

Sun Lun Vipassana Dhamma Talk by Kaba Aye Sun Lun Sayadaw U Wara English transcript

Time frame	Transcript
0:02:41	Today I'm going to give a Dhamma talk on Sun Lun Vipassana meditation method.
0:02:48	This Sun Lun Vipassana meditation method was founded by the late <i>Arahanta Sun Lun GuKyaung Sayadaw U Kavi</i> of <i>MyinGyan</i> .
0:03:00	I will at first explain a short biography of Sun Lun Sayadaw Gyi and then explain the Sun Lun meditation method.
0:03:12	Sun Lun Sayadaw Gyi was born in 1878 at the small village call <i>Sun Lun</i> , near <i>MyinGyan</i> .
0:03:22	At the age of 40, he was afraid to die and so he tried to find Dhamma to have a refuge.
0:03:34	One day, he happened to listen to the Dhamma talk given by <i>U Ba San</i> about <i>Ānāpāna</i> meditation method.
0:03:48	When he heard the word “ <i>Ānāpāna</i> ”, his mind become agitated and gooseflesh appeared on his skin.
0:04:00	So he thought, it is strange that when I hear the word <i>Ānāpāna</i> , my mind become agitated and gooseflesh appeared on my flesh.

0:04:14	Maybe if I practise this method, I can realize (know) the Dhamma.
0:04:21	So he went and asked <i>U Ba San</i> , how to meditate <i>Ānāpāna</i> meditation.
0:04:30	<i>U Ba San</i> said, you have to be mindful on breathing IN and breathing OUT.
0:04:37	That is <i>Ānāpāna</i> meditation.
0:04:41	So he went to a quiet place and started to breathe with GREAT mindfulness (Sati).
0:04:51	At first, when he started to breathe, he was reciting “IN-OUT; IN-OUT”
0:04:59	But after sometime, he was able to know the air touching the tip of the nose and he was mindful on that touch.
0:05:11	So after about half an hour of breathing, he got the rhythm of mindful on the breathing IN and breathing OUT.
0:05:21	So he breathes continuously for many hours.
0:05:26	After 3 or 4 days of meditation, one day while he was breathing with great mindfulness, one shining object appeared in front of him.
0:05:39	When he put his mindfulness on that shining object, it rises, rises, and rises.
0:05:46	So he tried to follow that shining object and it rose into the sky, up to the <i>Celestial</i> beings and he saw many <i>Devatās</i> and <i>Devatās</i> ’ buildings.

0:05:59	So he was very glad, because of this meditation, if I pass away I will be reborn in the <i>Devatā</i> world.
0:06:09	So he was not afraid to die anymore. So he practise breathing with great mindfulness.
0:06:17	Next day, due to good heavy breathing, when it is time to stop, there arises very painful sensation.
0:06:30	He did not know what to do.
0:06:32	But in his mind one idea appeared. Whatever happening in your body, it is Dhamma .
0:06:40	So he tried to be mindful on that sensation.
0:06:47	He put his mind 100% on that sensation, and that his mindfulness sank into or penetrated into the sensation and he was able to be mindful and followed the sensation from the beginning until it ends.
0:07:03	It took about more than one hour to follow the sensation and at one time that sensation completely end.
0:07:15	When it ends, he was very surprised that he has a peaceful and contended mind.
0:07:21	So from that day, he breathes with great mindfulness and follows the sensation with great mindfulness until it ends.
0:07:32	So everyday, day and night with full of diligence and great mindfulness, he practised this method of breathing and mindful on the sensation.
0:07:48	In English calendar in 1920, in Myanmar calendar the month

	of <i>Waso</i> , 13 th waning day of <i>Waso</i> (July), at night 10PM, he attained the first stage. That is <i>SotāpattiMagga</i> .
0:08:04	He continued to meditate and at the second month on the 13 th waning day of <i>Wagaung</i> (August), at night 10pm, he attained the second stage. He got the <i>SakadāgāmiMagga</i> .
0:08:22	He continued to meditate and next month, 13 th waning day of <i>Taw-tha-lin</i> (September), at 10pm, he attained the third stage, <i>Anāgāmi Magga</i> .
0:08:36	After becoming an <i>Anāgam</i> , he did not want to live as a layman life.
0:08:40	So he became a <i>Sāmanera</i> , novice. As a novice, <i>Sāmanera</i> , he continued to practise day and night with great mindfulness.
0:08:52	So on the 13 th waning day of <i>Tha-din-gyut</i> at night 10pm,
0:08:58	it will be the month of October in English calendar, at 10pm, he attained the fourth stage.
0:09:07	He got the <i>Arahatta Magga</i> , he became an <i>Arahanta</i> , the Noble One
0:09:15	So he show this method, “ Sun Lun Vipassana meditation ” method after he attained the <i>ArahattaMagga</i> and became an <i>Arahanta</i> .
0:09:27	Sun Lun Sayadaw Gyi was well known as a <i>Arahanta</i> .
0:09:31	So many people, some monks, and laymen tried to test him whether he is truly <i>Arahanta</i> or not.
0:09:44	Many learned-monks such as <i>Meikhtila Yay-lai</i> Sayadaw,

