

Vipassanā Meditation Instructions

(Thirty-Minute Discourse)

By

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The Venerable
Mahāsi Sayadaw

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Translated from the Myanmar by

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First Edition – June, 2021

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***Vipassanā* Meditation Instructions**

(Thirty-Minute Discourse)

A Talk by the Venerable Mahāsi Sayadaw

The work of *vipassanā* meditation is to practice so as to correctly know physical and mental phenomena that exist in the body. Physical phenomena are things that are clearly experienced in the present moment. The entire physical body that can be clearly experienced constitutes the physical aggregates, or physical phenomena. Mental phenomenon is the knowing mind. These physical and mental phenomena also clearly arise every time one sees. Therefore, one must make a mental note and observe “seeing, seeing,” every time one sees so as to know these physical and mental phenomena correctly. Noting and observing means to concentrate and pay attention with one’s mind so as to know thoroughly.¹

Similarly, every time the ears hear a sound, one must also note it as “hearing, hearing.” Every time the nose smells an odor, one must also note it as “smelling, smelling.” Every time the tongue knows a taste, one must also note it as “tasting, tasting.” Every time the body experiences a touch, one must also note it as “touching, touching.” Every time the mind wanders, thinks, or plans, one must also note it as “wandering, thinking, planning,” etc. At the beginning of the practice, however, one is not yet able to note so as to know every seeing, hearing, touching, and knowing. Therefore, one must begin by observing objects that are obvious and easy to know.

Every time one breathes in and out, the stiffness and movement of the abdomen are always obvious while it rises and falls. This is the air element (*vāyo dhātu*) which is a physical phenomenon. One must begin by observing this air element. To observe this, one must first concentrate the mind on the abdomen and watch it. When breathing in, one will experience the abdomen rising up and should note it as “rising.” When breathing out, one will experience

¹ The words “noting” and “observing” are used interchangeably in this translation. To “note” and to “observe” both mean to label the object of meditation silently in one’s mind, while simultaneously directing one’s attention onto that object and looking at it closely. (Translator’s note)

the falling of the abdomen and should note it as “falling.” If the rising and falling are not yet obvious by just concentrating and observing with the mind, place the hand on the abdomen. Do not change the breathing. One also should not hold the breath so that it becomes slower, nor make the breathing faster. One also should not breathe forcefully. If one changes one’s breathing, one may become exhausted. Therefore, one must breathe normally, just as one normally does all the time. If the breathing becomes irregular, bring it back to normal again. While breathing normally in this way, note the rising of the abdomen as “rising,” and the falling of the abdomen as “falling.” The labels “rising, falling,” are to be made mentally. It is not necessary to say them aloud orally.

In *vipassanā* meditation, the labels are not the main thing. It is more important to know. Therefore, one’s work is not yet complete just by making mental labels. When noting “rising,” one must know the rising thoroughly, from the beginning of the rising until the end, as though seeing it with one’s eyes. When one notes “rising,” one must pay attention and observe so that the noted object and the noting mind are immediately stuck together, like a throwing a stone that hits the target. It is also the same when one notes “falling.” Also, when noting “falling,” one must know the falling clearly, from the beginning of the falling until the end, as though seeing it with one’s own eyes. If there is nothing special to note, one must only observe these two objects of rising and falling. One must note “rising, falling,” continuously without a break.

While observing in this way, the mind may also wander off elsewhere. One must also observe the mind that wanders off. Note this mind as “wandering, wandering.” After noting in this way about once or twice, the mind no longer wanders. Then, one must return to noting “rising, falling, rising, falling.” If the mind imagines arriving somewhere else, note it as “arriving, arriving.” Afterwards, one must return to noting “rising, falling.” Also, if one meets with someone in one’s imagination, one must note it as “meeting, meeting.” Afterwards, one must return to noting “rising, falling.” One may also remember talking to someone after meeting him or her in one’s mind. One must also note this talking in one’s imagination as “talking.”

Whatever imaginings and thoughts arise, the main thing is to note them every time they arise. The method of observing is: if one imagines, note “imagining;” if one thinks, note “thinking;” if one plans, note “planning;” if one

knows, note “knowing;” if one reflects, note “reflecting;” also if one feels mentally happy, note “happy, happy;” also if one feels lazy, note “lazy, lazy;” also if one feels glad, note “glad, glad.” Observing these wandering thoughts every time they arise is called *cittānupassanā*, mindfulness of the mind.

