

As humans beings, having had the great fortune to encounter the Teachings of the Buddha, we should make full use of this opportunity by putting his instructions into practice. The Buddha's instructions include the trainings of morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). We should practice to perfect all three.

For monks and novices, the training of *sīla* means keeping their monastic rules. This means avoiding doing the things which are forbidden, which are not good to do or say. If the rule says, "Don't do that sort of thing," then one does not do it. If the rule says, "Don't say that sort of thing," then one does not say it. As long as monks and novices avoid doing and saying those things which are prohibited, their action and speech are clean and they gain polite physical and verbal behavior. This much alone is quite praiseworthy. In addition, concentration (*samādhi*) and wisdom (*paññā*) can arise during practice.

Lay people need to keep at least five precepts. The five precepts are refraining from killing, refraining from stealing, refraining from adultery, refraining from lying and refraining from using drugs and intoxicants. When lay people can avoid doing these five things which should not be done, their actions and speech are clean. They gain physical and verbal refinement. This much alone is quite praiseworthy. Also, , *samādhi* and *paññā* can develop during practice.

But when meditating in a permanent meditation center as now, it is better to keep eight precepts. In the eight precepts, the rule about adultery (*kāmesu micchācāra*) is removed from the five precepts and replaced by the rule about celibacy (*abrahmacariya*). *Kāmesu micchācāra* means refraining from adultery, or sexual relations with someone who is not your spouse. *Abrahmacariya* means observing celibacy, which includes refraining from sexual relations, even with your own spouse. It is a higher training. The additional three precepts are refraining from eating after twelve noon, refraining from dancing, singing, playing musical instruments and other forms of entertainment,

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beautification and adornment, and refraining from sitting or sleeping on high and luxurious beds. Adding these three makes eight. *Uposatha sīla* is made up of these eight rules. Keeping this moral code (*sīla*) without breaking or weakening it makes one's actions and speech even more pure. One gains more refined physical and verbal behavior. This is even more praiseworthy.

But one's mental outlook and knowledge won't be any different only by keeping morality (*sīla*). They will be unchanged. Therefore, in order to develop one's mind and knowledge one needs to practice satipaṭṭhānā meditation as you are doing now. Because of this practice, the mind will expand and knowledge will develop stage by stage starting from the basics. Ultimately, knowledge will ripen and mature. One will come to know the peace and happiness of the ending of all arising and passing away directly, with the knowledge of Noble Path and Fruition. Then, one will have gained the benefit of meeting with the great Teachings of the Buddha as a human being.

For gaining this sort of benefit, our endless Benefactor the late, most Venerable Mahasi Sayadaw taught the practical method of satipaṭṭhāna. He gave instructions for how yogis, whether keeping the *sīla* of a monk, a nun or a layperson, should work in order to cultivate the mind and develop knowledge. Yogis just need to listen respectfully to these instructions and then try to apply them to develop knowledge. The following are the instructions.

(introduction by Sayadaw U Pandita)

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The work of *Vipassanā* means that one has to make effort to know the mind and matter that are present in one's body as they really are. Matter, or *rūpa*, are the things which can be seen right now. The whole body which we can see now is just a conglomeration¹ of matter. Mind, or *nāma*, is consciousness, or the mind which knows. This mind and matter, or mental and physical phenomena, are clearly there every time something is seen. Therefore, to know mind and matter as they really are, one has to note and observe 'seeing, seeing,' every time seeing occurs. To note and observe means to pay attention, focusing with knowledge so as to know for sure.

In the same way one has to note 'hearing, hearing,' every time the ear hears. One has to note 'smelling, smelling,' every time an odor is smelled by the nose. Every time a taste is known by the tongue one must note 'tasting, tasting.' Every time something is touched by the body one must note 'touching, touching.' And one must note fantasizing, thinking and planning every time there is fantasizing, thinking or planning. But at the start one can't yet keep up with and observe every seeing, hearing, touching and knowing so as to know them all. Therefore, one has to note starting with things which are obvious and easy to know.

