the sake of sitting long hours. We sit for long hours with mindfulness on the sensation so that we may be able to follow it to the end. Because at the end of the sensation, if we are lucky and if we have Pārami (Perfection), then we can get Magga Ñāṇa.

We get great benefit by staying still without moving any part of our body or changing position and diligently mindful on the sensation. When we stay still and let our mindfulness go into or penetrate into the sensation, we only know or mindful on the sensation rising and falling (perishing). That Knowledge of rising and falling (perishing) of the sensation is called Udayabbaya Ñāṇa. We will know or understand and get the Knowledge of Rise and Fall of the Five Khandās.

When we practise Vipassanā meditation, we have to go

(17)

through ten mind-levels or Ten Vipassanā Insight Knowledges. The first is the Sammassana Ñāṇa, the cause Ñāṇa. You try to be mindful on every present moments of whatever you do, that is Sammassana Ñāṇa, the first Vipassanā Insight Knowledge. The remaining nine Ñāṇa, from Bhaṅga Ñāṇa to Anuloma Ñāṇa are effect Ñāṇa.

When you are mindful of the five Khandās, especially the Sensation (Vedanā) continuously rising and falling, that is Udayabbaya Ñāṇa. Udayabbaya Ñāṇa is the second Vipassanā Insight Knowledge. You continue to be diligently mindful on the sensation and the falling, breaking-down or perishing is more distinct or pronounce than the rising. Your knowledge of mindfulness on the awareness of your five Khandās falling or breaking-down is the third Vipassanā Insight Knowledge called Bhaṅga Ñāṇa.

With continuous, diligent mindfulness, you come to be aware or know that the five Khandās are impermanent, unreliable and undependable. When you know or realize that your Mind and Body (the Five Khandās) are impermanent, unreliable, then you become afraid of the five Khandās. That is the fourth Vipassanā Insight Knowledge called Baya Ñāṇa.

With continuous, diligent mindfulness you come to know or realize that every body's five Khandās are impermanent, insecure, repulsive, undependable. You come to understand or mindful of the defects, faults and dangers of the five Khandās. That is the fifth Vipassanā Insight Knowledge called Ādīnava Ñāṇa.

When you know that all five Khandās are full of defects, faults and dangers, you start to disgust, dislike, distaste with the five Khandās, That is the sixth Vipassanā Insight Knowledge called Nibbida Ñāṇa. When you are disgusted with the five Khandās, you do not want the five Khandās any more. You want to be liberated from the five Khandās. That is the seventh Vipassanā Insight Knowledge called Muccitukamyatā Ñāṇa.

Muccitukamyatā Ñāṇa can be explained by an example of a small bird on a ship that is sailing in the middle of an ocean. The small bird tried to fly away from the ship. But the ocean is too wide and the land is very far away, so the small bird knowing that he is not strong enough to reach the land, he came back to the ship. The yogi who reach the Muccitukamyatā Ñāṇa want to be liberated from the five Khandās. But his Vipassanā meditation is not strong enough to be liberated from the five Khandās. So he had to be continuously and diligently mindful on the five Khandās again. You stay still and with great mindfulness watch the sensation again. That is the eighth Vipassanā Insight Knowledge called Paṭisankhā Ñāṇa.

With continuous, diligent mindfulness on the sensation, you will reach the stage where your mind is clean, clear and concentrated enough to be mindful on pleasant, unpleasant, neither pleasant nor unpleasant sensation without liking or disliking. However painful the sensation may be, you can withstand it with great mindfulness. If the sensation is very faint, you can be mindful on that faint sensation just as it is. That is the ninth Vipassanā Insight Knowledge called Saṅkhārupekkhā Ñāṇa.

With continuous and diligent mindfulness, you will reach the state where your mind is fine, harmonize and adaptable to the lower Ñāṇa level and the higher Magga Ñāṇa, Nibbāna. It is the tenth Vipassanā Insight Knowledge called Anuloma Ñāṇa.

Whoever practise Vipassanā meditation will have to go through the above mentioned Ten Ñāṇa or Ten Vipassanā Insight Knowledge to get Magga Ñāṇa. If you completed going through all Ten Ñāṇa, then you will get the First Stage call Sotāpatti Magga. You become a Sotāpana (Stream Winner). When you completed going through all Ten Ñāṇa for the second time, you will get the Second Stage call Sakadāgāmi Magga. You become a Sakadāgāmi (Once Returner).

