



An Analytical Study of the Pattern of Teaching Insight Meditation of the Most Venerable Paṇḍitārāma Shwe Taung Gon Sayādaw U Paṇḍitābhivaṃsa

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Abstract

The aims of this paper are: 1) to analyze of the pattern of Insight Meditation in Theravāda Buddhism, 2) to study the life and the works of the Most Ven Paṇḍitārāma Shwe Taung Gon Sayādaw, 3) to study of the Pattern of teaching Insight Meditation of the Most Ven Paṇḍitārāma Shwe Taung Gon Sayādaw. This research methodology based on the life and work of the Most Venerable Paṇḍitārāma Shwe Taung Gon Sayādaw. Needless to say, the Most Ven. Paṇḍitārāma Shwe Taung Gon Sayādaw established many meditation centers around the world, and he had a great skill to teach Vipassana meditation. So that the number of Buddhist practitioner from the West as well as the East follow his footsteps on the Dhamma. Meticulous research from this study finds an instruction of Meditation Methods to Meditator, the rules of Meditation Center and Disciples of the Most Sayādaw.

Keywords: Insight Meditation, Paṇḍitārāma Shwe Taung Gon, meditation methods

1. Introduction

Mahāsatipaṭṭhāna Sutta was delivered by the *Bhagavā* while he was staying at the market town called *kammāsadhamma* in *Kuru* country. It is one of the most important discourse opens and also ends up with the following passage: “*Bhikkhu*, this is the one and always way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for attainment of the noble (*ariya*) *Magga*, and for the realization of *Nibbāna*. That (only way) is the practice of the four methods of steadfast Mindfulness, *Satipahāna*” This briefly states the advantages or benefits to be gained from the practice of mindfulness meditation. (Kolay, 2007. DN. Suttanta Pitaka, Mahavagga, Mahāsatipaṭṭhāna. Yangon: P.18)

Close to our time, *Satipaṭṭhāna* meditation was popularized by the late Venerable Ledi Sayādaw (1846-1932) in Burma about a century ago. Since then through the effort of other teachers, notably the late Venerable Mahasi Sayādaw (1904-1982) and Sayagyi U Ba Khin (1899-1971) of Burma as well as S.N Goenka, this ancient system of Buddhist meditation had gained world-wide popularity. Out of this development came the many methods of *Satipaṭṭhāna* meditation that we have today. Each one of these methods is derived directly indirectly from the *Mahā Satipaṭṭhāna Sutta*, the most comprehensive discourse that the Buddha ever delivered on the method of *Satipaṭṭhāna* Meditation. (U Sīlānanda. The Four Foundation of Mindfulness, Preface)

The Most Venerable Paṇḍitārāma Shwe Taung Gon Sayādaw was one of the foremost Master of Insight Meditation. He trained in the *Theravāda* Buddhist tradition of Myanmar. He was a notable student of the Most Venerable Mahasi Sayādaw. (Tharmanay Kyaw, 1999. One Life Journey of Paṇḍitārāma shwe Taung Gon Sayādawgyi. Yangon: U Myint Thein Publish)

2. The Life of the Most Ven. Paṇḍitārāma Shwe Taung Gon Sayādaw

The life of the Most Ven. Paṇḍitārāma Shwe Taung Gon Sayādaw is very instersting. The Most Ven. Paṇḍitārāma Shwe Taung Gon Sayādaw Ashin Paṇḍitābhivamsa was born on Thusday, July 28, 1921 in the Shwebosu quarter of Tadah Kalay village in Yangon. His parents were U Hpe and Daw Chit Su. He was the ninth of ten children. When he was four years old, his mother passed away. When he was ten, his fater passed away. When he was young boy he liked playing darts, developing is skill so that he could hit the target everything. His primary education is on the following.

At the age of seven he began his education under the guidance of Sayādaw U Jāgara in the village of Kawche, Bago division. At the age of twelve, he ordained as a novice under the supervision of Sayādaw U Jāgara. At the age of eighteen, he went to study under the great Sayādaw Ashin Kelāsa of the Mahābodhi forest monastery in the village of Kyauk Tan in Bago Township. There he passed the Kyauk Tan Mahabodhi forest monastery oral scriptural examinations for the Pathamagyī level. (Tharmanay Kyaw, 1999. One Life Journey of Paṇḍitārāma shwe Taung Gon Sayādawgyī. Yangon: U Myint Thein Publish .PP.3-6