Because one is unable to observe or know these consciousnesses every time they arise, one thinks that these thoughts are a person or a being, and that the wandering mind is “I.” One thinks that: “I am thinking, I am planning, I am knowing.” One thinks that “Since youth up to the present time, for the entire existence while I have been alive, there is really a living self that knows.” In reality, however, there is no self. There are only separate units of consciousnesses that continually arise one after another. One must observe, so as to know by oneself in the present, these units of consciousness that arise one after another continuously without a break. Therefore, one must note every time these consciousnesses arise. If one observes these thoughts, it is easy for them to disappear. If one notes “planning, planning” about one or two times, these thoughts are no longer there. They will disappear. Then, one must return to noting “rising, falling, rising, falling.”

After sitting for a long time, feelings of stiffness and heat may also arise in the body. One must also observe these feelings. If one feels stiff, note “stiff, stiff;” If one feels hot, note “hot, hot;” if one feels pain, note “pain, pain;” if one feels tired, note “tired, tired.” These feelings of stiffness, heat, pain, aching, and tiredness which are difficult to bear are only *dukkha vedanā*, unpleasant feelings. Therefore, observing them is just observing feelings. Therefore, observing them is *vedanānupassanā*, mindfulness of feelings. If one is unable to observe or know these feelings every time they arise, one thinks that these feelings of stiffness, heat, pain and aching are “I.” One thinks of them as a self or a being: “I am stiff. I am hot. I am in pain.” One thinks of them as an individual: “Previously I was feeling well. Only now I am feeling bad.” In reality, it is not so. There are only unpleasant feelings arising one after another, ever and ever new, after encountering the unpleasant contacts in the body.

It is just like when turning on an electric light, the electric current flows ever and ever new to light the bulb. In the body, every time one experiences unpleasant contacts again and again, unpleasant feelings arise one after another without a break. One must observe so as to know these feelings thoroughly by

noting “stiff” when experiencing stiffness, and also noting “hot, hot” when feeling hot, and also noting “pain, pain” when feeling pain by focusing in this way. In the beginning of practice, the stiffness, heat, and pain tend to increase. At this time, the desire to change postures may arise. After also noting this desire as “wanting to change, wanting to change,” one must return to observing only the stiffness and heat.

It is said: “If one can forbear, one can attain *nibbāna*.” The saying that: “If one can forbear, one can attain *nibbāna*” is more useful in the practice of meditation than in other cases. One must be able to forbear if one practices meditation, if one cannot forbear the stiffness and heat, and frequently moves and changes postures, then concentration cannot arise. If concentration cannot arise, then insight knowledges cannot arise. If insight knowledges cannot arise, then one cannot attain path (*magga*), fruition (*phala*) knowledges and *nibbāna*. Therefore, one must observe after practicing forbearance. Furthermore, forbearing during meditation practice means mostly forbearing the unpleasant feelings in the body. Therefore, when feelings that are difficult to bear such as stiffness, heat, pain and aching arise, one should not yet immediately move or change postures so that mindfulness is suddenly lost. One must forbear and note “stiff, stiff, hot, hot,” etc. If one observes after forbearing in this way, after some time, those feelings may disappear. When concentration has become strong, one may even experience the disappearance of extremely intense unpleasant feelings. When they disappear, one must return to noting “rising, falling.”

If, however, the feelings do not disappear after one has observed them for a long time, and one is uncomfortable, then one must change one’s posture. But, one must first note the desire to change postures as “wanting to change, wanting to change.” If the arm lifts, note “lifting, lifting.” If one moves, note “moving, moving.” Do move slowly. One must observe the slow movements as “lifting, lifting, moving, moving, touching, touching,” accordingly in this way.

If the body sways, note “swaying, swaying.” If the foot lifts up, note “lifting, lifting.” If it moves forward, note “moving, moving.” If it places downwards, note “placing, placing.” When there are no bodily movements, and one is still again, one must return to noting “rising, falling, rising, falling.” Do not stop or take breaks in between noting. The preceding noting must be joined

with the succeeding noting. Only when the preceding concentration and the succeeding concentration, and the preceding insight knowledge and the succeeding insight knowledge are continuous, can mindfulness (*sati*), concentration (*samādhi*) and wisdom (*ñāṇa*) develop higher and higher and mature stage by stage. Only when they are mature and their power is complete, can one attain path and fruition knowledges. One must practice meditation like a man who is lighting a fire. In the olden days, before there were matches, one had to light a fire by rubbing sticks together. The person lighting the fire had to rub without stopping or resting until the fire arose. The hotter the sticks became, the harder one had to rub. By rubbing continuously in this way, after the heat became sufficient, fire would arise. Only at this time could one stop and rest.

