



Invitation to  
*Direct Insight Meditation,*  
**Only one way to abandon sufferings truly**

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PREFACE

The practising of Insight(Vipassana) meditation is a scientific one in that one need not subscribe to any dogma or faith. One only has to practise and observe the results for oneself.

It is Universal law that one's minds will surely attach or bind or crave to something good or bad if one acts about it frequently or one habits of it. Like this, if one's minds doesn't react or do nothing for or about it with likes, dislikes or with the idea of "I-someone, ego-something", one's mind will be free or liberate surely from bind or bond of this.

This is also Universal Law (Natural Law). This practise not to do or react to anything or any sensation with aversion and craving or with the wrong view of "I, mine, self-ego, something, someone, somewhere", can be roughly understood as practising Insight (vipassana) meditation.

By practising this, only when we undergo positive changes in our mental states will we come to appreciate the value of the practise. Only when we see how our mind becomes more steady, calm, peaceful and full of lovingkindness and compassion, only then will we come to acknowledge the Buddha's wisdom or enlightenment and his teachings to practise this way and one can understand him as the Incomparable teacher of gods and men. But we do not ask people to believe in Buddha by mere faith but ask them to practise and experience the results for themselves, and then believe. Such kind of faith is not based on mere belief but on direct own experience and verification through practise. The Buddha himself invites us with the words "*Ehi passiko*." It means "come and see." "You need not have to believe what anyone tell you, but only come and practise and find out for yourself. Then you can accept or reject." In this book, we extend an invitation to all and sundry to come and practise and see for themselves.

In this small book contains three sections; 1). *why we need to practise the Insight Meditation in daily life* 2). *The things you'd need to practise this technique, or important factors to be able to practise this way* 3) *Direct Vipassana*

## *Meditation Method.*

1) in first chapter describes why we need to practise *the Vipassana Meditation which is 'the art of Living'* in our daily life and you can understand how much useful and important in life for not only one's peace but also that of his whole environment is the role of practising vipassana meditation.

2) in second chapter, it describes *the things you'd need to practise this technique, or important factors to be able to practise this technique until the arising of first real enlightenment or final liberation from all suffering.* And it describes how the wisdom or understanding of 'impermanent nature', 'unsatisfactory nature', 'non-self' or 'nothing' or 'insubstantiality' is important for lessening and erasing all sufferings, -ie. the benefits we can get from this understanding, how it helps us in our daily life by lessening or erasing our worries, anxieties, stress, aversion, animosity, lust, sufferings, diseases and by improving our concentration, memory, loving-kindness, compassion, generosity, unselfishness, calm and peace of mind etc. And you can know why and how this defilements arises and how results will come out by erasing the wrong view of 'I', 'mine' or 'self' and it shapes our whole outlook and attitude towards life,

3) in third chapter, it describes the five steps of *Direct Vipassana Meditation instruction* according to the level of insights or understanding of '*impermanent or vanishing nature*'. It seems little bit difficult to be practised in non-persistent or impatient minds but if you practise diligently, enthusiastically and patiently for a certain period, you can know and see the self-evident results by direct own experience.

It is hoped that the book, though short, is sufficient to give readers enough understanding and appreciation of the practice to take it up. As for those already practising, it might serve as an encouragement to persevere and it can show the right middle way most effectively to attain the real enlightenment at nearer future.

*the author*

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*Chapter 1*  
*the Art of Living*

Why Do We Need To Practise  
The Vipassana Meditation In Daily Life?

**Everyone seeks peace and harmony**, because this is what we lack in our lives. From time to time we all experience agitation, irritation, disharmony. And when we suffer from these miseries, we don't keep them to ourselves; we often distribute them to others as well. Unhappiness permeates the atmosphere around someone who is miserable, and those who come in contact with such a person also become affected. Certainly this is not a skillful way to live.

We ought to live at peace with ourselves, and at peace with others. After all, human beings are social beings, having to live in society and deal with each other. But how are we to live peacefully? How are we to remain harmonious within, and maintain peace and harmony around us, so that others can also live peacefully and harmoniously?

In order to be relieved of our misery, we have to know the basic reason for it, the cause of the suffering. If we investigate the problem, it becomes clear that whenever we start generating any negativity or impurity in the mind, we are bound to become unhappy. A negativity in the mind, a mental defilement or impurity, cannot coexist with peace and harmony.

How do we start generating negativity? Again, by investigation, it becomes clear. We become unhappy when we find someone behaving in a way that we don't like, or when we find something happening which we don't like. Unwanted things happen and we create tension within. Wanted things do not happen, some obstacle comes in the way, and again we create tension within; we start tying knots within. And throughout



life, unwanted things keep on happening, wanted things may or may not happen, and this process of reaction, of tying knots—Gordian knots—makes the entire mental and physical structure so tense, so full of negativity, that life becomes miserable.

Now, one way to solve this problem is to arrange that nothing unwanted happens in life, that everything keeps on happening exactly as we desire. Either we must develop the power, or somebody else who will come to our aid must have the power, to see that unwanted things do not happen and that everything we want happens. But this is impossible. There is no one in the world whose desires are always fulfilled, in whose life everything happens according to his or her wishes, without anything unwanted happening. Things constantly occur that are contrary to our desires and wishes. So the question arises: how can we stop reacting blindly when confronted with things that we don't like? How can we stop creating tension and remain peaceful and harmonious?

In India, as well as in other countries, wise saintly persons of the past studied this problem—the problem of human suffering—and found a solution: if something unwanted happens and you start to react by generating anger, fear or any negativity, then, as soon as possible, you should divert your attention to something else. For example, get up, take a glass of water, start drinking—your anger won't multiply; on the other hand, it'll begin to subside. Or start counting: one, two, three, four. Or start listening or chanting or repeating a word, or a phrase, or some mantra or sound, perhaps the name of a god or saintly person towards whom you have devotion; the mind is diverted, and to some extent you'll be free of the negativity, free of the anger.

This solution was helpful; it worked. It still works. Responding like this, the mind feels free from agitation. However, the



solution works only at the conscious level. In fact, by diverting the attention you push the negativity deep into the unconscious, and there you continue to generate and multiply the same defilement. On the surface there is a layer of peace and harmony, but in the depths of the mind there is a sleeping volcano of suppressed negativity which sooner or later may erupt in a violent explosion.

Other explorers of inner truth went still further in their search and, by experiencing the reality of mind and matter within themselves, recognized that diverting the attention is only running away from the problem. Escape is no solution; you have to face the problem. Whenever negativity arises in the mind, just observe it, face it. As soon as you start to observe a mental impurity, it begins to lose its strength and slowly withers away.

A good solution; it avoids both extremes—suppression and expression. Burying the negativity in the unconscious will not eradicate it, and allowing it to manifest as unwholesome physical or vocal actions will only create more problems. But if you just observe, then the defilement passes away and you are free of it.

This sounds wonderful, but is it really practical? It's not easy to face one's own impurities. When anger arises, it so quickly overwhelms us that we don't even notice. Then, overpowered by anger, we perform physical or vocal actions which harm ourselves and others. Later, when the anger has passed, we start crying and repenting, begging pardon from this or that person or from God: "Oh, I made a mistake, please excuse me!" But the next time we are in a similar situation, we again react in the same way. This continual repenting doesn't help at all.

The difficulty is that we are not aware when negativity starts. It begins deep in the unconscious mind, and by the time it reaches the conscious level it has gained so much strength that



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it overwhelms us, and we cannot observe it.