	<i>Nyaung-lunt</i> Sayadaw, <i>Phat-pin-aing</i> Sayadaw asked very difficult, delicate questions from the <i>PitakaPāli</i> .
0:10:00	Sun Lun Sayadaw Gyi was able to answer all the questions correctly.
0:10:06	<i>Nyaung-lunt</i> Sayadaw checked with the <i>Pāli</i> text for two days and found that all answers given by Sun Lun Sayadaw were correct.
0:10:17	That is how many learned-monks tried to test Sun Lun Sayadaw Gyi whether he is a truly <i>Arahanta</i> or not.
0:10:26	Some lay-people also tested Sun Lun Sayadaw Gyi.
0:10:30	While Sun Lun Sayadaw Gyi was staying in <i>Meikhtila</i> , one day, in the morning when he was going for the food with a black-bowl in his hand.
0:10:40	He saw one horse rider, riding with the great speed toward him.
0:10:46	With his power as an <i>Arahanta</i> , he knew that the horse rider wanted to run him down with the horse.
0:10:54	So he sent his loving kindness to the horse.
0:10:59	When it came near, however the rider beat the horse, the horse doesn't move forward.
0:11:05	It stood still on the four legs.
0:11:08	Sun Lun Sayadaw Gyi retold this incident to his assistant monk.
0:11:14	At that time, I had to send my loving kindness <i>Metta</i> to the

	horse.
0:11:20	Because the rider was drunk with alcohol. That is why he has to send his loving kindness to the horse.
0:11:29	That is how, many people tested him whether he is truly <i>Arahanta</i> or not.
0:11:35	I would like to relate my personal experience with Sun Lun Sayadaw Gyi.
0:11:42	When I was 6 years old, I was living in <i>Yangon</i> , near the <i>Chauk-htat-kyi</i> Pagoda.
0:11:50	In the afternoon about 2pm, now when I checked with the Sun Lun Sayadaw Gyi's biography, I know that , that date was 1952, March 28.
0:12:05	At about 2pm, some workers in our compound came and informed my mother and grandmother, “there is one <i>Arahanta</i> standing in the sun”.
0:12:17	So my mother, grandmother, called out everybody from the house and when we went out and look at the sun.
0:12:26	I saw one <i>Arahanta</i> with the black-bowl on his side, standing in the sun and the sun is shaking like that behind him.
0:12:38	At that time, we can just look at the sun and stare at it.
0:12:44	For ordinary time, we cannot look at the sun even when it was about to set. But at that time, we can just look at the sun and stare and I saw one <i>Arahanta</i> standing in the sun.
0:12:57	My mother, grandmother said, “Hah that is a <i>Arahanta</i> with the

	power standing in the sun, you bow down and pay respect and make a wish.
0:13:08	So I bowed down many, many times to pay respect. But I don't know what to wish.
0:13:14	When I look at my grandmother and mother, ah! they are making many, many, many wishes.
0:13:20	But I was only 6 year old. I don't know what to wish. But I was very happy to see the miracle.
0:13:29	After sometime I went and play, and then remember, I came back and look at the sun and the image is still there.
0:13:36	If I think about it, I can still visualize that image now.
0:13:42	So it last for about two hours, only in about 4pm, the image in the sun disappeared.
0:13:49	At that time, we didn't know which <i>Arahanta</i> was that.
0:13:54	When I became a monk, after 4 or 5 years as a monk, I went to <i>Myin-Gyan</i> to pay respect to the Sun Lun Sayadaw Gyi body and become friendly with his assistant monk.
0:14:08	His assistant monk has some eye problem. So I invited him to <i>Yangon</i> and showed him with an eye specialist.
0:14:13	When he recovered, one day I had a talk with him. His name is <i>SayadawU Sobhana</i> .
0:14:20	Well Sayadaw, Sun Lun Sayadaw Gyi passed away when I was very young. So I didn't met, haven't a chance to meet Sun Lun Sayadaw Gyi face to face.

0:14:31	But when I was young, about 6 years old. I saw one <i>Arahanta</i> standing in the sun.
0:14:41	So when I told him that, Sayadaw <i>U Sobhana</i> said “Hah.. That is Sun Lun Sayadaw Gyi.”.
0:14:50	Because at that time, he and Sun Lun Sayadaw Gyi was invited to Yangon. Because they had to attend the <i>Simā demarcation</i> ceremony in Yangon at south <i>Okkalapa</i> .
0:15:03	There is another Sun Lun center in south <i>Okkalapa</i> .
0:15:07	They came here and stayed for 7 days in Yangon. After the ceremony, before they went back, they had to stay one night at <i>Sasana Yeiktha</i> .
0:15:18	Next day, the laymen disciples send them by plane to <i>Meikhtila</i> , and from <i>Meikhtila</i> they had to go back to <i>Myingyan</i> by car.
0:15:31	On the way, at the small town call <i>Ma-hlaing</i> , they had lunch there.
0:15:36	Sun Lun Sayadaw Gyi and Sayadaw <i>U Sobhana</i> had lunch there at one layman house.
0:15:43	After lunch, Sun Lun Sayadaw Gyi gave a Dhamma talk.
0:15:48	After giving a Dhamma talk, Sayadaw Gyi recite <i>Paritta</i> .
0:15:53	Sayadaw Gyi was well known as <i>Arahanta</i> , so many people came and put water bottles in front of him to get the <i>Paritta</i> water.
0:16:01	So when Sun Lun Sayadaw Gyi recite <i>Paritta</i> , Sun Lun