With every in-breath and out-breath, as the belly (or abdomen) inflates and deflates, stiffness, tension and movement become evident. This is the physical quality called the air element, or *vāyo dhātu*. We start by observing this. In order to observe it, we have to watch the abdomen with our mind. When air comes in, you will find that the abdomen rises or expands. When the air goes out, you will find that the abdomen falls back down. Observe the rising as 'rising,' the falling as 'falling.' If it isn't obvious just by watching intently with the mind, place the hand on the abdomen. Don't adjust the breathing. Don't hold the breath to make it slow. Don't try to make it fast. Don't breathe forcefully either. If you control the breath, you'll get tired. Therefore, just breathe normally. If the breathing becomes irregular, just allow the next breath to come

¹ Group or collection

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naturally, as usual. While breathing in normally like this, note the rising as 'rising.' Note the falling as 'falling.' 'Rising' and 'falling' are just said in the mind. It's not necessary to say the words aloud.

To observe with vipassanā, the names or labels one uses are not the main thing. It is more important to know. Therefore, the task isn't finished just by labeling the object. When noting 'rising' one should come to know the expansion [rising movement] definitely, from the beginning of the rising until the end, as though seeing it with one's own eyes. When noting the falling, too, one should come to know the falling clearly as though seeing it with one's very own eyes. When you note 'rising,' the knowing should stay with the rising. Just as you aim when throwing a stone so that it hits the target, you must take care when noting so that the mind [catches] meets the arising object of observation precisely. When noting the falling too it's just the same. The observation should meet the falling precisely. When there's nothing special to note, just note these two objects, rising and falling. You should keep on noting without a break, 'rising, falling, rising, falling.'

While observing like this, the mind may go somewhere else. You must also observe the mind that wanders in this way. Note this mind as 'wandering, wandering.' When noted like this once or twice it may stop wandering. Then return to observing and noting 'rising, falling.' If the mind goes somewhere, note 'going, going,' then return to observing 'rising, falling.' If in your imagination you meet someone, note 'meeting, meeting.' Then return to observing 'rising, falling.' Sometimes one only regains one's awareness after one imagines meeting someone and is speaking to him or her. Note this imaginary speech as 'speaking, speaking.' In brief, whatever happens, every time there is imagining or thinking, just note and observe it. As for how to note it, when imagining, note 'imagining, imagining.' When thinking, note 'thinking, thinking.' When planning, note 'planning, planning.' When you realize something, note 'realizing, realizing.' When reflecting, note 'reflecting, reflecting.' If you feel happy, note 'happy, happy.'

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When bored, note 'bored, bored.' When glad, note 'glad, glad.' When depressed, note 'depressed, depressed.'

What is this observation and knowing of thinking, imagination and other acts of consciousness every time they occur? It is called "*cittānupassanā*." Because people are not able to observe and know the mind, or consciousness, in this way each time it occurs, people think the mind is a person, a being. Imagination is 'I.' People think, "I am reflecting, I am thinking, I am knowing." They think, "From the time of childhood up until now, for this whole lifetime there really is an 'I' that lives and knows." But in fact there is no such 'I.' There is only consciousness occurring one after another continuously. We have to observe consciousness occurring every moment without a break in order to know it directly for ourselves. Therefore, we must note consciousness every time it arises. When observed, consciousness tends to disappear. If one notes 'thinking, thinking,' one or two times the thought isn't there anymore. It disappears. We then return to observing 'rising, falling, rising, falling.'

After sitting for awhile, aching and heat tend to arise in the body. We must observe these, too. When aching, note 'aching, aching,' focusing the mind carefully on the ache in order to know it. When hot, note 'hot. hot.' When there is pain, note 'pain, pain.' When tired, too, just note 'tired, tired.' These aches, heat, pains, weariness and discomfort are unpleasant feelings, called *dukkha vedanā* in Pali. Observing these is called contemplation of feeling, or *vedanānupassanā*.

