

# **Right Samādhi and Right Insight**

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# Content

Introduction.....	3
STILL, Flowing Water.....	7
A Noble Search.....	9
On Basic Meditation.....	59
Pain and Samādhi.....	67
Dealing with Pain in Samādhi Practice.....	79
On Ānāpāna Samādhi.....	91
A Scales Like Samādhi.....	99
Diamond Meditation.....	117
Bhavaṅga Meditation.....	123
Explanation on the bhavaṅga meditation.....	125
After Samādhi, Develop Vipassanā.....	131
Samādhi Practices.....	157
1. The First Stage of Purification of The Mind (Cittavisuddhi).....	161
A. Basic ānāpāna kammaṭṭhāna.....	163
(1) Asubha nimitta and 32 bodily parts of bone, etc.....	163
(2) Arriving at upacāra samādhi of the first jhāna.....	164
(3) The mental sign of breath column appears.....	164
(4) Buddha nimitta and others.....	165
B. Basic vipassanā kammaṭṭhāna of the 32 body parts.....	166
C. Basic vipassanā meditation on the four great elements.....	168
F. Mahāpallaṅka meditation or Diamond meditation.....	174
Using diamond samādhi contemplate paramatā mind and form.....	176
From mahāpallaṅka to kāyanupassanā satipaṭṭhāna.....	178
Abandonment by knowledge at the first stage of purity of mind.....	179
Objects able to contemplate at this stage.....	179
Things not able to do or abandon at this stage.....	179
2. The Second Stage of Purification of The Mind.....	180
The 2 <sup>nd</sup> Stage of Purification / Keeping Away the Conceptual Objects...185	
Developing Samādhi With the Contemplation on Rises And Falls of Vedanā.....	191
3. The Third Stage of Purification of The Mind.....	193
Comparison with the four vipers discourse.....	198
The abandonment of defilement at the 3rd stage of samādhi.....	199
Analysis of the three stages of purification of the mind.....	202

Three stages of bhavaṅga and its views.....	202
Three types of bhavaṅga three enemies and three coverings of concepts	204
Development of Insight.....	209
Entering into right samādhī (sammā-samādhī).....	209
<u>Purification of View</u> .....	210
Contemplation of mind and matter in the Six Sets of Six Discourse.....	210
Contemplate on the Contemplative Knowledge.....	213
Contemplation of the mind with the attention on the worldly sensual concepts.	214
Contemplation on the mind (dhamma-ārammaṇa) of the skeleton.....	215
Contemplate from the skeleton to particle object.....	216
Contemplate the past mind objects.....	217
Contemplation on the future mind objects.....	218
The existence of the three worlds.....	220
The connection between internal and external worlds.....	222
Note on the existence of the internal world.....	223
Insight contemplation with the first and second bhavaṅga samādhī.....	224
U Candima's view on this point.....	228
Contemplation on mind contact and feeling with the body movements....	228
Purification by Overcoming Doubt.....	231
Present supporting conditions for the cause of khandha.....	232
The arising of the mind process and its ending.....	232
<u>Purification of the path and not-path</u> .....	234
<u>Purification of the way</u> .....	235
From the knowledge of equanimity toward path knowledge.....	235
Knowledge of conformity (Anuloma-ñāṇa).....	236
The reason for fewer followers in Buddhism and the reason for easy disappearance. .	238
A simple experiment for one who disbelieves in the law of actions and its results. .	238
Conclusion.....	241
Recommendation for reading:.....	243

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(1952-)



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# Introduction

What is the right samādhi in the Noble Eightfold Path? There are two answers to this important question. The first is from the Buddha himself, the others are from commentaries, including scholars and practicing Buddhists. The Buddha's right samādhi is the four rūpa-jhānas. The right samādhi of commentaries are khaṇika samādhi, upacāra samādhi with the four rūpa jhānas. The scholars and practising monks' (including teachers and students) right samādhi are with their interpretations, views and together with the suttas and commentaries.

Doubts and confusion come from the interpretations and views of some scholars and practising monks (including lay teachers with students). One of the dangers of the decline of paṭipatti (practice) is that if one claims to be a teacher without enlightenment; and any of the “Paths and Fruits” and their teachings are only for the sake of fame and fortune, and become like a business. Sayadaw U Candima mentioned these things in some of his teachings. This is evident if we observe the famous Thai forest tradition, especially that of Ajahn Mun, where no one among his disciples ever opened a meditation center for money or fame. These money and competition syndromes facing humanity today can bring destruction and suffering to both humans and nature.