	Sayadaw Gyi's image with his black-bowl on his side standing, appeared in the sun.
0:16:14	Standing image of Sun Lun Sayadaw Gyi appeared in the sun as well as in the water bottle of the owner of the house who offered lunch.
0:16:25	In the evening, when Sun Lun Sayadaw Gyi continued his journey to <i>Myin-gyan</i> , the image in the sun disappeared but image in the water bottle still remain.
0:16:35	So many people came to pay respect to the image in the water bottle.
0:16:40	So the owner of the house had to build a temporary building, so that all the people can have a place to come and pay respect.
0:16:50	The image in the water bottle only disappeared when Sun Lun Sayadaw Gyi passed away.
0:16:56	Another one and a half month times, Sun Lun Sayadaw Gyi passed away.
0:17:00	When Sun Lun Sayadaw Gyi passed way, the image in the water bottle disappeared.
0:17:05	Sun Lun Sayadaw Gyi knew that after another one and a half month time, he will pass way. So he bid farewell with his power by standing in the sun.
0:17:16	I was very lucky enough to see the miracle in <i>Yangon</i> that is about 400 miles away from him.
0:17:26	That is how I have the personal experience of Sun Lun

	Sayadaw Gyi.
0:17:31	Sun Lun Sayadaw Gyi as an <i>Arahanta</i> , he showed this Sun Lun Vipassanā meditation .
0:17:38	You have to be mindful when you breath, try to be mindful on the air touching the tip of the nose.
0:17:45	He gave the instruction, whatever you do, try to be mindful on the touch.
0:17:51	Sun Lun Vipassanā meditation method, we have to practise in all four positions or postures.
0:17:59	Walking, standing, sitting, lying down in all four postures, we have to be mindful on whatever we do.
0:18:09	So I will at first explain about Sun Lun Vipassanā meditation method in the sitting posture.
0:18:19	In the sitting posture, there are two parts.
0:18:24	The first part is <i>Anāpāna</i> , try to be mindful on breathing IN and breathing OUT.
0:18:29	The second part is mindful on the sensation.
0:18:35	So when you are going to sit and meditate, before you sit down and meditate,
0:18:41	you pay respect to Buddha, Dhamma, Samgha and say <i>Parikam</i> .
0:18:45	And then you sit down. You sit in a position that you can sit for at least 2 hours.
0:18:55	The best position is sitting cross legs. The female yogis can

	also sit cross legs.
0:19:05	But when you sit cross legs, sit cross legs tightly.
0:19:10	Don't sit loosely.
0:19:12	You sit loosely because you are afraid of the pains or painful sensation.
0:19:18	You sit tightly so that when the painful sensation arise you can be mindful on that sensation without moving your legs or arms or changing position
0:19:29	and try to be mindful on the sensation continuously until it ends.
0:19:34	That is why we have to sit tightly.
0:19:39	Put your right hand in the left palm with the two arms at your sides.
0:19:47	Then you bow down a little bit of your head. Don't lift your head like that or bow down it like that.
0:19:54	Just a little incline downward, and you start to breath with great mindfulness
0:20:02	So when you sit, sit on a thin mat or on a thin towel.
0:20:07	Don't sit on the very high cushion or foam to avoid the painful sensation.
0:20:13	Because we mediate to realize (know) the truth of suffering.
0:20:19	By sitting on high foam or a cushion, you are trying to avoid the painful sensation.
0:20:26	So you will not know the truth of suffering and you will not

	know the Dhamma easily and quickly.
0:20:34	That is why we sit on the thin mat or the thin towel.
0:20:39	Sit tightly and then you try to be mindful on the touch.
0:20:44	When you breathe, the air will touch the tip of the nose and when you are mindful, you will be aware of the air touching the tip of the nose.
0:20:54	You have to be mindful on that awareness of touch.
0:20:58	You breathe continuously for at least 45 minutes to 1 hour to get the concrete concentration.
0:21:07	In the breathing session, Sun Lun Sayadaw Gyi set one important rule.
0:21:13	Don't stop breathing when you get tired.
0:21:18	So if we stop breathing whenever we get tired, then we will not get the <i>Samādhī</i> quickly, and our progress in meditation will be very slow.
0:21:26	That is why we have to be mindful on the tip of the nose and try to be mindful on every touch of the air touching the tip of the nose.
0:21:36	You don't need to follow IN or OUT. Just mindful on the point of touch.
0:21:43	Here we encourage the yogi to breathe short, rapid breathing.
0:21:49	If we breathe slowly, softly, the time gap between one touch and other is great.
0:21:57	So our mind likes to go out or go to thinking or you will feel

	sleepy.
0:22:05	To avoid those things, we encourage the yogis to breathe short, rapid breathing.
0:22:10	If you breathe short, rapid breathing, the time gap between one touch and another is very small.
0:22:16	So the mind doesn't have time to go out. So you get concentration " <i>Samādhi</i> " quickly.
0:22:24	Another important one is, how strong should we breathe?
0:22:31	That is what every yogi likes to know.
0:22:33	And most of the people know that Sun Lun meditation method, you have to breathe very strong, very hard.
0:22:40	That is not correct.
0:22:43	The correct one, most important one is to be mindful on the air touching the tip of the nose.
0:22:50	To know the touch.
0:22:52	If you breathe very strongly and doesn't know the touch, then that is not the correct way.
0:22:58	If you breathe very softly and doesn't know the touch, then that is also not the correct way.
0:23:04	The correct way is to be mindful on every touch of the air at the tip of the nose.
0:23:10	Only when you are mindful on the air touching the tip of the nose, then you are practising <i>Vipassanā</i> .
0:23:18	<i>Vipassanā</i> mean mind over matter.