If you complete going through all Ten Ñāṇa for the third time, you will get the Third Stage call Anāgami Magga. You become an

Anāgāmi (Non Returner). If you complete going through all Ten Ñāṇa for the fourth time, you will get the Fourth Stage call Arahatta Magga. You will become a Arahanta (Noble One). Arahanta knows that there is no more rebirth for him. That he has lived the Life of Purity. That what he has to do for the realization of Magga Ñāṇa has been done and that he has nothing more to do for such realization.

This is a brief explanation of Ten Vipassanā Ñāṇa (Ten Vipassanā Insight Knowledge) that every one who practise Vipassanā meditation will have to go through to attain Magga Ñāṇa. You need to be continuously, diligently mindful on the sensation (Vedanā) or the five Khandās to let your Ñāṇa level rise higher and higher until you attain Magga Ñāṇa.

As you sit still and continuously, diligently mindful on the sensation, you will know the process of rising and falling. That knowing is called Kāyā nupassanā. Mindful on the sensation and knowing the sensation just as it is, is called Vedanā nupassanā. When you are mindful on the bare fact of awareness of the sensation, it is called Cittā nupassanā. When you are mindful of the phenomenon of impermanence, suffering and soullessness, it is called Dhammā nupassanā. Which ever come, we have to be mindful on every present moment.

We have to practise Vipassanā meditation in all four postures or positions, such as sitting, standing, walking and sleeping (lying down) positions. When walking, you have to be mindful of your feet touching the ground. You have to be mindful on every present moment of your feet touching the ground. When you eat, mindful of your hand going to the food, taking the food, putting it into your mouth, chewing and swallowing it.

In sleeping position, if you want to be mindful on your breathing, then with great mindfulness you try to be mindful of the air touching at the tip of the nose. Try to be mindful on every touch. If you do not want to be mindful on the breathing, then

you watch with mindfulness on the whole body. Your mind will automatically go to the most distinct or pronounce sensation. Try to be mindful on that sensation just as it is. After some time the sensation will subside and you will fell asleep. As you wake up, before you are fully awake, your mindfulness will be on the sensation. That is how to be mindful and practise Vipassanā meditation in all four postures or positions.

We have to practise Vipassanā meditation by the Four Satipaṭṭhānā Method (Four Steadfast Mindfulness) with five kinds of Bala (Power or Force).

They are :-

- (1). Sadhā Bala (Powerful Faith or Conviction).
- (2). Viriya Bala (Powerful Effort).
- (3). Sati Bala (Powerful Mindfulness).
- (4). Samādhi Bala (Powerful Concentration).
- (5). Paññā Bala (Powerful Wisdom or Knowledge).

The four kinds of Bala, such as Sadhā, Viriya, Samādhi and Paññā, we can either over-do or under-do it. Only in the Sati Bala, we can never over-do it. That is why we need to have Great Mindfulness at every present moment of what ever we do.

The Enlightened Gotama Buddha said that if you practise Satipaṭṭhānā (Four Steadfast Mindfulness) continuously and with diligent mindfulness, you can attain Arahatta Magga or Anāgāmi Magga within seven days to seven years. The Buddha said that this Satipaṭṭhānā practice (The Steadfast Mindfulness Method) is the one and only way for the purification of the minds of the Beings, for over-coming sorrow and lamentation, for the complete destruction of physical pain and mental distress, for the attainment of the Noble Ariya Magga and the realization of Nibbāna. May all Beings attain Nibbāna easily and quickly in this very present live.

THE PATH TO NIBBĀNA

Today, I like to explain about the PATH TO NIBBĀNA. As I am a Vipassanā dharma Monk, I will explain the “PATH TO NIBBĀNA” from the practical point of view. Before I go into detail explanation, we need to know the meaning of NIBBĀNA. What is “NIBBĀNA”? One of the definitions of NIBBĀNA is the “END OF ALL THE SUFFERING”. To know or understand NIBBĀNA, we also need to know or understand “SUFFERING”. All the Beings are going around the cycle of birth and death which is call SAMSARĀ. For all Beings in the 31 states, if there is birth (JĀTI), their will be ageing, illness, death, grief, lamentation, pain, distress and despair. There will be separation with the one you love. To stay or associate with those one whom you do not like or hate. And not getting what you want. These are all suffering that every Beings will have to meet or encounter.