Suppose that I employ a private secretary, so that whenever anger arises he says to me, "Look, anger is starting!" Since I cannot know when this anger will start, I'll need to hire three private secretaries for three shifts, around the clock! Let's say I can afford it, and anger begins to arise. At once my secretary tells me, "Oh look – anger has started!" The first thing I'll do is rebuke him: "You fool! You think you're paid to teach me?" I'm so overpowered by anger that good advice won't help.

Suppose wisdom does prevail and I don't scold him. Instead, I say, "Thank you very much. Now I must sit down and observe my anger." Yet, is it possible? As soon as I close my eyes and try to observe anger, the object of the anger immediately comes into my mind – the person or incident which initiated the anger. Then I'm not observing the anger itself; I'm merely observing the external stimulus of that emotion. This will only serve to multiply the anger, and is therefore no solution. It is very difficult to observe any abstract negativity, abstract emotion, divorced from the external object which originally caused it to arise.

However, someone who reached the ultimate truth found a real solution. He discovered that whenever any impurity arises in the mind, physically two things start happening simultaneously. One is that the breath loses its normal rhythm. We start breathing harder whenever negativity comes into the mind. This is easy to observe. At a subtler level, a biochemical reaction starts in the body, resulting in some sensation (ie adrenaline hormones are secreted, causing high blood pressure or fatigue or abnormal heartbeat). Every impurity will generate some sensation or the other within the body.

This presents a practical solution. An ordinary person cannot observe abstract defilements of the mind – abstract fear, anger or passion. But with proper training and practice it is very

easy to observe respiration and body sensations, both of which are directly related to mental defilements.

Respiration and sensations will help in two ways. First, they will be like private secretaries. As soon as a negativity arises in the mind, the breath will lose its normality; it will start shouting, "Look, something has gone wrong!" And we cannot scold the breath; we have to accept the warning. Similarly, the sensations will tell us that something has gone wrong. Then, having been warned, we can start observing the respiration, start observing the sensations, and very quickly we find that the negativity passes away.

This mental-physical phenomenon is like a coin with two sides. On one side are the thoughts and emotions arising in the mind, on the other side are the respiration and sensations in the body. Any thoughts or emotions, any mental impurities that arise manifest themselves in the breath and the sensations of that moment. Thus, by observing the respiration or the sensations, we are in fact observing mental impurities. Instead of running away from the problem, we are facing reality as it is. As a result, we discover that these impurities lose their strength; they no longer overpower us as they did in the past. If we persist, they eventually disappear altogether and we begin to live a peaceful and happy life, a life increasingly free of negativities.

In this way the technique of self-observation shows us reality in its two aspects, inner and outer. Previously we only looked outward, missing the inner truth. We always looked outside for the cause of our unhappiness; we always blamed and tried to change the reality outside. Being ignorant of the inner reality, we never understood that the cause of suffering lies within, in our own blind reactions toward pleasant and unpleasant sensations.

Now, with training, we can see the other side of the coin. We can be aware of our breathing and also of what is happening inside. Whatever it is, breath or sensation, we learn just to observe it without losing our mental balance. And then, we stop reacting and multiplying our misery, or we can let the defilements go. (i.e we can abandon or erase them without wrong bodily or verbal reaction).

The more one practices this technique, the more quickly negativities will dissolve. Gradually the mind becomes free of defilements, becomes pure. A pure mind is always full of love – selfless love for all others, full of compassion for the failings and sufferings of others, full of joy at their success and happiness, full of equanimity in the face of any situation.

When one reaches this stage, the entire pattern of one's life changes. It is no longer possible to do anything vocally or physically which will disturb the peace and happiness of others. Instead, a balanced mind not only becomes peaceful, but the surrounding atmosphere also becomes permeated with peace and harmony, and this will start affecting others, helping others too.

By learning to remain balanced in the face of everything experienced inside, one develops detachment towards all that one encounters in external situations as well. **However, this detachment is not escapism or indifference to the problems of the world.** Those who regularly practice Vipassana become more sensitive to the sufferings of others, and do their utmost to relieve suffering in whatever way they can – *not with any agitation, but with a mind full of love, compassion and equanimity.* They learn holy indifference – how to be fully committed, fully involved in helping others, while at the same time maintaining balance of mind. In this way they remain peaceful and happy, while working for the peace and happiness of others.

This is what the Buddha taught: an art of living. He never established or taught any religion, any “ism”. He never instructed those who came to him to practice any rites or rituals, any empty formalities. Instead, he taught them just to observe nature as it is, by observing the reality inside. Out of ignorance we keep reacting in ways which harm ourselves and others. But when wisdom arises—the wisdom of observing reality as it is—this habit of reacting falls away. When we cease to react blindly, then we are capable of real action—action proceeding from a balanced mind, a mind which sees and understands the truth. Such action can only be positive, creative, helpful to ourselves and to others.

What is necessary, then, is to “know thyself” — advice which every wise person has given. We must know ourselves, not just intellectually in the realm of ideas and theories, and not just emotionally or devotionally, simply accepting blindly what we have heard or read. Such knowledge is not enough. Rather, we must know reality experientially. We must experience directly the reality of this mental-physical phenomenon. This alone is what will help us be free of our suffering.

This direct experience of our own inner reality, this technique of self-observation, is what is called Vipassana meditation. In the language of India in the time of the Buddha, *passana* meant seeing in the ordinary way, with one’s eyes open; but *vipassana* is ***observing things as they actually are, not just as they appear to be***. Apparent truth has to be penetrated, until we reach the ultimate truth of the entire psycho-physical structure. When we experience this truth, then we learn to stop reacting blindly, to stop creating negativities—and naturally the old ones are gradually eradicated. We become liberated from misery and experience true happiness.

There are three steps to the training given in a meditation course. First, one must abstain from any action, physical or

vocal, which disturbs the peace and harmony of others. One cannot work to liberate oneself from impurities of the mind while at the same time continuing to perform deeds of body and speech which only multiply them. Therefore, a code of morality is the essential first step of the practice. One undertakes not to kill, not to steal, not to commit sexual misconduct, not to tell lies, and not to use intoxicants. By abstaining from such actions, one allows the mind to quiet down sufficiently in order to proceed further.

The next step is to develop some mastery over this wild mind by training it to remain fixed on a single object, the breath. One tries to keep one's attention on the respiration for as long as possible. This is not a breathing exercise; one does not regulate the breath. Instead, one observes natural respiration as it is, as it comes in, as it goes out. In this way one further calms the mind so that it is no longer overpowered by intense negativities. At the same time, one is concentrating the mind, making it sharp and penetrating, capable of the work of insight.

These first two steps, living a moral life, and controlling the mind, are very necessary and beneficial in themselves, but *they will lead to suppression of negativities unless one takes the third step: purifying the mind of defilements by developing insight into one's own nature.*

This is Vipassana: experiencing one's own reality by the systematic and dispassionate observation within oneself of the ever-changing mind-matter phenomenon manifesting itself as sensations. This is the culmination of the teaching of the Buddha: self-purification by self-observation.

It can be practiced by one and all. Everyone faces the problem of suffering. It is a universal malady which requires a universal remedy, not a sectarian one. When one suffers from anger, it's not Buddhist anger, Hindu anger, or Christian anger. Anger

is anger. When one becomes agitated as a result of this anger, this agitation is not Christian, or Jewish, or Muslim. The malady is universal. The remedy must also be universal.