The Buddha did not mention khaṇika samādhi and upacāra samādhi in the suttas. This is the commentaries view and does not mean that it could be wrong. It can come from the experience of some yogis in the past. We can see these in the teachings of some Thai forest monks. Some scholars can misinterpret some of the commentary teaching (some are self-styled scholars). In his book "The way to Stream Entry", Sayadaw U Candima mentioned the following regarding the misunderstanding of scholars regarding the mention of khaṇika samādhi in the commentaries.

The attainment of khaṇika samādhi was mentioned in Mahānidessa aṭṭhakathā, Paṭisambhidāmagga aṭṭhakathā and Dhammasaṅgaṇi aṭṭhakathā. When completed with rapture (pīti, one of the five elements of the first jhāna), it will also become the completion of the tranquility of body and mind (kāya and citta passaddhi). And with the two tranquilities, it'll become bodily and mental happiness (kāyika and cetasika sukha). Then, completing with these two happinesses, it'll become khaṇika, upacāra and appanā samādhi respectively."

Therefore, the kind of khaṇika samādhi means according to the aṭṭhakathā and ṭīkā, it has completed with rapture, tranquility and happiness. It means the kind of samādhi which has the five jhanic factors. There can be a wide range of them from upacāra to rūpa and arūpa jhānas. So khaṇika samādhi has many levels. We should not look down on daily mindfulness or awareness (sati) in our lives as insignificance. If we look at the noble eightfold path of the samādhi factors, it includes sati, viriya and samādhi which are together. Without the establishment of mindfulness we can't protect ourselves and others (see the Sedaka Sutta, Saṃyutta Nikāya). Sati practice is purifying the mind—it leads to sīla, samādhi and paññā (this is the practice of Mahasi System). Restraining our sense faculties needs sati. We can only solve all human problems with suffering with the Buddha Dhamma—a noble education. Without it, we, all of us, become CRAZY HUMAN BEINGS, greedy and selfish.

We depend on this kind of khaṇika samādhi to develop insight (with five jhanic factors).

To become insight right view (vipassanā sammā-diṭṭhi), we must have the purification of mind (citta-visuddhi) or upekkhā ekaggatā samādhi (one-pointed samādhi with equanimity). The dry insight (suddha-vipassanā) as only vipassanā practice without samatha (i.e. jhāna practice) is true, but the yogi must have one-pointed samādhi with equanimity. Most of us forget or miss this important point (this refers to vipassanā practices before him). Before the mind becomes citta-visuddhi or sammā-samādhi or upekkhā ekaggatā samādhi the mind cannot incline toward the objects of paramatā mind and form, which are the objects (arom, ārammaṇa) of strong insight (balavantu-vipassanā). Dry insight does not have the jhanic factors.

For the purification of mind, you have to contemplate or observe the cessation of



the object sign (nimitta—here is insight objects or the four satipaṭṭhāna objects) by suppressing greed and distress (abhiijhā and domanassa) and attain upekkhā ekaggatā samādhi. Here suppression is temporary suppression (vikkhambhana) which is the same as by the samatha jhanic factors. The samatha signs and vipassanā signs are different types. Samatha stabilizes the object signs and vipassanā observes the nature of the signs, which have the three universal characteristics. Therefore, samatha practice without vipassanā develops concepts and self views (see the Baka Brahma, MN 49 Brahmanimantanika Sutta).

Samatha yānika is the development of wisdom by samadhi, while vipassanā yānika is the development of samadhi by wisdom. These are mentioned in the Yuganaddha Sutta—In Conjunction (Aṅguttara Nikāya). Samatha yānika way is relying on the samādhi signs and developing the five jhanic factors of pīti, sukha, etc. that the practice is more comfortable than vipassanā yānika way. It takes more time to develop jhānas. Vipassanā yānika is without the samatha signs that it is dry and tough. But it can realize paths and fruits quicker than samatha yānika way. (e.g., Soon Loon Sayadaw, The-inn Gu Sayadaw, etc.). Some vipassanā yānikas are based on some samatha practices but not to jhanic states (e.g., upacāra samādhi in U Ba Khin's teaching).

