Mahāsatipaṭṭhāna Vipassanā  
Insight Meditation  
A Discourse by the Most Venerable  
Taungpulu Tawya Kabā-Aye Sayādaw  
(Translated by U Chit Tin and Edited by Sao Htun Hmat Win, 1979)  

Re-created in Memory of Rina Sircar
May all be blessed with blissful beatitudes!
May our Veneration be to the Almighty, the Most Infallible, and Auto–Enlightened Supreme Buddha.
Figure 1: Very Venerable Taungpulu Tawya Kaba-Aye Sayadaw
Acknowledgement

This eBooklet has been newly edited in 2020 by Timothy P. Lighthiser, PhD, PAR 99/HUM 06 in remembrance of the late Very Venerable Taungpulu Tawya Kaba-Aye Sayadaw and his student Dr. Rina Sircar. This particular discourse of Sayadaw’s – one of the few that has been written in English – is representative of the simple and direct style that was his hallmark. With few words gently spoken, the pith instructions are offered as a medicine to cure craving and ignorance – the two diseases of a being. This offering of dhamma dana is made possible through the generosity of Shih Li K’un.
O noble yogis! Why do the actions of sentient beings arise? The Buddha expounded that the actions of sentient beings arise because of ignorance and craving. “Bhikkhus,” the Buddha said, “this body of the fool comes into existence obstructed by ignorance, and associated with craving.”

This body is becoming due to ignorance and craving. So it is most important not to let ignorance arise. Craving does not have a chance to arise when ignorance does not arise. Why? Craving does not arise because there is no ignorance on which craving depends and has a foothold. When craving has ignorance as its foothold, the aggregate of the body in terms of existence is obtained.

Therefore, it is said, “If ignorance is obtained, then the body is obtained.” You should meditate in order that ignorance may not arise. Can you?

Sampajāna Pabba

The Buddha said:

“Bhikkhus, through my physical as well as my intellectual eyes, I do not see any other single thing except the intelligence that can engender the appearance good dhammas (phenomena) that have not yet arisen, and the abandoning of evil dhammas that have already arisen. What is that single thing? It is clear comprehension.”

In accordance with the expositions of the text Atthasālinī, you must understand all actions clearly.

With regard to eating: If a yogi knows eating as eating, knowledge will arise. If the yogi discerns eating while he is eating, then it becomes knowledge. But if he does not know eating as eating discriminately, then it becomes ignorance. It is called ignorance if one does not know what he is doing while he is eating.

With regard to drinking: Whenever drinking water or tea or medicine, if he knows drinking as drinking, knowledge will occur. If he does not know this, it will be ignorance.

With regard to chewing: Whenever biting edibles such as roots, bulbs, etc., if he knows biting as biting, chewing as chewing, eating as eating, knowledge arises. If he does not know this, then it will be ignorance.
With regard to licking: Whenever licking honey, syrup, etc., if he knows licking as licking, knowledge arises. If he does not know this, it will be ignorance.

With regard to defecating and urinating: Whenever defecating and urinating, if he knows defecating and urinating as defecating and urinating, knowledge arises. If he does not know defecating and urinating as defecating and urinating, it will be ignorance.

With regard to going: Whenever the yogi goes, if he knows going as going, knowledge arises. If he does not know this, it will be ignorance.

With regard to standing: Whenever he stands, if he knows standing as standing, knowledge arises. If he does not know this, it will be ignorance.

With regard to sitting: Whenever he sits, if he knows sitting as sitting, knowledge arises. If he does not know this, it will be ignorance.

With regard to sleeping: Whenever he sleeps, if he knows sleeping as sleeping, knowledge arises. If he does not know this, it will be ignorance.

With regard to awakening: Whenever he awakes, if he knows awaking as awaking, knowledge arises. If he does not know this, it will be ignorance.

With regard to talking: Whenever he talks, if he knows talking as talking, knowledge arises. If he does not know this, it will be ignorance.

With regard to being silent: Whenever he remains silent, if he knows remaining silent as remaining silent, knowledge arises. If he does not know this, it will be ignorance.

If he knows this, knowledge arises. If he does not know this, what happens?

“Venerable Sayādaw, if he does not know thus, it will be ignorance.”

Oh yes, you are right. Why? Because it is said that ignorance means not knowing. Indeed, you are right. Ignorance, delusion, and not knowing are synonyms. Wisdom, non-delusion, and knowing are synonyms. Not knowing this, what will happen?

