

Inclusive
Guided Insight Meditation Notes



Who is the real Culprit of
all defilements, unsatisfactorinesses,
sufferings, sorrows, worries, & problems?

**(Good Questions & Good Answers
about insight meditation)**

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Preface

Richard Feynman, who also was a Noble Prize winner, passed away very recently and was a member of NASA organizations. He said *"an electron is not a thing, it is a theoretical model, there is only energy and energy is always changing"*.

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,...

Everything is insubstantial; and it doesn't last.

In quantum physics about sub-atomic particles you can understand this. No form, no shape, just renewing/changing energy nature.

Robert Oppenheimer, American theoretical physicist and professor of physics at the University of California, Berkeley 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.

In the field of materiality, the modern scientists knows there is no something, somewhere which is unchanging for a while in reality. But In the field of mentality, they can't know yet there is no "individual, someone, something such as self, soul, entity, pain, pleasure, rising or

falling etc;" which lasts a certain period that our perceptions can detect although their discovery is nearest to ultimate truth of materiality the Buddha said.

According to *Abhidhamma* teaching or original truth, Buddha said that there is no "individual, someone, something such as self, soul, entity, pain, pleasure, rising or falling etc;" but just misunderstanding (*moha/Avijja*) as if it is real, because of ignorance of the original truth.

We can tell insight meditation is seeing things as they are. But if you take "things as things, hotness as hotness, rising as rising, falling as falling or breathing as breathing" -etc; this is just seeing the relative truth. Insight meditation is beyond the relative truth (*sammuti sacca*).

In the field of vipassana meditation, meditators still confuse which way how to do, which object of attention is whether insight meditation or not. Some change from one method to another hoping practising in more efficient or right way.

In 2000, in Burma, a monk appears & he has been trying to solve the difficulties & problems about meditation & spirituality in public of Myanmar(Burma).

His name is Sayadaw U Ottamasara. He was born in Sagaing Division, Upper Myanmar in Oct 26,1969. His parents are U Tin Maung and Daw Khin Khin Myint.

He passed the Matriculation examination with flying colours in 1986. After completing, his degree B.A (English, Honours) at Yangon University, he started his business and he became succeeding greatly in his business within a short period till 1999.

After 1999, he became losing greatly in his business and he became having the great sadness upon his business. Under the suggestion of one of his friends in order to find out how to abandon his great sadness, he started to learn the Vipassana Meditation under Mogok Vipassana Teachers.

In his learning about it with his great persistent attempt practically & theoretically, he began to know the real peace of mind deeper & deeper and he could begin to abandon his great sadness more & more.

And then, he took the intensive vipassana meditation retreat at International Meditation Centre of (Sayagyi U Ba Khin) and Dhamma Joti Meditation centre of (SN Goenka) at Yangon.

Again, after taking the intensive vipassana meditation retreat at Mogok Vipassana Meditation main centre at Yangon, he could abandon all his stress & sadness totally which will never appear.

From that time, he abandoned his business and properties totally and established the Wisdom Sharing Foundation with the name of "*From Avijja to Vijja*" which has later become the only one best place for the collection of the media (books, mp3CD, CD, VCD and tapes etc;) of Vipassana Meditation of Buddhism in wide range of traditions all over the world. and he was so popular in the field of Buddhist religion and other religion in Myanmar.

In 2002, he was ordained in Yangon by the Sayadaw U Nayasagara and started to teach the vipassana meditation to the meditators which has difficulty in progress and has been giving the Dhamma talks of vipassana meditation at school, various hospitals and dying suffering people, people from other religion and patients given up by doctors & physicians.

In 2007, he has established the downtown meditation centre (45th street meditation centre) and Thanlyin Pagoda Hill meditation centre at Yangon. Now nearly not only 400 *yogis* but also patients given up by doctors do meditation under his guidance in his meditation centre.

This booklet is based on his teaching & it won't teach you how to concentrate something or a movement but how to abandon the idea of something, someone, individual, a entity or a movement -etc; as reality by the way of not-forgetting only the original truth.

-SoeWinHtut-

When wisdom(right understanding) arises—the wisdom of accepting reality as it is—this habitual reacting falls away. When we cease to react blindly, then we are capable of real action (seeing only, hearing only, feeling only, doing only which doesn't represent someone, something or self)—action proceeding from a insight mind, a mind which sees and understands the truth. Such action can only be positive, creative, helpful to ourselves and to others. (by **S.N Goenka** __the **Art of Living**.)

Right Understanding is the most important for real enlightenment. Please try to know what is the right understanding first rather than practising meditation. Right understanding is the accepting that the idea of "individual, someone, something such as soul, entity, pain, pleasure, rising or falling etc;" is not the original truth but just misunderstanding.

Right Understanding can abandon the idea of "individual, someone, something such as soul, entity, pain, pleasure rising or falling etc;" with accepting(not forgetting) the Dependent Origination __the Original truth__*Dukkha sacca & Samudaya sacca*. (By **Mogok Sayadaw U Vimala** -Most renowned Vipassana teacher in Myanmar - his audio vipassana talk.)

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Note: - In the passage, **italic** words will be the **Pali** words. eg. *avijja*
- Underscore “__” between two words means synonym.
eg. taking__believing, deception__misunderstanding

Part I

Good Questions & Good Answers for Insight Meditation

Q1: Why we need to practise REAL Insight meditation?

Ans: We need to learn REAL Insight meditation so that we can permanently abandon actions of all mental defilements which prohibit our mental & physical development.

By practising REAL Insight meditation, the more we can abandon all mental defilements, the less hinderances upon our physical & mental development or success. So we can achieve any goal of mundane and enlightenment.

Q2: How to practise real Insight(*Vipassana*) meditation? I've ever heard noting or concentration onto rising/falling of ... abdomen is the practising of Insight meditation, isn't it?

Ans: Before my explanation, you will need to understand that there is two types of meditation.