0:23:22	Air is matter, nose is matter.
0:23:26	Two matters touching, with mindfulness you will be aware of the air touching the tip of the nose.
0:23:31	You have to be mindful on that awareness of the touch.
0:23:35	The motto or short instruction of Sun Lun Sayadaw Gyi is
0:23:41	TOUCH, AWARENESS, and MINDFULNESS (SATI).
0:23:43	So you have to be mindful on every touch.
0:23:47	That is, if you breathe with great mindfulness and know the touch,
0:23:54	Then, you will get complete, concrete concentration.
0:23:56	So you have to breathe with great mindfulness.
0:24:00	Sun Lun Sayadaw Gyi said, “Don’t stop breathing when you get tired.
0:24:04	Why do we get tired?
0:24:07	We get tired because our breathing IN and breathing OUT, inhalation and exhalation is not balance.
0:24:15	That is why we get tired.
0:24:19	Everybody’s breathing, breathing OUT is stronger than breathing IN.
0:24:24	That is why after sometime of breathing, because the breathing OUT is stronger.
0:24:33	as you breathe, there will be less air in your lung and you will get tired.
0:24:37	So you stopped whenever you get tired.

0:24:41	Whenever you get tired, you stopped, then you will not get enough concentration “ <i>Samādhī</i> ” to be able to be mindful on the sensation.
0:24:50	So, your progress in meditation will be very slow.
0:24:53	That is why we need to breathe continuously .
0:24:57	So, how will we overcome the tiredness?
0:25:01	You breathe much stronger (IN) breathing than (OUT) breathing.
0:25:07	For about 15 or 20 times breathe with great mindfulness, strong (IN) breathing and strong breathing (OUT).
0:25:15	The breathing (IN) should be a little stronger than breathing (OUT).
0:25:19	After 15 or 20 minutes of stronger breathing (IN),
0:25:25	when the breathing (IN) and breathing (OUT) are balance, then the tiredness will go away and you can breathe continuously for the whole session.
0:25:33	You should breathe at least 45 minutes to 1 hour to get concrete concentration.
0:25:40	That is why try to be mindful on every touch and breathe continuously, and while you are breathing when you get tired, don’t stop.
0:25:48	Breathe with great mindfulness of (IN) breathing, much stronger (IN) breathing than (OUT) breathing.
0:25:56	Much stronger in breathing (IN) than breathing (OUT)

0:26:00	So when the breathing (IN) and breathing (OUT) are balance, the tiredness will go away and you don't need to stop while breathing.
0:26:07	You can breathe continuously for the whole session.
0:26:11	Before you stop breathing, try to be mindful on the touch.
0:26:15	Put your mind 100% at the tip of the nose and breathe strongly for 50 to 100 times.
0:26:22	You breathe like that.
0:26:24	When you breathe don't shake your body, don't shake your head.
0:26:27	Just breathe with your nose.
0:26:31	When it was about to stop breathing, breathing continuously for 50 or 100 times.
0:26:39	Then take a deep breath. Hold your breath and with your mind, watch the whole body.
0:26:47	The mind will automatically go to the most distinct sensation
0:26:53	The most pronounce sensation.
0:26:56	Sensation may be anything. Pain, numbness, itchiness, cramp, heat, or cold.
0:27:05	Any sensation, you tried to be mindful on that sensation.
0:27:10	For example if there is pain in your knee, when you stop breathing, mindful on the sensation, the painful sensation in the knee you know.
0:27:19	Try to be mindful on that painful sensation.

0:27:23	You don't need to recite "PAIN, PAIN"
0:27:26	Just try to be mindful on that sensation.
0:27:28	At first, your mindfulness will be just on top of the sensation and you will know that your knee is in pain.
0:27:36	So, Sun Lun Sayadaw Gyi set one important rule in the second part, <u>mindful</u> on the sensation.
0:27:44	That is "If CRAMP, Don't MOVE".
0:27:47	Whether it is cramp or pain or anything, don't move or don't change position.
0:27:52	Just mindful on the sensation as it is.
0:27:56	When you stay still and mindful on the sensation, your mindfulness sink into sensation or your mindfulness will grab hold of the sensation.
0:28:07	Then you will only know the sensation as it is.
0:28:12	You won't know that your knee is in pain. You will only know the sensation as it is.
0:28:17	So, you stay still and mindful on that sensation.
0:28:23	We should not move or change position
0:28:27	because what the Buddha said is " the truth of suffering is covered by the changing of the position. "
0:28:33	So whenever the painful sensation arise, we changed position.
0:28:38	If we changed position, we tried to cover the TRUTH of suffering by changing the position.
0:28:45	That is why Sun Lun Sayadaw Gyi said, "stay still, don't

	move, don't change position, just mindful on the sensation as it is”
0:28:54	When you are mindful on the sensation, you know this sensation, because all the cells of your body are rising and falling, rising and falling.
0:29:05	It is happening continuously, building up, breaking down, building up, breaking down
0:29:10	When you know that building up, breaking down, that is <i>Kāyanupassanā</i> .
0:29:15	The Four Steadfast mindfulness you are practising. That is <i>Kāyanupassanā</i> .
0:29:20	When you know the sensation, it is <i>Vedanānupassana</i>
0:29:24	When you know the bare fact of knowing of the sensation, then you are practising <i>Cittānupassanā</i> .
0:29:31	When you know that this sensation is unstable. It is just building up, breaking down, building up, breaking down.
0:29:38	When you know the phenomenon of impermanence. That is you are practising <i>Dhammānupassanā</i>
0:29:45	All Four <i>Satipaṭṭhāna</i> are happening at once, simultaneously
0:29:52	But the most distinct one, we call it, if sensation is more distinct, we call it <i>Vedanānupassanā</i> .
0:30:00	But the <i>Kāyānupassanā</i> , <i>Cittānupassanā</i> , and <i>Dhammānupassanā</i> also happening simultaneously.