Vipassana is such a remedy. No one will object to a code of living which respects the peace and harmony of others. No one will object to developing control over the mind. No one will object to developing insight into one's own nature, by which it is possible to free the mind of negativities. Vipassana is a universal path.

Observing reality as it is by observing the truth inside – this is knowing oneself directly and experientially. As one practices, one keeps freeing oneself from the misery of mental impurities. From the gross, external, apparent truth, one penetrates to the ultimate truth of mind and matter. Then one transcends that, and experiences a truth which is beyond mind and matter, beyond time and space, beyond the conditioned field of relativity: the truth of total liberation from all defilements, all impurities, all suffering. Whatever name one gives this ultimate truth is irrelevant; it is the final goal of everyone.

May you all experience this ultimate truth. May all people be free from misery. May they enjoy real peace, real harmony, real happiness.

MAY ALL BEINGS BE HAPPY

The above text is based upon a talk given by [Mr. S.N. Goenka](#) in Berne, Switzerland.

***Understanding and accepting everything we know is 'nothing' but energies only from modern(quantum) physics view;***

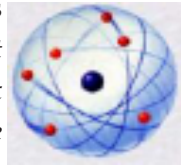
I have studied physics for many years, and I am very interested in it. I remember one physicist, in whom I am very interested, Richard Feynman, who also was a Noble Prize winner, passed away very recently and was a member of NASA organizations, (I know other physicists have said the same).

*He said "an electron is not a thing, it is a theoretical model, there is only energy and energy is always changing". Look deeper into the nucleus also and you'll find that the nucleus itself, these neutrons and protons are giving and taking energy all the time.*

*Nothing can stay the same, but if we take the whole picture it seems as if it stays the same. If you look into the energy pattern you'll find that it is always changing. We cannot think of anything as a 'thing', the whole Universe is a process, not a thing. When we look at something as a thing, it seems as though it is not changing, but if you look at electrons, neutron, proton as a process you can see that they are always changing, or vanishing.*

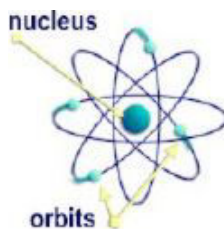
***Everything is insubstantial; and it doesn't last.***

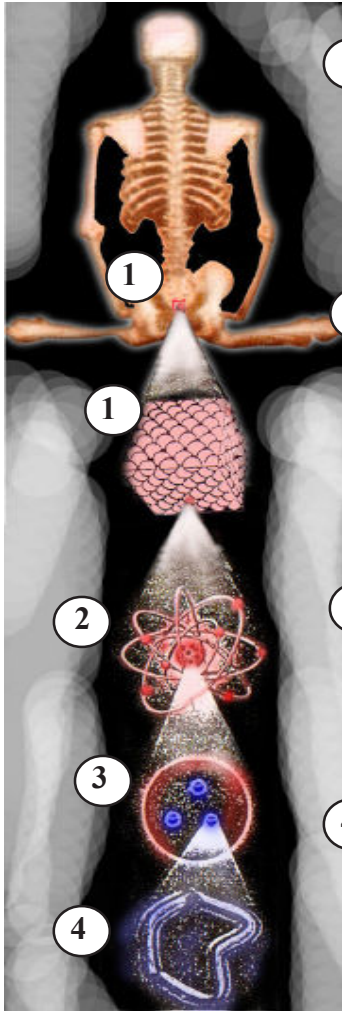
In quantum physics about sub-atomic particles you can understand this. No form, no shape, just energy. Robert Oppenheimer said that if you ask "does an electron stay in the same position?" The answer is, no. Does it change? The answer is, no.



Does it stay? The answer is, no. Does it move? The answer is, no.

*An electron is just a theoretical model; something disappears and something arises. There is a link (between them) but they are not the same anymore.*





① Everything such as solid, liquid, gas is composed of atoms.

Our body composed of carbon, hydrogen and oxygen atoms.

② Atoms are composed of protons, neutrons in the nucleus and electrons moving in their relative orbits around the nucleus like the planets moving in their orbits round the sun.

③ Electrons are regarded as the smallest fundamental particle but the protons, neutrons are again composed the quarks.

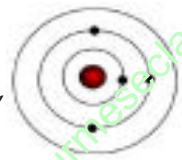
④ And again, the quarks are only energies or qualities which are always renewing and vanishing in every second.

### The Illustration about the Nature of "Nothing or Insubstantiality or Non-self or No-Inner-Core (Anatta)"

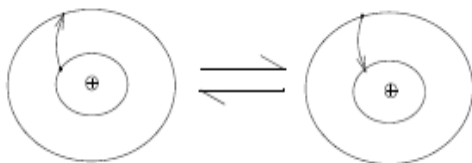
*Pairs of particles pop into existence for one shining moment, only to quickly vanish.* (Newsweek - 1988 June-13 Scientist in Cosmology)

*Particles can even be created out of empty space.*

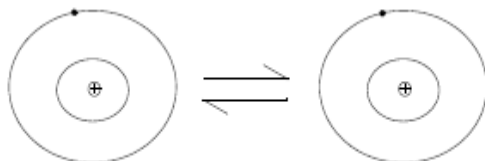
(page41 Newsweek-1988 June-13 Stephen Hawking, Cambridge University).







In classical science, one single electron moves from one orbital to another.



In modern science, an electron disappears or vanishes from one orbital and another one as same quality as the vanishing one, renews or reappears in another.

***The results*** even before and until the final real enlightenment ***by practising Vipassana Meditation:***

As with physical phenomena, so too with mental activities. In fact, minds are arising and passing away faster than matter(energies). We observe that it is not one single existing mind that thinks but a series of minds arising and vanishing. All these must be experienced to be understood clearly by one's own practice. Conceptual or intellectual understanding alone is not enough. Only experiential understanding will leave us with no doubt whatsoever on the impermanence (*annica*), unsatisfactoriness (*dukkha*) and 'insubstantiality' or 'nothing' or 'no inner core' or 'non individual' or 'not a single entity' or 'not mine' (*anatta*) of existence.

Seeing in how mental and physical phenomena are constantly in a state of flux arising and passing away, we can see that there is no such thing as *security or mine* in the world. We can't hold on to anything. Things or minds or feelings or sensations arise and pass away according to con-

ditions. They are not lasting. They are 'impermanent' or 'nothing' or 'not mine' or 'insubstantiality' or 'not real' but seem to be real due to our perceptual distortion or delusion upon *their very high rate* of vanishing or renewing or changing speed.

*Whatever arises must pass away.*

Seeing this truth occurring vividly in our own mind and body complex by direct inner own experience will bring about a change for the better in our outlook on life. We will begin to cultivate a realistic, wise and detached attitude towards life. We will continue to do our work as usual responsibly and well. We will cherish our loved ones, take good care of them. We will relate with kindness and compassion towards all beings. But no more will we be attached to conditions or expect them to remain always to our liking. Understanding impermanence or vanishing nature, we can accept it when a loved one passes away or difficult situations in life arises. We can accept without aversion and craving when good conditions pass away and bad ones arise.

We understand that this is the nature of conditioned arising (formations) and we have now become matured enough to take it calmly without anger, bitterness without tears depression or sorrow.

There will only be the wisdom that "What has the nature of arising must as a consequence pass away. How can it be otherwise? To wish for it to be otherwise would be only to court sorrow and suffering."

In this way, the meditator comes to maturity in wisdom. He lives in the world but is above it. He transcends the dualities of good and bad, like and dislike, sorrow and happiness. He stays calm and equanimous like an unshakable rock.