Because of not being able to observe and know these sensations every time they arise, people think the aches, heat, pain, numbness and discomfort are 'I.' 'I ache, I'm hot, I am in pain.' They think in terms of a self, a being. They think in terms of an individual. 'Before, I was alright. Now, I'm uncomfortable.' In fact, it's not like this. Because of unpleasant contact occurring in one's body one moment after another, uncomfortable feelings occur anew, one after another. It's just like an electric lamp, which stays lit continuously when electricity flows because new electrical impulses are

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coming again and again. In the body, because of experiencing unpleasant contacts one after another, uncomfortable feelings arise one after another without a break. If there is aching, note 'aching, aching.' If there is heat, note 'heat, heat.' If it hurts, note 'pain, pain.' These must be observed, focusing carefully in this way in order to know them. When one begins to observe them, the aches, heat and pain tend to increase. When this happens, the desire to change position tends to arise. One must observe this desire as 'wanting to change, wanting to change,' then return to observing the ache or heat.

It is said that if one can be patient, one will reach Nibbāna. This means that patience is more useful in meditation practice than in other areas. One can *only* practice meditation if one is patient. If one can't endure aches or heat but adjusts one's position often during meditation, good concentration (*samādhi*) will not arise. If concentration doesn't arise, knowledge won't arise and one won't gain path, fruition or *Nibbāna* (liberation). Therefore one must be patient and continue observing. Being patient in meditation practice means for the most part that one must endure unpleasant feelings, or *dukkha vedanā*, in one's body. Therefore, if aches, heat, pain or discomfort arise one must not suddenly stop one's observation and shift or adjust. One must continue to patiently observe 'aching, aching, 'heat, heat,' and so on. When one can observe patiently like this, ordinary pains (*vedanā*) will disappear. But when knowledge based on concentration becomes strong, one will see that even intense, huge pains go away. When they go away like this, just return to observing the rising and falling. If after some time of noting it, the pain doesn't go away but becomes unbearable then one must change one's position. But you must start by observing the desire to change the posture as 'wanting to change, wanting to change.' When raising the hand, note 'raising, raising.' When moving it, note 'moving, moving.' One has to move slowly and observe every movement carefully in order like this: 'lifting, lifting,' 'moving, moving,' 'touching, touching.' When the body sways, note 'swaying, swaying.' When lifting up the leg, note 'lifting, lifting.' When moving it, note 'moving, moving.' When putting it down, note

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‘putting down, putting down.’ When there is no more adjustment and the body is still again, return to observing ‘rising, falling, rising, falling.’ You should not stop your observation in between. One noting should follow another one immediately. Only when the preceding moment of concentration and the succeeding moment of concentration, the preceding moment of knowing and the succeeding moment become continuous will mindfulness, concentration and wisdom (*sati*, *samādhi* and *paññā*) increase and mature bit by bit. When they become mature and full-strength in this way then one will reach path knowledge.

It is said that practicing meditation means working like a person trying to start a fire with two sticks. In the olden days, before there were matches people had to rub two sticks together to start a fire. A person had to keep on rubbing the sticks together without stopping until there was a spark. As the sticks got hotter and hotter the person had to keep on applying effort and rubbing. Because of rubbing continuously like this, not only did it get very hot but fire would start. At that point, the person could rest. In just that way one must continue observing without a break so that the preceding observation and the succeeding observation, the preceding concentration and the succeeding concentration become continuous. Therefore, after finishing observing aching or heat, don't stop! One must observe rising, falling, rising, falling without a break in between.

While noting like this, if some place starts to itch, one has to note that too. Focus on the place that itches and note ‘itchy, itchy.’ This too is an uncomfortable feeling, *dukkha vedanā*. If the desire arises to make the itch go away, observe this consciousness as ‘wanting to scratch, wanting to scratch.’ One shouldn't scratch it yet. One must then return to noting ‘itchy, itchy.’ When observing like that, in most cases the itch goes away. When it goes away, simply return to observing ‘rising, falling.’ If the itch doesn't go away, then you must of course scratch it. But, you should begin by observing the desire to scratch. When wanting to scratch, note ‘wanting to scratch, wanting to scratch.’ When raising the hand, note ‘raising, raising.’ When moving it, note ‘moving, moving.’

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When touching the itchy place, note 'touching, touching.' When relieving the itch, with every push and pull note 'itching, itching,' 'scratching, scratching.' When bringing your hand back, note 'placing, placing.' If the hand touches some place note 'touching, touching.' After that, just return to observing 'rising, falling.'