In the same way, one must observe without a break so that the preceding noting and the succeeding noting, and the preceding concentration and the succeeding concentration are continuous. After observing stiffness and heat, do not stop. One must go on noting “rising, falling, rising, falling” continuously. While noting in this way, if a certain place becomes itchy, one must observe it. After concentrating on the place where it itches, one must note “itching, itching.” They are just unpleasant feelings that are difficult to bear. If the desire to get rid of the itch arises, one must observe this desire as “wanting to scratch, wanting to scratch” Do not scratch it yet. Then, one must return to noting “itching, itching.”

If one observes in this way, the itching mostly disappears. If it disappears, one must just return to noting “rising, falling.” If it does not disappear, one has to scratch the itch. However, one must first note the desire to scratch. Note “wanting to scratch, wanting to scratch.” If the arm lifts, note “lifting, lifting.” If moving, note “moving, moving.” When touching the place where it itches, note “touching.” When one is scratching, with every pulling and pushing, note “scratching, scratching.” When lowering the hand back, note “lowering, lowering.” When the hand touches some place, note “touching, touching.” Then, one must return to noting “rising, falling.”

Every time one makes a bodily movement, this is the method of observation. Do not miss noting any single thing. With every movement, one must first thoroughly note the desire to move. If one wants to get up from sitting, one must note this desire as “wanting to get up, wanting to get up.”

When moving the arms and legs, one must make the movements after noting “lifting, moving, stretching, touching, supporting,” etc., accordingly. When the body sways forward, note “swaying.” When getting up, the body becomes light and rises up. After concentrating on this, note “getting up, getting up.” Do get up slowly.

Although the meditator is strong, he or she must practice like a sick person who is weak. It is easy for a person who is healthy and strong to get up and go. He does so abruptly and quickly. A sick person who is weak, however, moves slowly and carefully, quite gently. When someone with a backache gets up, he does so carefully and gently. Because he is afraid of getting back pain, he gets up after gently gathering his strength.

When practicing meditation now as well, one must practice imitating a sick person with no strength. One must always move slowly. Only by moving slowly in this way, can *sati* and *samādhi* develop well. Therefore, one must practice beginning with slow movements. After observing “standing, standing,” one should stand up slowly like a sick person. One should behave like a sick person. This is not everything yet. Although one can see, one should practice like a blind person. Although one can hear, one should practice like a deaf person. When practicing meditation, one’s job is only to observe. Aside from this, what one sees and hears are not one’s concern. Therefore, regardless of the special things that one sees, one must behave as though one does not see them, and only pay attention to and observe one’s meditation object. Regardless of the special things that one hears, one must behave as though one does not hear them, and only pay attention to and observe one’s meditation object.

When making bodily movements as well, one should move slowly and gently like a person who is not healthy. When moving the arms and legs, when bending, stretching, lowering or lifting the head, one should do all of these movements calmly and gently. Therefore, when getting up from one’s sitting place now, one should get up slowly while noting “standing, standing.” After straightening the back, one should note “standing, standing” during the process of standing. If one happens to look around here and there, one should note “looking, seeing.” When walking, note only the foot steps. When stepping with the right foot, note “right step.” When stepping with the left foot, note “left step.” Observe starting from the lifting of the foot until the foot places

downwards. One must also know the walking process accordingly. One must note “right step, left step,” one step at a time, one noting at a time in this way. This is the method of noting when one is walking quickly.

When walking quickly, and when walking for long distances, it is sufficient for one to note one step at a time, one noting at a time: “right step, left step.” It is enough for one to observe one part at a time in this way. When walking slowly, and when doing walking meditation however, there are three parts to note within one footstep. Lifting the foot is one part, moving it forward is one part, and placing it down is one part. There are three parts. Among these three parts, one should begin by noting and observing lifting and placing, these two parts. One must note “lifting,” when the foot lifts upwards. One should know the lifting movements thoroughly. Then, one must also note “placing,” when the foot lowers down. One should know the heaviness and lowering movement thoroughly. One should begin by observing these two parts.

