

— The Method of —
**BOOSTING
THE MENTAL
ENERGY**
— in One's Meditation —

Ovādacariya Sayādawgyi
U Paṇḍitābhivamsa

As we practise, we will attain the bliss that excels the bliss of the celestial planes. If we leave behind the comforts of the home, then the practice is more meaningful. We practise to get the *Dhamma* pleasures which are so many times better than the worldly sensual pleasures.

Do not be lazy in the practice.

*Strive hard until one experiences
the bliss of Nibbāna.*

Energize the mental energy.

One gains special experiences in the practice whereby one has not experienced before. If you do not have the *Dhamma* knowledge, you may misunderstand that you have attained the stage of sainthood or *ariya*. This is a great hindrance in the practice and no further progress can be achieved.

ABOUT THE AUTHOR

Sayādawgyi U Paṇḍitabhivamsa entered a monastery in a remote village in Burma (Myanmar) at the age of seven, and progressed to become renowned as one of the outstanding teachers in the tradition of Mahasi Sayādaw, famed for reviving and developing a rigorous meditation technique found in ancient texts.

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translated by Sayālay Ma Carudasini

transcribed by Fong Ngan Guet

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Ovādacariya Sayādawgyi U Paṇḍitābhivaṃsa

An experienced meditation teacher is always excellent indeed,
Sayādawgyi is the one who is endowed with all the noble deeds.

By explaining the Mahāsatipaṭṭhāna at a moderate speed,

The gist of the discourse elaborated in brief but sweet.

All the simple and concise instructions yogis need to heed,

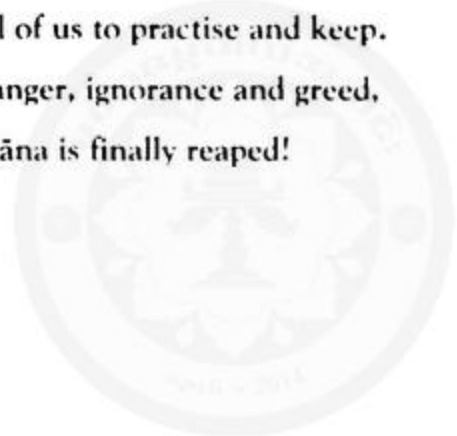
The stages of insight knowledges which are really deep.

Oh! Talk less, eat less, wake up, do not fall asleep,

The profound Dhamma is for all of us to practise and keep.

Uproot all the defilements like anger, ignorance and greed,

Until the harvest of Nibbāna is finally reaped!



PREFACE

Ovādacariya Sayādawgyi U Paṇḍitabhivaṃsa is the rarest kind of *Kammaṭṭhānacariya*, renowned as one of the most outstanding meditation teachers in the tradition of Mahāsi Sayādaw. Sayādawgyi has taught thousands of students throughout the whole Buddhist world. His great compassion and tireless effort as a grand meditation master, has given us the boosting energy to travel mindfully along the heroic journey of liberation.

We are extremely grateful to Sayādawgyi for guiding the yogis in the MALAYSIAN BUDDHIST MEDITATION CENTRE (MBMC), Penang since 1983. All the yogis have benefited from his clear and excellent guidance. Our utmost gratefulness also goes to Sayādaw U Thuzana, a disciple of Sayādawgyi, for his diligent effort in guiding the yogis in MBMC too.

We also would like to take this opportunity to thank our translator, Sayālay Ma Carudasini who has translated Sayādawgyi's talks from Burmese to English. Our deepest appreciation to Sayālay for her distinct, precise and clear translation. We look forward to the hearing of inspiring and encouraging talks by Sayādawgyi for many more years to come.

Sis. Fong Ngan Guet
2007



The Method of
BOOSTING THE MENTAL ENERGY
in One's Meditation

Ovādacariya Sayādawgyi U Paṇḍitābhivaṃsa stayed in MBMC for seven days.

Friday 20/10/2006 — Thursday 26/10/2006

The Dhamma talk delivered by Ovādacariya Sayādawgyi is entitled *The Method of Boosting the Mental Energy in One's Meditation*. When we want to improve our physical health, we can boost our physical energy by taking proper nutrients. Similarly, if we want to boost our mental energy, we need to practise meditation. So, Sayādawgyi will be explaining on how to boost your mental energy through meditation.

