

*Jānato,  
ahaṃ, bhikkhave,  
passato  
āsavānaṃ khayāṃ vadāmi;  
no ajānato,  
no apassato.*

**For one who knows,  
bhikkhus,  
for one who sees,  
I declare,  
is the destruction of the taints:  
not for one who does not know,  
not for one who does not see.**

(e.g. M.I.2)

One's own opinion  
is the weakest authority  
of all . . .

Venerable Buddhaghosa  
(DA.II.3)

This is not my method.  
I have just taken it from the  
Pāli texts and commentaries.

Venerable  
Pa-Auk Tawya Sayadaw

**A Gift – Not for Sale**

The purpose of Buddhist meditation is to attain Nibbāna...  
the cessation of mentality (*nāma*) and materiality (*rūpa*). (p.37)

When you no longer see men, women, devas, or buffaloes,  
cows, and other animals as such, but see only groups of thirty-  
two parts, whenever and wherever you look, internally or  
externally, then can you be said to be successful, skilful, and  
expert in discerning the thirty-two parts of the body. (p.69)

...when you extend lovingkindness to all women, you should  
actually see, in the light, the women within the determined  
area. You should actually see the men, devas, beings in lower  
realms etc., in the determined area. (p.104)

...Samatha...produces strong concentration. It is the light of  
this concentration that lets you see ultimate mentality-  
materiality for Vipassanā. With that deep, strong and power-  
ful concentration, you can see clearly the impermanent,  
suffering, and non-self nature of mentality-materiality and  
their causes. This clarity is a great benefit coming from  
Samatha. (p.114)

If you...try to do Vipassanā by contemplating the arising and  
passing away of . . .the rūpa kalāpas, you will be trying to do  
Vipassanā on concepts. So you must analyse the rūpa kalāpas  
further, until you can see the elements in single ones: in order  
to reach ultimate reality. (p.153)

When you are able to discern your immediate past life...you  
need in the same way to discern progressively back to the  
second, third, fourth, and as many lives back as you can. (p.233)

Your mind knows and sees Nibbāna directly: it is fully aware  
of the (unformed) Nibbāna as object. (p.274)

May all beings be well and happy. (p.340)

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