Every time one changes position, it's just the same. One shouldn't miss a single tiny thing. Every time one adjusts one's position one must observe in detail, starting with the desire to change. When one thinks about getting up from the sitting, one has to note this mind as 'wanting to stand, wanting to stand.' When adjusting one's arms and legs, one must make the change by observing 'lifting,' 'moving,' 'stretching,' 'touching,' 'supporting' and so on in order. When the body leans forward, note 'leaning, leaning.' When standing up, the body becomes light and rises up. One has to focus on this and note 'standing up, standing up.' You should stand up slowly. It is said a person practicing meditation must behave like a weak invalid although he or she is strong. When people who have normal health and strength stand up or walk, they do so easily. They move quickly with energy. But weak invalids move slowly and gently. Their movements are very gentle. When a person with a bad back stands up, he or she does so slowly and gently. Lest his back hurt, he holds himself gently and stands up gradually. It is said that in practicing meditation too, as the yogis are now, one must behave like those weak invalids. No matter what, one must change one's position slowly. Only when one moves slowly like this will mindfulness, concentration and wisdom (*sati, samādhi* and *paññā*) rest on the object. For that reason, one has to move slowly from the start of the movement. One has to observe 'standing up, standing up,' and stand up slowly like a sick person. Although healthy, one should move as slowly as a sick person. And that's not all. It is said that although one has eyes to see, one must behave as though blind. Although one can hear, one must behave as though deaf. When one is meditating, one's job is just one thing, observing. Things besides this, like sights and sounds, are not one's concern. Therefore, no matter how extraordinary a sight may be, one must behave as if

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one doesn't see it and just pay attention to noting the process of seeing.. No matter how extraordinary a sound may be, one must behave as if one doesn't hear it and just pay attention to observing the process of hearing.

When one adjusts one's posture, too, one must move gently and slowly as weak or sick people do. All movements such as moving the hand, the leg, bending, stretching, lowering the head and looking up must be done quietly and gently. Therefore, as now, when standing up from the sitting position one must stand up slowly, observing 'standing up, standing up.' After straightening up and coming to a standing position, note 'standing, standing.' If you happen to look here or there, note 'looking, seeing, looking, seeing.' When you walk, simply observe the step. When stepping with the right foot, note 'right step.' When stepping with the left, note 'left step.' You should come to know the gradual movements as they occur starting with lifting the leg all the way to putting it down. Make one note for each step like this, 'right step, left step, right step, left step'. This is how to note when walking fast. When walking quickly or going a long distance, it is enough just to make single note for each step. It is enough to make a single note like this, 'left step, right step.'

But when moving slowly or when doing walking meditation, there are three parts to observe with each step. One part is the lifting of the foot, another part is moving it forward and another part is putting it down. Out of these three parts, one should start with observing two parts, the lifting and the placing. Note the lifting up of the foot as 'lifting.' One should know the lifting precisely. After that, note the putting down as 'placing.' One should know the gradual heaviness and downward movement precisely. One should start by observing these two parts. Lifting, placing, lifting, placing. One should walk observing two parts for each step like this. After about two days this two-part observation will become easy. When it becomes easy one should observe three parts, 'lifting, moving, placing, lifting, moving, placing'. One should walk observing three parts like this. Now, at the start of practice it is enough to observe one part or two

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parts. When going quickly observe one part per step like this, 'right step, left step'. When walking slowly one should walk observing two parts for each step, lifting and placing. While walking like this, if the desire to sit down arises, note 'wanting to sit, wanting to sit.' When sitting down, the body gets heavy and goes down. You should focus on that action and note 'sitting down, sitting down.' After one has sat down there are still adjustments to the arms and legs. You should observe all of those. When there are no more adjustments to be made and the body is still, return to observing 'rising, falling, rising, falling.' While observing like this if stiffness and heat arise one must observe them as well. Then, return to observing the rising and falling.