“Not knowing this, nothing happens, Venerable Sayādaw.”

No, there you miss the point. Not knowing this, does it become ignorance?

“Yes, it does, Venerable Sayādaw.”
Well, if ignorance is there, the cyclic law of dependent origination would rotate on as actions, consciousness, mental and physical phenomena, etc., and the span of rebirths will be lengthened. But if he knows this, knowledge will arise; if knowledge arises, ignorance will disappear and cease to be. If ignorance ceases to be, then the cyclic chain of dependent origination—that is, actions, consciousness, mental and physical phenomena, etc.—is cut and the cycle of rebirths stops and does not rotate.

Actions are the effect of ignorance. Thus, the Buddha said, “If there is ignorance as the cause, there are actions as the effect. If there is no ignorance as the cause, there are no actions as the effect. If ignorance ceases, actions cease, too.”

In brief, all actions done physically, verbally, and mentally must be accepted as the object of contemplation. That is why the Buddha said, “Bhikkhus, everything must be known discriminately.” In this way, people acquire knowledge. He taught that whenever you are going, it is difficult to continuously know going as going. Though you know, it is difficult to practice. Though you practice, yet it is difficult to accomplish. Why? Because this application of mindfulness, being the object of the Noble Ones, is difficult indeed to practice though it seems easy, and it is quite profound though it may seem shallow. Therefore, the Buddha said, “If there is ignorance as the cause, the actions will arise as the effect. When the cause of ignorance ceases to be, the actions also cease.”

It is difficult to differentiate between cause and effect. In order to differentiate between them, let us take the example of a tree and its shadow. The tree becomes first and so it is a cause; the shadow becomes next, and so it is an effect.

Therefore, just as a tree is the cause and the shadow is the effect, so also is ignorance the cause and actions the effect. If there is no ignorance, there will be no actions. But if there is no tree, there is no shadow. If there is a tree then there is a shadow.

That is why the Buddha said, “If there is ignorance, actions arise. If ignorance ceases to be, the actions also cease. Do not think so lightly about the cessation of actions. It is the cessation of an existence, the extinction of an existence, the culmination of a being.”

Why? Because there is no ignorance. If there is ignorance, actions arise; that is, the birth of a being will certainly be obtained. “If ignorance is accepted,” the Buddha said, “the aggregate-body is obtained.”
Therefore, in order to gain knowledge, whenever you see, hear, smell, eat, touch, know, you should contemplate them. Just at the right moment of seeing, contemplate seeing as seeing. Just at the right moment of hearing, contemplate hearing as hearing. Just at the right moment of smelling, contemplate smelling as smelling. Just at the right moment of eating, contemplate eating as eating. Just at the right moment of touching, contemplate touching as touching. Just at the right moment of knowing, contemplate knowing as knowing.

Therefore you should develop your insight meditation in accordance with the teachings of the Buddha. Moreover, you should contemplate whatever actions you are doing: eating, drinking, chewing, licking, sleeping, waking, talking, remaining silent, breathing in, breathing out, rising and falling movements of your abdomen, hot and cold, soft and hard, subtle and coarse, agreeable and disagreeable feelings, being greedy, feeling hatred, delusion, conceit, envy, selfishness, anger, bearing a grudge, besmirching, wishing to discredit, wishing to debase, concealing fault, hypocrisy, feeling mental rigidity, rivalry, sorrow, lamentation, pain, grief, etc. There are many things which you should contemplate; the more you contemplate the more you will gain knowledge.

When knowledge arises, ignorance ceases. When ignorance ceases there is no more birth. It is culminated. The Buddha said, “Actions never cease due to any other cause but from the cessation of ignorance.” Why? Because as the Buddha said, “Actions cease only when ignorance ceases. All evil has ignorance as its forerunner.”

Therefore, the Buddha said, “Bhikkhus, for the commitment of evil dhammas, ignorance is the forerunner. If ignorance, the root of all defilements, is cut off, all defilements will be well uprooted.”

Then by which means must ignorance be cut off? Ignorance must be cut off by means of mindful contemplation. Mindful contemplation itself is knowledge. If knowledge arises, ignorance cannot exist. Therefore, the Buddha said, “As soon as knowledge arises, it must be understood that ignorance is dispelled. If ignorance is dispelled, not a single defilement, whatever it may be, can arise.”