The Enlightened GOTAMA Buddha and all the Enlightened Buddhas preached the practice of SATIPATṬHĀNA. The one and only way to reach NIBBĀNA is the practice of Satipaṭṭhāna. This practice of Satipaṭṭhāna is suitable for all the Beings in the 31 states. We can divide all the Beings into six characters. Those six characters are

- (1) LOBHA :- greed
- (2) DOSA :- anger or short temper; ill will
- (3) MOHA :- ignorant, bewilderment, delusion
- (4) SADHĀ :- full of faith or conviction
- (5) VITAKKA :- dreaming, thoughtful, imagination
- (6) PAÑÑĀ :- wisdom, intelligent

LOBHA, greed in a rough form, is taking other people money or material by force without other people permit or consent. But greed in a very fine form is, when you see something, you like

what you see. That liking of what you see is greed in a very fine form. Whenever you hear, you smell, you taste, you touch, you think, if there is liking in your mind, then that is greed in a very fine form which polluted your mind.

DOSA, anger in a rough form, is you quarrel, you fight with other people. Anger in a very fine form is whenever you see something, you hear, you smell, you taste, you touch, you think, there is dislike in your mind. That disliking is anger (DOSA) in a very fine form which polluted your mind.

MOHA, is ignorance, bewilderment with which you can not differentiate (decide correctly) between right or wrong, true or false, meritorious or demeritorious. This Moha, Ignorance polluted the mind.

SADHĀ is faith or conviction, very easy to believe without thinking about it carefully.

VITAKKA is a person who is thoughtful of imagination and dreaming.

PAÑÑĀ is wisdom, intelligent, easy and quick to understand.

This Satipaṭṭānā practice is suitable for all six characters (Types). The four Satipaṭṭānā (Four Steadfast Mindfulness) are

- (1) Kāyā nupassanā (Mindfulness on the Body).
- (2) Vedanā nupassanā (Mindfulness on the Sensation).
- (3) Cittā nupassanā (Mindfulness on the Mind).
- (4) Dhammā nupassanā (Mindfulness on the Phenomenon).

Actually, all four are happening simultaneously. When the mindfulness on the Body (Kāya) is more distinct or pronounce, we call it Kāyā nupassanā. When the mindfulness on the Sensation (Vedanā) is more distinct or pronounce, we call it Vedanā nupassanā. When the mindfulness on the Mind (Citta) is more distinct or pronounce, we call it Cittā nupassanā. When the mindfulness on the Phenomenon (Dhamma) is more distinct or pronounce, we call it Dhammā nupassanā.

It is like a cup of soup. In the soup we put sugar, salt, lemon and chili. When the sugar is more, we call it a sweet soup. When the salt is more, we call it salty soup. When the lemon is more, we call it sour soup. When the chili is more, we call it hot soup. Although all the four materials of sugar, salt, lemon and chili are present, we name the soup with which taste is more distinct or pronounce. In similar way, we name the Four Steadfast Mindfulness, as Kāyā nupassanā, Vedanā nupassanā, Cittā nupassanā and Dhammā nupassanā.

To practise Four Steadfast Mindfulness, Satipaṭṭāna, we start by mindful on the breathing-in and breathing-out. This mindfulness of the breathing-in (Inhalation) and breathing-out (Exhalation) is called Ānāpāna meditation. Sit in a position that you can stay for about at least one and a half hour without moving or changing position. The best position is to sit ordinary cross-leg position. Keep your back straight, two arms close beside your body with your right hand in your left palm. Close your eyes and put your mind at the tip of the nose and start breathing with great mindfulness. If you breathe with great mindfulness, you will be aware of the air touching the tip of the nose. Be mindful on that awareness of touch. Be mindful on every touch of the air at the tip of the nose. You do not need to follow in or out, just mindful the touch at the tip of the nose.

If we can be mindful on the awareness of the touch, we are practising Kāyā nupassanā meditation. Which is also called Vipassanā (Insight) meditation. What is Vipassanā? One of the definitions of Vipassanā meditation is mindful on “the mind over matter”. Air is matter and the tip of your nose is also matter. When you breathe, two matters touches. With mindfulness you will be aware of the air (matter) touching the tip of the nose (matter). As you are mindful on that awareness of touch, you are practising Vipassanā meditation, also call Kāyā nupassanā meditation. We have to breathe continuously for about 45 minutes

or one hour to get sufficient concentration (Samādhi).