(1) Serenity(*Samatha*) Meditation leading to temporary serenity, and
(2) Insight Meditation(*Vipassana*) leading to permanent serenity & freedom.

If you practise Serenity Meditation(*Samatha*) leading to temporary serenity , you will need to concentrate upon respiration or abdomen or something or some words you want -etc.

But if you want to practise Insight Meditation leading to permanent freedom(*Vipassana*), you will need to abandon not only the desire of doing something but also that of doing nothing.

So, real insight meditation (*Vipassana*) is to abandon the misunderstanding something such as desire or feeling or likes or dislikes etc- which seems to be real as reality by right understanding.

Insight meditation is to abandon the attachment of doing something,

how to do, what to do and doing nothing -etc; with the idea of something is real, ... abdomen is real, ...what to be done is real, ...how to do is real ...or entity which is controlling how to do, is real. The old habit of our mind is wanting to do something or note something which seems to be real or existing for a certain period.

Real Insight meditation is to abandon the old habitual actions of the minds which is always wanting to do or note or concentrate something which seems to be most prominent in our perceptions.

Q3. You tell that Insight meditation is to abandon the old habitual actions of the minds so, how can I abandon the old habits of the minds?

Ans: By the way of being mindful (not-forgetting) only the original truth, you can abandon the old habitual actions of the minds.

Q4. What is the Original Truth?

Ans: Original truth is ultimate reality (*Paramatha sacca*) which will never change.

Buddha said that about the original truth and relative truth which is unreal but it is "just to use".

Here let me explain only original truth which can be applied in insight meditation and whatever our senses detects is relative truth.

In *Abhidhamma*, in original reality Buddha said there are only four kinds of reality.

- (1) energies (*rupa*)
- (2) consciousness (*citta*)
- (3) volitions (*cetasika*)
- (4) Only Permanent Nature (*Nibanna*)

The first three kinds are **Constant Impermanence** and the fourth one is Only Permanent nature.

Although Buddha classified and labelled four types in original truth, in fact, we need to understand that there is only two natures;

- (1) **Constant Impermanence** (the first three natures) &
- (2) Only Permanent Nature (the fourth one)

We will never understand the permanent Nature (*Nibbana*) unless we can understand the ever new impermanent nature in a certain level as same as Buddha wants us to be known.

Both of Original truths are not something. To Understand the *Nibanna* or to abandon the old habitual actions of minds, we must need to practise to accept the original truth only, constant impermanence.

Here I'd like to tell about the *samudaya sacca*__**the mistaking upon the first three kinds** (1) energies (*rupa*) , (2) consciousness (*citta*) and (3) volitions (*cetasika*) as something or duality such as "hotness and coldness," "looseness and tightness," "sloth and eagerness," "calmness and agitation" "likes and dislikes," "pain, and pleasure," "ease and disease", "Yin and Yang" or "rising and falling"-etc; which is existing for a certain period such as one hour, one minute, one second -etc, that our common senses can perceive.

There is only the misunderstanding upon **constant impermanence** as individual, someone, something or dualities etc; until real enlightenment.

In *Dhatukatha*, the "Discourse on Energies," Buddha said" The Energies are Void of Beings or something" . The energies do not possess the characteristic functions of living beings.

They arise and cease within an exceedingly short period of time. In the wink of an eye or a flash of lightning, which lasts for a microsecond (10^{-6} second), the mental elements arise and cease a trillion (10^{12}) times. (1,000,000,000,000 times). This is just an estimate.

The subcommentary takes the higher figure of 10^{15} . Thus the mental elements/energies arise and cease $10^{15} \times 10^6 = 10^{21}$ times per second. Their extremely short duration is also mentioned in the *Anguttara Nikaya*.

As regards the material energies, since they endure for 17 thought-moments. they arise and cease $10^{21}/17$ (app= 58,823,530, 000,000, 000,000) times per second.

But because the functions of the energies give rise to the concepts of continuity, collection and form the ideas arise of (1) the initial effort that has to be exerted when a deed is about to be performed and (2) the care that has to be taken while the deed is being performed to its completion. And this leads to the subsequent ideas (3) "I can perform" and (4) "I can feel",

Thus these 4 imaginary characteristic functions of being have brought about a deep-rooted belief in their existence. But the energies have not the time or span of duration to carry out such functions. (From *Dhatukatha*, PTS).

So our common senses can't perceive the true nature of this ever new impermanent energies. So our common senses can detect only the fake or unreal nature, not knowing the true nature of original truth.

So we misunderstand what we see, hear, smell, taste, sense, touch, feel or think is real and our six sense organs deceive as if something, someone, sometime, somewhere is real.

So, duality such as "pain or pleasure", "good or bad", "likes or dislikes", "calmness or agitation", "feeling or dumbness", "rising or falling", "inhaling or exhaling" etc; seems to be real because of **deception__misunderstanding** due to the **creation power of constant impermanence**.

We misunderstand we can be mindful what the Buddha taught such as *citta*, *cetasika*, *rupa* which are original truth -etc. Meditators often asks that one thought or mind is wandering while he meditate and how should he do. But it is not as same as mind__*citta* which is the original truth that was taught by Buddha.

In fact, mind(*citta*) is arising and ceasing a trillion (10^{12}) times in the wink of an eye or a flash of lightning accordingly Buddha's teaching.

For one simile, a fire flame in a candle. We are being deceived to be seemed that one single flame is existing for one minute, one hour or two hour above a wax rod and then it is gone. That is not true.

In fact, impermanent heat energies are renewing and vanishing consecutively, repeatedly and immediately very fast due to the wax

fuel.

So, it is not one single flame. One single flame is not existing even for one second. It is not something (one single flame) but ever new impermanent energies renewing and vanishing consecutively, repeatedly and rapidly within a milli-second or one thousandth second.

Q5. So do you mean our knowing or perception is unreal according to the Buddha's teaching?

Ans. Of course, our habitual knowing is unreal but....only **constant impermanence that is constantly creating to misunderstand** that our habitual knowings are real and existing for a certain period.

