Preface  1: Is it possible to practice Vipassana without elaborately learning Abhidhamma (the advanced doctrine), and Paticca-samuppada (the discourse on dependant origination)?  2: Venerable Channa attained Arahattaship after having been taught the Paticca-samuppada. How about that?  3: Is it necessary to analyze or identify mind, matter and their impermanence, etc. according to the scriptures or hearsay?  4: How did Venerable Tissa stop the pain from a tiger's bite?  5: Is it possible to accomplish Vipassana	of mind through Jhanic concentration?  7: Does the temporary concentration (Khanika-samadhi) help develop Vipassana?  8: Can the enumeration or itemization of phenomena result in Nama-rupa-pariccheda-nana (the knowledge distinguishing between mind and body)?  9: Is it true that to become a Sota-panna(first stage of enlightenment), there is no need to practice Samatha or Vipassana, but all one needs to do is just appreciate what the teacher teaches?  10: Does practicing dâna, generosity, while contemplating impermanence, etc, bring the donor closer to Magga Phala?  11: Does the yogi see impermanence etc., at the beginning of Vipassana practice?  38	mind and body which are really arising and passing away?  13:Does one need to observe mind and body by naming, enumerating or visualizing?  14:Sati-patthana means mindfulness, which comes under the group of concentration(Samadhi-khandha).  Then, is it a sort of concentration practice(Samatha), but not Vipassana?  15:Did the Buddha teach us to observe 'going' as mind and body?  16:How does one observe the in-and-out breath in terms of Samatha and also Vipassana?  17:Is it true that it is Atta-kilamathamyoga (self-denial or asceticism) if you keep on observing pain, heat or stiffness without changing your posture immediately?  40  13:Does one need to observe mind and and also Vipassana mindfulness, which can be a supplied to the supplied and a supplied and a supplied to the supplied and supplied to the supplied to the supplied and a supplied to the s	sure, while mindfulness of discomfort is identical with self-denial. If so, should one observe neither, but the neutral feeling only?  19:Is it true that laying clumsily or rolling peculiarly on the floor during one's intensive practice has something to do with enlightenment?  20:What is the difference between learning in terms of Sanna and noting in terms of Sati?  21:Does the observation of the rising and falling of the abdomen harmonize with the teaching of the Buddha?  22:The Bodhisatta was supremely enlightened into Buddha-hood by observing Ana-pana(the in-and-out breath.), wasn't he?  23:Is it possible to be aware of phenomena past or future, as they really are?  24:Is it advisable to practice by recit-	<ul> <li>25: Why isn't a yogi instructed to contemplate on the in-and-out breath?</li> <li>26: Is the observation of the rising and falling not so remote from the canonical texts?</li> <li>27: Is it Samatha (the development of concentration) if one observes the rising and falling?</li> <li>28: The Satipatthana Pali says that a yogi should observe the in-and-out breath, making clear its beginning, middle and end, while the Pati-sambhidamagga mentions that observing the in-and-out breath following its beginning, middle and end can result in destruction of concentration. Why do they contradict each other?</li> <li>29: Is the observation of rising and falling, bending and stretching, etc., conceptual knowledge, not ultimate truth?</li> <li>30: Is it important to behave as if a yogi</li> </ul>	64 67 70 72
just by reading or listening? 23  6: Is it possible to practice Vipassana without prior complete purification 24	practice? 38 12:Is it possible to arouse real Vipassana insight by reciting, "appear and	posture immediately?  18:Is it true that the observation of comfort gives rise to sensual plea-	ing and considering "body is impermanent, body is impermanent"? 63	30:Is it important to behave as if a yogi were a sick person, doing things slowly and gently?	76