

## PREFACE

In respect of Patipatti Sāsana or the Practice of the Buddha's Teachings with a view to the realization of Truth, the Venerable Webū Sayādaw came to shine like a celestial luminary for his great efforts in ushering in a new era of revival of the Buddhist Vipassanā Meditation.

The Webū Sayādaw was born of U Lu Pe and Daw Kyin Nu, at Ingyinbin Village near Ma daungghla Railway Station in Khin U Township, on Monday the 2nd February 1896 (the 6th day of the waxing moon in the month of Tabaung, 1257, Burmese Era).

After his ordination, he spent some time for higher studies of the Dhamma at the Masoyein Monastery of Mandalay, where it was noticed he was more bent on the practical aspect of the Buddha's Teachings. Accordingly, he left for the valley of Webūla and Webāra Hills near Kyaukse, where he sojourned for several years, striving most earnestly for the realization of the goal in view. Although he was leading a quiet life, his good reputation spread and came to be known as the Webū Sayādaw. His real name was Bhadanta Kumāra Kassapa or U Kumāra. His retreat also came to be known as Webū-chaung. As a rule, the webū Sayādaw stayed there for about

six months, July to December, three months at Aungmye Yeikthā, Shwebo, January to March, and three months at Ingyinbin village, April to June. It was at his birthplace that the Webū Sayādaw passed away day of Sunday, the 26th June, 1977 (11th waning day of Waso, 1339 B.E.) at 7.30 P.M. It may be recalled that the Venerable Sāriputta, the chief disciple of the Buddha, passed away into Parinibbāna at his birthplace.

The Webū Sayādaw taught the practice of Vipassanā Meditation to about 500 yogis daily for fifty years at a stretch, from 1927 to 1977 (1289 to 1339 B.E.) From time to time, he came down from his Upper Myanmar Centre to the deltaic town such as Patheingyi and Myaungmya, to the Tenasserim coastal towns such as Ye, Tavoy and Myeik, and to Yangon and the towns between Yangon and Mandalay on the railway line. He had also travelled to Ceylon and India for pilgrimage and dissemination of the Buddha-Dhamma.

The most remarkable thing about the Webū Sayādaw's sermons was the repetition of the same sequence. He would begin by giving Sīla to the Yogis or the audience and then continue with an introductory speech, which might vary in length, but when it came to the objective of the sermon, he would hold on to it in the same manner, hardly

altering the phraseology or expressions in words. This booklet contains the usual exhortation of the Webū Sayādaw. If he gave five sermons a day, he would repeat invariably the usual exhortation. It may be likened to the Buddha's exhortation about five *dullabhas*.

On the assumption that the Webū Sayādaw gave sermons for ten thousand times in the long period of fifty years, the words contained in this booklet must have been repeated more or less ten thousand times. The significance of the Webū Sayādaw's words is best understood when it is looked upon as a simple message expressed in a down-to-earth manner for the realization of the supreme goal of *magga ñāṇa*, *phala ñāṇa* and *Nibbāna*,

For this very reason the Webū Sayādaw's simple and yet most significant message was printed time and again, and tens of thousands of the leaflets had been circulated by donors at every place where the Sayādaw delivered his sermons.

In the year 1927 (1289 B. E.), he ventured to address these words to the teacher of his youthful days, with the intention of repaying the debt of gratitude he owed to him. In conclusion, he declared boldly to his mentor the Venerable Bhadanta Sumana thus:—

"Bhante, this is the shortest way to Nibbāna. It can stand the test of anyone from the scriptural and practical stand-points." The Venerable Bhadanta Sumana put into practice the method explained by the Webū Sayādaw, and also exhorted the monks and lay persons alike to follow his example. Soon the followers of the Webū Sayādaw increased to about 500 in number.

Buddha's teachings are for everybody. They are practicable and can be practised by everyone, irrespective of age, race or religion. Anyone in search of happiness and truth should follow the Buddha's Way of Life. In fact, the Buddha's Way of Life is very much sought after and followed everywhere nowadays. The Shortest Way\* to Nibbāna as explained by the webū Sayādaw is, indeed, simple, clear, understandable and can be put into practice with no difficulty.

As an example, it may be mentioned that Dr. Hislop, an American lady, who became a Buddhist nun (Medāvi by name) has been propagating the Webū Sayādaw's method in the West where science prevails, and she is making a reasonable success.

Wherever the Webū Sayādaw went, he boldly asserted that anyone who practises his method with faith and energy can attain, as in the life time

of the Buddha, the Jhāna, Abhiññāṇa, Samāpatti, four Patisambhidā, right up to *Arahatta magga-phala*. This method embodies the teachings contained in the Tipitaka, and it can also bring forth worldly blessings such as health, long life, prosperity and happiness.

Concise as it is, this booklet explains a method for the all-round development or, in other words, for the mundane and ultramundane progressive realizations.

Truth and Righteousness shall prevail in this world.