"The misunderstanding upon constant impermanent energies as "something" or as "someone" or as "reality" is one of the four original truth(*sammudaya sacca*) that Buddha taught.

Q6. So how can we do the remedy the misunderstanding upon original truth or mental defilements (*kelisa*) for right understanding?

Ans. Ans. If you know one statement that is false as the wrong , your knowing is right.

But if you think one statement that is false as right , your knowing is wrong.

So Buddha taught right understanding (*samma ditti*) is most important & first inclusive in noble eightfold path.

So by continuous right understanding(rememberance) upon Original Truth, we must abandon the misunderstanding upon original truth and mental defilements (*kelisa*).

Q7.What is right understanding or right mindfulness or right remembrance?

Ans. According to original noble truth, there is no "individual, someone, something such as soul, entity, pain, pleasure -etc;" but only misunderstanding as if they are real.

Actually we can debate whether there is no permanent personal God, but we can't deny that there is really believing that something, soul, ego, self, I, you or God -etc, as reality, is in everyone's mind.

In insight meditation, we need to believe(accept) that there is no someone or individual but *just ever-new misunderstanding* that someone or individual is existing in somewhere, *is happening really*.

So also, there is no "individual, someone, something such as soul, an entity, pain, pleasure, likes, dislikes, rising or falling etc;" but just ORIGINAL creation of constant impermanence in order to misunderstand them as reality.

For example, you must need to accept that pain is unreal, but only misunderstanding as if it is real for a certain period.

In fact, pain is unreal but only ever-new mistaking as if it is existing for a certain period, is real.

Q8. Why can you tell habitual knowing__mind such as "likes and dislikes," "pain and pleasure," "hotness and coldness" -etc; as unreality?

Ans. We can surely tell the dual nature of hot and cold, long or short, loose or tight, ugly or beautiful, pain or pleasure, Yin or Yang -etc is unreal. But they seem to be real due to reality or comparison to each other.

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

If one native from Middle East 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 native from Canada must stay in KL at sunny days, he will take that of these days in KL as hotness for him.

If you will jerk on the arm of a girl at the age of 11 by your fist in strong

intensity, she will take such a jerk as pain but if you will in again jerk on the arm of a heavy weight boxer as in same 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 that time or distance is too long or short, Einstein gave 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 humouring, "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 that the difficult or painful period is too long but the pleasant or sweet period is too short although these two periods are equal.

If one who often has the meal with 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 only the sweet curries, must eat this chilli curry, his mind will assign it is too hot.

You can easily understand our knowing__perception is not real but just misunderstanding (wrong arbitrary assigning) depending on past experiences if you can be mindful of your feelings.

For example, you drink half of a cup of sweet coffee at first and then you eat the some amount of sugar. After that, please drink the left half cup of this same coffee again.

Your tongue will automatically identify__perceive this coffee is not so sweet in relative to the previous time. Our mind takes one same sweet intensity as two different sweet intensities in two different time intervals.

These above are some practical similes to understand that our taking__perception upon 'something' such as 'good or bad' or 'pain or pleasure' or

'long or short' or 'ugly or beautiful' or 'hot or cold' or 'sweet or bitter' as reality, is just ever-new misunderstanding.

In order to ascend the insight meditation level, we need to go beyond the knowing of mind & body such as **"pain as pain", "rising as rising, liking as liking, thinking as thinking"-etc**,...as same as our habitual knowing such as "pain or pleasure", "rising or falling"-etc.

The mindfulness alone is not enough for 'right understanding' to be able to practise 'insight meditation' to understand the Original truth.

In the insight level, it is most important to be able to abandon noting_identifying upon "individual, someone, something such as soul, entity, pain, pleasure, likes, dislikes, rising or falling etc;" as reality by not-forgetting only the original truth, **constant creations of constant impermanence in order to misunderstand them as reality.**

In order to practise the real insight meditation, we need to accept or understand whatever habitual six senses can perceive is unreal..... but **just constant misunderstanding which is being created by the power of constant impermanent nature.**

Q9. Do you mean the impermanence of "something or someone" is unreal? Can you explain more the *Anicca* as Buddha want us to understand?

Ans. Actually there are two types of Impermanence(*Anicca*).

1) Impermanence of something or someone.

(*sammuti-sacca*)

2) Constant Impermanence.(*paramatha sacca*)

In insight meditation, *Anicca* does not mean the impermanence of something or someone that we often tell and understand.

Anicca of insight meditation level does not mean like that ;

for example: one man is living for 70 years. After 70 years he passed away. So, after 70 years he is impermanent.

One hotness is permanent for 7 minutes. After 7 minutes, it disappears. So after 7 minutes, it is also impermanent.

One mind is wandering for 7 seconds. After that, it vanishes. After a certain period, it is impermanent too.

This kind of impermanence(impermanence of something) is not intended for insight meditation by the Buddha. This kind of impermanence of something or someone can be understood or experienced by everyone without the teaching of Buddha.

Being unable to understand only the nature of constant impermanence i.e. the ever-new impermanent energies (*citta/cetasika/rupa*), there is constantly being **creations to misunderstand** as "individual, someone, something such as soul, likes, dislikes, feeling, thinking, sensation, pain, pleasure or an existence for a certain period.

So, you must need to understand the impermanence of something such as "pain or pleasure", "likes or dislikes"and "rising or falling" -etc; is unreal but **ORIGINAL** creations of constant impermanence in order to misunderstand as if something is arising & passing away after a certain moment.

Even non-buddhists can understand that something such as pain, pleasure, likes, dislikes, feeling, thinking, sensation, pain, pleasure -etc;" is arising & passing away and everything everyone is impermanent.

But all inclusive the meditators who can understand like that can't abandon the idea of "individual", "someone", "something" such as self, entity, pain, pleasure, likes, dislikes, element, inhaling, exhaling, wandering mind, stress -etc,

So we need to go beyond *the idea of something that is arising and passing away* if we really want to practice the real insight meditation.