While one is observing like this, if one wants to lie down, note 'wanting to lie down, wanting to lie down.' When one lies down to sleep there are further adjustments to the arms and legs. One should observe all of those. When raising the arm, note 'lifting, lifting.' When moving it, note 'moving, moving.' When supporting oneself with the arm, note 'supporting, supporting.' When the body leans forward, note 'leaning, leaning.' When stretching out the legs, note 'stretching, stretching.' When leaning over and lying down, note 'lying, lying' and lie down slowly. It is important to observe this process of lying down. During this time too special *dhamma* [insight] can surely arise. When concentrated knowledge is strong special *dhamma* [insight] can occur at any time whatsoever. It can occur even while bending or stretching. In the past, the Venerable Ānanda became an *Arahant* just like this, while lying down. On the eve of the First *Saṅgha* Council, the Venerable Ānanda was practicing strenuously in order to become an *Arahant* in a single night. He practiced the form of mindfulness of the body or *kāyānupassanā satipaṭṭhāna* called *kāyagatāsati*, doing walking meditation the entire night. It was just the same kind of observation as we have been speaking about, observing right step, left step, lifting, moving, placing. He contemplated the mental phenomenon of wanting to walk and the physical process of walking, arising and passing away one part after another part. Although it was nearly dawn, he had not reached

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arahantship yet. Then the Venerable Ānanda, knowing that too much walking meditation could make the factor of effort, or *vīriya*, excessive, thought to himself, “In order to balance concentration [*samādhi*] and effort [*vīriya*] I'll meditate in the lying posture for a moment.” He went into his room and sat down on the bed. After sitting down, he lay down. While he laid himself down in this way, noting ‘lying down, lying down,’ just as we have been speaking about, he became an *Arahant*.

The Venerable Ānanda was only a stream-winner [*sotapanna*] before lying down., He practiced *vipassanā* and went from being a *sotapanna* to realizing the state of a once-returned, or one who has realized *sakadāgāmi* path and fruition; from there he continued to meditate and realized the stage of a non-returned, or one who has realized *anāgāmi* path and fruition, and continuing to practice *vipassanā* he realized the final stage, *arahatta* path and fruition. Thus, developing *vipassanā* and realizing the three upper levels of knowledge of path and fruition to become an *arahant* took only a moment. It did not take long at all. It can happen at any moment. Just look at the way the Venerable Ānanda became an *arahant*. Therefore you should make effort and keep on observing at all times. You shouldn't slacken your observation, thinking, “This little bit is not very important.” Thus, you should also observe faithfully at the time we just mentioned, when you lie down to sleep. When one has lain down there are further adjustments to the legs and arms. You should observe all of these too without overlooking anything. When there is no more movement and the body is still, just return to observing rising, falling, rising, falling. Although it is night and time for sleep you shouldn't let go of your noting and fall asleep.

A person who really makes effort in the practice practices wholeheartedly, as if he or she were not going to sleep after all. Therefore, although it is night and time for sleep, you shouldn't stop noting. Just keep on observing without a break. Even while observing you might fall asleep. When the observation gets the upper hand, one won't fall asleep. When sleepiness gets the upper hand, one will fall asleep. If you feel sleepy,

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note 'sleepy, sleepy.' When the eyelids droop, note 'drooping, drooping.' When they become heavy, note 'heavy, heavy.' When the eyes sting, note 'stinging, stinging.' While observing like this the eyes may become clear again. In that case, note 'clear, clear' and then just return to observing rising and falling. However one may observe, when one is truly sleepy one will fall asleep. It is not hard to fall asleep. It is easy. After lying down, if one continues to observe, gradually the eyes droop and one falls asleep. Therefore, at the start of the practice a yogi should not spend much time in the lying posture. One should spend most of the time doing sitting and walking meditation. However, when it is night and the time comes to go to sleep, the yogi should note rising and falling while lying down. While observing like this the yogi will naturally fall asleep. Sleep is the time when a yogi may rest. However, a yogi who is really striving in the practice should limit sleep to four hours. That is the middle watch of the night, the time permitted by the Buddha. If one sleeps about four hours, that is quite enough. If one doesn't think that four hours is enough for one's health, at the start of practice a yogi can sleep up to five or six hours. Six hours is clearly enough for good health.