Having understand impermanence, he appreciates the Truth of 'Sufferings' or 'unsatisfactoriness' (*dukkha*) or the Truth of 'nothing' or 'emptiness of self' (*anatta*). We can understand suffering when we see the obvious occurrences of suffering, such as pain and sickness, killings and deaths in the world. But the meditator sees more than this obvious suffering. He sees the suffering inherent in vanishing or decaying (*dukkha*). The states of pleasure or happiness are also impermanent. When they pass away ,pain or suffering may take their place. Thus, when he experience pleasure and happiness, the mediator is not attached strongly to them. He understands their impermanent nature. Consequently, when the worldly happiness passes away or sadness arises, the meditator is not grieved. He does not sigh, weep, lament, or become depressed like another person might, for he has understand well the sufferings or worldly pleasures is inherent in change or passing away due to many kinds of conditions.

Furthermore the meditator understands the suffering inherent in formations (*sankhara*). Having observed the endless-repeated arising(*renewing*) and passing away of phenomena he sees them as something oppressive and frightful, not to be clung to. He does not expect lasting happiness from them. Instead, he is determined to attain the state of *Nibbana* where the endless-repeated arising(*renewing*) & vanishing of phenomena is ceased and true peace is reached. Thus he perseveres in his practice and is patient with the burden of the *khandha* (the aggregates of minds and energies) which he has to bear in the meanwhile. Body and minds are considered as *sankhara* or 'conditioned formations' or 'disenchantments' or 'unsatisfactoriness' due to their inherent nature of 'vanishing or impermanence' .

We have to take care of the body daily, feed, clothe and clean it, urinate and defecate take medicine when necessary, etc.

Then we have to go about earning a living in order to obtain the necessary income to enable us to fulfill our responsibilities and live a comfortable life. The mind too has to be taken care of, for it often gets sick by becoming depressed, worried, angry, etc. The meditator understands the suffering inherent in formations, in having this mind and body. He bears it with courage and fortitude. He goes about discharging his responsibilities cheerfully, accepting the reality of life. But there is this difference. He now has a goal, a sense of direction. He is working towards the elimination of all suffering. He continues his practice of meditation and dedicates all his deeds towards the attainment of the highest wisdom. He is charitable. He helps others, feeling compassion for all those who are suffering. He observes morality such as non-killing, non-stealing non-sexual misconduct, non-lying, non-taking of intoxicants and drugs, and thus displays sensitivity and consideration for his fellow beings.

Understanding *anicca* (*impermanence*) also leads to the understanding of *anatta* (*insubstantiality or non-self or not mine or nothing*). The meditator becomes more and more selfless. How? Having seen impermanence, he understands that ultimately there is no "I", "no ego or a single permanent entity" or "a single permanent mind or soul". Everything is always in a state of flux or processes of *mental and physical energies* (*nama-rupa*).

There is nothing but just the continuous processes of minds and energies arising(renewing) and passing away according to conditions.

Thus, he sees through the illusion of selfhood and understands the so-called "I" is just made up of these processes and it is actually just a heaviest bundle of suffering. So he becomes less and less in selfishness.

By wrongly identifying these mental and physical energies'

processes as an ego, an 'I' or 'self' or 'soul' or 'one single permanent mind or spirit', he suffers more. His pride increases, and whenever something goes amiss he thinks it is "I" who is suffering and then he becomes more agitated and worried about it.

But the meditator comprehends that it is just a process that goes on according to conditions. He does not cling to it as "It is I or myself" etc. He observes suffering as merely suffering and the so-called suffering as a process of continuous arising and passing away of minds and matter (atomic particles or energies). Apart from this process, there is no person. Behind from this sufferings, there is no permanent 'sufferer' or 'one entity' or 'ego' or 'soul' or 'spirit'

Not clinging tenaciously to the "I", he consequently suffers less. One who has more and more broken the shell of Illusion of "I, mine, self", has less experience of mental suffering whatsoever than non-meditators. He sees this mind and body complex as just phenomena arising(*renewing*) and disappearing due to conditions. Seen in this light, one can perhaps understand better and enigmatic pali verse in *Visuddhimagga*, doctrine of The path of Purification:

*Dukka eva hi na koci dukkhito  
karako na, kiriya va vijjati  
atthi nibbutim, na nibbuto puma  
maggam athi, gamako na vijjati.*

Mere sufferings exist, no sufferer is found.

Mere the deeds are but no doer of the deed is there.

*Nibbana* is, but not the man that enters it.

The path of purification is, but no traveller on it is seen.

Furthermore, *anatta* is also understood as there being no ultimate controller or creator. Everythings are effects of causes of actions or reactions or conditions. All beings are subject to decay and death. The meditator understands that he cannot

control or crave this process of arising and passing away as long as the conditions(causes) for the arisings(effects) are being done. He appreciates the truth of *anatta*. But if he perseveres in his practice, As soon as the real enlightenment appears, the process of arising and passing away of mental and physical energies stops.(mind & matter cease). He experiences a deep, unique peace. He must experience this peace for himself to appreciate and understand what the Buddha meant about Nibbana. The proof of the pudding is, as they say, in the eating of it. The meditator who experiences *Nibbana* has no doubts about what the Buddha taught. He has become a true convert a *sotapanna*, that is a first-stage saint. As he carries on with his practice, he will attain the second, third, and the fourth-cum-final stage of sainthood, i.e. arahatship.

Even the first stage, He has reduced greed and hatred and he won't be angry or attach as long as the normal one. Especially, he has totally eradicated the wrong view of 'I, mine or self' which is the biggest burden of stress and main root of causing of greed, hatred, jealousy, doubt, other wrong practice for real happiness or enlightenment and all evils, he is sure to lessening or eradicate the defilements and sufferings and to reach arahatship or final liberation in near future,(i.e in this stage, the minds' process of arahatship is totally pure, not having even a speck of greed, hatred or delusion). Consequently, he will be totally clam and peaceful. It is said that the *sotapanna* will attain *arahatship* in at most seven more lives. As for the *arahant*, he has finished the job; he will never return to *samsara*, the vicious cycle of birth and death or impermanent or vanishing nature. On dying, he undergoes no rebirth or no more death again. He attains final *Nibbana*, the cessation of all sufferings or real happiness or permanent nature or the end of vanishing natures.

## Chapter 2

### *Things You'll Need for This Technique:*

#### *About the Technique, Vipassana Meditation:*

Vipassana, which means to see things as they really are, is one of India's most ancient techniques of meditation. It was rediscovered by Gotama Buddha more than 2500 years ago and was taught by him as a universal remedy for universal ills, i.e., an Art Of Living.

This non-sectarian technique aims for the total eradication of mental impurities and the resultant highest happiness of full liberation. Healing, not merely the curing of diseases, but the essential healing of human suffering, is its purpose.

Vipassana is a way of self-transformation through self-observation. It focuses on the deep interconnection between mind and body, which can be experienced directly by disciplined attention to the physical sensations that form the life of the body, and that continuously interconnect and condition the life of the mind. It is this observation-based, self-exploratory journey to the common root of mind and body that dissolves mental impurity, resulting in a balanced mind full of love and compassion.

The scientific laws that operate one's thoughts, feelings, judgements and sensations become clear. Through direct experience, the nature of how one grows or regresses, how one produces suffering or frees oneself from suffering is understood. Life becomes characterized by increased awareness, non-delusion, self-control and peace.