We need to understand or accept the idea that someone or something is arising and passing away, is just to use only for labels and traditional customs. Not for grasping and misunderstanding as reality or an existence for a certain period.

In fact. "only the constant impermanence", *Dukkha sacca*, is **permanent**. And then "only original creations of constant impermanence in order to misunderstand unreality such as someone, individual, something, and feelings as reality", *Samudaya sacca*, is **permanent**.

Q10. Do some meditation teacher teach that the aim of meditation is to grasp the calm, empty or peaceful mind, don't they?

Ans. We can say like that to the people who are not interested in meditation so that they can easily guess some results of practising meditation.

But while you practise meditation, you will need to understand there is not something such as mind, thought, feeling, emotion, pain, pleasure, likes, dislikes, rising or falling -etc;"that can be grasped or occupied as reality.

We need to understand that the purpose of meditation is to neither create nor reject something.

The aim of meditation is to abandon **the idea of "something is real & existing for a certain time,"** by not-forgetting the original truth, constant impermanence which is constantly creating to misunderstand as if it is real and existing for a certain time.

Instead of wanting a calm mind, we need to understand that we practice insight meditation in order that our actions need to be "actions only" —"doing only"which must not represent someone or something or entity by remembering_believing only original misunderstanding **which is constantly being created by constant impermanent nature.**

We can see talk, hear, taste, sense or think but **we need to accept that seeing, hearing, smelling, tasting, sensing, and thinking are just to use.** In ultimate reality, they are not existing for a certain time our senses can detect.

By not-forgetting **the creations of constant impermanent nature in order to misunderstand them as reality.** it will lead to get rid of the causes of all stress and deception that something, someone, somewhere or feeling -etc is real.

Q11. What is the most importance in practising Insight meditation?

Ans: Not-forgetting "the **ever-new misunderstanding__deception** of being something or someone as reality" is most important because "what

we know" or "how to do" or "what to do" is concerned with something or someone which is unreal and just for "usage only."

Insight meditation (*vipassana*) means understanding upon things as differently as habitual understanding through our common perceptions.

Orally, we can tell others that *vipassana* is "seeing things as they really are". Actually **things are not things** but just constant impermanence which are constantly creating **to misunderstand** as if "things" or as if "ego" or as if "dualities. "

And we misunderstand upon constantly impermanent nature_energies as a thing or something or someone or somewhere -etc.

Being unable to understand the constant impermanence(*dukkha sacca*), **it creates constantly illusory tricks** as if a thing, something, someone, feeling, thinking, pleasure, pain, stress, suffering, disease, or torture - etc, is real and existing for a certain period.

So we misunderstand our life or suffering or death is real and, we grasp our life, attachment and stress with likes and dislikes.

Rather than trying to concentrate something, it is more important to abandon misunderstanding that "someone, somewhere, individual, something such as a soul, an entity, pain, pleasure, like, dislike, rising or falling etc; is real", by frequent developing remembering the original truth, **ever-new illusory feat (or)** original creations of constant impermanent nature in order to misunderstand them as reality.

Q12. Can you again explain briefly about the right understanding the original truth & its effect as a conclusion?

Ans: Right understanding transcend the awareness of "something," "feeling," "sensation," "rising," "falling," "breathing", "body" and "mind" -etc, being taken as reality because it is a *a kind of sassata ditthi*.

Right understanding is "accepting_realizing" the **constant impermanence which is constantly creating** as if something such as feeling, thinking, rising, falling, body, pain, stress, worries or disease -etc, is real and existing for a certain period.

As the result of developing the right understanding, it will be liberated from the **delusion__avijja** of someone, something such as feeling, sensation, soul, ego, pain, pleasure, likes, dislikes -etc; as reality. And then, there will be freedom from grasping_craving upon something or someone or everything or everyone which are just for "usage only". After that, Permanent liberation or nature (*Nirodha sacca*) comes.

The Four Original Noble Truth

Dukkha Sacca - The Original constant impermanence
(Ever new impermanent nature)

Samudaya Sacca - The Original constant creations on account of wrong understanding of Dukkha Sacca in order to misunderstand unreality as reality.

Magga Sacca - Not forgetting the Dukkha Sacca & Samudaya Sacca

Nirodha Sacca - Constant permanent Nature

..... "Using with grasping and using with comparing " is wrong.
"Using only " is right. __By Tsunami Sayadaw U Ottamasara

Part II

Only Middle Way to Permanent Nature

We are always relying the power of something or someone, focusing on formations or created truth, all of which have a limited power. What we do not understand, however, is that the power of all formations is limited, and what is limited is not free.

That's why our actions are not free and our knowing is not free, because in acting and knowing, we rely on the power of our body and mind, which in fact is "just to use."

Meditation does not consist of changing labels or names, nor does it consist of changing our body and mind, but is rather just the changing of the power behind our actions.

Instead of using the limited power obtained from relying on formations(created truths), we can learn to act with limitless power by overcoming our attachment to formaitions. Uptil now, we have always believed_misunderstood that something or someone has always been controlling the actions of our body and mind - this is ignorance. With this practice, we learn how to replace ignorance with wisdom. When we succeed with this practice, wisdom, will control our body and mind.

This is called "changing the power." To change power, it is not necessary to change our actions or to change our mind. That's why, in this practice, our body & mind are not so important but they are just for "using only" — "practicing only".

In human society, we take that the idea of someone, something such as body, mind, ego, or identity is real and are using them grasping as if in reality and own of individual. So human society is far from perfect & peace.

In fact, nothing is perfect, so long as we continue to focus on only our body and mind, taking them as if in real importance_an existence for a certain period.

That's why this practise is different from traditional- who we are is not important, what we are doing is not important¹ where we live is not important.

To change the power we are relying is what is important.
That power we are relying to be changed in the practice is
Original power which is permanent & constant.

The power is that of **constant impermanent nature**(*dukkha sacca*).
The power is that of the original truth which will never change. There are two kinds of power.