“Lifting, placing, lifting, placing,” one should walk noting two parts within each and every footstep in this way. After about two days, observing two parts in this way may also become easy. When it becomes easy in this way, one should observe three parts: lifting, moving, and placing.” One should walk observing three parts in each footstep in this way. Now, in the beginning, noting one part or two parts is enough. When walking quickly, note once per step: “right step, left step.” When walking slowly, note two parts per step: “lifting, placing.” When walking in this way, if the desire to sit down arises, note “wanting to sit, wanting to sit.” When sitting down, the body becomes heavy as it lowers down. One must concentrate on this and note “sitting, sitting.”

When sitting down, there are also movements of the arms and legs. One must also note all of these movements. When there are no more movements, and one is still, one must note “rising, falling.” When observing in this way, if stiffness and heat arise, one must observe them as well. Then one should return to observing the rising and falling. When observing, if one feels sleepy, note “sleepy, sleepy.” When one is about to lie down, there are also movements of the arms and legs. One must observe all of these movements. If the arm lifts, note “lifting.” If it moves, note “moving, moving.” If the arm is supporting, note “supporting, supporting.” If the body sways, note “swaying, swaying.” If

the leg stretches, note “stretching, stretching.” After swaying and when lying down to sleep, one must lie down while noting “lying down, lying down.”

It is also very important to observe lying down in this way. Even within this process of lying down as well, special Dhamma can arise. When concentration is strong enough, special Dhamma can arise at any time. It can arise within one bending or stretching as well. In the faraway past, the Venerable Ānandā became an *arahant* during the process of lying down.

Before the first Sangāyanā Council was held, the Venerable Ānandā practiced strenuously the whole night in order to become an *arahant*. He practiced *kāyānupassanā Satipaṭṭhāna*, called *kāyagatāsati*, by doing walking meditation for the entire night, noting “right step, left step, lifting, moving, placing,” observing in the way we discussed just now. After observing the intention to walk which is mental phenomenon, and the walking process which is physical phenomenon arising and disappearing part by part, dawn drew near. However, he did not attain arahantship yet. Then, because the Venerable Ānandā knew that due to practicing a lot of walking meditation, his energy (*vīriya*) was in excess, he thought: “I will practice lying down for a moment so that concentration and energy become balanced.” He entered his room, sat on his bed, and then began to lie down from the sitting posture. During the process of lying down, while noting “lying down, lying down,” observing in the way we discussed just now, he became an *arahant*.

Before the Venerable Ānandā lay down, he was only a *sotāpanna*. Therefore, when he practiced *vipassanā* from the stage of *sotāpanna*, he attained *sakadāgāmi* path and fruition. After continuing to practice *vipassanā* from this stage, he attained *anāgāmi* path and fruition. After continuing to practice *vipassanā*, he attained *arahatta* path and fruition. Becoming an *arahant* after developing *vipassanā* and reaching the three higher stages of path and fruition only takes a short moment. It does not take long at all. It can happen at any time. Just look at the example that we discussed just now of how the Venerable Ānandā became an *arahant*.

Therefore, one should strive to observe all the time. Do not relax your noting, thinking that noting all these details is not important. Thus, according to what we said just now, even when lying down to sleep, one must observe

respectfully. When going to sleep, there are also movements of the arms and legs. One must also observe all of these thoroughly. When there are no more movements, and one is still, one must observe just the rising and falling. Even though it is time to sleep at night, one should not drop one's noting and go to sleep. The person who is really making an effort to meditate should practice courageously as though he is not going to sleep. Therefore, even though it is time to sleep at night, one should not drop one's observation. One must note without missing even a single noting. While noting, one will fall asleep. If one can observe, one should go on without sleeping. If one is sleepy, note "sleepy, sleepy." If the eyes close partially, note "closing, closing." If they become heavy, note "heavy, heavy." If the eyes sting, note "stinging." By noting in this way, the eyes tend to eventually become clear again.

After noting this too as "clear, clear," one should return to observing the rising and falling. If one is really sleepy, no matter how one notes, then one falls asleep. It is not difficult to sleep. It is easy. If one lies down to observe, the eyes will slowly close and one tends to fall asleep. Therefore, people who are beginning to practice should not spend much time lying down. They should mostly sit and do walking meditation. However, when it is time to sleep at night, one should note "rising, falling" while lying down. While observing in this way, one will fall asleep automatically.

The time for sleeping is the time when the yogi can rest. However, the person who is really making an effort to meditate should only sleep about four hours. This is the midnight time that the Buddha allowed for resting. Sleeping about four hours is quite enough. If one still thinks that sleeping about four hours is really not enough for health, then beginners in the practice can sleep up to about five, six hours. It is clear that sleeping six hours is quite enough for one's health.