From the day a child is born, his physical features depend on his *kamma* or actions. As the baby grows, his *kamma* follows. In order to improve his physical features, the mother feeds the baby with nutrients. With proper nutrients, the baby gradually grows to become an older person and finally grows up as an adult. *Kamma* and *citta* or consciousness take root for the baby to mature as an adult. It is necessary to take nutrients for mental growth. As the nutrients are suitable, there is development of

physical energy. On the other hand, it is necessary to have proper mental nutrients. If one does not have mental nutrients, though one's physical health is good, one lacks mental health. So, it is necessary to be equipped with physical and mental energy.

Human beings, especially women need proper nutrients for physical growth. Human beings need nutrients with different tastes; sweet, sour and so forth. Different types of food give different vitamins. Proper food will boost the physical energy. New cells grow and old cells die. Proper food gives good health. With proper physical exercise, it helps to provide physical energy which is suitable for physical growth.

Proper nutrients and proper exercise lead to good health. Similarly, we need proper mental nutrients. The Buddha gave seven types of mental energy. They are :

1. *saddhā* or faith
2. *virīya* or effort
3. *sati* or mindfulness
4. *samādhi* or concentration
5. *paññā* or wisdom
6. *hiri* or moral shame and
7. *ottappa* or moral fear.

It is necessary to consume mental nutrients in order to get mental health. When one takes proper nutritious food, one will boost the physical energy and be healthy and strong. When one takes mental nutrition, one will be mentally strong. Mental energy needs to be developed and cultivated.

The first mental nutrient is *saddhā* or faith in the Triple Gem. Faith here does not mean to have faith in everything. Genuine faith arises when faith is developed in something worthy of having faith. The virtues of the Buddha are worthy of faith. The virtues of the Dhamma are worthy of faith. The order of the Sangha is endowed with virtues which are worthy of faith.

Faith is the basic important criterion. When a person has faith in the Triple Gem, only then will he or she begin to meditate to get the benefits. When we practise meditation, we develop mindfulness. As such, concentration is gained. When concentration develops and progresses, wisdom arises or matures.

The initial booster of mental energy is faith. The beginning stage is the awakening faith. This awakening faith will give us the proper mental health. When mindfulness is developed, it leads to concentration. When concentration is developed, it leads to the arising of wisdom. Such wisdom is attained through the practice of meditation which is a good mental development. Faith should be nurtured. Only then will the mental energy grow. Therefore, it is important to nurture the mental energy by practising *Satipaṭṭhāna* (mindfulness) *Vipassanā* (insight) meditation.

When a person wants to improve his physical health, he follows the instructions and guidance given by the health specialists. They advise him on the suitable physical exercises

and consumption of proper food. When he has faith in the physical health specialists, his health improves quickly. Similarly, we have mental instructors too. The meditation teachers and parents are our mental instructors. If we follow the instructions of our meditation teachers, then we can gain mental progress and the growth of mental energy.

When one meditates, one can see the growth of *Vipassanā* meditation. One can see how mental defilements dominate, the cause and effect taking place and the nature of impermanence, suffering and non-self. When one sees the eradication of defilements by meditating, one understands the benefits of meditation. From here, one develops mental energy and strong faith. This type of faith is born through the practice of *Vipassanā* meditation. When one continues the practice, one continues to develop the awakening faith, makes strong mental effort to energise and nurture faith and to be awakened with the practice of *Vipassanā* meditation.

In order to develop strong *Vipassanā* meditation, one has to listen to *Dhamma* talks, read *Dhamma* books and needs to discuss with the meditation teacher. Then, the faith becomes strong. Practise *Vipassanā* meditation to make the mind strong. Read *Dhamma* books to make the faith strong. If one does not listen to *Dhamma* talks, read *Dhamma* books and listen to the advice by the meditation teacher, then one loses the awakening of strong faith.

Awakening faith that is strong has to be applied by always noting at the moment of seeing, hearing, smelling, tasting, touching, and thinking. Continuous noting will energise the mental power. So, faith becomes strong in the practice of *Vipassanā* meditation. If the noting is continued for one hour, then faith is energised and becomes stronger.

Having *saddhā* or faith in the Triple Gem, one has faith in the practice. If one knows the quality and benefits of meditation, one awakens one's faith and confidence by listening to the *Dhamma* talks and by reading *Dhamma* books. When one knows that *Satipaṭṭhāna* or mindfulness meditation has a great benefit, one will have a strong wish to practise, then one comes to the meditation centre and strives hard in the practice. When one has the awakening *saddhā*, one knows the right method of practice. Listen to the *Dhamma* and discuss the *Dhamma*. Through practice, one can develop the awakening faith.

