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DEDICATION

I dedicate this booklet and humbly pay respect to -

- Those who have liberated themselves,
- Those who are still working for liberation,
- And those who are about to attain liberation from all suffering,

* * *

- As well as those who were my parents, my teachers, my relatives and friends in many, many, past lives.

* * *

I also pay my humble respect to -

- my parents, my teachers, my relatives and friends of this present life.

* * *

“May they enjoy peace of mind and they before from all suffering”.

Mg Hla Paw

Namo Tassa Bhagavato Arahato

Sammā Sambuddhassa

INTRODUCTION

This writer somehow came into contact with and arrived at the Maha Bodhi Vipassanā Meditation Centre, Mandalay, on the Full Moon Day of Dazaungmon, 1337 Myanmar Era (13-11-75). It was not to practise meditation, but as fate would have it, to take refuge at the centre while doing odd jobs for the community there. Thus I had a chance to learn about meditation and actually participate in the Vipassana practices as carried out at the centre.

After I had discovered the value and benefit of Vipassanā meditation through my own personal experience, I explained it to my relatives and friends as best as I could and encouraged them to try it out for themselves. In trying to do this I had different kinds of experiences, and came across different kinds of people in different situations.

- (1) Some people have no idea whatsoever of what meditation is all about.
- (2) Some people can't spare the time to practise meditation at fixed hours although they are interested in meditation practice.
- (3) Some people go in for meditation and find time to practise it, but they don't do it the right way.

- (4) Some people have a prejudice against religious practices and, therefore, they keep clear of meditation practice.

Thus I have discovered four kinds of people through experience.

I do believe that the first type of people will definitely practise meditation if they can only be convinced of the true worth and value of insight meditation.

I also believe that the second type of people who for various reasons cannot find time for meditation, will take up meditation practice once they realize the worth of meditation and the actual time it requires.

It is also my belief that the third type of people will definitely find the right path once they discover the right method and accurate procedure in meditation.

The fourth type of people will still be far removed from meditation practice unless they acquire a clear understanding and arrive at the right view of things.

This treatise is the result of such experience and belief, and is the combination of my personal findings from my own meditation practice and my theoretical knowledge from books.

This is the easiest, clearest, and shortest way to

insight meditation for (1) those who are indifferent, thinking that meditation practice is difficult because they are not familiar with it, (2) those who say they can't spare the time because they are occupied with worldly matters such as social obligations and business matters, and (3) those who are unhappy and wish to seek escape from the tribulations of life.

Since this meditation guide is meant for 'the deliverance from suffering' of all intelligent people who breathe in and breathe out, it tries to avoid prejudices as much as possible in order to be free from racial or religious distinctions.

As every meditator will benefit from insight meditation, differences in race, religion or personal beliefs should not be an obstacle to the practice of insight meditation. Anyone with proper understanding regardless of age, race or religion, can practise this form of meditation. It is hoped that you will go in for it and benefit from it. But I must frankly admit that this meditation technique has been adopted from the teachings of Theravāda Buddhism.

As you will experience and see for yourself the beneficial results when you actually practise meditation, I don't wish to say much except that you will definitely be rewarded with

- (1) *Tranquillity* (calm and quiet state of mind)
- (2) *Retentive Memory* (ability to remember things better)
- (3) *Complete Relaxation* (being free from anxiety and weariness — a peaceful state of mind)
- (4) *Endurance* (ability to endure or bear pain, hardship, etc.)
- (5) *Clear Thinking* (thinking good thoughts clearly)
- (6) *Ability to Make Right Decisions*
- (7) *Perception of Concepts* (clear and correct understanding of ideas)

Even a short duration of time, such as an hour, a minute or a second, is very precious. This treatise or booklet tells you how you could make the best use of your precious time in a very practical way.

We should know how to use useful things.

Oh friend! Use just FIVE MINUTES out of your precious day in a practical way.

A CALL TO ACTION

Just five minutes-

It's of short duration.

If you can concentrate your mind,

The seed of contemplation

Will clearly reveal its worth.