0:30:07	But we named it with the most distinct one.
0:30:09	As you mindful on the sensation, you will be just knowing the sensation as it is.
0:30:16	Then you will be practising <i>Vipassanā</i> and you will be practising the Four <i>Satipaṭṭhāna</i> .
0:30:23	What the Gautama Buddha said is “the Four <i>Satipaṭṭhāna</i> , practise of Four <i>Satipaṭṭhāna</i> is the one and only way to reach <i>Nibbāna</i> .”
0:30:35	So when you practise <i>Satipaṭṭhāna</i> and try to get the <i>Magga Ñāṇa</i> , you have to go through 10 mind levels call 10 Insight Knowledge levels.
0:30:47	We call it in Myanmar, it is called <i>Nyan-sin</i> .
0:30:50	In nearest English meaning, it is Insight Knowledge levels. 10 Insight Knowledge levels.
0:30:56	When we mindful on the touch while breathing, mindful on the sensation, that is the first Insight Knowledge level, we call it <i>Samassana Ñāṇa</i> .
0:31:07	The cause <i>Ñāṇa</i> , which is what every yogi have to do.
0:31:11	The remaining nine <i>Ñāṇa</i> from <i>Udayabbaya</i> to <i>Anuloma</i> are the effect <i>Ñāṇa</i> .
0:31:18	What yogi have to do is the first <i>Samassana Ñāṇa</i> “cause <i>Ñāṇa</i> ”, try to be mindful on the touch in breathing and mindful on the sensation in second part.

0:31:28	When you are mindful on the sensation, then you are practising the <i>Samassana Ñāṇa</i> .
0:31:34	If you practise the full <i>Satipaṭṭhāna</i> , Four Steadfast Mindfulness and you finish the ten Insight Knowledge levels from <i>Samassana Ñāṇa</i> to <i>Anuloma Ñāṇa</i> ,
0:31:48	then you will get the first stage call <i>Sotāpatti Magga</i> .
0:31:52	Then you start to practise from the <i>Samassana Ñāṇa</i> when all the ten mind levels of Insight Knowledge levels are finished
0:32:00	then you will get the second stage call <i>Sakadāgāmi Magga</i> .
0:32:05	Then you practise from the first beginning <i>Samassana Ñāṇa</i> and finished the ten levels
0:32:10	then you will get the third stage call <i>Anāgāmi Magga</i> .
0:32:15	Then you practise from the <i>Samassana Ñāṇa</i> to <i>Anuloma Ñāṇa</i> , and finished all the ten Insight Knowledge levels of <i>Vipassanā</i>
0:32:25	then you will get the fourth stage call , <i>Arahata Magga Ñāṇa</i> .
0:32:32	Sun Lun Sayadaw Gyi practise like that with great mindfulness, the Four <i>Satipaṭṭhāna</i> and
0:32:42	one month, one <i>Magga Ñāṇa</i> , after four month time, he attained the fourth stage <i>Arahatta Magga</i> , and became the <i>Arahanta</i> .
0:32:48	That is how he practised this method.
0:32:50	So every yogi should be mindful on the sensation.
0:32:56	Don't move, don't change position, and try to be mindful on

	that sensation from the beginning of that sensation until it ends.
0:33:04	Because if we can follow that sensation, the sequence of sensation from the beginning until it ends.
0:33:12	At the end of the sensation if you have <i>Pārami</i> , and if it is the right time, you will get the <i>Magga Ñāṇa</i> .
0:33:22	That is why we have to follow with great mindfulness from the beginning until that one sequence of sensation end.
0:33:30	So when you are mindful on the sensation , as you sit still, don't change position, and with great mindfulness, you be mindful on the sensation, that is <i>Samassana Ñāṇa</i> .
0:33:41	As you stay still and mindful, your mindfulness will sink into sensation and you will know that this sensation is not stable.
0:33:49	It is rising, falling, rising, falling, rising, falling.
0:33:56	The knowledge of this rising, falling is the second Insight Knowledge level, we called it <i>Udayabbaya Ñāṇa</i> .
0:34:05	Your mind level rise to the second one called <i>Udayabbaya Ñāṇa</i> .
0:34:10	As you mindful on that sensation without changing position, stay still mentally and physically and mindful on that sensation continuously,
0:34:19	You will know that these cells, your body cells building up and breaking down
0:34:25	Breaking down is more distinct
0:34:27	You know and understand the breaking down is more distinct,

	then your mind level will rise to another <i>Ñāṇa</i> level call <i>Bhaṅga Ñāṇa</i> .
0:34:39	When you sit still and mindful on the sensation, you will know that
0:34:43	your whole body, all the cells are always changing, changing, changing, changing, always changing
0:34:50	If the sensation become very painful, you want that painful sensation to go away quickly.
0:34:57	That painful sensation go away quickly or not it depend on itself.
0:35:01	We cannot control it. That is <i>Anatta</i> . Soullessness <i>Anatta</i> .
0:35:06	Between impermanence <i>Anicca</i> and soullessness <i>Anatta</i> , this body is full of suffering.
0:35:12	That is <i>Dukkha</i> .
0:35:14	As you mindful on the sensation, you will know that this body, mind & body are unreliable, undependable.
0:35:23	Always building up, breaking down, building up, breaking down
0:35:26	So you become afraid of this body and mind.
0:35:31	When you afraid of the body and mind, then your mind level rises to another <i>Ñāṇa</i> level call <i>Bhaya Ñāṇa</i> .
0:35:43	You have to stay still and mindful on that sensation.
0:35:49	So your mind level will rise to <i>Bhaya Ñāṇa</i> . You become afraid of your body and mind