(1) On account of ignorance of "constantly impermanent nature(*dukkha sacca*), it is constantly creating the **power** to misunderstand that something, body, mind, thinking, feeling, ego, entity or self" is real and existing for a certain time. (i.e *Samudaya sacca* dependent on *Dukkha sacca*)

(2) On account of understanding (not-forgetting) the above truth in No.1, the power of right understanding "misunderstanding unreality as reality" is going on naturally. (i.e *Magga sacca* which is a kind of *Dukkha sacca*). The right understanding is also impermanent nature.

By not-forgetting **the original truth of No (1)**, the power of constant impermanence which is constantly creating to misunderstand as if somewhere, someone, something such as "likes and dislikes," "pain, pleasure," "ease and disease", "Yin and Yang" or "rising and falling"-etc are true, as reality, the power of right understanding which is limitless and free from the power of individual will come out.

1. Of course, this does not give us the right to harm others by breaking the five precepts, which are the essential foundation for human society. By changing our understanding, however, we can develop wisdom and eliminate the defilements that cause us to break the precepts in the first place.

In order to be able to pay attention to the original truth, we must need to believe that something or someone is not real , but **original illusive creations of constant impermanence** as if someone, something is real. **These illusive creations** are arising & passing away continuously & endlessly in very high rate. This is the real impermanence (*anicca*), the first of the three characteristics, as taught by the Buddha. The impermanence of something or someone is not real and original but it is "just to use" in conventional view or relative truth.

Until enlightenment, one needs to try not to forget **these illusive creations of constant impermanence** in order to misunderstand unreality as reality. The impermanence of something or someone is "just to use" in conventional views. It is **not for** insight meditationbecause something or someone is unreal at original truth butjust for "usage only" in the convention.

Because of ignorance the Original truth, constantly impermanent nature(*dukkha sacca*), it is constantly creating to misunderstand unreality as reality.

In *Abhidhamma doctrine*, the Buddha said that individual, someone, and something such as pain, pleasure, soul, self, entity -etc, which seem to be lasting for a certain time, are unreal butjust the created_ relative truth. Except *Nibbana*, there are constantly impermanent mental and physical energies-flux in very high speed which transcend our common perceptions.

So, being unable to know that there is nothing but just constantly impermanent energies-flux in very high rate (see at Q4 in page 7 in previous chapter), there is constantly the misunderstanding as if something such as feeling, thought, pain, pleasure, rising, falling -etc; is real, as if someone such as I, you, an individual, self or others -etc; is real, as if something's impermanence is real.

By not-forgetting the original truth, ever-new **misunderstanding which is being constantly created by the power of constant impermanent nature** as frequently as possible, one will be able to understand correctly the real impermanent nature(*dukkha sacca*) as it is, sooner or later.

So we will become to realize_ **accept the impermanence of something**

such as feeling, sensation, stress, worry, rising, falling, pain, pleasure, ease or disease -etc; **as unreality and impermanence of someone** such as I, you, an individual, a being -etc; **as unreality**. And then, we begin to be free from the created truth such as "hotness and coldness", "likes and dislikes," "pain, pleasure," "ease and disease", "Yin and Yang" or "rising and falling" -etc;

In original truth, something, someone, sometime, somewhere and identifying and feeling as dualities -etc; is unreal so how can we say that the impermanence of something, someone, sometime, somewhere, identifying, ascribing and feeling as dualities -etc, that our common senses can perceive, is real? (see at Q8 in page 11 in previous chapter)

But they & their impermanences seem to be real**because of misunderstanding which is being constantly created** by the power of the original truth, constant impermanence (*dukkha sacca*).

Meanwhile, you can do our work and can communicate othersbut not to forget the original truth, **illusory creations of constant impermanence** as if somewhere, someone, or something is real or a formation.

Original Truth has limitless power. The more we can understand this truth, the more we will be able to be free from the created truth such as "someone", "something", "a feeling", "a thinking", "pain and pleasure", "likes and dislikes," or "rising and falling"-etc; automatically.

One can do this practice of not-forgetting the original truth in anytime, any where any posture, and any health condition. In this way, we can practice freely, without obsessing about what to do, how to do it, how long to do it, or where to do it. Still, we cannot get the goal of practice without making an effort, but this effort must be "effort only" —"practicing only" without the idea of 'I', without representing on anyone or anything.

We can avoid stop directly the dependent arising by paying attention to the **constant impermanent nature which is constantly creating** to misunderstand as if created truths are real. Even paying attention is also constant impermanence, so how can we say that someone is paying attention?

Nobody is practising; there is "just practising". To know this truth is **just** to accept the original truth, illusory creations which is being constantly created by the power of constant impermanence.

"Not the Impermanence of something or someone." "Just practice and abandon the idea of what we are doing is real and that we aren't doing anything is real.

By accepting this truth only, we can free ourselves from the prison of **wrong-view and the attachment at** created truths **as reality or an existence for a certain time** such as one second, one minute, one year or ten years -etc.

Misunderstanding of something or someone as reality is constantly occurring..... **because of** being unable to understand the power of constant impermanence which is constantly creating to misunderstand as if it is real and existing.

When we accept any occurrence in this way, we are able to stop to the mental habit of always being busy or aggravation with something and everything, someone and everyone, time and place.

If we accept that there is something, then there must be not only a something but also the countless__infinite items of something.

If we accept seconds, minutes, hours, etc as a reality, then there there must be infinite time before our present action and infinite time following it.

That is why we should abandon the idea of anything or anyone, time or place as reality; rather, we should just accept the original truth, misunderstanding about something, someone, sometime, somewhere as reality. **Original illusive creations** is impersonal and is included in constant impermanence(*dukkha sacca*).

Sooner or later, in this way, you can also understand that**the impermanence of something or someone or sometime** is unreal...but**"misunderstanding upon the impermanence of something or someone or sometime as reality," is real.**

That in itself will destroy attachment or grief of impermanence of someone or something or sometime or somewhere. Then we can use our mind and body freely, without grasping or misunderstanding.