A tiny banyan seed

Makes a big banyan tree;

A small act of meditation

Can be a powerful deed.

Section 1

THE FIRST STEP

Make a firm decision to practise meditation for just five minutes. You may find yourself in one of the following situations when you make this decision.

- (1) You may be *walking* on the road.
- (2) You may be *seated* at your office table, at your writing desk, on a bench, on a train, in a car, on a plane or on a boat.
- (3) You may be *on your feet* while getting a job done.
- (4) You may be *reclining* quietly or relaxing on your bed or couch.

Whatever the situation you are in, you should prepare yourself to meditate for only five minutes. Note the time using your watch or the clock nearby. So much the better if there is an electric clock that shows minutes and seconds accurately. Next think of those who have attained liberation from all suffering. Admire their bliss and inner peace. Consider how they must have practised meditation in order to reach their happy state which is free from all suffering. Be eager to attain a similar state of mind. After that, recite in a soft whisper or mentally the following.

- * I pay my respect to those personages who have been liberated from all suffering.
- * I pay my respect to those practices that bring about the end of all suffering.
- * I pay my respect to those persons who are capable of showing the way leading to the end of all suffering. Buddhists may recite the prayer: 'Namō Buddhassa, Namō Dhamassa, Namō Sanghassa.'

Meanwhile, consider yourself as being pure and stainless in body, speech and mind. Next, repeat three times 'I am pure in body, speech and mind'. Doing these two things will take you about one minute. With practice you will be able to do these two things together in just half a minute or sixty seconds. These are the preliminary things you have to do before you start your meditation practice.

LINES TO REMEMBER

The first thing you must do

To be free from suffering,

Pay respect where it's due -

Trusting and believing.

Consider yourself being pure

In thought, word and deed.

Section 2

Basic Meditation Practice

To begin your meditation, concentrate on the in-coming and out-going breaths as they flow in or out of the nostrils. Be fully aware of your breath as it flows in and out gently brushing the flesh at the tip of your nostrils. When you become aware of the breath flowing in, say to yourself mentally 'I know'. Similarly, when you breathe out, be aware of it and mark it with 'I know'. Thus you will be repeating 'I know', 'I know', 'I know' as you keep on breathing normally. If you time your breathing rate by means of an accurate electric clock, you will find that it takes three seconds to breathe in and then breathe out "once" at normal speed, that is, 'one and a half second' for each in-breath or out-breath. Thus in the period of 4 minutes or 240 seconds that is left, you will be marking 'I know' 80 times for in-breath and 80 times for out-breath.

At first you might not be able to do all this exactly in 4 minutes because you have to do several things all at once at the same time, fixing your mind on your breathing, repeating mentally 'I know', 'I know', and looking at the clock. Moreover, you are very eager to be perfect. Don't worry too much about that; it's

quite natural that you will find it a bit difficult at first. Gradually, with constant practice and after many repetitions you will be able to do all this precisely in 5 minutes.

You are perfectly successful in your 5-minute meditation practice if you meditate in this way for just 5 minutes, once a day. If this goes on day after day, without a break for twelve days, at the end of that period you will have meditated for exactly 'one hour'. Soon you will come to know for yourself the effectiveness of this form of meditation. After some time, while you are meditating you will definitely experience peace of mind, calmness and a cheerful disposition. You may practise your meditation quietly and with ease in any of these four postures — walking, standing, sitting or lying down. If you are clear about the instructions, you can begin your meditation practice soon after reading this. With daily practice the result will become more effective and noticeable.

In order to notice the in-coming or out-going breath, deep concentration and diligence are especially needed. Try and meditate with a calm and quiet mind. Control your emotions or your feelings of delight due to excessive confidence. Don't be too eager or excited. You will be able to visualize the gentle brushing of the air as it enters or leaves the nostrils somewhat like the gentle breeze from outside touching

your body. As the out-going breath comes from within your body it will be somewhat warm. If your natural breath is not very noticeable, breathe a little harder. Place your finger, or palm, or back of your hand close to your nostrils and observe. You will clearly feel the touch of the out-going air. When the breathing in and the breathing out are clearly noticed, relax your strong breathing and gradually return to normal breathing.