In our daily life, factories will promote their products. They display commercial advertisements to promote their products. When we see the advertisement of a product and thinking that it is useful, we buy it. Then, one should also know how to use the product. Similarly, the Buddha practised *Satipaṭṭhāna* meditation. He showed the way or method of practising *Satipaṭṭhāna* meditation. Although the Buddha has shown the way or method of practising *Satipaṭṭhāna* meditation, in the beginning, one does not know the way of how to make use of it. However, when one's faith is awakened, one can cultivate the

practice. When one practises more, one develops the awakening faith.

The Buddha taught the way to cultivate *Satipaṭṭhāna* or the foundations of mindfulness. The Buddha gave a simple way to practise so that one can understand oneself. During sitting meditation, a yogi or meditator should make a mental note of the rising and the falling of the abdomen. He or she knows the object at the moment it arises and notes the present object. The rising and falling have to be observed, noted and to be known clearly. The meditation instructor encourages him or her to look at the object from the beginning of the rising till the end of the rising. Cover the whole way through. Note or say to yourself mentally the rising from the beginning till the end. One should put in ardent effort. The mind must not be dispirited. The mind should be alert, active and ready to note. Train the mind to follow the rising and falling of the abdomen and let the noting mind sink onto the object. Then, *Satipaṭṭhāna* will be developed. When the noting mind is calm and active, this is called *samādhi* or concentration. With mindfulness, a yogi can compare what the Buddha has guaranteed in his teachings. You know your experience is in accordance with what the Buddha has guaranteed. When you note the present arising object, the mind is purified. This is the only one and sure way to purify the mind. When you manage to sustain mindfulness and let the mind fall onto the object, you can see if the mind is pure or not.

When the mind is fixed onto the object of meditation with sustained mindfulness, concentration will develop at that moment. There is no defilement of greed. Other defilements have no chance to arise too. When the mind is pure and clean, the mind is noting with effort. With sustained mindfulness, no defilements will arise. When effort, mindfulness and concentration are present, at that moment the mind is pure and clean. Note the present arising object of mind and matter to cultivate the awakening *saddhā* or faith.

It is important to put effort from the beginning of the practice. It is human nature that when there is no hope or goal, the person becomes lazy. If the mind is not alert or active, the mind becomes lazy. Then, one slacks in the practice. Laziness is the trouble maker. When laziness arises, you will be snoring. This laziness is dangerous for yogis. Dispel sleepiness or laziness. Use effort to dry up laziness and also other defilements. When you put in effort, you do not give way to defilements. Do not accept laziness. If you never put in effort, then you are accepting laziness.

If you put in effort, then you are dispelling laziness. Put in effort and mindfulness, then *samādhi* will develop. Keep the noting mind close to the object. Let the noting mind stick to the object. Sometimes *virīya* or effort is excessive and sometimes it is lacking.

If you are too eager, *viriya* is excessive. The noting mind overshoots the object. When *viriya* is lacking, the noting mind will fall short of the object. You have to aim the mind on to the object so that the noting mind is direct with the object. You have to train to aim the noting mind directly on to the object. Aim with effort at every second and when *sati* or mindfulness is applied, then insight can be developed. What is the benefit of noting the object with aiming effort? Laziness is our nearest enemy. It gives us trouble.

When the mind notes the object with correct aiming, the mind will be fresh and active. When the noting mind is fresh, active and alert, it is opposite to the contracted and lazy mind. Laziness is due to the mind which lacks energy, the mind which is withdrawn from the practice. The lazy mind is contracted. The opposite of laziness is freshness, alertness and the aiming mind on to the object. Use the aiming effort to dry up laziness. Note the object with effort. With overwhelming force, laziness can be overcome by applying these two factors, namely the aiming mind or *vitakka* and sustained noting mind or *vicara*.

Use the noting force, aiming and effort so that the noting mind will not deviate from the object. The mind can be kept fresh, alert and active by the aiming power. If the mind aims the object with effort, then laziness will not have the chance to arise. Laziness will not trouble you. If you put in effort, then the unwholesome *kilesas* or impurities are blocked. The wholesome path will open up instead. This is the immediate

benefit of meditation by aiming directly onto the object. When *sati* or mindfulness is developed, the mind is calm and collected on to the object. *Samādhi* or concentration develops mental strength. So, develop *sati* and *samādhi* continuously. If you want to cultivate strong *sati* and *samādhi*, you need to cultivate them for weeks. By continuously cultivating *sati* and *samādhi*, then every rising and falling of the abdomen can be noted over and over again. Note the present object with strong *sati* and *samādhi*. Then, laziness will not arise. *Sati* and *samādhi* can be cultivated from one moment to another. When *sati* is developed, it is called *bhāvanā* or mental cultivation. In one minute, there are sixty moments of pure noting mind. Develop the pure mind. Cultivate the pure mind and increase the mental strength. Note the rising as rising. Aim at the object face to face or confront it. Then, the mind can fall onto the object.