At the beginning, although you should meditate closing your eyes, later, you can open or close your eyes but you must need to understand opening or closing your eyes is not so important and only remembering the original truth is fully important.

You can concentrate on something such as breathing or abdomen according to your previous meditative habits but you must need to understand whatever you wants to do or concentrate because of your previous habits, is not fully important,but**Only continuous remembering** or accepting via heart;

- 1) *Dukkha sacca*__the truth of **Constant Impermanence** or
- 2) *Samudaya sacca*__the truth of **the illusory creations of constant impermanence** as if being something, someone, sometime, or somewhere -etc; is real, **is fully important**.

Once we start thinking in terms of something such as feeling, emotion, rising, falling, pain, pleasure, body and mind -etc; as reality, it will never end. Once we start thinking about ourselves, and our life, it will never end.

To stop this endless work, we must realize or not forget **only the original truth, constant impermanence** that is constantly deceiving as if something such as 'a pain', 'a pleasure', 'a feeling', 'a sensation', 'a thought', 'an occurrence in our common senses' -etc; is real and existing for a certain period.

This truth will give us unlimited power. It will free us from attaching to the something or someone that limits our power. Do not think that this is a special practice. Doing is just "doing only". Practice is "practice only", it is not someone's practicing. Wisdom is just wisdom only. No one owns our doing, our body and mind, and no one owns wisdom. **The body and mind** are not real, but they are just for "usage only". "What we are doing" or "what happens to our mind and body" is just for "using only". They are neither for grasping as identity nor for paying attention to, believing them as if in reality.

The body may be hot or cold, experiencing pain or pleasure. The mind may be also calm or agitated, experience pain or pleasure. This is just the habitual identifying nature of mind according to past experiences.

Let the identifying nature of mind and body be as they are. Don't take their nature as reality because whatever your identifying about body & mind such as good or bad, likeable or unlikeable -etc; is unreal but seem to be real on account of the the illusive creations of constant impermanence. (see at Q8 in page 11 in previous chapter)

To practice in right way (middle way), body and mind is "just to use" for enlightenment or conventional view., however, they are neither to be grasped nor to be thought of as something real.

The subject I am explaining is not about an existence of something or someone, time or place. It is not about the mindfulness of something or someone, time or place too. It is not about the impermanence of something or someone.

"Right mindfulness"¹, "right concentration"², "right effort"³, "right understanding"⁴ and "right acceptance__ attitude__ taking"⁵ are not intended for relative truth which is "just to use" but are intended for the original truth, original creations of constant impermanence in order to misunderstand the relative truth as reality or as of real importance.

Only what needs to the practice is merely not to forget **the illusory tricks which is constantly created by the power of constant impermanence** in order to misunderstand "created truths" such as the body, feeling, identifying, emotion or mind - etc, as reality or as of real importance.

Because of this practice, at first the created wisdom leading to real wisdom will arise, which knows only the real impermanent nature (neither someone's impermanence nor something's impermanence).

By continuous developing and cultivating this wisdom, it will lead to the real wisdom, which knows the permanent nature of Nibbâna. This is truth, which is permanent, unlimited and transcendent.

1- *samma-sati*; 2- *samma-samadhi*; 3- *samma-vayama*; 4- *samma-ditthi*;
5- *samma-sankappa*;

Part III Guided Insight Meditation notes

(The Art of right understanding to real happiness)

1. Don't focus too hard, don't control.

Neither force nor restrict whatever you can feel good or bad. Just try to act with action only, to do with doing only **without representing** something or someone by remembering the original truth, **misunderstanding only which is being constantly created by constant impermanence** .

2. Don't try to create anything,
and don't reject what is happening, being taken as reality.
Just be mindful only the Original Truth of **misunderstanding**
that **something** to be created or rejected and
someone who is creating or rejecting *is real*.

3. Trying to create something *is greed*.

Rejecting what is happening *is aversion*.

Taking/Assuming that something is happening or
something has stopped *is delusion*.

Taking if something, someone as reality,

is **just misunderstanding ...on account of ignorance to the Original Truth**.

4. Insight meditation is accepting whatever happens —whether pleasant or unpleasant—as **unreality but just misunderstanding that is constantly created by constant impermanent nature** as if pleasant one or unpleasant one is real.

5. Just pay attention to accepting whatever in the present moment, and thoughts about the past & the future are unreal but **just the original creations** of the constant impermanent nature to **misunderstand** as thoughts about the past & the future, in the present.

6. *Why do you focus so hard when you meditate?*

Do you want something ? Do you want something to happen?

Do you want something to stop happening?...with the idea of something, someone as reality?

This is not insight meditation if one of these attitudes with the idea of something, someone as reality, is present.

7. The insight which understand “the misunderstanding upon something or someone as reality” will be relaxed & free from attachment **because** it won't take something, everything, someone, everyone, pleasure and stress as reality.

8. *The mind* won't automatically have **the idea of likes, dislikes or anxiety** of whatever happenings in six sense doors, grasping them as reality or identity **only when** real right understanding appears.

9. We have learned not to have any expectations, not to want anything, not to be anxious. **Taking these attitudes** as unreality but **just the creation of constant impermanence in order to misunderstand “unreality” as reality**, is more important rather than whether arising of them or not.

10. You are not trying to make things turn out the way you want them to happen. You are trying to accept whatever happening or identifying in the mind **are just the power of new illusory trick of constant impermanence**.

11. What is the mind doing? Thinking? Being aware?
Worried? Calm? Don't forget the truth of whatever kind of minds happening is unreal but **original creations of constant impermanent nature to misunderstand it as if in reality**.

12. Where is the mind now?

Inside? Outside? Is the watching or observing mind properly aware or only superficially aware? But accept that whatever kind of mind inside or outside or superficial or deep, is **unreal** but

just misunderstanding it as reality, as a result of being unable to understand **that** only ever-new impermanent energies is happening in reality.

13. You have to accept and believe both good and bad experiences are the sameness of **constant impermanence**.

You want only good experiences? You don't want even the tiniest unpleasant experience?