While meditating, don't let any thought about the past or the future enter your mind. Just be aware of the in-coming or out-going breath and mark each breath with 'I know'. As you close your eyes lightly and meditate, you may have visions of bright lights, different kinds of pictures, scenes, signs, shapes and figures. But don't take notice of them. Guard yourself against such visions. They will appear and disappear. Don't be carried away by them. Just go on concentrating on your breath. When you can feel or notice the brush of the passing air as you breathe in and breathe out, then you have successfully completed the basic stage of meditation.

LINES TO REMEMBER

The thing to remember

In the basic stage

Is to observe the passing air,

Obvious and clear

At the nostrils' tips.
As you breathe in and out,
Be fully aware
With constant care,
Just for five minutes.

Section 3

Higher Meditation (First Stage)

If you can observe and note the in-coming and out-going breath effectively whenever you meditate, after you have practised meditation for twelve days, then you can switch over to higher meditation.

Before you change over to this method, first of all, you have one more thing to do. To clear your conscience and to establish perfect peace, there must be 'asking for forgiveness' and 'forgiving'. You may have offended some people at some time or at some unknown time in the past, by thought, word or action. In the same way, people may have offended you by thought, word or action. Therefore, there should be forgiveness for offences on both sides. You seek forgiveness and you forgive. In this way, you are clearing your moral debts and purifying your mind for meditation. To do this, recite the following silently or aloud.

'I humbly ask for forgiveness from those I have offended by thought, word or action, knowingly or unknowingly, at some time or at some time unknown

to me. I also forgive those who have offended me in the same way'.

After that, firmly believing that this meditation can free you from all suffering, recite the following three times.

'I shall soon be free from all suffering'. Now you are ready to start your higher meditation.

In basic meditation, you meditated on your breathing in and breathing out, marking each breath with 'I know'. Now you just switch over to 'impermanent' to mark your breaths. In other words, you replace 'I know' with 'impermanent'. Meditate in this way for five minutes. If you can do this whenever you can find the time, you have successfully completed your first stage of higher meditation. While meditating in this way, you must realize the fact that everything is impermanent, everything is passing away, everything is changing, and everything is subject to decay.

During the period of constant practice of this higher meditation (first stage) with understanding, while meditating in periods of just five minutes or for longer periods (depending on the time available), day after day in unbroken succession; for those who are gifted with special abilities, special wisdom, special diligence, or inborn talents, the nature of the natural and impermanent process of 'becoming' and 'breaking down' can be perceived both internally within the body as well as in the form of external sensations.

But only an exceptional individual, perhaps one in a hundred, one in a thousand, one in ten thousand or one in a hundred thousand—only an individual assisted by karmic forces from previous lives - can really perceive, come to know and understand this phenomenon.

Although one may not attain insight perception while practising this meditation, present karmic forces may endow one with faith, confidence, mindfulness and concentration strong enough to enable one to attain insight perception. Those with determination and a strong power of concentration can also gain this insight easily and definitely.

LINES TO REMEMBER

To advance a step higher
In your meditation practice,
Plead for forgiveness and forgive;
Seek freedom from all suffering.
Then, from 'I know', you switch over
To 'impermanent' when you meditate,
To mark your in and out breathing.

Section 4

Higher Meditation (Second Stage)

To perceive the true nature of your physical body, you can practise Higher Meditation (Second

Stage). Before you practise this higher meditation, there are essential things you need to understand roughly. According to the view of those who have overcome suffering and attained perfect bliss, the world we live in, has two kinds of truth, namely,

- (1) The truth of non-reality, being just recognition and naming (the truth of no real existence), and
- (2) The truth of true reality (the truth of real existence)

1. Conventional Truth or the Truth of Non-Existence

'The truth of non-existence' means naming and recognizing particular places or regions, periods or ages, races or nationalities according to certain differences by all humanity all over the world from birth till death. Such names used in speech and recorded by means of symbols, letters and words in writing — accepted, recognized and used by everyone — are actually non-existent. These non-existing realities are not permanent things. They are just what people imagine to be true. They do not remain fixed forever. They may change from time to time. They are just names given and used by intelligent people merely for communication among men. This is non-existent reality or Conventional Truth.

