

INTRODUCTION

All Buddhists, including those who study this text, have the aspiration aimed at the realization of *nibbāna*, the cessation of suffering. They pray for the quick realization, whenever wholesome deeds, such as alms-giving (*dāna*) or other good acts, are done.

If possible, they want to realize *nibbāna* even in this very life. They want to realize *nibbāna* by attaining the stage by stage insight of a noble person (*ariyā puggala*), starting from the insight of a stream-enterer (*sotāpanna*), who can realize *nibbāna* by taking it as an object of thought. Thus, *satipaṭṭhāna vipassanā dhamma* is practised by them whenever it is possible to do so.

For the realization of *nibbāna*, *vipassanā dhamma* is practised, and this *dhamma* can only be practised by culturing the mind. It cannot be done by exercising physically, or reciting verbally. The *vipassanā dhamma*, which has to be practised by culturing the mind, is very subtle, profound and difficult indeed.

One's mind may sometimes get scattered externally, or stop internally, or cling to an object of clinging. Thus, practising *vipassanā dhamma*, which has to be done by culturing the mind, is quite a difficult thing to do.

The *Buddha* had discoursed, in brief, on how to contemplate to overcome these difficulties by not letting the mind get scattered externally, or stop internally, or cling to an object of clinging. This brief exposition together with an elaborate analysis had pointed the way to *nibbāna* as mentioned in *Udessavibhanga Sutta*.

By practising after studying the *Udessavibhanga Sutta*, the guideline on realization of *nibbāna* as discoursed by The *Buddha* Himself in brief, and also after studying the elaborate version, one will overcome the difficulties. According to one's *pāramī*, *nibbāna* will be realized definitely. May you be able to realize *nibbāna*.

Saddhammaramsī Meditation
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