If there is no defilement and if the defilement does not arise, nothing can yield the condition of birth. The Buddha said, “Action without defilement cannot produce the condition of birth.”

It should be noted here that “action without defilement” means good action. Good action does not produce a new birth; on the contrary, it extinguishes the
existence. It has no defilement. Only evil action produces a new birth. Even then all evil actions do not produce elements of birth. Only craving creates a new birth. Therefore, the Buddha said, “Evil dhammas means twelve types of evil consciousness. Of them, craving especially is the strongest evil dhamma. It is indeed able to create new birth, and therefore it is called panobhavika.”

Only craving is the evil thing which creates a new birth. In brief, the state of craving and of being excited is called kamma-action. Therefore the Buddha said, “In order to stop rebirth in the next existence, whenever an action is done physically, verbally, or mentally, if you contemplate each of them once with good intention, you know that a rebirth is cut off.” The aforementioned kamma-action without defilement means not only mind development, but also practicing charity and good morality. Charity and morality should not be misunderstood as the cause of prolonging the cycle of rebirths. Just to suggest a hint that charity and morality are not causes which prolong the cycle of rebirths, let me quote an extract from the Pāli Canon which describes the three root-causes of unwholesome actions and the three root-causes of wholesome actions. The Buddha said, “O monks, greed, hatred, and delusion are the three root-causes of evil actions. Non-greed, non-hatred, and non-delusion are the three root-causes of good actions. The three evil root-causes produce kamma-action; but they do not stop kamma-action. The three good root-causes stop kamma-action but they do not produce kamma-action.”

Therefore, the Buddha said, “O monks, there is a certain kamma-action that leads to the cycle of suffering, which is produced by greed, which is caused by greed, which has greed as its root-cause, which has greed as the root-cause of arising. That kamma-action which leads to the cycle of suffering is called bad kamma-action. That bad kamma-action is faulty. That bad kamma-action yields a bad result. That bad kamma-action which leads to the cycle of suffering produces the arising of kamma-action. That bad kamma-action does not make kamma-action cease.” The meaning is the same with regard to hatred and delusion. This is to show how kamma-action is produced and how it is not culminated.

**How Kamma-action Ceases**

The Buddha said: “Bhikkhus, there is a certain kamma-action that leads to nibbana, the cessation of suffering, which is produced by non-greed, which is caused by non-greed, which has non-greed as its root-cause, which has non-greed as the root-cause of arising. That kamma-action which leads to nibbana, the cessation
of suffering, is called good kamma-action. That good action is faultless. That good action yields a good result. That good action makes kamma-action cease. That good action does not produce the arising of kamma-action.”

The Buddha explained in another way that good action does not produce kamma-action, and that it does lead to the cessation of kamma-action. The Buddha expounded thus: “Non-greed is at the root of charity, non-hatred is at the root of morality, and non-delusion is at the root of mental development.”

Let me explain the fact that the three good actions—charity, morality, and mental development—do not engender the cyclic rotation of rebirths, but instead they cut it off.

The Transcendental Path and Transcendental Fruition cannot be attained without depending on something. On what do they depend? They have to depend on charity, morality, and mental development. Depending only on these three things, the Paths and Fruitions can surely be attained. However, good actions depending on charity and morality are too weak to generate higher results; only the lower three Transcendental Paths and Transcendental Fruitions can be attained. Whereas good actions depending on mental development are so powerful that the highest Transcendental Path and the highest Transcendental Fruition can be attained.

Therefore, the Buddha said, “Charity and morality, being feeble, can lead to the state of streamwinner; they can also lead to the state of once-returner, so also to the state of never-returner. Mental development, being powerful, will lead to the state of arahat-ship.”

**Understanding the Appearing and Disappearing of Defilements**

Try to understand the appearing and disappearing of defilements in accordance with the following statements:

1. The appearing of defilements in the eye:
   a) When I see what I want to see, then greed does arise;
   b) When I see what I do not want to see, then hatred does arise;
   c) When I do not know what I want to see, then ignorance does arise;
d) When I do not know what I do not want to see, then ignorance does arise.

Dispelling defilements in the eye:

e) When I know what I want to see, then knowledge does arise;

f) When I know what I do not want to see, then knowledge does arise.