Therefore, vipassanā yānika way is called suddha vipassanā practice or animitta cetto samādhi practice. I think we can find the Pāli usage in the suttas. Even though we differentiate between samatha and vipassanā yānika ways, the main point is attaining of upekkhā ekaggatā samādhi or samādhi-indriya.

There are also other Pāli words for samādhi—such as vipassanā jhāna or lakkhaṇa-rūpa jhāna, supramundane jhāna by scholars. This has confused people, if possible, to use only the Pali words mentioned in the suttas.

The problem of what is right samādhi makes Buddhist practitioners confusion, and there are a lot of arguments going on in the West with different views and opinions. There are some western Buddhists reject the validity of khaṇika samādhi on the ground that it was not mentioned in the suttas. They don't trust the commentaries and even some go to extreme, rejecting the whole Abhidhamma Piṭaka. Some years ago, three Sri Lanka monks, Ven. Soma, Ven. Kheminda and Ven. Kassapa; and the



German lama Anagarika Govinda criticized khaṇika samādhi in the Mahasi System. Some of Mahasi Sayadaw's senior disciples replied for them. It can be found on the internet.

There was an interesting experiment done by the late Prime Minister U Nu of Burma with a Mahasi monk on the fruition state (phala sammāpaṭipatti). This research was described in his booklet on the Tipiṭakas. U Nu invited a Mahasi monk to his place and requested him for entering into fruition state. U Nu did not mention his name and he was not from Rangoon, because after the research he was flown back to his monastery by plane. It seems to me this research was arranged by Mahasi Sayadaw himself. This monk was in the fruition state for six days and six nights. Therefore, U Nu arranged for some people to observe him by replacing the observers.

An American meditation teacher interviewed Pha-auk Sayadaw about the disagreements of western Buddhists regarding what is jhāna and right samādhi. Sayadaw said that people did not understand the Pāli Texts well. He also said that jhāna practices were explained clearly in the Visuddhimagga. He advised him they should trace it back to the original suttas, the original commentaries and sub-commentaries (i.e., old commentaries). After that, for Visuddhimagga, they will understand the meaning. This important point is also mentioned by Dr. Nandamalarbhivamsa Sayadaw and his many Dhamma talks enriched my knowledge and profundity of the Dhamma. He made this remark as how many of them really studied the commentaries and made the bold criticism. (He says this because of how many of them have actually studied the commentaries and made bold criticisms.)

Even I heard a story that a well-known western monk who had never studied Abhidhamma Piṭaka declared it as not authentic (including the commentaries) and he rejected all of them, and also encouraged others the same way. He also admitted that he had never studied the issue before and had only gained second-hand knowledge from others.

There are many Buddhists whose understanding of the Dhamma is like the monkey's understanding of Dukkha in this story below. An old Brahmin became nervous every day because his old wife was talkative and aggressive. She scolded him every day and found faults. As a result, he went to a large tree nearby every day to

moan and release his stress. “Oh! It's dukkha. It's dukkha.” A monkey stayed in this tree and often heard the word Dukkha and became curious about it. So he came down from the tree and asked the Brahman, “What is this dukkha you keep mentioning?” The Brahmin was already in distress and wanted to teach the monkey a lesson. So he replied to him, “You must wait for me here tomorrow, and I'll bring dukkha for you.” Next day, the Brahmin put a ferocious dog in a gunny bag and closed the opening with a rope. And then he took it under the tree and called out to the monkey to come down and look for himself what dukkha was. The brahman stayed away from a distance and observed the monkey. The monkey came down from the tree and opened the gunny bag slowly. As soon as it was opened, the distressed dog came out angrily with growls and tried to bite the monkey.

The monkey jumped up the tree instantly with a fright and sat on a branch looking down at the dog which was still barking at him. The monkey made this exclamation; "Oh! My God, I know! I know! Dukkha means aggressive eyes with frightening sharp teeth." Some Western philosophies of Dukkha are not so different from this monkey (see hedonism, imperialism, capitalism, competition syndrome, money syndrome, etc.). They don't see the dangers and even fall in love with Dukkha!

Khaṇika samādhī has many levels on the way when it reaches the level of upekkhā ekaggatā samādhī. It was like the still flowing water. Ajaṇ Cha gave the still flowing water simile or analogy to this samādhī as follows.