2. Ultimate Truth or Actual Reality

Ultimate Truth cannot be perceived by the natural sense of sight. Ultimate truth consists of basic realities which can only be perceived by the delicate mind and through deep contemplation. Such realities never change or get distorted or move away from their usual course in any way but remain the same for anyone, any creature, everyone and every creature at all times. They remain fixed and constant without ever changing in any way. This is something that can be perceived or experienced by anyone regardless of sex, race, religion or nationality in any place or region at any time as it really exists in nature. Although people who have perceived this ultimate truth may express their observations and experiences differently in different languages and expressions, what they have perceived or experienced remains the same for everyone. Only such elements of consciousness are the basic realities in this world. Only when you perceive these realities you see the real truth. This right view of reality or truth should be experienced by means of the unusual mind or unusual consciousness and deep contemplation.

That ultimate truth can roughly be divided into three parts.

- (1) The concept of impermanence (matter)
- (2) The concept of consciousness (mind)
- (3) The concept of the cessation of all things, consciousness and impermanence (mind and matter), (inner peace).

Of these four elements, with the exception of Apo (Cohesion), the remaining three can be clearly recognized and observed within one's physical body.

II. Mental Phenomenon

The consciousness-element (the mental phenomenon) is of two kinds.

- (1) **Mind** - Mind or consciousness is the perception of all sense impressions received through the sense organs.
- (2) **Cetasika** - Cetasika refers to the different factors that accompany consciousness according to sense impressions.

Nama (Mind), strictly speaking, applies to *consciousness (Vinnāna)*, *Feeling (Vedanā)*, *Perception (Saññā)* and *Volitional Energies (Sankhāra)*. All these together with *Rupa (Matter)* make up the physical and mental phenomena of existence which in reality is a continuum of Mind and Matter co-existing.

III. Nibbanic Peace Within - This unique experience, which is free from the changeable nature of matter and mind, and which puts an end to it, is the ceasing of all suffering. Matter and mind are intermixed with suffering whereas 'nibbanic peace within' is totally free

I. Matter - Matter is distinguished by its components or elements. These components are the basic elements which characterize matter or material. They are roughly of four kinds.

- (1) **Pathavī (Solidity)** - Anything that is resistant, hard, soft, fine or delicate to touch is solidity (Pathavi). This is Earth element. The characteristics of solidity such as hardness, softness or fineness can be felt and recognized by the sense of touch when handling things.
- (2) **Āpo (Cohesion)** - Anything that flows or sticks together has cohesion or fluidity. This is Water element. Fluidity (ability to flow, as gases and liquids do) cannot be clearly recognized by the sense of touch or by handling. Only by observing and feeling the fluidity, flow and cohesion of the elements can we recognize and understand this water element.
- (3) **Tejo (Heat)** - Anything that heats up or burns is Tejo or Fire element. It can be felt and recognized by the sense of touch in the sensation of heat, cold or warmth when touched or handled.
- (4) **Vāyo (Motion)** - Anything that moves about, supports, resists or whirls is Vāyo or Air element. This element is characterized by its buoyancy or liveliness. We can feel and recognize its characteristics such as motion, rush, jumpiness and vibration.

from suffering. This Peace Within may be experienced through concentration for brief moments in the presence of mind and matter. Only in the total absence of mind and matter and at the cessation of all suffering can one enter this nibbanic bliss once and for all.

It is necessary to have a clear idea of these three things — matter, mental phenomenon and nibbanic peace within.

In higher meditation (first stage), you marked your in-coming/out-going breath as 'impermanent'. Now in the second stage, you must give up meditating on the in-coming and out-going breath. You must completely stop marking your breaths with 'I know' or 'impermanent'. Instead, switch over the concentration you acquired while meditating on your breath, to the top centre of your head, or to the middle of your chest, or to some place where the pulse beat is clearly noticed. Fixing your concentration on one of these three areas which can easily be observed, mentally repeat 'phyit-pyet' ('becoming - vanishing'). As you meditate in this way, do not think of the parts of the body in conventional terms such as head, hip, body, hand, leg, flesh and blood, bone, nerve, stomach, intestine, kidney, heart, gall bladder, etc because they are just conventional truths or unrealities.