When waking up from sleep one must start noting as soon as one awakens. A yogi who is truly striving to reach path and fruition should only rest during the time of sleep. Except for this time, during one's waking hours one should just observe without resting or stopping. Therefore, if one can observe it, one should note the waking mind as 'waking, waking.' But if one can't observe and know this yet, one should just start with the rising and falling, noting 'rising, falling.' When one thinks of getting up, note 'wanting to get up, wanting to get up.' There will likely be changes in the position of one's arms and legs. One has to observe all of those too. When one lifts one's head up and rises, note 'getting up, getting up.' When one comes into a sitting posture, note 'sitting, sitting.' If there are further adjustments to the arms and legs, note all of these too. When there is no more movement and one is sitting still, simply observe 'rising, falling.' Further, when washing one's face or taking a shower, one has to observe.

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Because these are actions one must perform rather quickly, one has to just observe what one can. There is also putting on one's clothes, making one's bed and closing and opening the door. One must observe all of these carefully, in detail.

When eating, observe starting with looking at your plate, noting 'looking, seeing, looking, seeing.' Then, observe all your actions – stretching out the hand toward the food, touching it, gathering the rice, making it into a ball, picking it up, bringing it to the mouth, bending the head down, putting the rice into one's mouth, putting the hand back down and lifting the head back up. When chewing, note 'chewing, chewing,' every time you chew. While chewing, when you taste the food, note 'tasting, tasting.' And if you become pleased, note 'pleased, pleased.' When it seems good, note 'good.' When swallowing, note 'swallowing.' If you can further observe the touch of the food going down the esophagus, note 'touching, touching.' This is how to note while eating one bite of food. The next bites of food should be observed in just this way. When drinking soup also, there is looking and seeing, reaching,, taking the spoon, dipping it into the soup, , bringing it to the mouth, putting it into the mouth, swallowing. One needs to observe everything in this way. It is hard to observe while eating. There are many things to be noted. There are many things a person who is starting to meditate forgets to note or cannot observe. But one should have the attitude that "I will note everything." One can't help it if the mind skips over things because it can't observe them. Later, when concentrated knowledge becomes strong, one will be able to note everything in great detail.

The ways to observe just mentioned are quite complete. But with such a detailed explanation, you might not be able to remember the basic things to observe. Therefore, I will summarize them. In brief, there are just a few things to be observed. When walking, observe the movement of the leg stepping: 'right step, left step, right step, left step.' Just those two things. When going fast, it is enough to note 'right step, left step' or 'right, left,' once per each step. When going slowly it is enough to note like this, 'Lifting,

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placing, lifting, placing,' making two notes for each step. When sitting still, just observe these two things, 'Rising, falling, rising, falling.' When one lies down if there is nothing special to observe just note, 'Rising, falling, rising, falling,' that's all. Therefore, there are just a few things to note, not many.

While noting rising and falling, when there is thinking or the mind wanders, one has to observe these types of consciousness. Then, return to observing the rising and falling. When there is stiffness, heat, pain, aches and itchiness, observe those too. Then, return to noting the rising and falling. During the sitting, if there is bending, stretching, movement, drooping the head, lifting up the head, leaning, swaying and similar bodily movement, observe them and note them as they are. After observing and noting them, return to noting the rising and falling. While continuing to observe in this way, gradually what you are able to observe will increase. At the start, though, with the mind running here and there, there will be many objects that one fails to note properly. But one shouldn't be discouraged. No matter who it is, at the start of the practice everyone experiences difficulties in observation like this. Later on, when one becomes skilled, one will be able to observe and know every time the mind wanders.

Therefore, in time the mind doesn't wander at all. It just remains fixed on the object of observation. As soon as there is 'rising,' the mind knows and observes the rising, resting on it precisely. As soon as there is falling, the mind observes 'falling,' resting on it precisely. With every observation, the object to be known and the knowing of it occur together in a pair. These two, the physical object or matter to be observed and the mind noting and knowing it, occur again and again in a pair. Where is there any person or being? There are just these two things, matter and mind, occurring together again and again. In time you will see this for yourself. As one observes 'rising, falling,' one comes to distinguish between mind, or *nāma* and matter, or *rūpa*. The matter which rises or expands and the mind which knows 'rising.' Matter falling or collapsing and the mind which knows 'falling.' One will come to know for oneself mind and matter

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occurring together, one pair after another like this. Thus in every observation there is the object of observation, *rūpa dhamma* or matter, and *nāma dhamma*, or the mind which notes and knows. One will come to know clearly with one's own knowledge that there are just these two things, mind and matter.