## **STILL, Flowing Water**

“Have you ever seen flowing water? Have you ever seen still water? If your mind is peaceful, it's like still, flowing water. Have you ever seen still, flowing water? There! You've only seen flowing water and still water (i.e., separately). You have never seen still, flowing water (i.e., together). Right there, right where your thinking can't take you: where the mind is still but can develop discernment. When you look at your mind, it'll be like flowing water, and yet still. It looks like it's still, it looks like it's flowing, so it's called still, flowing water. That's what it's like. That's where discernment can arise.”

In training yogis to develop samadhi, U Candima teaches the three stages of samadhi, or what he calls the three bhavaṅgas. The first "bhavaṅga samadhi" has the power of the first jhāna, the 2<sup>nd</sup> "bhavaṅga" corresponds to the 2<sup>nd</sup> plus the 3<sup>rd</sup> jhāna, and the 3<sup>rd</sup> "bhavaṅga" corresponds to the fourth jhāna.

These three bhavaṅgas have their own qualities and functions. Only arriving at the level of the 3<sup>rd</sup> bhavaṅga, one can discern the viññāṇa, with this samādhi power, he can develop great insight (mahā-vipassanā).

There are three important suttas in his teaching—those are: Āsīvisopama Sutta—the Simile of the Vipers (SN 35. 238, Saḷāyatanavagga, Saṃyutta Nikāya), Vammika Sutta—the Ant-hill (Sutta no. 23, Majjhima Nikāya), Chachakka Sutta—the Six Sets of Six (Sutta no. 148, Majjhima Nikāya). Of the three sutras, the two, āsīvisopama Sutta and Chachakka Sutta, are more relevant to his instruction in practice.

I have a purpose for writing this long article. The most recent books (“Two Sides of a Coin” and “A Noble Search”) are life stories told by The-inn Gu Sayadaw and Sayadaw U Candima themselves to inspire readers. There I have translated only some of his talks (i.e. U Candima's Dhamma) on the practice of samadhi and some controversies with Buddhists about the nature of right samadhi and true insight. I relied on some of his instructional talks in his nine days retreat for yogis. These recorded talks were not complete and mixed up with some of his Dhamma talks to lay people. I don't even have a clear understanding of them myself (all of them are compiler errors). Now, I base this essay on his book—“The Way to Stream Entry”.

The reader should use this article to read the autobiographical and Dhamma talk of U Candima, which has the practice of samādhi. I have included only important excerpts from his book so that readers can get a general idea of his life and teaching. I hope that the life and teaching of U Candima will address some of the issues of samādhi and insight faced by the practitioner.

## A Noble Search

I entered the Buddhist order near the end of 1975. I did the practice for over a year, and attained the path of stream entry. Only after 20 years the head monk of Suddhamma Sect Sayadaw, and Thom-pho Sayadaw were questioned on my practice. This happened at Nyaung-don Pariyatti Vihāra during the monk ordination ceremony.

(There are two major Buddhist sects in Burma—the oldest, and largest is the Suddhamma sect, followed by the Shwe-kyin, and other smaller sects.)

I started my Dhamma teaching from there. At that place I gave only one talk there. The 2<sup>nd</sup> time was at Tonn-tay, Kyauk-pa-daung Pariyatti Vihāra. There I taught the monks and nuns (Burmese as *sīla*—shin, Thai as mei-chee) for 14 days. Actually it was a ten days retreat, but it took 14 days.

I gave them the teaching because they had the duty to spread the Dhamma. This is the 3<sup>rd</sup> time here. It's just that after more than 20 years, I've only taught three retreats. The reason I am waiting for so long is I was afraid of people thinking about me as showing my own prestige. Therefore, I was not teaching for a long time. Another reason is I was afraid of having the wrong attention with it.

I know that at this place Paung-ta-le Town the teaching will be developed here. U Zin doesn't know about the pariyat (learning from texts). As a young man at the age of 24 I did the practice, and learned the path, and fruit of stream entry, which I'll share with you for your benefit.

Teaching vipassanā is like selling goods. What is the value of such goods? The customer should ask; “How is its usefulness?”