Vipassana meditation is an effective and proven practice that strengthens the ability manage your emotions and thoughts and improves your ability to concentrate. Benefits of this cover every feasible aspect of your life, from you productivity at work

to a greater ease with relating to other people, including friends and family. Vipassana meditation can be practiced by absolutely anyone, and the steps outlined below apply to both first time and advanced meditators of other types.

## *Important Four Factors*

### *To be able to Practise this technique*

1) **time**, 2) **Open Minds to accept the Ultimate Reality**, and 3) **Reasoning trust or right understandings** upon this technique and two kinds of impermanent and permanent nature.

**One.** In order to have *the Strong Awareness of Breathing In/ Out (Concentration in Anapanasati meditation)*, and practise this technique wholeheartedly, patiently, persistently, diligently until the emerging of real enlightenment or liberation or happiness, within the certain practising period, you will need -1) **time**, 2) **Open Minds to accept the Ultimate Reality**, 3) **Reasoning belief or right understandings upon this technique and two kinds of impermanent and permanent nature.**

*Reasoning trust(saddha)* means not dogma but right understanding or logical and intelligent trust upon this technique, the original teaching of the Buddha, the enlightened one *who emphasized his utmost that this technique is aimed mainly at putting an end to all suffering*, or his successful teaching this technique to people to be liberated from all sufferings or vicious cycle. because one can observe and see the results of this technique *for oneself by direct own experience* after a certain period but one only has to practise persistently and patiently without doubts for this certain period that will or may be at least 7 days or 7 months or 7 years *according to one's past experience or one's degree of effort, sustained mindfulness, deep concentration, wisdom and how much period one can take in daily life for it.*





**Two.** We need to understand why we try to practice the work(*meditation*) of stopping or abandoning or erasing the old minds' pattern that always reacts with '*Likes or Dislike, thirst or aversion*' (*tanah*) upon *any sensation or feeling or situation good or bad (vedana)* with *the wrong view of 'I, mine, my feeling, my sensation, someone, something or individual (Ignorance,Avijja)* upon *the five kinds of natures(five aggregates,dukkha sacca)* that are renewing and vanishing repeatedly and endlessly.

**Impermanent Nature;** The five aggregates or five kinds of physical and mental qualities or mental and physical energies' nature *renewing and vanishing endlessly & repeatedly* in every second are -

1)physical energies or qualities(*the natures of hotness/coldness, tightness/pain/looseness, repulsion/attraction, cohesiveness etc*).

2)mental energies or qualities of feelings or sensations.

3)mental energy or quality of perception (*assigning or ascribing*)

4)mental energy or quality of consciousness (*knowingness or cognizance or awareness*)

5)mental energy or quality of volition (*willing or reaction or response or craving or hatred or compassion or passion or lust*)

You must understand this above five qualities or mental and physical energies are renewing and vanishing in every second or endlessly at intellectual level. These mental and physical energies' nature is transient or passing away and then renewing or replacing endlessly with so high speed in every second .

These physical and mental qualities(energies) are not existing or remaining as *one single same quality* along for a moment (even one minute or one second). But they appear to be remain for a moment or a period because the qualities as same as the vanishing ones are renewing and replacing at situation of the vanishing or disappearing ones in very high speed.



**Permanent Nature;** Moreover, in universe *Nibbana* which is the permanent nature, also exists forever as long as the physical and mental natures which are 'impermanent' or 'renewing and vanishing' or 'changing' repeatedly, is everlasting, The permanent nature(*Nibbana*) exists beyond time, space, individual and thinking or it is beyond the processes of the mental and physical phenomena. *This can be also understood as the cessation of sufferings or the end of physical and mental energies'processes.* But it is not nothingness because it exists forever beyond time, space, individual and thinking or mentality and physicality as the noble ultimate reality. One can understand that after recovering the leprosy disease one had suffered for many years, he know he has got a great happiness or good health as an self-evident true entity by direct own experiece by cessation of this disease or itching sufferings. Like this, *Nibbana's* nature is existiting permanently and everlastingly at the end of Mental and Physical process as Utimate Reality but its permanent nature is not as same as mental and physical impermanent one so we can't know just by thinking of mental nature but following this technique correctly and persistently.

Some misunderstand *Nibanna's* nature is negative, and expresses self-annihilation. *Nibanna* is definitely no annihilation of self, because there is no self no annihilate. If at all, it is the annihilation of the illusion, of the false idea of self. One can understand it as the extinction of desire, the extinction of hatred, the extinction of illusion.

'The abandoning and destruction of desire and craving for these Five Aggregates of Attachment'' that is the cessation of all suffering *dukkha.*' is called Direct Vipassana Meditaion and 'The cessation of Continuity and becoming (*Bhavanirodha*) of all suffering is *Nibanna* which is existing everlastingly as permanent nature. One can know this noble



axiomatic truth by his direct experience or insight by only following this way.' So we practise the vipassana meditation or trying to stop or erase *minds' old habit of reacting* upon sensations good or bad so that the detached or equanimous observing minds appear upon whatever sensations or vicissitudes of life.

The detached or equanimous observing minds will be the causes of understanding and knowing the Nibbana as permanent ultimate self-evident Reality by direct experience.

**Law of Causes and Effects:** You must understand and accept that *all sufferings or stresses or problems(jati)* are arising and passing away (*jaya,marana*) repeatedly and endlessly due to *the reactions or deed upon(of) the sensations or feelings good or bad(sankara/kamma)* with *aversion or craving(tanah)*, or we are facing *the effects of our active bodily and mental deeds good or bad(bhava)* repeatedly and endlessly. *Our active bodily and mental deeds good or bad(bhava)* arise due to 'the attachments of Likes and Dislikes' upon any sensations or circumstances in life. These attachments of 'Likes and Dislikes' must also arise due to the delusion of 'I, mine, my soul, my feeling, my sensation, my opinion, someone, something or individual etc.' upon the five aggregates.(Mental & physical energies).

If one can understand that all attachments with likes and dislikes(craving and hatred) upon five aggregates (including idea and ideals, views, opinions, theories, conceptions, religions and beliefs (*dhamma-tanah*), are the causes of all suffering or stress or problem or conflict or war, one can start the direct vipassana meditation (erasing 'all attachment or impurities or defilements or selfish desire,*kilesa*).

You should also understand all attachments or impurities or defilements,*kilesa* with likes and dislikes or thirst or aversion arises because of the wrong view of 'I, mine, one self, one ego, one soul, someone, something, individual, one entity' upon

transient or impermanent mental and physical natures that are 'nothing or renewing or vanishing' in highest speed in every second repeatedly and endlessly in reality but these mental and physical energies appear wrongly to be lasting or existing for one minute, one hour, one year, one hundred year etc.'

**Three.** After *following this technique for a certain period* according to one's past experience or one's degree of effort, sustained mindfulness, deep concentration, wisdom and how much period one can take in daily life for it, you will progress with the same detached observation whatever sensations you feel. Then Try continuously not to react any sensation or situation good or bad. Do not try to feel sensations either. Observe continuously the sensations with the same passive acceptance with which you observe your breath.

In any part of your body, passively observe sensations in each part, feeling no aversion or pleasure no matter what the sensation may be. Just observe equanimously. If you can't find any obvious sensation in any part of your body, return to observe the sensations in breathings.

You has to objectively be able to observe any sensations in any part of your body equanimously and with ease, within good or painful sensations in your vital organs. Try all to be with the same passive observance to any sensations or feelings or thinkings.