2. The appearing of defilements in the ear:

a) When I hear what I want to hear, then greed does arise;

b) When I hear what I do not want to hear, then hatred does arise;

c) When I do not know what I want to hear, then ignorance does arise;

d) When I do not know what I do not want to hear, then ignorance does arise.

Dispelling defilements in the ear:

e) When I know what I want to hear, then knowledge does arise;

f) When I know what I do not want to hear, then knowledge does arise.

3. The appearing of defilements in the nose:

a) When I smell what I want to smell, then greed does arise;

b) When I smell what I do not want to smell, then hatred does arise;

c) When I do not know what I want to smell, then ignorance does arise;

d) When I do not know what I do not want to smell, then ignorance does arise.

Dispelling defilements in the nose:

e) When I know what I want to smell, then knowledge does arise;

f) When I know what I do not want to smell, then knowledge does arise.

4. The appearing of defilements on the tongue:

a) When I taste what I want to taste, then greed does arise;

b) When I taste what I do not want to taste, then hatred does arise;
c) When I do not know what I want to taste, then ignorance does arise;
d) When I do not know what I do not want to taste, then ignorance does arise.

Dispelling defilements in the tongue:
e) When I know what I want to taste, then knowledge does arise;
f) When I know what I do not want to taste, then knowledge does arise.

5. The appearing of defilements in the body:
   a) When I touch what I want to touch, then greed does arise;
   b) When I touch what I do not want to touch, then hatred does arise;
   c) When I do not know what I want to touch, then ignorance does arise;
   d) When I do not know what I do not want to touch, then ignorance does arise.

Dispelling defilements in the body:
e) When I know what I want to touch, then knowledge does arise;
f) When I know what I do not want to touch, then knowledge does arise.

6. The appearing of defilements in the mind:
   a) When I know what I want to know, then greed does arise;
   b) When I know what I do not want to know, then hatred does arise;
   c) When I do not know what I want to know, then ignorance does arise;
   d) When I do not know what I do not want to know, then ignorance does arise.

Dispelling defilements in the mind:
e) When I know what I want to know, then knowledge does arise;
f) When I know what I do not want to know, then knowledge does arise.

Whatever actions you are doing, such as moving, standing, sitting, lying, etc., contemplate in like manner as described above. “Actions” means all actions done physically, verbally, that is, all actions which necessarily should be done.
There is an old saying of the virtuous: “Do not stay heedlessly while performing actions. There are always actions; whatever you are doing they are all actions; but you are heedless, i.e., you forget to contemplate them. If you can contemplate them as much as possible, you will gain knowledge which will lead to the cessation of the cycle of rebirths. If you cannot contemplate in this way, you will be in ignorance which will keep you in the cycle of rebirths.

Therefore the wise men said, “Not knowing means ignorance; knowing means knowledge; these two things must lucidly be distinguished. Through ignorance the chain of dependent origination rotates. But through knowledge, the chain is cut.”

**Samatha and Vipassanā Meditation**

Contemplation on the body is called calming meditation (samatha); clear comprehension is called insight meditation (vipassanā). Put another way, the tranquilizing of defilements is called calming meditation. Various types of contemplating and meditating on the true nature of mind and matter are called insight meditations.

**The Ultimate and Conventional Truths**

1. “I,” “he,” “man,” “woman,” etc. are all conventional truths.

2. Seeing, hearing, smelling, eating, contacting, knowing, etc., are ultimate truths.

A maxim about this is, “Realizing that it is not “I,” but only mind-and-matter, is the ultimate truth.

**Nāma-rūpa-pariccheda Ŋañña**

Knowing discriminately mind and matter, as such-and-such is mind, and such-and-such is matter, is called nāma-rūpa-pariccheda Ŋañña. Though you may be a common layperson, if you discern mind and matter, you can keep yourself free from the four obstacles for a moment. Being well emancipated as an arahat you live happily for a moment. Here is the reference: “If a yogi contemplates and realizes thus: ‘This mind-and-matter is not I, it is only mind-and-matter. This mind-and-matter is not my soul, not my self, it is only mind-and-matter,”
he has no grasping by craving, conceit, and wrong view, and his mind is well emancipated from the four obstacles.

Though you may be an ordinary layperson, if you really discern mind-and-matter, you can live happily as an arahat who has extinguished the four biases. But if you are an ordinary yogi you can overcome the four biases only for a moment.