0:35:53	As you mindful on the sensation, you will know that this body is impermanence, full of suffering, and soullessness.
0:36:03	you cannot control it.
0:36:05	You will start to know the defects
0:36:10	The faults and defects of your body and mind.
0:36:13	When you realized and understand the faults and defects of your body and mind, the five <i>Khandās</i>
0:36:20	Then your mind rises to another level called <i>Adinava Ñāṇa</i>
0:36:25	You become to understand the faults and defects of your body and mind.
0:36:30	As you mindful on the sensation, your mindfulness will rise to another one.
0:36:36	Because you know that this five <i>Khandās</i> of your body and mind are full of faults and defects, you become disgusted.
0:36:48	You become fed up of this mind and body.
0:36:52	That knowledge of fed up and disgusted your mind level rise to <i>Nibbida Ñāṇa</i>
0:37:05	You become fed up and disgusted. You don't want this
0:37:10	You don't want this mind and body anymore.
0:37:13	So as mindful on the sensation continuously, you want to get out of this mind and body.
0:37:22	Because this mind and body, the five <i>Khandās</i> are continuously building up, breaking down, building up, breaking down and full of suffering and

0:37:33	We cannot control it. <i>Anatta</i> , soullessness
0:37:37	So we want to get out of this mind and body
0:37:41	That knowledge of wanting to get out of this mind and body is call <i>Muccitukamyatā Nāṇa</i>
0:37:50	In the literature, it gave the example of a small bird staying on the ship that is sailing in the great ocean.
0:38:01	The small bird doesn't want to stay in the ocean, he want to fly to the land and he try to fly.
0:38:07	But the land is very far, so he has to come back to the ship that he has been staying.
0:38:17	Just like that, the yogi like to get out of this mind and body from the five <i>Khandās</i> , but his concentration is not strong enough
0:38:25	His <i>Vipassanā</i> is not strong enough, so he has to mindful, continues to be mindful on the sensation.
0:38:33	That is call <i>Paṭisankhā Nāṇa</i>
0:38:35	And you stay still without changing position
0:38:39	stay still and mindful on the sensation
0:38:42	Sun Lun Sayadaw Gyi said “however painful maybe, don't change position”.
0:38:46	Because if we change position, your rising of the mind level is disturb and your mind level will have to start from beginning.
0:38:56	That is why to let your mind level, Insight Knowledge levels, rises, rises, you have to stay still and mindful on the sensation

	continuously.
0:39:05	If you mindful on the sensation with great mindfulness,
0:39:09	Then your mind level will reach to the 9 th <i>Nana</i> level call <i>Saṅkhārupekkhā Ñāṇa</i> .
0:39:18	Only when you reach to <i>Saṅkhārupekkhā Ñāṇa</i> , then you have concentration strong enough to be mindful on the painful sensation.
0:39:27	However painful the sensation maybe you can withstand it and mindful on the sensation without moving, without changing position
0:39:36	If the sensation is very faint, you can be mindful on that faint sensation.
0:39:43	So it is very, you have to practice very diligently with great mindfulness to reach <i>Saṅkhārupekkhā Ñāṇa</i>
0:39:51	Before reaching <i>Saṅkhārupekkhā Ñāṇa</i> from the second <i>Udayabbaya Ñāṇa</i> to the <i>Paṭisinkhā Ñāṇa</i>
0:39:59	You have to fight with your own mind.
0:40:02	When you sit for the long time, when the painful sensation arise,
0:40:07	One part of your mind like to stop meditation, like to change position
0:40:13	The other part say “No..no.. I must stay still, not change position, Sun Lun Sayadaw Gyi said – Don’t move however painful maybe.

0:40:21	I have to stay still, and meditate until the bell ring”
0:40:25	So you have to fight with your own mind.
0:40:28	Only with great effort, great mindfulness, you can reach to the <i>Saṅkhārupekkhā Ñāṇa</i> .
0:40:35	As you stay still and mindful on the sensation,
0:40:37	Then your mind level will rise to the 10 th level call <i>Anuloma Ñāṇa</i>
0:40:43	<i>Anuloma Ñāṇa</i> mean the lower <i>Ñāṇa</i> and the higher <i>Magga Ñāṇa</i> , that is adaptable, that is <i>Anuloma Ñāṇa</i>
0:40:53	As you stay still and continues to meditate, after you completely finish the ten mind levels
0:41:01	You will get the <i>Sotāpatti Magga</i>
0:41:04	That is why we need to follow the sensation with great mindfulness without changing position,
0:41:08	without moving our legs or arms or any part of our body and mindful continuously on the sensation
0:41:17	As you mindful on it, your mind level will rise, rise, rise, rise like that
0:41:22	And you have to follow the sequence, one sequence of sensation from the beginning until it ends.
0:41:31	Because when you can follow the sensation from the beginning until it ends,
0:41:36	at the end of the sensation, if you are lucky, you will completed the 10 mind levels and get the <i>Sotāpatti Magga</i> .