When he reached at twenty years of age, in November 1941, he became a monk with the sponsorship of U Bo Han and Daw Thaug who lives in Kyauk Tan. He became a monk in the Khanda sima hall of the Mahabodhi forest monastery. His preceptor was Mahabodhi Sayādaw U Kelāsa

In 1949, at the age of 28, he went to Mandalay to study at the new Mahāvisuddhāyone studies center under the guidance of Zepin Sayādaw Ashin Sujatathera. He studied the Pali, commentaries and sub-commentaries related to the Dhammācariya level of study under many excellent teachers. He also studies in Yangon under Sayagyī U Aung Myat at Phayagyī Taik and with The Most Ven. Vasetthābhivaṃsa of the Thanlyin Tapyaykan Dhammikārāma Studies Center. In 1951, at the age of 30, he passed the Sirīpavara Dhammācariya and Sāsanadhaja Sirīpavara Dhammācariya examination. At the age of 31, he passed the Cetiyaṅgaṇa teaching level examination, taking first place and got “Abhivaṃsa Title”.

In 1950, at the age of 29, he approached the Most Ven. Mahasi Sayādaw and receiving his instructions and began the practice of Satipaṭṭhāna under the guidance of The Most Ven. Ashin Vicāra. He became firmly convinced that only when Pariyatti is followed by practical experience would he gain a firm footing in the teachings of the Buddha. After he practiced, the intention arose in him to spread the Dhamma to the world, beginning with his close relatives and companions.

In 1958, at the age of 37, he accompanied The Most Ven. Mahasi Sayādaw to Colombo, Sirilanka, for the opening of the new Meditation Center. He taught the Dhamma there in accordance with the instruction of Mahasi Sayādaw for nearly three years before returning to Myanmar due to poor health. In Myanmar he studies profound scripture and practice under the direct guidance of Mahasi Sayādaw and during that time also instructed yogis who came to practice according to the Mahasi method. (Tharmanay Kyaw, 1999. One Life Journey of Paṇḍitārāma shwe Taung Gon Sayādawgyī. Yangon: U Myint Thein Publish)

In 1978, at the age of 57, he was appointed as Nāyaka Sayādaw. In 1982, The passing away of The Most Ven. Mahasi Sayādaw, and he was appointed Ovādācariya of Mahasi Meditation Center, a post he held for eight-year, stayed at Nāyaka hostel (2).

In 1990, at the age of 69, he founded Paṇḍitārāma Shwe Taung Gon Meditation Center. Lawer U Thar Tun Aung and his wife Daw Ni who live in USA, donated their 1.75 acre home land with two stories building where local at Golden Valley, Thanlwin Road, No (80) A nearby Shwedagon Pagoda. This center is open all year-round meditators may schedule individual retreats from a few days up to several months duration through the year. He worked hard tirelessly to deliver the teaching of Buddha accordance with the instruction of Ven. Mahasi Sayādaw encompassing both scripture and practice so that neither is omitted.

There are many meditators both foreign and local who have had the chance to take shelter under the shade of The Most Ven. Paṇḍitārāma Shwe Taung Gon Sayādaw's Śīla, Samādhi and Paññā and to absorb the nourishment of the Dhamma, having come to see its virtues through The Most Ven's great Metta (loving Kindness) and determination.

All Myanmar centers are now located in Yangon, Bago, Thanlyin, Mawlamyaing, Kyaukse, Pyin Oo Lwin, Htauk Kyant and Hle Gu. Overseas Centers are located in Nepal, Australia, Korea, England, USA, Canada, Malaysia, Singapore and Taiwan. These spread the light of Dhamma far and wide. All the centers work in hand to spread the Sāsana of scripture which includes practice, in accordance with the high-level desire of their benefactor, who is The Most Ven. Paṇḍitārāma Shwe Taung Gon Sayādaw. While putting all his energy into promoting the sasana he passed away on Saturday, 16th April 2016, at 7:35 AM, at the age of 95 year, 75 Vassa, in Bangkok, Thailand (Paṇḍitārāma Shwe Taung Gon Meditation Center, 2015. 25th Anniversary book, Yangon: Daw Moe Moe Ei Publishing, pp. 26-32).

3. The Work of the Most Paṇḍitārāma Shwe Taung Gon Sayādaw.

The Most Ven. Shwe Taung Gon Sayādaw began to study the teaching of Buddha at the age of seven years old, since his novice life, from Pariyatti Sayādaws. He studied Pali, commentaries, sub-commentaries from many pariyatti masters.