The seller also can give guarantee for the goods. In this way, the seller, and buyer will do well. What it was made of, and how long it will last for use, all these have to be guaranteed. Among the three *sāsana* (i.e., study, practice, and result) the study of texts (pariyat, pariyatti) is recording the omniscience knowledge (*sabbaññutā ñāṇa*) of the Buddha in texts. We have to practice them, and only that we have the chance to experience it by oneself. Therefore, *patipat* (*paṭipatti*) is the *sāsana* of practice. The yogi with one's own knowledge analytically penetrates the conditioned dhamma of mind and body, and its reality.

With this, he understands the truths of dukkha, its cause, the ending of dukkha, and the way to ending dukkha (i.e., dukkha, samudaya, nirodha, and magga saccas). This is the attainment of path, and fruit, and Nibbāna which is the result of paṭipatti. Only this kind of person can spread the paṭipatti sāsana. In pariyat sāsana also has its levels, and someone who has the graduate certificate can spread the sāsana. For the teaching practice, someone has to penetrate it by himself, and liberate from dukkha.

Only this person can help the lay followers to liberate themselves from dukkha, and to Nibbāna. I myself don't know anything about pariyat, but practice hard to arrive at the path, and fruit of stream entry which I offer you for the benefit. How can I have the perfection (pāramī) to practice it successfully? It's impossible without perfection, and must have pāramī. I'll talk about my pāramī in gist.

My birthplace is Ta-go-on-dine village, Ta-nut-pin town, Pegu district. (i.e., north of Rangoon, and not very far from it). Before I was born, I had two older sisters above me. After my sisters were born, my mother had a strong desire to have a son. After the pregnancy, one night my mother had a dream. From the sky the Buddha, and arahants were coming for alms-foods, and mother went outside to offer foods. After giving foods to the Buddha, she was ready for the first arahant. The arahant opened the bowl lid, and took out a baby inside the bowl, and gave it to her. Mother received it with the shawl from her shoulder, and looking at the child, it was a baby boy. It made her joyful, and then she woke up from sleep. From then onwards until she passed away at the age of 68 she could not eat any smelly meat, and fish. I know about them because my mother told me.

When I was sensible at the age of five or six, I asked my parents to light candles in the shrine room every night, and I was sitting cross-legged in front of the Buddha statue. It gave me satisfaction by doing it. My parents stayed behind my back, and used the tip of the broom touching my ears, and shoulders—to make me itch by teasing me. I was happy with it by sitting like this every night, and not because I knew something about it. (His near past life of habit as a practicing monk carried to this life. Therefore, our everyday actions are very important not only in the present, but also for the future to come.)

Only after doing the sitting did I go to bed. At the age of six or seven, in the village, some villagers were sick, and I heard their crying and groaning. When people were separated from each other (lost loved ones), and hearing their sorrow,

lamentation, pain, grief, and despair which made me depressed.

Sometimes I saw people looking after the sick person (also the loved one) with low spirits and small faces, which also made me depressed. When I saw all these human sufferings, and asked my mother, “Mother! Are people very often sick and crying, and groaning like this? Would it happen to us like this later? Mother answered me; “My son, being born a human being, must encounter it.” “Can't we get rid of it?” “No! We can't” I became to be afraid and got goose bumps. I thought—“One day I will have to suffer with dukkha vedanā like this in crying and groaning.” And then sorrow was arising in me.

Even though I was only a child, seeing these things made me unhappy. I was also unhappy by seeing people became sick, and inviting doctors to see the patients, and looked after them. Later someone died, and I went to see it. Near the corpse, family members were crying, heartbreaking, and some were in shock and in a coma. Seeing them, I was unhappy. After back home I asked my mother; “Mother, who is dead now. Do we also die like this?” Mother answered me; “If you become human, you have to die like this.” “Mother! Is anyone free from it.” Mother said; “No one. One day I have to die, and you also have to die.” When I heard them I was afraid, and there was no happiness in me. I became unhappy by thinking about old age, sickness, and death.

[This was a very rare thing that happens between a child, and a parent on questions, and answers of life, and death. We can see that Sayadaw's maturity of mind as a child comes from his past practice. His mother's patience in answering questions about life, and death was also very good. Most parents can stop their young children asking these kinds of questions. According to Sayadaw his mother passed away at the age of 68, and took rebirth as a snake, but he did not say more than that.