Allow yourself to be aware of all sensations in your entire body with equanimity. Observe this entire body of sensations passively, objectively, not feeling aversion to gross sensations, not feeling desire for pleasant sensations, accepting that all sensation, logically, inevitably, are 'nothing, not mine'.

That means you are trying to stop or abandon or erase any reactions or response upon all sensations, deciding that any reactions upon any sensation (five aggregates) is '*nothing, not*

*mine, vanishing, impermanent'.*

Try to understand or decide or ot take or know that *five aggregates*(*any sensation, feeling, perception, consciousness, volition or reaction*) is '*nothing, not-mine, not one individual, not one entity, not one soul, not one ego*' or '*renewing and vanishing in every second*'. If you can't understand or take or decide or know, you will lose the passive observance to any sensations with equanimity.

These five aggregates have only three characteristics of true nature. These are

- 1)Impermanance, disappearing, vanishing, transient ('*annica*'),
- 2)Unsatisfactoriness or Stress or Suffering ('*dukkha*') ,
- 3)Nothing or non-essence or insubstantiality or non-self or not-mine, not one soul ('*annata*').

**Four.** Establish a daily practice ritual. The ideal routine would involve sitting for one hour each morning and one hour each evening as more time as you can until the first real enlightenment. If you make the effort to incorporate this practice into your daily routine you will be surprised with how easy it becomes to meditate without feeling like you're sacrificing too much time. As benefits from meditation increase, you will also notice a greater amount of productivity in your daily life that makes up for the time you're "losing" in meditation. Ultimately, devotion to a meditation regime grants you more time, improves your emotional well-being, your relationships and every feasible aspect of your life as a self-evident result during even the period before *real Liberation or enlightenment* .

The only thing you need to be able to practise vipassana meditation is the courage to fully give up all the views of 'I, mine' or what you have learned previously with the idea of 'I, mine'.

## Chapter 3

### *Direct Vipassana Meditation method*

**Step I– Be being aware of *the sensations only* but do not identify or judge or ascribe any sensation being just sensation as ‘pain or pleasure’ or ‘good or bad’**

Take or decide yourself as nature only, sensations only, process only, no ‘I’, no ‘mine’, non-self, non -ego. In reality, we are nothing but physical & mental energies arising and vanishing very rapidly and repeatedly or we are nothing but sensations only arising and vanishing within a millionth second.

Observe your breathing going-out and coming in naturally. Be being aware of sensation only at the area of below the nose and above the upper lip at the moment of watching your breathing coming in and going-out.

Observe and concentrate only the nature of sensations, not for the form and structure of nose and lip, at the moment of concentration on breathing. Observe and concentrate to know only the nature of sensations while your breathing air coming in, is touching to the inner walls of your nose and your breathing air going-out, is rubbing the inner walls of your nose and above the upper lip about for 15 or 20 minutes.

Don’t let the thinking others without watching the breathing in and out. While watching your breathing in-out, if a prominent sensation arises somewhere in your body, observe this sensation only. Otherwise, if a thinking or thought appears, observe this thinking or thought. Don’t follow it. Don’t let any thinking go on. Don’t indulge it. Cut off it and observe the sensation appearing in the area of breathing or somewhere within your body.

Every mind or thinking or sensation is popping and vanishing at the rate of billions per second according to your past causes. So, we can't identify any mind, any sensation as 'my mind, my sensation or mine or I'. Try to understand everything is sensation & energies only that all are popping and vanishing. No 'sensation' or 'mind' or 'energy' is permanent. *They are changing, decaying, vanishing and renewing repeatedly in a very short time. Buddha said, energies or atomic particles (rupa) is disappearing and renewing at the rate of 50,000-60,000 millions within a very short instant (the time it takes the eye to blink or the heart to beat) and minds or consciousnesses (nama) are vanishing and renewing at the rate of 1,000 billions in this instant.* Because the speed of disappearing and renewing of *the energies and minds in same qualities*, is very high, we are deceived to be seemed they are lasting for a moment such as a minute, a hour, a day, one year.

In reality, no mind, no sensation is lasting even for one second, one minute. But we assume wrongly they are existing for some time because the new sensations and minds as same quality as the previous vanishing sensations, are replacing at the position of vanishing ones in very rapidly and very subtly.

So, we assume wrongly that one existing suffering or single one anxiety or one existing fear or one single hatred or one existing craving or one single feeling or one single existing pain, something or individual or one single soul or one existing ego, is permanent for a certain time.

For one simile, a fire flame in a candle. We are being deceived to be seemed that one flame is existing for one minute, one hour or two hour above a wax rod. That is not true. In reality, a lot of new heat energies or new flames are renewing, replacing at the positions of previous vanishing heat energies or flames consecutively, repeatedly and immediately due to

the wax fuel. So, it is not one single flame. One single flame is not existing even for one second. It is nothing but heat energies renewing and vanishing consecutively, repeatedly and so rapidly within a milli-second or one thousandth second.

*No one flame is lasting for a while.*

Like this, one thing, one individual, one person, one creator, one God, one animal, one mind, one soul, one ego, one spirit does not exist for some time. So, there is no 'I', no mine, non-self, non-ego, no soul, no individual, no one, no person, no creature, but it is just a delusion (*avijja*) upon physical and mental energies' processes, renewing & vanishing in very high speedy rate endlessly, consecutively and repeatedly.

In some meditation method, while pain is arising, it instructs to note the pain as 'pain, pain'. When pleasure is arising, to note as 'pleasure, pleasure'. In *samatha* meditation, this method is OK, but if one'd like to ascend to *vipassana meditation*, it can't be complete as our ascribing everything as 'good or bad' or 'pain or pleasure' or 'long or short' or 'ugly or beautiful' or 'hot or cold' or 'sweet or bitter' is very far from ultimate reality for these ascribings must occur due to 'our perceptual distortion' or 'delusion (*avijja*)' or 'deceiving arbitrary decision' of *past experiences*.

If you have ever learned or understood 'the relativity theory' by Albert Einstein who is regarded as the greatest scientist or human being of 20<sup>th</sup> Century, you can easily understand your ascribing as 'pain, pain' or 'pleasure, pleasure' is just a perceptual distortion.

If one having ever experienced or from very hot Sahara desert, must stay in Kuala Lumpur, he won't take the temperature of Kuala Lumpur in sunny days as hotness for him. But if one



from Canada or USA must stay in KL at sunny days, he will take that of these days in KL as hotness for him.

A normal man will jerk on the arm of a 16 years old lady by his fist in certain degree of intensity, she will take such a jerk as pain but if he will in again jerk on the arm of a heavy weight boxer as in same degree in intensity as that upon the girl's arm, the boxer will not take it as pain.

If you compare yourself with one native black African , you think you're so handsome but you will assign you're not handsome in relative to the very popular Hollywood star such as Tom Cruise, Brad Pitt or Angelina Jolie.

So also, in ascribing the time or distance too long or short , Einstein told his friends one example; 'you will assign the five minutes of standing on hot stove is too long but one hour of being or wining together a young beautiful lady is too short'. And then he said to his friends in humourning, "If you don't believe this relativity, you can test about it by standing on the hot stove for five minutes but I will drink together with a beautiful lady." That's right!. Our minds is always taking or ascribing that the difficult or painful period is too long but the pleasant or sweet period is too short although these two periods are equal in amount.

The distance from Kuala Lumpur to Burma is very far for one who has ever been travelling within his town if he has to travel this trip but one who often travels to KL to USA, will take this distance is not very far if he has to start this trip.