During world wars II, he was an assistant teacher at the Kyaik-Kasan new Shwe-Kyin Taik studies center in Thinghankyun Township. While he was staying at Mahasi Meditation Center about for forty years not only he instructed the Insight Meditation to the Meditator but also taught the teaching of Buddha to the foreign monks. Moreover, he sent them suitable pariyatti monastery to study the teaching of Buddha. In 1991, after founding Paṇḍitārāma Shwe Taung Gon Meditation Center, The Most Ven Shwe Taung Gon Sayādaw let the nuns stay to study the teaching of the Buddha at his center. The nuns who practiced Insight Meditation about three months can stay and study under the teaching of full skill pariyatti masters till the getting of Dhammacariya title. Now there are about 25 pariyatti

teachers and student nuns who are Myanmar, Nepal, Korean, Malaysia, Chinese, USA are staying and trying both Pariyatti and Patipatti. Moreover, there are monks and novices pariyatti students stay and study the teaching of Buddha, at the Paṇḍitārāma Forest Meditation Center, Bago, that the branch center of Paṇḍitārāma Shwe Taung Gon also. This Pariyatti monastery was founded in 2005 into the forest Meditation Center's compound. All monks and novices who want to study the pariyatti at this center, they will have to practice Insight Meditation at least one month. Also, foreign monks and novices can study the teaching of Buddha at Paṇḍitārāma Forest Center like local monks and novices but before studying the pariyatti, they need to practice Insight Meditation as the meditation master's like meditation practicing period time and need to study Burmese language at fast. All the pariyatti Students take the Pāli phathama pyan examinations in Buddhist scripture held by both the government and Mahābodhi forest monastery.

After founded the Paṇḍitārāma Shwe Taung Gon Meditation Center, there are many meditators, both foreign and local, came and practiced Vipassanā Bhavanā under the guidance of Meditation master The Most Ven Paṇḍitārāma Shwe Taung Gon Sayādaw. He followed the great lineage of the late Most Ven. Mahasi Sayādaw. He no longer gave personal interviews during retreats but still offered Dhamma Talks and closely supervises. Instruction is given in English or in Burmese with English translation some basic guide line. This center is open all year round. Meditators can practice anytime. (www.Paṇḍitārāma.net). Although the translations of the Burmese word 'Yin Kyei Hmu' all over the world very according to the individual languages in, the realm where The Most Ven. Paṇḍitārāma Sayādaw dwells, to be civilized means to beings able to control oneself and not harm others, guarding oneself so that mental and physical suffering don't occur, this is what The Most Ven. Sayādaw believes. So, he tried for the children to become novices and nuns during summer holiday to attend Buddhist Culture Training Course, Primry class, Middle class, Advance class and Special class, for a long time.

The Most Ven. Shwe Taung Gon Sayādaw's word is "Don't let the blood become cold". So that the life of the sāsaṇa does not leave Myanmar, it is necessary for the blood of Buddhist culture always circulate within the bodies and hearts of Buddhists. The blood of Buddhist Culture must not become cold Buddhists. The blood of Buddhist Culture must not become cold but should be warm and cozy. The Most Ven. Shwe Taung Gon Sayādaw often talks about Buddhist Culture and the importance of imparting it to succeeding generations at a receptive young age. By Buddhist Culture he means all aspects of Buddhist morality, concentration, and knowledge ranging from the minutes details of etiquette, discipline and self-restraint to the lofty attainments of Path and fruition knowledge. He is acutely aware

that the future of the Buddha Sāsana and cultural heritage of Buddhist Myanmar lies in the hands of young people for are not the children of today the leaders of tomorrow? This visionary awareness has been the motivating force behind his rather passionate patronage of the Buddhist Culture Course, a brainchild of his, since its inception more than about 30 years ago.

The Buddhist Culture Course is given annually during the summer vacation for a period of one month in Panditarama Shwe Taung Gon Meditation Center since 1991. Before that in Mahasi Meditation Center by the given permission of the Most Ven. Mahasi Sayādaw.

Participation in the course is normally open to children between the ages of seven and eighteen who are required to become novice and nuns at least for the duration of the course. However, overage University students and those who cannot put on the robes for some reason or other are also accepted.

The children are grouped into four classes by age and merit: primary class (7-12 years), middle class (13-15 years), advance class (16-18 years) and special class (only for those who have passed advanced class). Those who are below the age limit set for the respective classes (except primary) but who have passed a lower class at a previous course may proceed to a higher one. For Example, a novice and a nun who pass primary class at the age of seven last year may proceed to middle class this year. Generally, participants of all four classes are required to take up two main subjects: Trainings rules for novice, monks and nuns, and Buddhist Studies.