For the beginner, it is better to breathe strong, short, rapid breathing. When we breathe short, rapid breathing the time gap between one touch and another is very small. The mind doesn't have time to go out or think about any thought. Your mindfulness is just at the point of touch. We get concentration (Samādhi) quickly.

Our meditation master, the late Arahanta Venerable Sun Lun Gu Kyaung Sayadaw set one important rule in the breathing session. "If tired don't stop" is the rule that we have to follow strictly so that we can get quick progress in our Vipassanā meditation. If we stop whenever we get tired, then we can not get full concrete concentration (Samādhi) quickly and our meditation progress will be very slow. Why do we get tired in breathing session? Because for everybody in the normal breathing, the breathing-out (Exhalation) is stronger than the breathing-in (Inhalation).

So after breathing strongly for about five minutes, we get tired because our breathing-out is stronger than breathing-in, there will be less air (oxygen) in our lung. So we get tired. To overcome this problem, when we get tired, breathe more strong breathing-in for about ten to fifteen times. When the breathing-in and breathing-out are balance, the tiredness will go away. By this way, you can breathe continuously for the whole breathing session and get concrete concentration quickly.

When it is time to stop breathing, we breathe strong, short and rapid breathing for about 100 times or half a minute. We breathe with great mindfulness at the tip of the nose to know every touch. Then we take a deep in-breath and hold your breath and stop breathing. With your mind, you look at the whole body with great mindfulness. The mind will automatically go to the most pronounce or distinct sensation.

For example, if the most distinct or painful sensation is in the knee, the mind will go to that painful sensation in the knee. When your mindfulness is just on top of the sensation, you will know

that your knee or your angle or any part of your body is in pain. As you patiently stay still, without moving your leg or your arm or change position, you let your mindfulness sink or go into the sensation. When your mindfulness sink or go into the painful sensation, you will only know the painful sensation as it is. You do not know that your knee or leg or any part of your body is in pain. You only know or mindful on the painful sensation. You do not know which part of your body is in pain. The notion of the body disappeared.

As your mind sink or penetrate into the sensation, you will know that this sensation is rising and falling (perishing). The sensation is rising and falling (perishing). The sensation is not stable or permanent. The sensation is always changing, rising and falling. You will realize that this sensation is not permanent, it is impermanent (Anicca). You will realize or understand the Law of Impermanence, Anicca. As you mindful on the sensation, you will know that the body of yours is full of Suffering or painful sensation Dukkha. You will realize or understand the Law of Suffering, Dukkha Saccā.

As the sensation become very painful, you want this painful sensation to go away or subside. Whether this painful sensation go away or subside it depends on itself, we can not control or order it. That is called Soullessness - Anatta. You will realize or understand the Law of Soullessness, None-Self, ANATTA. This mindfulness on the sensation is called VEDANĀ NUPASSANĀ, Steadfast mindfulness on the Sensation. We have to follow that sensation with great mindfulness until that sequence of the first sensation end. To follow with great mindfulness until one sequence of sensation end, it may take one hour, two hours, three hours or longer time. How long it will take depend individually.

We have to be very patient and mindful on that Sensation from the beginning until it ends, without changing position, or moving your leg or arm or any part of your body. If you are lucky, at the

end of that Sensation, you can get Magga nāna and become Sotāpana (Stream winner or enterer). We ask the yogi (meditator) to stay still and mindful on the sensation however painful or uncomfortable the sensation may be. It is not to let the yogi suffer painfulness but to let the mindfulness sink or penetrate into the sensation and only know the pain as it is. As your mindfulness penetrated into the sensation you will know that this sensation is rising and perishing (falling). That knowledge of the rising and perishing of the sensation is called “Udayab-baya ñāṇa”.

As you continue to sit still and know the sensation with great mindfulness, you will be more aware or know the process of perishing (falling) of the sensation. At this point your Ñāṇa (Mind) level will be the third level called Banga Ñāṇa. When you know that the five Khandās (Mind and Body) are continuously falling (perishing or breaking down), you realize that this Mind and Body is not dependable or reliable. So you become afraid of this process of rising and falling of your Mind and Body. This stage of your Insight Knowledge is the fourth Ñāṇa level (mind level) called Bhaya Ñāṇa. Only when you sit still and watch the sensation with great mindfulness continuously then your mind level will rise.