If one who always has the meal with too much hot chilli, must eat a curry with chilli, his mind will not take it isn't too hot, but if one who has ever been having the sweet curries, must eat this chilli curry, his mind will assign it is too hot.

You can easily understand our ascribing is not real but just a perceptual distortion or wrong arbitrary decision of past experiences if you can be aware of your tongue's senses on tastes. You will drink half of a cup of sweet coffee or milk at first and then you eat the some amount of sugar or some sweets. And then, drink lef half of this same coffee again. You will assign or take this coffee is not sweet in relative to the previous time. Our minds assign or take one same quality(same degree of intensity) as two different qualities(two different degrees of intensity) in two different time intervals.

These above are some practical similes to understand that our thinking or ascribing or taking 'good or bad' or 'pain or pleasure' or 'long or short' or 'ugly or beautiful' or 'hot or cold' or 'sweet or bitter' is very far from utimate reality, and in order to ascend the insight meditation level, these notings or ascribings 'pain or pleasure'like that is not enough for 'right understanding' or 'wisdom' or 'insight' to utimate reality of mental & physical energies' natures. In the insight meditation level, it is most important to be able to leave or abandon or erase them(taking sensations being just sensations as 'pain or pleasure')in order to arise '*the passive detached observing minds*' or '*equanimity*' or '*insight*' of all sensation. Really, our ascribings or takings 'good or bad' or 'pain or pleasure' are 'nothing' but just 'our perceptual distortion' or 'delution(*avijja*)' or 'delusive decision of *past experience*' or just arbitrary taking far from reality with the wrong of 'I, mine'.

That means if you assign or identify a certain drgree of intensity in temperature or tightness or situation as good or bad or moderate, the arising natures such as temperature or tightness which is not as same as your specified or assigned them as good or bad or moderate in a certain degree of intensity

according to your past experience, will be automatically decided or assigned by your habitual minds as craving or averse or angry one." Oh, these are not as same as my likings or assigning as good, so I dislike or want to push away or hate them." And then your good or bad reactions will generate and the effects of these reactions will continue repeatedly and endlessly.

*Note: This above step means for arising the wisdom of ('nama-rupa-pariccheda-nana') understanding everything is nothing but mental and physical energies(qualities) only and ('paccaya-pariggaha-nana') nothing but Law of causes and effects.*

**Step II. Cutting off or stopping any mind ascribing or judging the sensation as 'pain or pleasure' with the view of 'I' or 'mine' or 'something' or 'individual', or 'one entity' or 'self'.**

Our purpose is to appear the equanimous or inactive or detached observing minds upon any sensation/feeling good or bad arising & passing away throughout our body and mind. But we have the impregnable or strong pattern of minds' nature. (i.e our minds react with likes upon good sensations and dislikes upon bad sensations, or our minds always classify or ascribe or identify sensations being just sensations as 'pain or pleasure' or 'good or bad'.)

Because of arbitrary ascribing or taking upon sensations being just sensations as 'pain or pleasure' or 'good or bad' due to our delusion or perceptual distortion (avijja), we are craving upon good sensations (pleasures) and averse or push away or averse upon bad sensations (pains). In the worst, we take wrongly these ascribing good or bad upon sensations as my ascribing, my good feelings, my bad sensation, mine, I, myself along our whole

life ,so in old minds' habit pattern, our minds always reacts upon the sensations with likes or dislikes due to the wrong view of I, mine, my sensation, my feeling, my wisdom. So, we need to cut off the reacting minds with likes or dislikes on any sensation, any mind, any thinking, any pain, any feeling accepting they are nothing, non-essence, non-self, not-mine.

*We must abandon or forsake or delete or give up or cease likes or dislikes on any sensations, feelings, thinkings, minds arising and passing away repeatedly and endlessly.*

If any reacting mind, any likes or dislikes arise, delete and terminate and abandon it. And minds or thinkings are reacting minds with the wrong view of I, mine, myself, my mind, my body, my breathings, my thinkings and my thoughts.

So we need to *leave or let go or abandon* whatever sensations or likes or dislikes or minds or consciousness or thinkings good or bad arising and passing away repeatedly and endlessly.

In the first step, we has already accepted ourselves the sensations only, energies only. We must accept or decide these sensations and energies are nothing or non-essence or not-mine or no inner core for itself each as they are vanishing so quickly within a second. By accepting and deciding like that, we become to be able to cut off or abandon so easily any minds that are the reacting minds with likes, dislike and non-enlightenment upon the sensations or feeling or perception or pain or mind *as my sensation, my mind, mine, or one permanent entity* .....

*Try to Neglect or abandon or give up or leave* attachment to the sensations without responding or reacting with likes or dislikes.

That is "Just observe mind renewing repeatedly and endlessly, not my mind." "Just observe every mind is not mine or nothing."

But don't follow or indulge any sensations or likes or dislikes. Abandon or let go any minds or likes or dislikes.

Try to abandon and cut off any desire to respond or react upon sensation, feeling or pain. Try to abandon or erase any mind wanting to be, to get, to hold or grasp something, someone, one single mind, one single soul etc. And so also try to abandon or erase any mind wanting not to be or to push away or condemn or dislike something, someone, one single mind etc.

Try to erase, stop and abandon any mind or thinking or likes or dislikes arising repeatedly *so that you will be able to let all minds and sensations go with total equanimity or without likes and dislikes in the next step.*

The more you abandon any mind or the more you stop any mind , the more your mind is empty (i.e your mind is equanimous or in equanimity without likes or dislikes upon any sensations good or bad.

In order to appear *the passive mind or equanimous mind* upon any sensations or any circumstances, we need to stop, cut off the arisings of *reacting and attached minds* with likes and dislikes upon the sensations or feelings that are 'nothings' or 'emptiness of self' or 'impermanet 'or 'transient ' or 'vanishing' and 'renewing' or 'replacing' at the positions of vanishing ones in every second.

**Note: This above step means for arising the wisdom of ('Sammāsana-nana') *being able to take or decide everthing be 'nothing' but Vanishing('Anicca'), Unsatisfactoriness('Dukkha'), 'Nothing' or 'Non-self'('Anatta') by intellectual level.***

**Step III. Understanding any sensation is 'nothing' or 'insubstantiality' or 'non-essence' or 'not-mine' by direct inner experience for a moment.**

In this step, little by little you can just observe sensations with equanimity for a minute. You can be aware to any sensation or mind or thinking without optimism or pessimism. You can observe them with passive mind objectively and naturally for a moment." You can abandon sensations or feelings by themselves naturally with equanimity as you understand that any thinkings or any feelings or sensations are nothing, not mine, no inner essence or core.

After following and trying according to the previous step II, as soon as you understand really everything, every sensation good or bad, or every feeling pleasant or unpleasant is 'nothing ,non-self, and not mine' for a moment, the equanimous mind or empty mind or passive observing mind will appear for a moment. And then, please try to continue these moments of passive observation upon any sensation good or bad with equanimity or without likes and dislikes. The more your mind is empty or equanimous, the more it is pure. The more it is pure, the more chance or possibility wisdom or enlightenment to be appeared.