Being an intensive course, the daily schedule is rather tight, with five hours for lessons, one hour for Dhamma Talk and two hours for recitations and meditation. Besides the children have to get up at 3:30 am and go to bed at 9 pm.

Weekly tests are conducted and the total results at the end of the month will be decisive in the selection of the Best, Good, and Clever participants for each sex in each class. At the end of the course certificates are given to those who passed at least two of the four weekly tests.

There were total about 14000 novices and nuns attended this Buddhist Culture Training Course from 1991 to 2017 in this center.

During the rainy season, every Sabbath days open the one-day Buddhist Culture Training Course till the end of rainy season.

All the branches of Paṇḍitārāma Shwe Taung Gon Meditation Centers open this Buddhist Cultural Training Course both summer holiday time and rainy season every year.

The course aims to:

- (1) Increase and consolidate faith in the Buddha sasana starting from a young age.
- (2) Produce conscientious novices, monks and nuns who will be of service to the sasana (referring to those who choose to remain in the robes after the course) and
- (3) Produce true Buddhists who transcend the level of traditional (nominal) Buddhists and who will become benefactors of the sāsana (referring to those who disrobe at the end of course). (U Paṇḍita, 1999. Raindrops in Hot Summer, Malaysia: Malaysian Buddhist Meditation Center Publishing)

In 1991, he founded Paṇḍitārāma Shwe Taung Gon Meditation Center. After the foundation of Yangon Paṇḍitārāma Meditation Center he was keeping on founding the branches centers both local and abroad. There are seven Paṇḍitārāma Meditation Centers in local and three Paṇḍitārāma Shwe Taung Gon Branch Centers in other countries.

In 1984, the age of 63, The Most Ven began to travel to West, USA as the first job. He stayed and instructed at Insight Meditation Society, Barre, Massachusetts for three months. IMS published the book named “In this very Life” which delivered the Dhamma Talk daily by The Most Ven Shwe Taung Gon Sayādaw to be, translator Malaysian Ven. Aggacitta. This book had been translated from English to other twelve languages.

Moreover, he travelled and instructed Thailand, Nepal, Malaysia, Indonesia, Sri Lanka, Singapore, Taiwan, China, Korea, Hungary, Canada, Italy, Australia, Hawaii, UK, France, Switzerland, Germany.

The Most Ven said that the word of advice about trip like this.

One who intends to do Buddhist missionary work must

- (a) Be pleasant looking if not handsome,
- (b) Be neat and clean if not splendid.
- (c) Have really good reputation and

Strive to fulfill standards related to morality, concentration, insight knowledge and scriptural learning. (U Paṇḍita, 1999. Raindrops in Hot Summer, Malaysia: Malaysian Buddhist Meditation Center Publishing, P.19.)

4. The Pattern on Teaching Insight Meditation of the Most Venerable Paṇḍitārāma Shwe Taung Gon Sayādaw.

In this title we can study in the instruction of the Most Ven. Paṇḍitārāma Shwe Taung Gon Sayādaw. Here we can study four types of instruction of him. These are (a) Instruction to observe morality (b) Instruction to Insight Meditation.(c) Instruction to be interviewed. (d) Vipassanā poem of The Most Ven. Mahasi Sayādaw.

(a) Instruction to observe morality

The Most Ven Sayādaw used to instruct to observe morality at least five precepts certainly.

When the meditators who are monks, nuns, lay men and women arrived the meditation center, all meditators used to hear the instruction about morality by the Most Ven Paṇḍitārāma Shwe Taung Gon Sayādaw at fast importantly. He delivered three Sikkhā such as Sīla Sikkhā, Samādi Sikkhā and Paññā Sikkhā. He said that Sīla, morality is the foundation for the other two. Without morality, no further practices can be undertaken. For lay people the basic level of morality consists of five precepts or training rules. Observances foster a basic purity that made it easy to progress along the path of practice. (Sayādaw U Paṇḍita, 1992. In this very life : The Liberation Teaching of the Buddha . Srilanka: Wisdom Publications Publishing, PP.11.)

For those whose devotion makes them wish to undertake a further discipline, there are also set of eight and ten precepts for lay people, ten precepts for nuns and the Vinaya or 227 rules for monks. There is more information about the form of morality in the Glossary.

(b) Instruction Insight Meditation.