When a yogi notes the rising of the abdomen, he or she knows the stiffness. So, note the stiffness. If a yogi knows the tension, so note the tension. Understand *nāma* and *rūpa* or mind and matter. Stiffness and tension are matter. Know clearly that the stiffness and tension are mind. When a yogi knows the movement of the abdomen, note the movement. The movement is one thing and the noting mind is another. The movement is matter and the noting mind which notes the movement is the mind. Thus, a yogi understands the mind and matter phenomenon. Developing constant mindfulness on the object is important.

If one wants to develop faith, such faith acquired by hearing the quality of faith that should be. If one does not experience from one's empirical experience, one cannot develop enough faith and confidence. Such faith which develops just through hearing is not special. If one practises with the proper instructions, with a systematic practice and if the experience is through one's own experience, then one experiences true genuine faith.

There are seven stages of purification of the mind. If a yogis has his or her own personal experience of the purification of the mind, he or she will have the confirmation and acceptance that the practice is true. Before the practice of meditation his or her belief is based on probability truth because it is said by a worthy, respected monk. Find out from one's true practice. In order to have faith one needs guidance and by having or developing the insight, one can make an empirical decision that this practice is true. Firm faith or confidence is developed.

For example, in the field of medicine, a company makes research on a certain medicine for a particular disease. The company will advertise by stating that this medicine can cure such and such a disease. By listening to such advertisement, people can accept this medicine because it is given by a trustworthy company. If a person who is sick, after taking the medicine, is completely cured, he knows the efficacy of the medicine through his own experience. The confidence developed by one taking the medicine is stronger than another who only reads the supposed effectiveness of the medicine.

When monks teach meditation, just by hearing the talk, one can have faith about the purification of the mind. But how can one possess true faith if one never practises meditation? When one practises and personally experiences the benefits, then one cannot deny the benefit of the practice. For example, there is a bowl of sugar in front of you. You have heard that the sugar is sweet. How can you really know if you have never tasted it? The proof of the pudding is in the eating as the axiom goes. You merely accept the fact that it is sweet by hearsay. If one experiences it personally through one's own practice, one's acceptance that the practice of *Satipaṭṭhāna* will give the benefits of the purification of the mind is confirmed but not just from hearsay.

A beginner yogi is instructed to note the primary object that is the rising and falling of the abdomen. If you note it, you will know the true nature. Watch the object of the rising and falling of the abdomen, face to face, with a fresh, active and open mind. In Pāli, this is called *vitakka* or the aiming mind. When one applies *vitakka*, the aiming mind which is fresh, active and open, can overcome sloth and torpor. When one develops the strong aiming mind, there is no chance for sloth and torpor to arise. Similarly, other defilements do not have the chance to arise too. The benefits of such an alert aiming mind, can enable one to overcome sloth and torpor, eradicate a sluggish mind and uproot laziness. The active mind which is full of effort will help one to gain mental strength, gain strong overwhelming faith and rid one of sloth and torpor.

When one does not use *virīya* or effort, one does not overcome laziness. If the mind does not stay with the object of meditation, defilements cannot be eradicated and there is no open mind. When one is mindful, one blocks the unwholesome path and this helps one to open up the wholesome path. Mindfulness guards the mind so that defilement does not enter. If one is mindfully watching the rising and falling of the abdomen, the mindful mind guards against defilements thus hindering the defilements from entering. Hence no greed, love, hatred or other defilements can enter the mind. So, mindfulness is the guardian as it guards one to be safe from defilements and danger.

A calm, pure mind that is not agitated by lust, hatred and delusion, does not run anywhere but remains calm and collected noting the object. Mindfulness guards and protects the mind from defilements. Mindfulness helps to keep the mind pure and clean. Accumulating a pure and clean mind through mindfulness is called *bhāvanā* or mental cultivation. Cultivate and nurture a pure, clean mind from small to big, from tender to mature, from inferior to superior states. Accumulate a pure, clean mind as much as possible till it becomes matured.