After waking up from sleeping, one should observe starting from the moment of waking up. The person who is really practicing to reach path and fruition should only rest during the time he is sleeping. Aside from this, when he is awake, he should be observing continuously without resting. Therefore, one should also note the waking moment as "waking, waking," if one is able to. If one is unable to know or note this yet, one should begin by noting the rising and falling as "rising, falling."

If one intends to get up from bed, note “wanting to get up, wanting to get up.” There will also be movements of the arms and legs. One must also note all of these movements. When one gets up and the back straightens, note “getting up, getting up.” When sitting, note “sitting, sitting.” If there are still movements of the arms and legs, note all of these as well. When there are no more movements, and one is sitting still, one should note “rising, falling.”

Then, one must also observe when washing one’s face and taking a shower. Because these actions must be done quickly, one should note as much as one can. There is also the activity of getting dressed. In addition, there are the activities of making one’s bed, and closing and opening the door. One must note all of these actions thoroughly.

When eating, starting from looking at one’s bowl, one must note “looking, seeing.” Then, there are the actions of stretching the hand towards the bowl, touching it, gathering the rice, arranging it, holding it, bringing it towards one, lowering the head, putting the rice into one’s mouth, lowering the hand back down, and straightening the head back up. One must note all of these movements as well.

When chewing, note “chewing, chewing” with each bite. When knowing the taste while chewing, note “knowing, knowing.” If one enjoys the taste, note “enjoying.” If one also thinks that it is good, note “good.” When swallowing, note “swallowing.” If one can also observe the touching sensation down the throat and entire esophagus, one must then note “touching, touching.” This is the method of observation when eating one spoonful of rice. One must also note according to this method when taking another spoonful of rice. When drinking soup as well, one must note all of these activities: looking, seeing, stretching the hand, taking the spoon, scooping it, bringing it close, drinking, and swallowing. It is also difficult to maintain one’s observation when eating. There are many things to note. There are many things that beginners in the practice forget and are unable to note. However, one must have the determination that: “I will note everything.” If one cannot note and skips noting, what are the alternatives? Later, when concentration becomes strong, one will be able to note everything thoroughly.

The method of practice mentioned just now is quite complete. However, because I discussed the method in detail, one will not yet be able to clearly remember the main things to note. Therefore, I will repeat the method in brief.

In brief, there are only a few things to observe. When walking, one should only observe the footsteps. One should note only two things: “right step, left step, right step, left step.” When walking quickly, it is enough to note “right step, left step,” one step at a time, one noting per step. When walking slowly, one should note “lifting, placing, lifting, placing,” observing two parts within each step. When sitting still, one should note just two things: “rising, falling, rising, falling.” Also when lying down, when there is nothing special to note, one should note rising and falling, only these two things. According to this way, there are only a few things to note. There are not many at all. While observing rising and falling in this way, if the mind wanders elsewhere, then one must note this wandering mind. Afterwards, return to observing rising and falling. If there is stiffness, heat, pain, aching or itching, one must also note these. Afterwards, return to observing rising and falling. While observing, if there are also bodily movements such as bending, stretching, moving, lowering the head, lifting the head, then note these. Afterwards, one must return to observing rising and falling.

If one observes according to this method, the things that one will be able to note will gradually increase. In the beginning, the mind runs off here and there, and there are many things that one cannot note. However, one should not be disheartened. At the beginning of practice, everyone has difficulty paying attention. Later, after gaining experience in the practice, one is aware and knows every time the mind goes off. Therefore, the mind no longer wanders off at all after a long time of practice, it stays firmly only on the meditation object. The rising and the noting of it become concurrent. The falling and the noting of it also become concurrent. With every noting, only the noted object and the noting mind occur together as a pair.

The physical phenomena to be observed and the mental phenomena of the knowing mind, these two arise together as a pair. How can there be a person or being? Only these two things, physical and mental phenomena are arising together as a pair. One will experience them for oneself after some time. While observing rising and falling, one distinguishes between physical and mental

phenomena as two separate things. One will come to know for oneself the physical phenomena of the rising of the abdomen and the mind that knows it, the physical phenomena of the falling of the abdomen and the mind that knows it, that the two separate things of physical and mental phenomena are occurring together as a pair.