He instructed the Insight Meditation as The Most Ven. Mahasi Sayādaw's method. His instruction is the following:

“The Buddha suggested that either a forest place under a tree or any other very quietly and peacefully with legs crossed. If sitting with crossed legs proves to be too difficult, other sitting postures may be used. For those with back trouble a chair is quite acceptable. It is true that to achieve peace of mine, we must make sure our body is at peace. So, it is important to choose a position that will be comfortable for a long period of time.

Sit with your back erect, at a right angle to the ground, but not too stiff. The reason for sitting straight is not difficult to see. An arched or crooked back will soon bring pain. Furthermore, the physical effort to remain upright without additional support energizes the meditation practice.

Close your eyes. Now place your attention at the belly, at the abdomen. Breathe normally, not forcing your breathing, neither slowing it down nor hastening it, just a natural breath. You will become aware of certain sensations as you breathe in and the abdomen rises, as you breathe out and the abdomen falls. Now sharpen your aim and make sure that the mind is attentive to the entirety of each process. Maintain a steady attention to the entirety of each process. Maintain a steady attention through the middle and the end of the rising. Then be aware of the sensation of the falling movement of the abdomen from the beginning, through the middle, and to the very end of the falling.

In this meditation it is very important to have both effort and precise aim, so that the mind meets the sensation directly and powerfully. One helpful aid to precision and accuracy is to make a soft mental note of the object of awareness, naming the sensation by saying the word gently and silently in the mind, like “rising, risingfalling, falling”. There will be moments when the mind wanders off. You will start to think of something. At this time, watch the mind; be aware that you are thinking. To clarify this to yourself, note the thought silently with the verbal label “thinking, thinking”, and come back to the rising and falling. (Sayādaw U Paṇḍita, 1992. *In this very life : The Liberation Teaching of the Buddha* . Srilanka: Wisdom Publications Publishing, PP.15.)

The same practice should be used for objects of awareness that arise at any of what are called the six sense doors: eye, ear, nose, tongue, body and mind. Despite making an effort to do so, no one can remain perfectly focused on the rising and falling of the abdomen forever. Other objects inevitably arise and become predominant. Thus, the sphere of meditation encompasses all of our experiences: sights, sounds, smells, taste, sensations in the body, and mental objects such as visions in the imagination or emotions. When any of these objects arise you should focus direct awareness on them, and use a gentle verbal label “spoken” in the mind.

During a sitting meditation, if another object impinges strongly on the awareness so as to draw it away from the rising and falling of the abdomen, this object must be clearly noted. For example, if a loud sound arises during your meditation, consciously direct your attention toward that sound as soon as it arises. Be aware of the sound as a direct experience, and also identify it succinctly with the soft, internal verbal label “hearing, hearing”. When the sound fades and is no longer predominant come back to rising and falling. This is the basic principle to following in sitting meditation. (Sayādaw U Paṇḍita, 1992. *In this very life : The Liberation Teaching of the Buddha* . Srilanka: Wisdom Publications Publishing, PP.13.)

Meditation need not come to an end after an hour of sitting. It can be carried out continuously through the day. When you get up from sitting, you must note carefully beginning with the intention to open the eyes. “Intending, intending Opening, opening”. Experience the mental event of intending and feel the sensations of opening the eyes. Continue to note carefully and precisely, with full observing power, through the whole transition of postures until the moment you have stood up, and when you begin to walk. Throughout the day you should also be aware of and mentally note, all other activities, such as stretching, bending your arm, taking a spoon, putting on clothes, brush in your teeth, closing the door, opening the door, closing your eye lids, eating, and so forth. All of these activities should be noted with careful awareness and a soft mental sable.

During a retreat it is usual to alternate periods of sitting meditation with periods of formal walking meditation of about the same duration, one after another throughout the day. One hour is a standard period, but forty-five minutes can also be used. For formal waling, retreatants choose a lane of about twenty steps in length and walk slowly back and forth a long it.

In daily life, walking meditation can also be very helpful. A short period-say ten minutes-of formal walking meditation before sitting serves to focus the mind. Beyond this advantage, the awareness developed in walking meditation is useful to all of us as we move our bodies from place to place in the course of a normal day.

(c) Instruction to be interviewed.

The Most Ven. Sayādaw instructed all meditors to be interviewed during Insight Meditation retreat. Meditators need to be interviewed by meditation master during retreat for their experiences. He instructed about the interviewed on the following:

A meditation teacher is like a doctor treating a patien. If the patient’s report is correct, the doctor’s prescription will be correct and the patient’s illness can be cured easily. If the report of a yogi, who is like the patient, is correct, the teacher’s instructions will be correct and the yogi can easily make progress in meditation.