0:41:44	That is why you have to sit stay and mindful on the sensation continuously.
0:41:50	We sit stay, not to let the yogi suffer pain, but to follow that sensation until it ends.
0:41:58	So that if we have <i>Pārami</i> , and if it is a correct time, we can get the <i>Magga Ñāṇa</i>
0:42:04	That is how Sun Lun Sayadaw Gyi practised this mindfulness meditation
0:42:10	and within four months time, he became the <i>Arahanta</i> .
0:42:13	So the most important thing is to be mindful on the sensation.
0:42:18	The sensation has two kinds. We call the sensation in Pāli, we called it <i>Vedanā</i> .
0:42:24	<i>Kayika Vedanā</i> mean body pain, <i>Cetasika Vedanā</i> mean mental pain.
0:42:30	Mental sensation
0:42:31	<i>Kayika Vedanā</i> means what is happening in your body. The painful sensation in your body, that is <i>Kayika Vedanā</i>
0:42:40	When <i>Kayika Vedanā</i> come, you mindful on that sensation on your body
0:42:46	Sometime the <i>Cetasika Vedanā</i> also come, the mental sensation come.
0:42:51	There may be happy moments ,sad moments, or dreaming moments

0:42:57	Whatever it come in your mind, you have to be mindful
0:43:03	So our minds are polluted with greed, hated, delusion. <i>Lobha, Dosa, Moha.</i>
0:43:09	Everybody in this life and previous existences, every happy moments, sad moments, all the attachment things are impressed in our minds.
0:43:21	Just like stamped in our minds.
0:43:23	<i>Vipassana</i> meditation is cleaning of the mind. It cleans out the mind of impurity of greed, hated, delusions, <i>Lobha, Dosa, Moha.</i>
0:43:33	Sun Lun Sayadaw Gyi gave the example of the needle in the gramophone.
0:43:41	When the needle of gramophone touch, the gramophone disc, all the recorded things in the disc come out.
0:43:50	So also the needle of the <i>Vipassana</i> when touches, the gramophone disc of the mind, all the happy moments, sad moments, impressed, attached in our minds are all clean out.
0:44:07	As you mindful on that <i>Cetasika Vedanā</i> , slowly, slowly <i>Cetasika Vedanā</i> will go down and you will have a happy contended mind.
0:44:18	That is how to follow the <i>Kayika Vedanā</i> and <i>Cetasika Vedanā</i> .
0:44:23	Whatever come, you have to be mindful on that sensation.
0:44:28	Sun Lun Sayadaw Gyi said, “whatever you do, you try to be mindful. Touch, Awareness, and Mindfulness (Sati)”

0:44:35	You have to do, whatever you do with great mindfulness.
0:44:40	When you eat, you eat with mindfulness.
0:44:43	When you walk, you walk with mindfulness.
0:44:45	When you stand, you stand with mindfulness.
0:44:48	When you sit, you sit with mindfulness
0:44:50	When you sleep, you sleep with mindfulness.
0:44:54	That is the instruction of the Sun Lun Sayadaw Gyi.
0:44:58	How do we mindful when we eat? Mindful of your hand going to the food, taking the food, taking it into your mouth, putting it into your mouth, chewing it, swallowing it.
0:45:09	Whatever you do, you try to be mindful on every present moment.
0:45:14	That is how we will be mindful on eating position.
0:45:20	How do we be mindful on the walking position?
0:45:22	We try to be mindful on the feet touching the ground or the floor.
0:45:28	Any point of contact, we try to be mindful. Each step, we have to be mind.
0:45:34	When you are mindful on every step, then you are mindful on the walking position.
0:45:40	In the standing position, when you stand, you will be mindful on feet touching the ground or the floor.
0:45:47	After sometime, there will be stiffness, numbness, pain in your legs, then mindful on that sensation.

0:45:55	That is how we mindful on the standing position.
0:46:00	In the sitting position, when you sit, you try to be mindful on your buttock touching the floor or your legs touching the floor
0:46:09	Mindful on that touch. After sometime there will be sensation arising in your body. You mindful on that sensation.
0:46:17	That is how to be mindful in the sitting position.
0:46:22	In the sleeping position, lying down position, when you sleep, just don't fall asleep.
0:46:27	When you sleep in lying down position, with your mind, watch the whole body.
0:46:31	Your mind will go automatically to one sensation. Try to be mindful on that sensation.
0:46:38	After sometime, when the sensation subsides, you will fall asleep.
0:46:44	And when you wake up, before you are fully awake, you can be mindful on that sensation in your body.
0:46:50	Only when you are sound-asleep, you cannot be mindful. As soon as you wake up, you can be mindful on the sensation in the body.
0:46:58	That is how to be mindful in the sleeping position.
0:47:03	So you have to be mindful on whatever you do at all time. Only you cannot be mindful when you are fully asleep.
0:47:16	With that practice of mindfulness on every moments of your life, day and night.

0:47:23	That practice of mindfulness is the great weapon for us.
0:47:31	Weapon for what? When we face death, the time of death. It is a great weapon for us.
0:47:40	Because when you are about to die at the point of death. The Buddha said “Death is suffering”.
0:47:49	So painful sensation will come. At that time, we cannot move our legs or arms or our body.
0:47:57	So at that point of death, time of dead, what will you do, where will your mind be?
0:48:06	If you can remember your <i>Dāna, Sila, Samatha</i> , it is okay.
0:48:12	But when the sensation arise, when the sensation is great, you cannot be mindful on your <i>Dāna</i> , or <i>Sila</i> , or <i>Samatha</i> .
0:48:20	Your mind will go to mostly where it used to go.
0:48:25	Where does it used to go? It goes to your loving one, your husband, your wife, your children, your house, your car. These are attachments.
0:48:34	When at the point of death and these attachments come, due to greed you will be born as a ghost.
0:48:46	If at the point of death, if there is anger, you will go to hell.
0:48:50	If at the point of death, there is delusion, ignorance, and you will become an animal.
0:48:57	So everybody have to die.
0:48:59	So at the point of death, when you have the practice of mindfulness on the sensation