You must only select and observe the natural characteristics of the basic elements of the ultimate realities mentioned earlier. You must meditate on the

salient features of Pathavi (solidity), Tejo (heat) and Vayo (motion). Stiffness, tightness, aches and pains are the natural manifestations of Pathavi (the element of solidity). Heat, cold, chilling, warming up, burning sensations are the natural manifestations of Tejo (the heat element). Characteristics such as movements, motion, agitations, swellings, vibrations, etc are manifestations of Vayo (motion). Itching is one of the natural manifestations of Vāyo and perpiration is a natural manifestation of Āpo (Cohesion). You can only observe the outward manifestation of Apo. You cannot meditate on the Apo element within your body. You should only contemplate the obvious manifestation on your body while mentally repeating 'phyit-pyet' ('becoming - breaking down' or 'appearing - disappearing'). When you experience something, be aware of that sensation and concentrate. Don't let it slip your mind. Observe the workings of the elements thoroughly. Next stretch your awareness widely to all parts of the body. Extend your concentration to cover your entire body, from top to bottom, from bottom to top. The top centre of the head, the chest, and the area of pulsation are indications of parts of the body. Concentrate only on the workings of the elements. Depending on your concentration and calmness of mind, you will clearly recognize the natural workings of the elements in the physical structure of the body as a whole—throbbing, vibrating, jerking and ceaselessly

breaking down. You will also feel your entire body getting heated up, cooling down or warming up. You will realize that your whole physical structure is nothing but a mass of elements, a ball of components, a lump of material substance, a body of solidity.

If you are aware of this, if you realize this, if you have discovered this, or if you have experienced this, then you have been successful in your higher meditation (second stage). If your mental repetition of 'phyit-pyet' in your meditation, coincides with the destruction and disintegration of the basic elements within your body, then you have been successful in your higher meditation (second stage).

At this stage, it is necessary to distinguish between the two terms 'impermanence' and 'phyit-pyet'. 'Impermanence' implies that things and objects are all the time changing, moving, stirring, breaking down, and getting destroyed.

'Phyit-pyet' is a phrase made up of 'phyit' which means 'becoming, forming or coming into existence', 'pyet' meaning 'breaking down or getting destroyed'. 'Becoming' is one thing and 'getting destroyed' is another thing. They are different.

'Impermanence' is a term that combines the two processes 'becoming' and 'destruction'. 'Phyit-pyet' reveals the two component processes of 'impermanence'.

Therefore, one must meditate in order to be fully

aware of the behaviour of the basic elements as they disintegrate or disappear, 'becoming' at the start and 'disintegrating' in the end. 'Becoming this instant, breaking up the next moment, — this 'phyit-pyet' process must be clearly observed while you meditate.

You must be able to distinguish between contemplating upon the out-breathing/in-breathing process and meditating on the 'phyit-pyet' process of the basic elements.

If your mind is not at rest due to weak concentration you will not be able to recognize the natural behaviour and characteristics of the basic elements clearly. At such a time, to regain full concentration, you must go back and contemplate upon the in - and-out breaths at the nostrils. This will restore tranquillity of the mind for better concentration.

The awareness of the becoming and destruction processes of the elements is the realization of true reality or the ultimate truth. You will become fully aware of the real mind and matter processes of becoming and disintegrating within your body, precisely as they truly are, depending on your period of meditation and your force of concentration.

The true reality of the appearance and disappearance of the vibrating manifestations of matter is perceived by the true reality of the existence of mind or awareness. Matter is the thing that is perceived and mind is the entity that perceives. A substance is cut

with a knife. The substance is that which is cut and the knife is the thing that cuts. As both the material that is cut and the knife that cuts are subject to the law of impermanence, both are mere impermanent entities subject to 'phyit-pyet'. In the same way, the matter that is perceived and the mind that perceives are both mere impermanent entities subject to the swiftly changing process of 'phyit-pyet'. This analytic perception of the true nature of the basic elements objectively and truthfully is the insight acquired by the meditators of higher meditation.