Take a look at a simple simile. If one second is equivalent to one noting mind, so in one minute, there are 60 moments of pure, clean noting mind. So, in 5 minutes, there are 300 moments of pure, clean noting mind. Thus, by the process of noting again and again, the mind will stay with the present object. It is important to note respectfully.

Every single noting is precious and valuable. Note the object from one moment to another continuously to develop a pure clean mind.

It is true that when the mind is noting on the object continuously for a few minutes, the mind will become clear and calm in a special way. While noting the rising and falling of the abdomen, the mind can notice the stiffness of the rising and falling. Sometimes the tension in the rising and falling is noticed. Note and observe the true nature of stiffness and tension. Observe the true nature itself. When a yogi is mindful, he or she notes the stiffness, tension and movements of the body. At this moment, the mind is free from doubt and delusion.

When the mind aims carefully at the object, one knows the form and shape of the object. It is not enough. It is better to know the manner or mode of the object that is knowing its true nature. When the concentration improves, one can watch the stiffness, tension or movement which is called *rūpa* or matter. The noting mind is called *nāma* or mind. One can clearly discern *nāma* and *rūpa*, understanding mind and matter. Watch stiffness as stiffness, pain as pain and tension as tension. This is in accordance with the teaching, *bhūtam bhūtaṃ passati* which means seeing objects as they truly are. As the object arises, it is noted at the present moment when it arises and the true, natural phenomenon is observed. The mind at the moment of noting is free from greed, hatred and delusion. When one observes the stiffness, tension and movement of the body, one's mind is pure

and clean. One can accept the truth to a certain level. One can confirm and agree on the truth to a certain level but it is not enough yet.

Noting the mind at the present moment is very important. Before the object exists, it is only a guess or a prediction on something which is not true. If the object has passed away and disappeared, one cannot know its true nature. It is also a fake assumption. Only when the object exists, note it at the present moment. Then, one can know the true nature and not mix up with other things.

There are three types of *rūpa*.

1. *Santhāna rūpa* — form and shape are observed.
2. *Ākāra rūpa* — mode or manner is observed.
3. *Sabhāva rūpa* — true nature is observed.

Before one meditates, one knows the *santhāna rūpa*, form and shape of the abdomen. At the beginning of the meditation, one can know the *ākāra rūpa*, manner and mode of the object. As one practises deeper, one has developed the skill of mindfulness so that one can know beyond form and shape. One can understand *sabhāva rūpa*, the true nature.

Only when you know and discern the true nature, then will you know that it is not the abdomen that is rising and falling. You will understand that rising and falling is just a name or usage or label but the movement of the abdomen at the moment of rising and falling has the true nature of warmth, coolness, heat

or stiffness. By noting consistently you will gain the first insight that is knowledge of only mind and matter. At this attainment of the first insight, the mind is strengthened to a certain extent. Similarly faith is developed to a certain extent too. When effort, mindfulness and concentration are present, you can see the true nature. When mental faculties such as *saddhā* or faith, *virīya* or effort, *sati* or mindfulness, *samādhi* or concentration and *paññā* or wisdom are fully strengthened, only then can you gain insight into mind and matter. So, keep on practising and strengthening the five mental faculties more and more, so that your faith or confidence will be stronger and stronger.

When you aim with effort on the object of rising and falling, you know stiffness, tension, warmth, movement and numbness is the body or *rūpa* while the noting mind is *nāma*. So, you know the true nature of rising and falling as it is. Making a mental note of the abdomen of rising and falling is *pañatti* or conceptual knowledge while knowing the movement, stiffness, warmth and tension of the rising and falling is *paramattha* or ultimate knowledge.

There is the knowledge of both *nāma-rūpa* or mentality-materiality. Knowledge of stiffness and tension is *rūpa* that is the bodily or materiality experience. Knowledge of stiffness and tension is experiencing *dukkha sacca*. The observing of the object is *nāma* or mentality. So, *rūpa* is matter while *nāma* is mind.

At the moment when you note the rising and falling, you know the truth. As such, there is no ignorance. If you observe the object at the moment it arises, you will come to know the truth. Ignorance is dispelled. Note the object at the moment it arises so that one cannot deny the fact that practising rising and falling is the true practice. Only when one notes at the moment of arising, only then does one know the ultimate truth. Knowledge of the mind and matter is the knowledge of ultimate truth, which is the knowledge of supramundane truth. When the knowledge is gained through one's own practice, it is not like the knowledge gained from books, teachers or through speculative imaginations.