At the age of 25 he entered the stream entry, so he had a lot of time to help his parents with Dhamma. His father was lucky, he practiced, and reached certain level, but at dying his mind was inclining toward Sayadaw at the moment of death, and took rebirth as a tree spirit (rukkha-devatā)]

I was thinking about the issues of where there was no ageing, sickness, and death. So I went to ask my mother; “Mother! Please tell me if there is a place where no ageing, sickness and death.” Mother said: “We don't have this kind of place under here, but it exists on the moon” Mother was making a joke to me. So every night when the moon came out, I went outside, and looked at it. And then with the mind pulled it

toward me, and when it arrived near tried to climb on the moon, but it moved away from me. Day by day I was afraid of ageing, sickness, and death, thinking about how to climb on the moon.

What happened to me later was when I was 10 or 11 years old. Inside our sleeping room there was a big clothes cupboard. I went inside and lay down there like a dead person, and contemplated as—one day I have to die like this. The stomach became rising up, bloated, and loathsome. The flesh became brown to black, later bloated, and putrid. My thighs and legs became bloated and a putrid smell came out. The putrid smell was so terrible that I couldn't bear it anymore, and had to release my mind on it. And then it became normal again. Before it became a corpse bloated, putrid, and smelly, and now it became normal again. What did it mean? I would try it again, and I did myself like a dead person, and contemplated it.

When I concentrated on the stomach, and it was swollen, my chest expanded, legs, and hands were becoming swollen, and expanded. Not before long, it became putrid, and smelly. I couldn't bear its smell, and relaxed my meditation. I was thinking that one day I would die like this. After death, it would become bloated, putrid, and fallen apart, and the body became useless. I was only thinking about these things, and unhappy with it.

[ At a very young age he was contemplating death, which led to loathsomeness of the body. This incident made me remember one of Ajahn Chah's disciples, Ajahn T's experience as a lay man. As a young man, Khun T (Khun similar to Mr.) graduated from business school, and he wanted to continue his further study in the U.S. or give up the further study, and had a family life. So he continued to think about some young women (friends) for his spouse, one by one. All of them were becoming skeletons. At last, he gave up his plan of further study, and had a family life. Later ordained by Ajahn Chah, and became a well known forest monk.

Lust—sexual desire is very strong in humans, and a difficult human problem which relates to all. The majority of monks (Westerners or Asians) who have disrobed were mostly associated with this. ??) The four things that make a monk not shine are: woman (lust), money, alcohol (all sorts of drugs) and wrong livelihood.

I think these also can be related to the lay community. In today modern world we can see lust—sexual desire is a lot worse than before—such as homosexuality, child pornography, man prostitution (never heard before), a lot of abortion around the globe



(in this case we humans of today are inferior to animals), the scriptures also mention some wrong sexual practices—such as illicit lust between family members (*adhamma raga*), etc. Nowadays, there are a lot of human problems connected with lust. Solving these issues are also wrong, sometimes instead of solving the problems even promoting them by laws, and media. What’s a mess? ]

Sometimes in the village there were merit makings (such as Buddhist festivals offering foods, and requisites to *saṅgha*, etc.), and we invited others from other villages, relatives, and friends. Everyone came with their bullock carts, and we met friends, and relatives together, and were all happy with it. We established temporary pavilions, and preparations for these occasions. After finishing all these merit offerings, all relatives, and friends were leaving, and leaving us behind with separation, and sadness. We all took down all the temporary pavilions, and preparations which I saw made us unhappy—again. Living in the human world was no pleasure, and pleasantness, and no stability at all. Behind all these pleasures, and pleasantness were existing with displeasure, and unpleasantness. People have *pāramīs*—perfections like thorns which start coming out also pointed. Gladness follows with sadness is a natural phenomenon. If it’s like this, there is no pleasure at all.

Therefore, I wanted to climb on the moon. So I asked my mother; “Mother! I am trying to climb on the moon, but I can’t do it. Is there any other place which frees you from aging, sickness, and death?” Mother said; “There is none, and also can’t be on the moon. I was making a joke of you, if you’re on the moon also you can’t free yourself from ageing, sickness, and death. This body is with you.” “Does the Buddha also age, get sick, and die?” “The Buddha would age, become sick, and die only this time, and it would not happen again.” “If this is possible, then I’ll practice his way.” How did the Buddha practice?” And then mother taught me how to use the rosary with reciting of *anicca*, *dukkha*, and *anatta*. “You’ll age, sick, and die for this time only, and never again”