As you continue to be mindful on the sensation, you will realize or understand the Law of Impermanence “Anicca” the law of Suffering “Dukkha” and the soullessness or Non-self “Anatta”. You begin to realize the faults or defects of the five Khandās. So your mind level (Ñāṇa level) will rise to the fifth level called Ādīnava Ñāṇa.

When you realize or understand the faults or defects about your Five Khandās (Mind and Body) you become disgusted or fed-up. This Knowledge of Disgust is the sixth mind level called “Nibbidā Ñāṇa”.

When you become disgusted with the five Khandās, you want to get out or liberated from the cycle of birth and death called Saṃsārā. This Knowledge of wishing to be liberated is the seventh

mind level call “Muccitukamyatā Ñāṇa”.

Although you want to be liberated from the Five Khandās, your concentration and mindfulness is not strong enough to be liberated. You have to again continue the great mindfulness on the sensation. In the literature, it gives the example of a small bird on the ship which is at the middle of the ocean, very far away from the land. The small bird try to fly away from the ship but as the land is too far away, it has to come back to the ship. Similarly, although you want to be liberated from the Five Khandās, your concentration and mindfulness is not strong enough to be liberated. You have to come back to the Five Khandās and continue to have great mindfulness on the sensation without interruption. This is the eighth mind level call Paṭisaṅkha Ñāṇa.

As you continue to be mindful on the sensation, you will reach the ninth mind level call Saṅkhārupekkhā Ñāṇa. At this Saṅkhārupekkhā Ñāṇa level, your concentration (Samādhi) and mindfulness are strong enough to be mindful on the sensation as it is. If the sensation is very strong and painful, you can withstand and mindful on the painful sensation without moving any part of your body or changing position. If the sensation is very faint or pleasant you can be mindful on that faint or pleasant sensation as it is. You can be continuously mindful on the sensation whether it is pleasant, unpleasant and neither pleasant nor unpleasant. Every yogis has to try hard and practise with great mindfulness to reach Saṅkhārupekkhā Ñāṇa.

As you continue to be mindful on the sensation, you will reach the tenth mind level call Anuloma Ñāṇa. It has the character (quality) of adaptation of the higher Magga Ñāṇa and the lower preceding Ñāṇa. If you continue to practise with great mindfulness and diligence you can attain the first stage Sotāpatti Magga (Stream winner). You have to continue to practise Vipassanā with great mindfulness to climb the ten Ñāṇa (Mind) level { Ten Vipassanā Insights Knowledge } to attain Sakadāgāmi Magga, Anāgāmi

Magga and Arahatta Magga respectively.

After you overcome the Sensation, Vedanā nupassanā, your mind is quite clean and concentrated enough to be mindful on the Mind, Cittā nupassanā. If there is greed (Lobha) in your mind you know that there is greed in your mind. If there is anger (Dosa) in your mind you know that there is anger in your mind. If there is delusion or ignorance (Moha) in your mind you know there is delusion in your mind. If your mind drifts away from the object of Vipassanā meditation, you know that your mind is drifting away. You pull back your mind to the point of meditation and with great mindfulness you keep your mind at that point of meditation.

After you overcome the Sensation (Vedanā), sometime it goes to Dhammā nupassanā. With great mindfulness, you can be mindful on the mental and physical phenomena. And know that they are just only phenomena without any Atta or Soul. With great mindfulness you will know that if Kāmacchanda (sense-desire) is present, you will be mindful that Kāmacchanda (sense-desire) is present in you. If Kāmacchanda (sense-desire) is not present in you, you will be mindful that there is no Kāmacchanda in you.

When Byāpāda (ill will) is present, you will be mindful that Byāpāda is present in you. When Byāpāda (ill will) is not present, you will be mindful that there is no Byāpāda in you.

When Thina-Midda, sloth (laziness, idleness) and Torpor (dull and slow; inactive) are present in you, you will be mindful that Thina-Midda (Sloth-Torpor) are present in you. When there are no Thina-Midda, you will be mindful that Thina-Midda are not present in you.

When Uddhacca-Kukkucca (distraction-worry) are present in you, you will be mindful that Uddhacca (distraction) and Kukkucca (worry) are present in you. When there are no Uddhacca-Kukkucca present in you, you will be mindful that there are no Uddhacca-

Kukkucca present in you.