On the other hand, if the knowledge is gained through reading books and speculative imaginations, it is just a concept. It is mundane knowledge. When the rising of the abdomen arises and it is noted, then one gains the moment of knowing the ultimate truth. It also depends on how closely one watches the object. The visual object we can discern depends on the distance of sight. For example, there is a line of ants or termites moving on the ground. If one looks from far, one can see only a line on the ground. If one goes even closer, one sees the termites following one after another. The closer one looks, the clearer the object appears to be. One sees each and every individual object clearly.

When a meditator sees the object clearly, he or she who notes with aim and effort can understand that the abdomen

is not one big rising but knows that the rising phenomenon is 2 or 3 steps. He knows the materiality, the body which can be seen clearly. Be aware that the moment of rising of the abdomen sometimes is stiff, tensed or soft. One has to observe the object of rising over and over again with aim and effort until the object of meditation becomes clearer and clearer. When the noting mind is very close to the object, one knows the detail of the object.

When you use mindfulness to note every object of rising and falling, you note with aiming effort. The mind is calm. The mind remains concentrated on the object. The mind is controlled and not restless. At that time, you can discern the true nature clearly. You overcome the gross defilement. You also overcome the refined defilement. When sustained mindfulness is maintained, you accumulate a wholesome mind which is pure and clean. At this moment, you gain the wisdom of seeing the true nature of mind and matter phenomenon.

When the mind is calm, watch the rising and falling clearly. You can know the stiffness or softness of the abdomen. You also can understand that the rising and falling of the abdomen is connected to the inhalation and exhalation of air. Inhalation causes the abdomen to rise. Exhalation causes the abdomen to fall. Without inhalation and exhalation, the abdomen will not rise or fall. Sometimes there is no breathing in, so there is no rising of the abdomen. Sometimes there is no breathing out, so there is no falling of the abdomen.

A meditator will understand that the inhalation is the cause whereas noting the movement of the rising of the abdomen is the effect. Similarly, the exhalation is the cause whereas noting the movement of the falling of the abdomen is the effect. A meditator understands the cause and effect relationship. He or she knows when there is an intention to breathe in, the air goes into the nostril. When there is an intention to breathe out, the air leaves the nostril. Keep the noting mind close to the object. Every action is due to the intention made by the mind.

A meditator can know the real truth of mind and matter followed by the cause and effect phenomenon. When the noting mind is close to the object of rising and falling, a meditator knows the abdomen rising is the matter while the mind noting on the rising movement is the mental phenomena. The intention to breathe in, is the cause and the effect is the air moving into the nostril. Understanding the true cause and effect is realising the ultimate truth. As a result, a meditator overcomes the wrong view of causelessness. The cause and effect are related in a chain. If there is no breathing in, there is no rising of the abdomen. If there is no breathing out, there is no falling of the abdomen.

So, when a meditator's mind watches the abdomen, he or she knows that in the past too, there is the rising and falling connected to the breathing in and out. In the future too the rising and falling occurs because of the breathing in and out. Nobody can control the rising and falling of the abdomen. There is no creator god that controls the breathing. A meditator overcomes

the wrong view of self. When a meditator understands through his or her own practice the mind and matter phenomenon as well as the cause and effect relationship, he or she overcomes the wrong view of self or creator. This is the attainment of wisdom through one's own practice of meditation.

The mind and matter arise due to cause and effect. They do not stay the same all the time. Stiffness and tension of the rising do not stay the same too. As rising dissolves, the stiffness and tension also dissolve. A meditator knows the object arises and passes away on its own accord. When one discerns the arising and passing away of the object, one overcomes pride. One has the confirmation that the mind and matter arise by themselves. There is no creator god, no soul or no entity of 'I'. Later, one understands the true nature of impermanence, suffering and non-self. When faith is developed at this stage, one has full confidence that things do not happen at one's own wish. When insight knowledge is matured, confidence is also matured.

When one understands the nature of impermanence, suffering and non-self, one overcomes laziness. The mind is fresh, alert and active. There is no doubt that when the body undergoes painful and unpleasant sensations for example, a yogi gives up because he or she is afraid of the pain. As the teacher urges him or her to try hard and be patient, this obedient yogi can overcome the unpleasant sensation at the end. This yogi feels that he or she can overcome the big burden. With the encouragement from the teacher, the yogi takes up the challenge

by noting on the object without missing any object and without any gap. When the practice is good, insight knowledge gained is increased.