“The interview process is quite simple. You should be able to communicate the essence of your practice in about ten minutes. Consider that you are reporting on your research into yourself, which is what Vipassanā actually is. Try to adhere to the standards used in the scientific world: brevity, accuracy and precision. (Sayādaw U Paṇḍita, 1992. In this very life : The Liberation Teaching of the Buddha . Srilanka: Wisdom Publishions Publishing, PP.24.)

(d) Vipassanā Poem of the Most Ven. Mahasi Sayādaw.

In the Meditation Center, Yogīs recite the Meditation Method Poem of The Most Ven. Mahasi Sayādaw every early morning and afternoon before hearing the Dhamma talk.

How to Practice Satipaṭṭhāna.

- (1) Sit with legs crossed and keep the back straight,
The mind on the abdomen must be firmly placed.
- (2) Breathe normally, note every rising and falling for sure,
The mind will be clean and faultless, wholesome and pure.
- (3) Stiffness, tension, movement, you'll see part by part,
Note the mind every time it wanders off the mark.
- (4) Good, bad, neutral sensations, note them without forgetting,
Seeing, hearing, touching, thinking, note them without missing.

How to Report

- (a) When rising arose, how did you note, what did you observe?
- (b) When falling arose, how did you note, what did you observe?
- (c) When thinking arose, how did you note, what did you observe?
- (d) When sensations arose, how did you note, what did you observe?
- (e) When Dhamma object, arose, how did you note, what did you observe?
- (f) What arose, was noted, was known, these three things are key.
- (g) These three things must be reported clearly and thoroughly.
- (f) Only report what is special, don't use extra speech.
- (i) short and to the point, give the gist of what you see.
- (j) When reporting, always use time carefully.

The Brief for Reporting

- (1) Making effort to note the object the moment it appears,
Can you observe it with concentration, please be clear.
- (2) Can you note the object in detail, steadily and well,
Are you able to catch the object, this you must tell.
- (3) Whatever objects you are able to note and see,
You must fully and precisely report on these.
- (4) The objects you cannot note, whether many or few,
How and what you observed should be reported too.

5. Conclusion

When we saw the Most Venerable Paṇḍitārāma Shwe Taung Gon Sayādaw's childhood and primary, he began to study his education under the guidance of Sayādaw U Jāgara in the village of Kawche, Bago division. At the age of twelve, he ordained as a novice under the supervision of Sayādaw U Jāgara. Moreover, we studied about the further education in Mandalay and Yangon. And then, we kept on studying approaching the Most Venerable Mahasi Sayādaw and receiving Mahasi Sayādaw's instruction. Next, we studied about the appointment of Nāyaka Sayādaw & Ovādācariya Sayādaw and the foundation of Paṇḍitārāma Shwe Taung Gon Meditation Center. Moreover, we could keep on studying his work. The Most Ven Sayādaw's all main work Pariyatti and Patipatti. There we had studied about to promote the Sāsanā with the practice that is not without scripture and scripture which is not without practice. So that he tried by himself and let his disciples try both practical and theory. Moreover, we saw about the foundation of Paṇḍitārāma Shwe Taung Gon Meditation Center by the Most Ven Sayādaw, he followed the great lineage of the late the Most Ven Mahasi Sayādaw. This center is opened all year round. Meditators can practice anytime.

Moreover, we saw about the work of the children's Buddhist Culture Training Course. Although the translations of the Burmese word 'Yin Kyei Hmu' all over the world very according to the individual languages in, the realm where the Most Ven Paṇḍitārāma Sayādaw dwells, to be civilized means to beings able to control oneself and not harm others, guarding oneself so that mental and physical suffering don't occur, this is what the Most Ven Sayādaw believes. The Most Ven Sayādaw's word is "Don't let the blood become cold". So that the life of the Sāsanā does not leave Myanmar, it is necessary for the blood of Buddhist Culture always circulate within the bodies and hearts of Buddhists. Next, we saw the foundation of the Paṇḍitārāma Shwe Taung Gon Meditation Branches Centers in local and abroad. There are seven local branches and three abroad branches. Moreover, we studied again centers under the guidance of the Most Ven Sayādaw. And then we studied again about his Dhamma Trips both local and abroad. When we studied his pattern of teaching Insight Meditation, we knew about his instruction of meditation methods to meditators.

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