This is the discernment of mind and matter [*nāma* and *rūpa*], called *nāma rūpa pariccheda ñāṇa*. This is the very start of *vipassanā* knowledge. It is important for this knowledge to arise correctly. After that, when continuing to observe one comes to see cause and effect with one's own knowledge. That is called *paccaya pariggaha ñāṇa*. From this point, if one continues to observe, one will come to see and know with one's own knowledge how things arise and then pass away moment by moment. Ordinary people think that the body exists from the time they were a child all the way up until adulthood. They think that the mind of their childhood exists all the way up until the present state of adulthood. They think that the mind and body are a single entity, 'I.' In fact, it is not like this. There is not any permanently existing thing [*dhamma*]. Everything arises and then immediately passes away. You will only come to see this after you continue to observe for quite some time.

While observing like this, when one sees how things disappear in a fleeting manner, one will come to understand that that all things are impermanent. Coming to the understanding that all things are impermanent is *aniccānupassanā ñāṇa*. After that, one will come to perceive that merely due to arising and passing away, these things are unsatisfactory. That is called *dukkhānupassanā ñāṇa*. Further, one will experience many things in one's body which are difficult to bear. Because one experiences these things, one comes to perceive that the mind and body are just a big mass of suffering. This too is *dukkhānupassanā ñāṇa*. Further, none of the mind and matter one observes occur according to our wishes. Things arise and pass away according to their own nature. Through perceiving like this, as one observes one comes to realize that mind and matter

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are uncontrollable, not a person, not a self, just phenomena. That is called *anattānupassanā ñāṇa*.

When this knowledge of *anicca*, *dukkha* and *anatta* are well-developed, while one is observing in this way one will realize *Nibbāna*. In the past, the *Buddhas*, *Arahants* and noble ones who realized *Nibbāna* had to walk this very path of *vipassanā*. Therefore, yogis who are now going to practice should consider that they have reached the Great path of *satipaṭṭhāna vipassanā* walked by the *Buddhas*, *arahants* and noble ones because they performed wholesome deeds [*pāramī*] making the aspiration, “May I gain path, fruition and *Nibbāna*.” They should consider, “We are now on the great path of *satipaṭṭhāna vipassanā* walked by the *Buddhas*, *arahants* and noble ones because we have enough perfections (*pāramī*) to realize path, fruition and *Nibbāna* in this very life.” They should be happy. If one walks straight along this path, one will surely come to know for oneself the special knowledge built on concentration, or insight knowledge, realized previously by the *Buddhas*, *arahants* and noble ones. Before one has realized anything at all, one will gain concentration, stability of mind. Because of this concentration [*samādhi*] one will come to find special *dhamma* – special tastes of the *dhamma*, many things to be happy about, many good things. Further, one will come to know with one’s very own knowledge matter, or physical phenomena, mind, or mental phenomena, and the characteristics of impermanence, suffering and non-self, or *anicca*, *dukkha* and *anatta*.

When these types of knowledge are fully developed, one will realize for oneself the *dhammas* of path, fruition and *Nibbāna* realized by the *Buddhas*, *arahants* and noble ones. That doesn’t take long. One can realize this within the time one is practicing now. One can realize this within a month or 20 days. One can also realize this within 15 days. Individuals with very exceptional *pāramī* can even realize this within 7 days. Therefore, one should have confidence that one is sure to realize the path, fruition and *Nibbāna* of the *Buddhas*, *arahants* and noble ones within these 15 days, 20 days or one month. After

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realizing Path Knowledge, Fruition Knowledge and *Nibbāna* personally, you will become free of future existences in the states of loss (*Apāya*) because of being free of the false view of the existence of a self (*Sakkāya Diṭṭhi*) and skeptical doubt (*Vicikicchā*) which cause rebirth in the states of loss. You should try, having confidence that, before long, in just these few days, you are sure to become free of the suffering of rebirth in the states of loss (*Apāya*) which you would otherwise encounter throughout *Samsāra*. May you be able to practice making full effort, and with the knowledge of path and fruition quickly realize the *dhamma* of *Nibbāna* realized by the *Buddhas* and Noble Ones (*Ariyas*).

Sādhu... Sādhu... Sādhu