Therefore, with every noting, one will know with one's own knowledge that the physical phenomena of noted objects are one thing, and that the mental phenomena of the knowing mind is another thing, that only these two things exist. This is *nāmarūpaparicchedañāṇa*, insight knowledge of matter and mind which differentiates physical and mental phenomena. This is only the beginning of the insight knowledges. It is important for this knowledge to arise properly. Afterwards, if one continues to observe, one will also come to know with one's own knowledge the distinction between cause and effect. This is *paccayapariggahañāṇa*.

Then, if one continues to observe, one will come to experience and know with one's own knowledge that phenomena disappear within a short moment after arising. Ordinary people think that the body and mind exist permanently for their entire lifespan, for their entire existence. They think that the body from childhood grows into the present adult body. They think that the mind from childhood develops into the present adult mind. They think that the body and mind are a single individual or "I." In reality, it is not so. There are no phenomena that exist permanently. They are only now appearing and now disappearing. They do not even last for the blink of an eye. There are only phenomena that disappear after arising; only phenomena that are rapidly arising and disappearing. After some time, one will come to experience this with one's own knowledge. While observing in this way, because of experiencing the rapid disappearance of phenomena, one will confirm that only impermanent phenomena exist. Confirming that phenomena are only impermanent in this way is *aniccānupassanāñāṇa*, insight knowledge of impermanence.

Then, one also comes to realize that this arising and disappearing is only suffering. This is *dukkhānupassanāñāṇa*, insight knowledge of suffering. In addition, one also has to experience many feelings in the body that are difficult to bear. One realizes that having to experience these is also a great mass of suffering. This is also *dukkhānupassanāñāṇa*. Furthermore, the physical and

mental phenomena that one must observe do not arise according to one's wish. They are only phenomena that arise and disappear according to their own nature. Having to experience these, one realizes that they are only uncontrollable phenomena. One comes to confirm while observing in this way that they are only mere phenomena, and not a person, a being or a self. This is *anattānupassanāñāṇa*, insight knowledge of non-self.

When these insight knowledges of impermanence, suffering and non-self have become well developed, one will attain *nibbāna* while observing in this way. In the past, the Buddha, *arahants*, and *ariyas* (enlightened beings) also had to walk on this path of *vipassanā* to reach *nibbāna*. Therefore, people who are practicing meditation now must remember that they have arrived on the path of *Satipaṭṭhāna vipassanā* practice which has already been taken up by the Buddha, *arahants* and *ariyas*. We must remember that because of having wholesome merits and *paramīs* that were done in the past, after making an affirmation to gain *magga*, *phala* and *nibbāna*, and because of being fulfilled with *paramīs* that are worthy of attaining *magga*, *phala* and *nibbāna* in the present existence, we have now arrived on the great path that has already been travelled by the Buddha, *arahants* and *ariyas*. We must also be glad about this. If we walk on this noble path accordingly, we will personally experience special concentration and knowledges that have also been experienced by the Buddha, *arahants* and *ariyas* in the past. In addition, we will experience mental tranquility (*samādhi*) that we have never experienced before. We will also experience to a great extent the special flavor of the Dhamma and happiness that arise due to this concentration.

Furthermore, one will also come to understand, after experiencing with one's personal knowledge, that physical and mental phenomena are only impermanent, suffering and non-self. When these knowledges are complete, one will experience and come to know *magga*, *phala*, and *nibbāna* that have been realized by the Buddha, *arahants* and *ariyas*. This will not take long. One can experience this during the time one is practicing now. One can also experience this within a month or twenty days. One can also experience this within fifteen days. One who has extremely special *paramī* can even experience this within seven days.

Therefore, we must believe that the *magga*, *phala* and *nibbāna* that have been realized by the Buddha, *arahants* and *ariyas* can definitely be reached within these fifteen days, twenty days, or one month. One should strive hard to practice after believing that after attaining *magga*, *phala* and *nibbāna* for oneself in the present, being freed from the wrong view of self (*sakkāyadiṭṭhi*) and skeptical doubt (*vicikicchā*) that can lead one to be reborn in the lower realms, one will be liberated from the rounds of rebirth in the four lower realms, and within the time period that one is practicing now, in only a short time, one will definitely be liberated from the suffering of the lower realms that one must inevitably experience while traversing the entire rounds of rebirth.

May you be able to strive hard to practice to completion, and may you quickly attain *nibbāna* with *magga* and *phala* knowledge which have been realized by the Buddha, *arahants*, and noble *ariyas*.