A meditator at this stage of insight can notice the fast arising and passing away of the objects. Bright illumination, joy, satisfaction and bliss are experienced. A meditator at this point overcomes defilements. He or she experiences the unique *Dhamma* which is much more pleasant than any other mundane sensual pleasures. It seems easy for a yogi to continue meditating because of the development of strong faith or confidence.

Insight knowledges refer to the attainment of the first insight of mind and matter, the second insight of cause and effect and the third insight of seeing the arising and passing away of objects. The arising and passing away of objects occur in a flux. The old gives rise to the new objects at a fast speed. At this point, a meditator experiences the special *Dhamma*. He or she experiences rapturous joy, tranquillity, profound mental and physical happiness. At this stage, a meditator experiences the pleasures which transcend the heavenly sensual pleasures. This is the unique stage with good experience.

The Buddha said that in order to reach this stage one has to go to a place free from noise, free from city life, quiet and with nobody to disturb oneself. Then, note the object of meditation till *jhāna* or absorption is attained. There are two types of *jhāna*, namely *Samatha jhāna* and *Vipassanā jhāna*. *Samatha jhāna* is obtained by observing a single object while *Vipassanā jhāna*

is obtained by observing the mind and matter phenomenon, understanding cause and effect and realising impermanence, suffering and selflessness. When one observes the arising present object with a calm and peaceful mind, one can gain *Vipassanā jhāna*. One must observe the present arising object with effort.

The mind is not agitated by lust, anger or delusion. When the mind is concentrated, it is calm and peaceful. The mind discerns the arising and passing away of the mind and matter phenomena. The object of meditation arises at one moment and disappears at the next moment. When one sees the flux of arising and passing away of the object, one gains profound calmness, joy and tranquillity which excel the heavenly sensual pleasures. The mind which is uplifted is very comfortable mentally and physically.

The mind becomes so peaceful. Such a wholesome state of mind has developed to a special level. Happiness gained at this level of attainment of *udayabbaya nāṇa*, seeing the flux of arising and passing away of all phenomena, is unique.

When the mind lacks control, it is burning with regret and remorse because of the negligence of doing wholesome deeds. When the mind is burning with defilements, both body and mind are heavy. At the beginning of the practice, a yogi is upright, efficient and proficient. There is no deceiving and he confesses his mistakes and wrongs which he has committed in the past. He is honest. The mind is beautiful and faith is developed up to a special level. Moral shame and moral fear are

developed at this stage. There is moral shame through speech, body and mind. There is moral shame and moral fear to commit misconduct. One is afraid that other people will know about one's wrong doings. So, the mind feels shameful and fearful to do evil. When one attains *udayabbaya nāṇa*, the arising and passing away of all phenomena, one's mind is beautiful and strong faith is developed. When faith or confidence is developed, the mind is courageous, energetic and it refrains itself from evil things. At this stage of *udayabbaya nāṇa*, the noting is effortless and skillful. Every moment when it is noted, a meditator will come to understand the arising and passing away nature. Even every single activity or movement of the body can be noted clearly as it arises and passes away at its own accord. The attainment of this level of wisdom of seeing the arising and passing away of objects is like attaining the deathless *Dhamma*. Profound joy and tranquillity are achieved at this stage. The Buddha praised this level of *udayabbaya nāṇa* as *sobhana cetasika* or beautiful consciousness. If this yogi goes forth and keeps on with the practice, he or she is sure to attain *Nibbāna* in this very life.

Throughout one's life, one has to be upright and honest with the practice. Before one attains the insight of *udayabbaya nāṇa*, one has to undergo a lot of pain, ache, numbness, unbearable situations, depression, disappointment and discouragement. One never tastes the inward peace of meditation until one attains this level. At this level of *udayabbaya nāṇa*, one is proficient in noting the object. The mind is skilful, alert, sharp and precise. Such a yogi is extremely honest too. If he wishes to improve

further, he has to keep on with the practice without slacking. He is sure to attain the bliss of *Nibbāna* in this very life. This type of yogi after attaining the stage of *udayabbaya nāṇa*, is endowed with the factors of true faith and right effort. He can accept that this is the true way because of his own experience in the practice. He may have illness but at this stage, his mind is fresh and active. Old illnesses are overcome. He does not conceal his wrong doings and he does not pretend to be honest. At this level of insight, he is hardworking. His effort is neither slackening nor excessive. His effort does not deteriorate. Instead, his effort goes higher and higher and gains momentum. If he continues meditating with confidence and effort, he is sure to attain the bliss of *Nibbāna* in this very life.