When Vicikicchā (doubt or wavering) is present in you, you will be mindful that there is Vicikicchā present in you. When there is no Vicikicchā present in you, you will be mindful that there is no Vicikicchā present in you. In this way, you keep your mindfulness steadfastly on the Dhammā, mental and physical phenomena and will be mindful that there are just phenomena without Atta or Soul. Some time you will be mindful that the Dhamma in other Beings must be the same in nature.

The Four Satipaṭṭāna (Four Steadfast Mindfulness) namely, Kāyā nupassanā, Vedanā nupassanā, Cittā nupassanā, and Dhammā nupassanā happen simultaneously (happening at the same time). When our mindfulness on the kāya more distinct or pronounce, we call it Kāyā nupassanā although other three are present. So also when our mindfulness on the Vedanā (Sensation) is more distinct or pronounce, we call it Vedanā nupassanā. When our mindfulness on the Citta (Mind) is more distinct or pronounce we call it Cittā nupassanā. When our mindfulness on the Dhamma (Phenomena) is more distinct or pronounce, we call it Dhammā nupassanā.

We have to practice the Four Satipaṭṭāna (Four Steadfast Mindfulness) in all four positions, namely Sitting, Standing, Walking and Sleeping (Lying) position. When walking, we have to be mindful of our feet touching the ground or floor. We have to be mindful on every present moment of our feet touching the ground. We also have to be mindful on the touch while eating, drinking, chewing, swallowing and even going to the toilet.

When you lie down in the sleeping position, if you want to be mindful on the breathing, you have to be mindful on the air touching the tip of the nose. You have to be mindful on every touch. If you do not like to be mindful on the breathing in the sleeping position, then you take a deep breath, hold your breath for awhile and watch the whole body with great mindfulness. The mind will automatically

go to the most distinct or pronounce sensation. When the sensation subsides you will fell asleep. When you wake up, before you are fully awake, your mind will be mindful on the sensation. If there is no sensation when you lie down, then mindful on the point where the head touch the pillow or any part of your body touching the bed-floor. You are not mindful only when you are fully asleep. At the remaining time you must be mindful on whatever you do.

That is how we practise the Four Satipaṭṭāna (Four Steadfast Mindfulness) namely, Kāyā nupassanā, Vedanā nupassanā, Cittā nupassanā. and Dhammā nupassanā in all four positions Sitting, Standing, Walking and Sleeping. If we practise the Four Satipaṭṭāna with great effort and great mindfulness continuously, we can get Magga Ñāṇa at any time, in any position. That is one of the wonderful characters of the Dhamma. You only need to do the “Cause” that is practising the Four Satipaṭṭāna with great effort and great mindfulness. The EFFECT (the Benefit) of getting (realizing) Magga Ñāṇa come by itself at any time, anyplace and at any position

The Enlightened GOTAMA BUDDHA said that this practice of Satipaṭṭāna (Four Steadfast Mindfulness) is the one and only way for the purification of the minds of the Beings, for over coming Soka (sorrow) and Parideva (lame mentation), for the complete destruction of Dukkha (Physical pain) and Domanassa (Mental distress), for the attainment of the Noble (Ariyā) Magga and for the realization of Nibbāna.

The Enlightened Gotama Buddha said, if you practise Satipaṭṭāna continuously, diligently with great effort and great mindfulness, you can attain Arahatta Magga or Anāgāmi Magga within seven days to seven years. That is for the average person. For those persons who has a lot of Parami, they can attain Magga Ñāṇa much quicker. For those persons who do not have any pārami, you have to practise the Four Satipaṭṭāna to have Pārami. Those who has Pārami but not mature yet must also practise it to

get their Pārami matured. Those whose Pārami are mature, must also practise it to get Magga Ñāṇa. Those who already got the Magga Ñāṇa continue to practise the Four Satipaṭṭāna because it is the most beneficial, peaceful and contentment way of life before crossing to Nibbāna.

“MAY ALL BEINGS REACH NIBBĀNA AS SOON AS POSSIBLE.”

May all the Beings in the 31 States be always free from
Four Woeful States, Three Calamities, Eight States of
Inopportunity, Five Great Enemies, Four Unaccomplishing States
and Five Regressions.

Sayadaw U Wara
Kaba Aye Sun Lun Gu Kyaung.