LINES TO REMEMBER

Go up another step higher;
Of the two—true reality and non-reality,
Concentrate precisely on the former
Fix your mind on head's top centre,
Or choose the mid-chest area.
Be aware of the obvious beats or movement
While marking them with 'phyit-pyets'.

Section 5

Higher Meditation (Third Stage)

If you can concentrate and perceive the natural manifestations of becoming and disintegrating in your body, you must go on to concentrate and perceive the sensations (sight, sound, smell, taste, contact) from outside. Just as you marked the inner sensations you perceived with 'phyit-pyet', you must also learn to mark the sensations from outside with 'phyit-pyet'.

In this meditation practice, you must first have as your focus of attention the sensation that is most distinguished from among those perceived by the five senses, namely, those of sight, sound, smell, taste and contact. Except when you are fast asleep, you are in constant contact with the sound element which is one of the outstanding sensations that you receive from outside. Even if you keep your eyes shut you still hear the sound.

If you keep the sound element as the focus of attention, you must close your eyes and shut out the sensation of sight. This is to have a better concentration on the sound. Thus you will be concentrating only on the sound element. You may hear different kinds of sounds from outside, such as chatting of people, twittering of birds, barking of dogs, passing of cars, the

ticking of the clock, chirping of crickets, etc.

First of all, mark the sound that stands out from among these various sounds. If you concentrate on this particular sound the other sounds will fade away. You may also pick out and fix your awareness on the song, music or tune you may hear over a loudspeaker or a cassette if that is loud and overpowering. Repeat 'phyit-pyet' ('arising' and 'passing away') mentally as you observe the song or music. (At this moment, it is not at all necessary to observe your in-and-out breaths or the behaviour of the basic elements within your body).

Depending on your concentration, observation and tranquillity of mind, you will perceive that particular sound entering your ears in pieces, one after another, in succession. You will perceive gaps or cuts between the pieces. You will notice the song, music or tune disintegrating as broken pieces hop or jump out one after another. You will become aware of the fact that as these bits of sound appear in an unbroken succession one after another, from second to second, or from moment to moment, they instantly disintegrate and disappear.

Thus sound is also impermanent, meaningless and subject to destruction. You will realize that the process of 'phyit-pyet' also applies to the sound element.

In the same way, it can be seen that sensations

arising from sight, smell, taste and contact are also impermanent and subject to 'phyit-pyet'. You can also discover that what seems to be common matter, object, thing, people or creatures are actually elements vibrating, bouncing, disintegrating, shifting, moving, whirling and changing according to the law of 'phyit-pyet'.

You will need special care in observing the matter 'smell'. Although smells differ from one another from being fragrant, pleasant, pleasing to being foul, pungent, putrid and revolting, they are delicate and may fade away as you fix your mindfulness on any of them. You will need great care in order to perceive the 'phyit-pyet' process in the smell element.

You can be mindful of the obvious 'taste' only while you are eating or drinking. You will have to be specially careful when observing taste (matter) or the little taste element on your soft and delicate tongue. You already know the nature of the various taste elements such as those in food or drink — sweet, sour, hot, salty, acrid, bitter, tasty, etc. Great care must be taken in trying to perceive the appearance and passing away of those taste elements. They are things that can be clearly perceived in proportion to your power of concentration.

When meditating on 'contact' matter, you may start with the touch of the brushing air from outside including the touch of the clothes you are wearing.

You should meditate also to be able to become mindful of the arising and vanishing process in the actual sensations of heat, cold, warmth, stiffness, tenderness arising from physical contacts between individuals. If you practise concentration on the various outer sensations one after another in this way, you will be able to meditate effectively.

At this stage, whenever you meditate, from time to time, you will perceive all sensations arising from what you see, what you hear, what you smell, what you eat and the sensations from physical contacts breaking down into bits and pieces, into heaps and masses in a disorderly manner. Depending on your sharpness of concentration, you will perceive both the inner and outer processes of the mind and matter elements - at times distinctly, at times not so distinctly, now in slow motion, again in rapid succession, in all forms and manners.