In this step , you will become to understand everything, including living things and non-living things are in equal value of non-essence or no inner core, non-self, not-mine, no 'I' and nothing.(ie you understand the three characteristic of minds and energies' nature (the five aggregates' nature) that are

- 1) *Impermanance, vanishing, transient (annica),*
- 2) *Unsatisfactoriness or Stress or Suffering (dukkha) ,*
- 3) *Nothing or non-essence or insubstantiality or non-self or not-mine (annata).*

*Note: This above step means for arising the wisdom of ('Udayabbaya-nana', 'Bhanga-nana', 'Adinava-nana', 'Nibbidanana', 'Muncitukamyata-nana') understanding and knowing any sensation be 'nothing' but Vanishing('Annica'), Unsatisfactoriness ('Dukkha'), Nothing or Non-self or Unsubstantiality('Anatta') by direct inner experience or Intuition or Instinctive knowing.*

**Step IV. Understanding everything including the mind(wisdom) that knows everything is 'nothing' or 'not mine', is also 'impermanent' or 'nothing' or 'non-essence' or 'not-mine'.**

After you have already tried the time of knowing 'nothing', 'non-essence', 'non-self' (*annica, dukkha, anatta*) in direct experience to be continued for about 5 minutes or 10 minutes, please try again to see and understand the equanimous or passive observing minds that know any sensation/feeling/perception is 'nothing or non essence', is also 'nothing or not-mine'.

Try to see mindful equanimous or passive observing minds or wisdoms is also vanishing or impermanent or nothing. Before this step, you feel I am meditating, I am seeing 'nothing or insubstantiality(*anatta*)' and I'm understanding 'impermanent nature(*annica*)', now in this step even this seeing mind, wisdom is also 'nothing or passing away or not mine or just nature or disenchantment(*annica, dukkha, anatta*)'.

*Even this mind knowing 'nothing or not mine' is also 'nothing or not mine'.*

*Even this mind knowing 'annica' is also 'annica'.*

*Even this mind understanding 'impermanence' is also 'impermanent'.*

Try to understand even this detached observation of 'nothing or impermanent nature' is also 'nothing' or 'impermanent' or 'emptiness of self'. Try to see and understand that not only sensations being observed but detached observing minds (wisdoms) are also diappearing or impermanent. Seeing or Understanding *this wisdom or the mind of knowing 'nothing'* is also 'nothing or impermanence or vanishing' , is called *pativipassana*.

Seeing or Understanding *any sensations/feeling/perception/volition/awareness good or bad* is 'nothing or vanishing' is called *vipassana-nana* and seeing *this vipassana-nana* is also passing away/impermanence is called *pativipassana*. This *vipassana* wisdom becomes the object of *vipassana* again.

At this stage, try this understanding (*pativipassana*) as mentioned above to be lasted or survived continuously as long as for 10 to 15 minutes repeatedly. Try to know not only sensations are 'nothings' or 'non-essences' but also try to know the minds knowing sensations are 'nothings', are also nothings repeatedly. Even wisdoms are impermanent/nothings. In this stage, meditation becomes very complete.

In this stage, by understanding and seeing that even *wisdom or knowing 'nothing' or 'emptiness of self' or 'impermanence'* is 'nothing' or 'emptiness of self' or 'impermanent', one will be no longer attachment not only any sensation good or bad but also wisdom, so he becomes very near to be liberated and to burn all delusion of 'I,'mine' or 'self'

*Even awareness of 'nothings' or passive detached observation of impermanent nature* is a impermanent nature or nothing, just like after someone (carpenter of sufferings) burn many dead bodies (sufferings), he then burns himself, too.





*This above step means for arising the wisdom of ('Patisankha-nana') understanding to Not Run Away from this Only One Way to Liberation and ('Sankharupekkha-nana') being able to let not noly any sensations but also wisdom go with total equanimity or passive detached observations.*

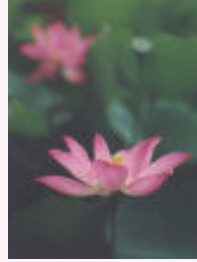
## **Step V– Arising the first real Enlightenment.**

When you try again and again to continue to know 'nothings' upon sensations good or bad and these minds knowing 'nothings' are also nothings repeatedly for 10 to 15 minutes, the enlightenment will automatically appear and will liberate from bad attachments with the wrong view of 'I', 'ego', 'mine' and 'self'. The purpose of vipassana meditation is to become detached and liberated from all suffering.


If as long as we get attached to things, feelings, sensations and even wisdom or vipassana nana, we can never be free or liberated from 'the processes of minds and energies' or 'samsara' or 'vicious cycle' or 'all sufferings' or we will have been sufferings and struggling as the mental and physal qualities('energies') of impermanence, transient and passing away endlessly and repeatedly.

*This above step means for arising the wisdom of ('Annuloma-nana', 'Gotrabu-nana') deeper equanimous detached observation to all formations,(mental and physical energies renewing & vanishing) in every second and ('Magg-nana') first real enlightenment which can know and see by direct inner experience what is the total Cessation of all sufferings (mental and physical energies' process).*

- *No sensation is permanent (annica)*
- *Any sensation is nothing ; but just the nature of vanishing and renewing.*
- *Any sensation is not an essence;(dukkha)*
- *nothing to be any usefulness;*
- *nothing to be any satisfactoriness;*
- *nothing to be suffered;*
- *nothing to be mine; (anatta)*
- *nothing to be an individual;*
- *no 'I' , no mine, non-self, non-ego, no-soul, no spirit*
- *no individual; no permanent entity, not a single mind*
- *nothing to be frustrations;*
- *nothing to get attached to;*
- *nothing to be kept;*
- *nothing to be reality; (except nibbana)*
- *nothing worth to be the trouble;*
- *nothing to be totally sad;*
- *nothing to be worried about;*
- *nothing worthy for grabbing or grasping*
- *nothing needed for pushing away or aversion;*
- *not something ; no one; not a place,*
- *not a single permanent entity(self-ego);*
- *vanishing and renewing at the rate of billions within a moment;*



*References:*

1. Vimala U (Mogok Sayadaw Gyi) Dhamma talks; Mogok Vipassana
2. Jotica, Sayadaw U; Map of the Journey
3. Ottamathara. Sayadaw Dhamma talks, Direct Meditation method
4. S.N. Goenka Dhamma talks in Switzerland; The art of Living
5. Walpola Rahula  What the Buddha taught
6. Visuddhacara; Invitation to Insight Meditation
7. Granville Dharmawar ,Dr Scientific acceptibility of Rebirth

**Note:** This direct insight meditation method is based upon Dhamma talks given by U Ottamathara from the web of

1) [www.realenlightenment.org](http://www.realenlightenment.org) or

2) [www.mtsm45an.multiply.com](http://www.mtsm45an.multiply.com)

For more information, you can visit these above webs and download or listen to *Direct Insight Meditation method talks by Sayadaw U Ottamathara*.

You can also practise this technique while *listening to Direct Meditation method talks* of U Ottamathara for a certain period of any hinderance such as heavy stress, laziness or doubt. You can get the Direct meditation method audio CD and any help from author [soewinhtut1977@gmail.com](mailto:soewinhtut1977@gmail.com) (016 638 7439) for any hinderance too.

**The more your mind is empty**(without judging or ascribing anything as 'pain or pleasure'), **the more it is pure and the more wisdom** will appear.

U Ottamasara([www.realenlightenment.org](http://www.realenlightenment.org))



*'To the wise man, the life he lives here is an opportunity to rid himself of the burden which he has accumulated in the past; to rid himself of his own wrong doing, his wrong view points, to rid himself of his wrong concepts of life and death and leaving them all behind, to place his feet upon the middle way(right understanding).*

*Ashin Thittila*