If so, *this is a proof of you can't accept yet the Buddha teachings* that both good and bad experiences are not the original truth but just the **same nature of constant impermanence**.

14. Don't feel disturbed by the thinking mind. You are not practising to prevent thinking; but **rather** to practise to accept whatever kind of thinking arising is unreal **but just misunderstanding** that it is a disturbed or likable one.

15. Meditating is neither doing something nor doing nothing, taking that something or everything is real.

Meditation is NOT trying to experience **something** special or to be a special **one** but **to abandon** the idea of something or someone **as reality** by the way of continuous right understanding the truth.

16. When meditating, both the mind and the body may be sometimes comfortable and sometimes may be getting tired.

Whatever situation-whether comfortable or tired is not important but paying attention to only the original truth, **just misunderstanding** which is being constantly created by the power of **constant impermanence**.

17. You have to double check to see **what attitude** you are meditating with. Accepting that all fabrications are **unreal** but the original illusive creations of constantly impermanent nature, enables to **abandon all stress** permanently.

18. One can observe the breathing or abdomen or sensation or feeling or whatever -etc; Understand the observing mind & attentive objects aren't so important.

Continuous accepting only constant impermanent nature **which is being misunderstood as** the observing mind & objects is of real importance.

19. From FAITH **arises** effort;
from effort **arises** right awareness__ remembrance ;
and accordingly right concentration and right acceptance and right understanding **arises**.

From right understanding__wisdom, arises real FAITH again.

20. Don't fear **the arising of defilement & diseases** __*kilesa*.
Just fear the accepting__taking **the defilement & diseases** as mine__own of individual. Don't practise with the attitude *that wants something and wants something to happen*, taking them as reality. The result will only be that you are not practising the insight meditation.

21. Last time, we learned neither to reject nor accept any object that comes to your attention.

So also with the defilements that arise in relation to the object.

But Don't forget all these attitudes and objects are unreal but**just** the misunderstanding which is being created by the power of constant impermanence.

Accept that only on account of that **misunderstanding**, different kinds of objects & attitudes seem to be real and seem to be needed to reject or accept it.

22. Insight Meditation is not just awareness **upon the differences or sameness of something** in each by each.

Insight Meditation is the abandoning “the idea of differences or sameness” by not-forgetting the **illusory creations of** constant impermanence in order to **misunderstand** “this idea which **is just to use**” ...as reality or as of real importance.

23. Insight meditation is not just to note upon something or movement. Meditation is to abandon the **misunderstanding** upon observing mind & object of attention as reality by remembering the original truth, original **illusive tricks which is being constantly created** by the power of constant impermanent energies too.

24. If you think the object you’re observing is **special for Vipassana**, in spite of **good for you**, your meditation is not Vipassana meditation as you forget the **original truth**(“all conditioned objects seem to be real because of the the deceptive creations of constant impermanence”)which is the key for insight meditation.

25. In original truth, there is no "I", "someone", "something", "self", "soul", "entity", "rising", or "falling" but there is only **but** the **illusory** creations of constant impermanence as if there is "I", "someone", "something", "soul", "rising", or "falling" -etc.

26. Every meditator can understand something/someone which has arised will have to pass away in a certain time. We always talk about impermanence of something or someone or somewhere. But the meditators rarely understand the constant impermanence only **without the idea of something or someone**. So also with the misunderstanding only.

27.Try .to accept that “only the original creations of constant impermanence in order to misunderstand “unreality” as reality” is arising and passing away again & again.

Just not to forget “only the **illusory creations of constant**

impermanent nature as if someone or something is real" is going on endlessly & impersonally, on account of ignorance of it.

28. Hotness becomes untrue when coldness appears.

Rising becomes untrue when falling appears.

Inhaling becomes untrue when exhaling appears.

Kindness is not true when hatred appears.

Agitation is not true when calmness appears.

Calmness becomes untrue when agitation appears.

Like becomes untrue when dislike appears

Life(being) comes untrue when death comes

but the above dualities or created truths

seem to be real & existing because of

the illusive creations of

real impermanence which is constant.

29. There is no need to abandon "ego" or "self" or 'something' because there is no "ego" or "self" as reality. But need to abandon **the idea** of "ego" or "self" or 'something' which is constantly created **by the power of constantly impermanent nature**.

By not-forgetting the original truth, discard the idea of "self" because the deception as "self" is perpetually in the mind of any race, and any religion, and *is the root of every problem*.

30. If you take coldness as reality,
you will have to take **hotness as reality**.

If you take pleasure as reality,
you will have to take **pain as reality**.

If you take rising as reality,
you will have to take **falling as reality**.



If you attach the state of a being as reality,
you will have to fear **death as reality**.

If you like the state of owning as reality,
you will suffer that of **loss as reality**.

31. If one take the **arising** of pleasant feeling as reality,
he will surely be *distressful* upon the **passing away** of it.

If one take the **arising** of unpleasant feeling as reality,
he will surely *crave* upon the **passing away** of it.

If one take the *impermanence* of **unpleasant** feeling as truth
only when it passes away, you will surely *suffer* until it is gone.

If you take the *impermanence* of **pleasant** feeling as truth
only when it passes away, you will surely *crave* until it is gone.

32. The Past & Future events **seem** to be real

due to **the thoughts & thinking** in the present moment, don't they?
Don't take the thinkings and perceptions as reality but just the
illusory creations of constant impermanence as if they are real,
depending on unknowing the original truth.

33. Our "breathing in & out", or "rising & falling" , or "thinking & thoughts" may be..... sometimes **long**..., sometimes short, ...

sometimes **clear** or opaque,....sometimes deep or shallow...

No matter whatever...but remember it is not a special one;
it is just **the power of constant impermanent nature** which is constantly tricking as if it is a real special one & it is lasting for a certain period.

34. In the worldly cases, the attitude of criticism such as "good or bad" & "right or wrong" about something, or individual will surely be the greatest **hinderance** for being **able to practice** insight meditation successfully.