Three Kinds of Knowledge Discerning Mind-and-Matter

There are three kinds of knowledge discerning mind-and-matter, namely:

1. Knowledge acquired through hearing or learning;
2. Knowledge acquired through thinking;
3. Knowledge acquired through developmental practices or insight meditation.

Of these three, realizing mind-and-matter through hearing-knowledge or through thinking-knowledge is not a bona fide realization. Realizing mind-and-matter through developmental practices or insight contemplation is said to be a perfect realization.

How to Contemplate to Discern Mind-and-Matter Easily

The wish to go is the mind but it is the matter that goes. Only when the mind wants to go does the matter then go. If the mind does not want to go, the matter will not go.

A verse maxim:

1. The wish to go is mind,
   The thing that goes is matter.
   The thing that goes is not
   A person, a being,
   Neither another, a person, nor I,
   Neither man nor woman,
   Nor soul, nor ego.
   Only mind-and-matter goes;
   Only mind-and-matter goes.
2. The wish to stand is mind,
   The thing that stands is matter.
The thing that stands is not
   A person, a being,
   Neither another, a person, nor I,
   Neither man nor woman,
   Nor soul, nor ego.
   Only mind-and-matter stands;
   Only mind-and-matter stands.

3. The wish to sit is mind,
   The thing that sits is matter.
The thing that sits is not
   A person, a being,
   Neither another, a person, nor I,
   Neither man nor woman,
   Nor soul, nor ego.
   Only mind-and-matter sits;
   Only mind-and-matter sits.

4. The wish to sleep is mind,
   The thing that sleeps is matter.
The thing that sleeps is not
   A person, a being,
   Neither another, a person, nor I,
   Neither man nor woman,
   Nor soul, nor ego.
   Only mind-and-matter sleeps;
   Only mind-and-matter sleeps.

Only the four postures, namely, going, standing, sitting, sleeping, are described here. The other activities should also be contemplated in like manner.

Buying, selling, farming, cultivating, watering, weeding, ploughing, sewing, extracting plants, transplanting, reaping grass, cutting grass into pieces, plucking cotton, carding cotton, cleaning cotton, spinning thread, sizing thread, setting thread, dying, designing, arranging thread for looms, weaving, cooking, pounding rice, plucking vegetables, cutting vegetables, gathering kindling, carrying water, and all other activities should be done with mindfulness and care, contemplated with great caution and diligence.
If mind-and-matter are truly realized, you will not be obsessed by the sixty-two kinds of wrong views. Thus it is said, “If mind-and-matter are discriminatingly recognized and realized, the yogi does not cling to the view of personal attachment but abandons it, and thus gains the purity of views.”

The True Realization of Mind-and-Matter

If a yogi discerns mind-and-matter, he does not see a man or a woman. Through his developing insight knowledge of contemplation, the yogi will realize thus: “Just as a wooden doll does not lose its original form, still, it is neither a real man nor a woman.” If the yogi’s insight knowledge is pure, though the yogi may be just an average person, he or she will be much benefited. All sufferings will cease, and consequently the yogi will live happily. The stronger personal attachment is, the greater will be the suffering.

Three Kinds of Insight Knowledge That Yield Especially Abundant Benefit

There are three kinds, namely:

1. The knowledge of the true nature of reality. This means, in the ultimate sense, the insight knowledge which realizes that there is only mind-and-matter in the thirty-one spheres of existence of beings; there is nothing else except mind-and-matter.

2. The knowledge of right views. This means the realization that there is neither “he” nor “I,” neither “man” nor “woman,” etc. as the doer of kamma-actions; there is neither he nor I, neither man nor woman, etc. as one who enjoys the results of kamma-actions. This knowledge knows only two things, mind-and-matter.

3. The knowledge of transcending all skeptical doubts. This means the overcoming of all skeptical doubts about living things such as person, being, I, he, man, woman, human, deity, animal, ghost; they are nothing but mind-and-matter in various forms and appearances.

Regarding non-living things as well, the yogi has no skeptical doubts. He knows that a pot, a house, wood, bamboo, brick, stone, gold, silver, the sun, the moon, water, earth, ocean, jungle, mountain, etc. are only matter in various forms and appearance. Thus he transcends all skeptical doubts.
These three insight-knowledges are different in terms, but they are all the same in meaning.

Therefore it is said, “When a yogi practicing insight meditation possesses this knowledge, he obtains comfort as well as a foothold in the teachings of the Buddha, he is now certain of his meaningful existence; he is to be named a junior streamwinner.”