0:49:05	At the point of death, the sensation will arise.
0:49:09	So you can be mindful on that sensation. When you are mindful on that sensation, you are practising <i>Vipassanā</i>
0:49:17	Why? You are knowing the sensation, rising, falling, rising, falling, rising, falling.
0:49:25	That is called <i>Kayānupasanā</i> . When you know the sensation it is <i>Vedanā Nupasanā</i> .
0:49:31	As you mindful on the sensation, you are practising the Four <i>Satipaṭṭhāna</i> .
0:49:35	That is mind-over-matter, you are practising <i>Vipassanā</i> .
0:49:40	When you are practising <i>Vipassanā</i> , when you are practising the Four <i>Satipaṭṭhāna</i> , your mind level will be rising, rising, rising.
0:49:49	So at the point of death, at the time of death
0:49:53	when you are just mindful on the sensation, if you are lucky, if it is the end of the tenth <i>Ñāṇa</i> level, then you will get the <i>Sotāpatti Magga</i>
0:50:11	That is why it is important to be mindful on the sensation.
	It is a great benefit. The weapon to face death.
0:50:22	So if we can be mindful at the point of death, on the sensation, we can get <i>Magga Ñāṇa</i> .
0:50:31	Even if we do not get <i>Magga Ñāṇa</i> , because we are practising <i>Vipassanā</i> ,

0:50:38	<i>Vipassanā</i> is cleaning out off all the impurities from the mind
0:50:44	So at the point of death, your mind is clean from greed, hatred, delusion.
0:50:50	And <i>Vipassanā</i> is the most powerful merit of all.
0:50:54	So your mind is clean from greed, hatred, delusion, and you are practising the most powerful merit of all
0:51:01	So when you pass away, you will either become human being or you can be reborn in <i>Devatā</i> world (Celestial Being).
0:51:09	That is why this mindful on the sensation is the most reliable weapon at the point of death.
0:51:19	That is why we need to be mindful on every touch.
0:51:23	Mindful on your mind and body, mindful on the sensation
0:51:27	So when you are mindful on the sensation, you close your eyes, you are not looking at any other things.
0:51:38	You close your ears also and you are not listening to any song. You are not smelling with any odor
0:51:44	You are not eating anything. Your body is stay still and your mind is on the sensation
0:51:52	So the eyes door, the ears door, the nose door, the mouth door, the body door and the mind door, all six doors are closed with mindfulness.
0:52:03	So in <i>Pāli</i> , it is call <i>Cakkuindriyay, Sotaindriyay, Ghānaindriyay, Jivhāindaray, Kāyaindaray, Mano indaray</i>
0:52:11	That six doors closed is call <i>Indriya-Samvara-Sila</i>

0:52:15	That <i>Sila</i> is directly give effect to the <i>Magga Ñāṇa</i>
0:52:23	You can only get the <i>Indriya-Samvara-Sila</i> by practising meditation.
0:52:29	So when you are practising <i>Vipassanā</i> , mindful on the sensation,
0:52:33	You will be practicing <i>Indriya-Samvara-Sila</i> .
0:52:37	<i>Sila</i> mean nearest meaning equal to the English term is morality
0:52:44	<i>Sila</i> , when you are mindful on the sensation, you mind is stable.
0:52:50	You have a concentrated mind. That is call <i>Samādhi</i>
0:52:56	When you are mindful on the sensation you will know that this sensation is rising and falling, rising and falling, rising and falling.
0:53:06	You will know there is a lot of impermanence.
0:53:10	When the sensation become very painful, you will like this painful sensation to go away.
0:53:16	The painful sensation go away or not it depend on itself.
0:53:20	We cannot control it.
0:53:22	That is called <i>Anatta</i> , soullessness
0:53:26	So You will realized or understand, this body, your mind and body is a lot of impermanence, a lot of sufferings, a lot of soullessness (<i>Anatta</i>)
0:53:37	That is “wisdom”, <i>Paññā</i> .

0:53:40	So while you are mindful on the sensation, you are practicing <i>Sila, Samādhi, Paññā</i> .
0:53:46	So, the teaching of Buddha, we call it is <i>Sāsanā</i> ,
0:53:51	What is <i>Sāsanā</i> ? <i>Sāsanā</i> means teaching of Buddha
0:53:54	What is the teaching of Buddha?
0:53:56	The teaching of Buddha is to stay with <i>Sila, Samādhi, Paññā</i>
0:54:02	The practicing of fulfilling <i>Sila, Samādhi, Paññā</i>
0:54:05	So when you are mindful on the sensation, mindful on the touch, mindful on whatever you are doing, you are practicing <i>Sila, Samādhi, Paññā</i> .
0:54:16	So you will be staying as what the Buddha taught
0:54:21	You will be staying according to the <i>Sāsanā</i> , the teaching of the Buddha
0:54:25	That is why whatever you do, you try to be mindful on sensation
0:54:30	Whatever you do in all four positions, whatever you do, try to be mindful on the sensation
0:54:37	When you mindful on the sensation you will be practising <i>Vipassanā</i>
0:54:42	When you are practising <i>Vipassanā</i> , you will be practicing Four <i>Satipaṭṭhāna</i>
0:54:46	So when you are practicing Four <i>Satipaṭṭhāna</i> , this Four <i>Satipaṭṭhāna</i> is the one and only way to reach <i>Nibbāna</i> .

0:54:54	That is why may all yogis practise this <i>Vipassanā</i> meditation with great mindfulness and realize <i>Nibbāna</i> easily and quickly in this present life.
0:55:10	<i>Sadu, Sadu, Sadu!!!!</i>