In meditation practice, this attitude will surely stress **on only** criticism and **identifying** “good or bad” & “right or wrong” about feeling, sensation, thinking, mind or body etc, ...without emphasizing the **original truth**, the illusory creations of constant impermanent nature *to take **them as reality***.

35. We can tell insight meditation is seeing things as they are. But in fact, there is only the **misunderstanding** what is unreal as reality or.....the **illusory tricks** what is not being as a being... or ...the **deception** what is not existing as an existence....by the creation power of constant impermanent nature.

36. **Instead of** noting a **pain** as "pain, pain", try to accept that it is just the constant impermanence which is constantly creating to misunderstand as **pain**.

Instead of noting a **thought** as a thought which is arising & passing away", try to accept that it is just the illusory creation of constant impermanence as if a **thought** is arising and then it passes away.

Instead of taking a **pain** as "just feeling", please try to accept that it is just the tricks which is being constantly created by the constant impermanent nature as if it is just a feeling.

37. Do not want to know what had happened in past & what will happen in future. In the past, **the same truth** was happening. In the present, so also is it. In the future, so also will happen it. The same truth is **the illusory creations of constant impermanence** as if every feeling, every hatred, every jealousy, the stresses, and problems. -etc; are real for a certain period.

38. Don't worry about what is wrong. **Real wrong** is ...

a)-**Taking** what seem to be a **pain which is just to be used only** as "a real pain".

b)-**Assuming** what seem to be a **happiness** which is just to be experienced only as "a real happiness".

c)-**Identifying** what seem to be a **mind** or a **wrong** -etc, which are just to be known only as "a real mind or "a real wrong" - etc.

39. No need to reject nor attach **the dualities** such as "the coldness and hotness" or "pain or pleasure"-etc;

No need to like nor dislike upon thinking or feeling or worries or happiness **but** understand they are **just to use** for real wisdom.

40. Please try to accept that there is only constant impermanence which is **creating** constantly & endlessly to **misunderstand** as if a feeling, a pain, a sensation, a mind or a body is existing for a certain period.

Don't doubt what will happen if one can accept like this;

The result is just cutting off **the stress and worries** about what is happening & what will happen. Stress and problems seem to be real because of the illusory trick which is constantly created by constant impermanence.

41. Because seeing, hearing, smelling, feeling, thinking, mind or body - etc; will have to pass away in a certain time after arising, we can't take them as reality or original truth.

But we note & identify them as reality or as an attentive object.

Real root of all stress or problem is not the seeing, hearing, smelling, sensation, thinking, mind or body-etc; but **original creations of constant impermanence in order to misunderstand them as reality.**

42. On account of misunderstanding of the original truth,
taking the good or bad feeling as reality arises.

On account of the **taking the feelings as reality**,
attachment with likes & dislike upon them arises,

On account of the attachment,
illusory creations_actions arise.

On account of them, illusory creations_actions
sorrow, lamentation, and stress arise endlessly.

43. In original reality, "Coldness & hotness" or "pain or pleasure"
or "rising & falling" or "likes & dislikes" etc; are not real but
misunderstanding which is being constantly created by constant
impermanence as if they are real.

44. Rather than analysing the faults or minds of others,more
importance is a introspection or self-examination objectively.

Rather than the aboves, **most important** is not forgetting
only the original truth, the creation power of constant impermanence in
order to misunderstand as if something, someone, a self, an entity, own of
individual are real.

45. We have learned not to think the feeling as my feeling.

And we've known in spite of being a physical pain, no need to
feel the mental pain. Only what we haven't learned yet is ..

Mindfulness upon **d e c e p t i o n** which is created by the
power of **constant impermanence** as if the physical pain, the mental
pain, someone who feels pain, one doesn't feel pain, an entity or a
self -etc; are real & existing for a certain time.

46. We have been mindful upon something of **body** such as
breathing or abdomen. So do what of **feeling** such as good or bad
sensation__feeling. So also with the **consciousness** of six senses.

We even don't know that the meditative object must be the
original truth, **which is not something but just misunderstanding** as
if something about body, mind and feeling is real.

47. Nothing is **wrong**. No one is **wrong**.

In fact, only thinking or taking it as **personal wrong**, is **wrong**.

Be aware of the power of constant impermanence that is constantly creating to misunderstand as **personal wrong**.

48. Understanding **“the wrong understanding as it is”** is right understanding.

Understanding **“the wrong understanding as right one”** is wrong understanding.

49. Great Difference between

- Being aware of body, feeling, or mind, taking it as reality...
and

- Being aware of body, feeling, or mind, taking it as unreality by remembering the original truth, **illusory creations of constant impermanence in order to to misunderstand unreality as reality**; can be known by only own experiential practice.

50. The real meditation method is not to forget the original truth, **the power of creations** which is being constantly created in order to misunderstand **“body, speech, mind and whatever concerned with these—such as situation, time and place”** as reality.

51. Original **misunderstanding** which is constantly being created by the power of constant impermanence, is taking the idea of **“being something or someone”** as reality.

Understanding “misunderstanding of being something or someone as reality” makes one free from original misunderstanding temporarily.

Not forgetting **“the original creation of constant impermanence** in order to misunderstand unreality as reality” makes one free from original misunderstanding temporarily....and then makes one free permanently.

The Four Original Noble Truth

Dukkha Sacca - The Original constant impermanence
(Ever new impermanent nature)

Samudaya Sacca - The Original constant creation of
Dukkha Sacca in order to misunderstand "unreality" as
reality.

Magga Sacca - Not forgetting the Dukkha Sacca &
Samudaya Sacca

Nirodha Sacca - Constant permanent Nature

..... "Using with grasping and using with comparing " is wrong.
"Using only " is right. ___By Tsunami Sayadaw U Ottamasara

Who is the real Criminal of

sufferings, SORROWS, worries, & problems?

**(Good Questions & Good Answers
about insight meditation)**

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