If he realizes the becoming and vanishing of both mind and matter, even though he may live for only a day, he is nobler than the one who survives him for a century.

The becoming and vanishing of mind-and-matter are not only speculation. They are real objects of direct knowledge. Neither mind nor matter alone can happen independently but are possible only when both mind and matter cooperate with each other.

The Becoming and Vanishing of Mind-and-Matter

It can be said that contemplation itself is becoming. On every contemplation mind and matter become and vanish subsequently. Where do the becoming and vanishing take place?

1. They become and vanish in the eyes.
2. They become and vanish in the ears.
3. They become and vanish in the nose.
4. They become and vanish on the tongue.
5. They become and vanish in the body.
6. They become and vanish in the heart.

In other words,

a) Contemplation on seeing as “seeing-seeing” is the becoming. On every contemplation of seeing, mind-and-matter become and consequently they vanish.

b) Contemplation on hearing as “hearing-hearing” is the becoming. On every contemplation of hearing, mind-and-matter become and consequently they vanish.
c) Contemplation on smelling as “smelling-smelling” is the becoming. On every contemplation of smelling, mind-and-matter become and consequently they vanish.

d) Contemplation on eating as “eating-eating” is the becoming. On every contemplation of eating, mind-and-matter become and consequently they vanish.

e) Contemplation on touching as “touching-touching” is the becoming. On every contemplation of touching, mind-and-matter become and consequently they vanish.

f) Contemplation on knowing as “knowing-knowing” is the becoming. On every contemplation of knowing, mind-and-matter become and consequently they vanish.

Therefore the Buddha taught, “If one does not realize the becoming and vanishing of mind and matter, even though he may live for a century, he is not worthy of living. If he realizes the becoming and vanishing of mind-and-matter, even though he lives for a day, he is much nobler than the one who lives a hundred years without realizing them.”

O yogis, you must continuously and intensively contemplate on mind and matter and develop your knowledge. I am sure you will be much benefited. If you develop your wisdom more and more, even if you develop wisdom only for a moment, you are nobler than the one who lives a hundred years without realizing this.

How long is a moment? The time for ten snappings of the fingers is called a moment.

A moment is equal to the time of ten snappings of the fingers. Ten moments may be equal to a minute. If a yogi contemplates for a minute, he is nobler than the one who lives for a hundred years without realizing mind-and-matter.

A person who strenuously practices the Dhamma and lives only for a moment is nobler than someone who is too bored to practice the Dhamma and indolently lives for a hundred years.

As the Buddha admonished: “Now, while you are sitting, do not let your mind wander about; close your eyes, concentrate, and contemplate on sitting as “sitting-sitting.” If you contemplate even for a minute, you will be nobler than the one
who lives a thousand years without realizing mind-and-matter.”

**Five Directives**

The two things to be discriminately comprehended:

1. Two things, namely mind and matter, must be discriminately comprehended.

The two things to be abandoned:

2. Two things, namely ignorance and craving for existence, must be abandoned.

The two things to be developed:

3. Two things, namely concentration and insight meditation, must be developed.

That to be attained is *Nibbana*:

a) Of these two, if concentration is developed, matter is discriminately comprehended. If matter is discriminately comprehended, craving is abandoned. If craving is abandoned, the yogi overcomes lust and so confronts the emancipation of mind from the defilements.

b) If insight meditation be developed, mind is thoroughly comprehended. If mind be thoroughly comprehended, ignorance is abandoned.

If ignorance is abandoned, the yogi overcomes lust and so attains the emancipation of knowledge from the defilements. Discerning merely mind and matter, he or she will abandon the view of selfish personal attachments; and contemplating emphatically upon selflessness, he or she becomes disgusted by suffering and will successively reach enlightenment and put an end to suffering.

Two kinds of diseases of a being:

4. There are two kinds of diseases of a being, namely ignorance and craving for existence.

a) The medicine to cure the disease of craving is concentration of mind.

b) The medicine to cure the disease of ignorance is insight meditation.
Through the practice of the foundations of mindfulness, both the yogi and others are said to be well protected:

5. The foundations of mindfulness must be practiced to protect yourself. And the foundations of mindfulness must be practiced to protect others.

   a) If you yourself are protected, others are also guarded.

   b) If others are guarded, you yourself are protected, too. Thus it should be understood.