As you advance in your meditation practice and become skilful in concentrating effectively on the true reality concerning the basic natural processes of the elements within your body as well as those coming from outside, you will be able to analyse and acquire a true understanding of your present life condition, the world or environment you live in, your relationships and dealings as well as their causes and effects including both the good and the bad.

Thus you will perceive and understand 'suffering'

and the true nature of suffering. After that you will certainly discover for yourself the right meditation practice that leads to the end of suffering.

LINES TO REMEMBER

After mastering inner contemplation
Move on to outer concentration.
Meditate with sharp awareness
The elements of sight and sound,
Smell, taste and contact all round
Once again, mark your contemplation
With 'phyit-pyet' or 'arise - break down'.

CONCLUSION

Parting Remarks

Among the stages of meditation dealt with in this treatise, only the basic meditation and the first stage of higher meditation have the prescribed time limit in terms of minutes. Time allotment is not given in the other stages of higher meditation.. This is to urge the meditator in the early stages to start his meditation practice with awareness of time limit and value of time. After completing those preliminary stages of practice with interest, it is no longer necessary to have time allotments in the higher stages of meditation. You can now use your own discretion. You have got into the swing of things in meditation practice.

You should read the instructions given in this

book step by step in order to understand them clearly and then make an effort to practise meditation to gain practical experience and insight into true reality. In these instructions the observance of basic morality (moral precepts for behaviour) based on the purity of mind, speech and action during the period of meditation, was not mentioned.

Interest and confidence in the meditation, maintaining an honest heart and mind, having a body and mind healthy enough for meditation, will contribute toward promoting this meditation practice and gaining insight. In these instructions, you were instructed to meditate only on the inner physical body and the sensations received from outside. You were not asked to be mindful of the shapes and shadows, lights and colours and the different forms and images that may appear in your mental vision depending on your strength of concentration and tranquillity of mind. Such mental images or symbolic manifestations are merely temporary visions resulting from tranquillity of mind and leanings or attachments of the distant past. They are not actual or lasting objects to be observed. So it is not necessary for you to observe or perceive these objects of vision. If these visions become too distinct and overpowering due to your intense concentration and tranquillity of mind, observe them with the

awareness of 'phyit-pyet' or 'impermanence'. Depending on your power of observation you will find these visions disintegrating and tumbling down topsy turvy.

As this meditation practice begins by observing the natural behaviour and characteristics of the prominent and tangible elements, and then moving on to the observation of the entire physical body as an entity, the nature and characteristics of the mind have not been clearly described. If the nature of matter can be observed effectively the nature of mind will also be observed and understood through personal experience. Actually, this is just the beginning of the meditation practice (for inner peace and happiness) which aims at freedom from suffering and pain. After you have successfully completed the different stages of your meditation practice, you will come to perceive the true meditation practice for inner peace and happiness. By practising this meditation just for five minutes each day, you can honourably acquire the priceless treasure of inner peace and happiness which is the end of all suffering as well as true insight and wisdom. If you wish to learn more about meditation practice, clearly and in greater detail, after you have practised the meditation methods described here, you may go on to study the meditation practices described in 'Theravāda Pitaka'.

You will gladly come to realize that you have perceived and understood the basic principles of the various meditation practices through your own personal experiences (both physical and mental).

May you acquire right meditation practice, right knowledge and right view.

May you actually attain happiness and tranquillity of mind which is free from all suffering, and true insight even in this present life.

LINES TO REMEMBER

If parting words I must impart
I wish you would immediately start
Practising meditation with determination;
Note with keen observation
The 'arising' and 'passing' of elements;
Impermanent are mind and matter
Impermanent things both inner and outer,
Ceaselessly forming, changing, decaying
Your body is nothing but suffering
So work now for total liberation.

Mg Hla Paw (Mahābodhi)

"MEDITATE NOW FOR IMMEDIATE PEACE OF MIND."

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