The insight knowledge of *udayabbaya nāṇa* gained, leads to the attainment of the deathlessness. It is the profound nature of rapturous joy, tranquillity, happiness physically and mentally. Such profound happiness is beyond the mundane level of celestial beings. During meditation, one has to strengthen the mind and strengthen the faith. Note all the good or bad sensations that arise. Note the mental states when they arise. Use the right effort to aim directly at the object. Note and know all these objects. Note whatever that arises in the body and mind.

When we stay at home, we live in luxury and comfort. When we come to the meditation centre, we leave behind the comforts of the home. We cut down our sleeping hours. We eat moderately. As we practise, we will attain the bliss that

excels the bliss of the celestial planes. If we leave behind the comforts of the home, then the practice is more meaningful. We practise to get the *Dhamma* pleasures which are so many times better than the worldly sensual pleasures. Do not be lazy in the practice. Strive hard until one experiences the bliss of *Nibbāna*. Energize the mental energy. One gains special experiences in the practice whereby one has not experienced before. If you do not have the *Dhamma* knowledge, you may misunderstand that you have attained the stage of sainthood or *ariya*. This is a great hindrance in the practice and no further progress can be achieved.

Even if one has the *Dhamma* knowledge, because of the special and extremely good experience in the practice, one will have a subtle attachment to the good practice. This is a very refined form of attachment. It is not the attachment to the worldly gross sensual pleasures but the attachment to good practice of meditation. One has to be careful. If you are attached to the good experience, then you cannot progress further and cannot attain *Nibbāna*.

The five mental faculties of faith, effort, mindfulness, concentration and wisdom have to be balanced. If these mental faculties are not balanced and there is no moral shame or moral fear to do evil, then one has to practise more. If one gets good experience, one has to note it as good, good. If you feel happy note it as happy, happy. If the feeling is cooling, note it as cooling, cooling. Comfortable, note it as comfortable, comfortable.

Liking, note it as liking, liking. Enjoying, note it as enjoying, enjoying. So in this way can, one overcome the attachment of pleasant sensations when reaching the stage of *udayabbaya nāṇa*. If such forms of attachment to the good sensations of the practice are overcome, then one can progress further in the meditation. Do not be attached to the *Dhamma* pleasures. Go beyond this level of insight. Good meditation experience is not your goal. Attainment of the bliss of *Nibbāna* is your goal. Give up the good sensations of the practice and progress further in the meditation practice.

If one practises meditation based on the *Mahāsatipaṭṭhāna Sutta* or The Great Discourse on the Foundations of Mindfulness, one will know the way out of suffering. One has the true and right faith in the Triple Gem. Wrong view of soul is eradicated. One can be reborn in a good plane of existence. Sayādawgyi wishes all yogis to work hard as they have this rare opportunity. They should practise according to the Buddha's teachings and gain the genuine peace and happiness. Sayādawgyi encourages all meditators to practise morality, develop concentration and gain wisdom by practising the four foundations of mindfulness which can assure one to be free from suffering in this very life!

Sādhu! Sādhu! Sādhu!

SABBADĀNAM DHAMMADĀNAM JINĀTI

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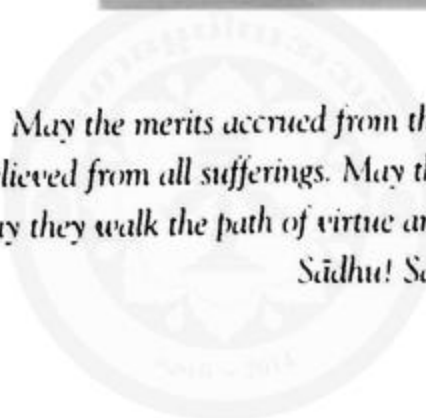


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(1928 — 25/3/2007)



May the merits accrued from this
May they be relieved from all sufferings. May the
May they walk the path of virtue and
Sādhu! Sād



THE GIFT OF TRUTH EXCELS ALL GIFTS

Dhamma is

R E D B Y



Tan Ching Keat & Family

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(1926 — 4/7/2007)



The Children of

MDM KHOO SEOK SIM
(23/3/1923 — 12/8/2007)

*Dhamma-dāna be dedicated to them.
new existence they have taken be happy and blissful.
wisdom till suffering ends in Nibbāna.
hu' Sādhu'*



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from front flap

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THE MENTAL
ENERGY**
— in One's Meditation —

This book is transcribed from Dhamma talks delivered by Ovādacariya Sayādawgyi U Paṇḍitabhivamsa in Malaysian Buddhist Meditation Centre, Penang.

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