And then I began counting the rosary. At night without doing it I would never sleep. Also father taught me how to use the rosary—such as the qualities of the Buddha (there are nine qualities or attributes of the Buddha, and a very common practice in Burma, mostly for protection, and power.), the three universal characteristics (i.e., *anicca*, *dukkha*, and *anatta*), counting the rosary for the numbers of one’s age (e.g., if you are 50, then counting for 50 times of each one-round of rosary)

etc. I was doing this practice every night, and observant days (i.e., four days a month) up to my high school year of 10<sup>th</sup> standard (i.e., before the entrance of university). Whatever business I had on every uposatha (observant day) I never missed it. I was making the determination that I would practice according to the doctrine of the Buddha, and trying my best not to get this khandha (mind, and body). And then I arrived at the 10th level of high school.

[Here we can see the importance of habitual practice—samatha or vipassanā. Sayadaw's past life (as a monk also) habitual practices carried on to this life, even at a young age as a small child or boy it never vanished.

There is a Burmese yogi U Kyaw Win who at the age of 28 started to practice samatha with rosary. When he was a little older, and close to retirement age he had the chance to Mandalay city with government duty, and arrived at a meditation center which taught the way of Kanni Sayadawgyi's method (Kanni Sayadaw 1870-1956). He had the chance to sit two hours with ānāpānasati, and had a good samādhi. Shortly after retired he went two months with retreat at Maw-be (near Rangoon) Ratthapāla Meditation center in 2005 (This is Mye-zin Sayadaw's center which taught the Kanni Method) He wrote his two months retreat experiences in an essay called Taste of Dhamma (Dhammarasa). It seems to me he was quite successful in the practice. This is the benefit of many years of habitual practice of samatha or vipassanā.

Another example is an Italian yogi named Eduardo, and according to him when he was in Italy everyday he practiced meditation for two hours with ānāpānasati. Later he went to Burma, and looked for a teacher to practice with. He met Ven. Ādiccaramsī (U Sun Lwin) who taught him Mogok Sayadaw's system, and realized Dhamma. Later he wrote a letter to Ven. Ādiccaramsī said that he was teaching at St. Petersburg in Russia. This is also the outcome of habitual practice. Habitual practice is so important for dying near death. We can see this in Channovāda Sutta, Sutta No. 144, Majjhima. It can be also said as a wisdom perfection—paññā pāramī) for enlightenment.]

At the 9<sup>th</sup> level of high school, I stayed at my aunt's home in Saketa town. At the 10<sup>th</sup> level, my great uncle who was a Buddhist monk said to me that at this level there were many books for study. So asking me not to stay at my aunt's home, and came to stay at the monastery. Therefore, I moved to the monastery. In the rain season he taught laypeople on the process of dependent arising (paṭiccasamuppāda) with Mogok circular chart on D.A. So I asked him; "Ven. Sir, what is this circular chart for doing?"

“I am using this circular chart for teaching people.” “Ven. Sir, do your Dhamma turn circular like this.” He knew that I did not understand it, and did not talk much about it.

“Round of existence (saṃsāra) is turning in this way. If I tell you about ignorance (avijjā), clinging (upādāna), and action (kamma) you’ll know nothing about them. He explained to me only that much (this happens in the morning). In the midday I came down the stairs, my great uncle asked lay people to sit in meditation, and taught them with ānāpānasati. I asked him what they were doing. He told me that it was practicing meditation. I said; “Does Dhamma have two kinds?” “In the morning you taught them with the circular chart, which is not Dhamma?” He said; “The morning Dhamma teaching was showing the round of existence. If you want to come out from the circular saṃsāra you have to sit meditation like this.” I wanted to free from saṃsāra, and asked him; “Ven. Sir, is this one of the ways of the Buddha?” “Yes, it’s.” I said to him; “It can’t be, and must be the counting of the rosary.”

“Did you see the Buddha holding a rosary?” During the school holidays of observant days my uncle (i.e., during his periods in Saketa) sent me with his car to Shwe-dagon ceti for my observance. (We can see the strong pāramī came from his past lives. For most of us young people, let alone practice like he did; they don't even remember most of the observant days. I cannot even remember schools, and government offices having holidays on Buddhist observant days—for full moon, and new moon. In the time of the Buddha, the Buddhists had it. In saṃsāra, it was extremely rare to meet and have this with the Buddha Dhamma in saṃsāra. Therefore, Buddhists should use this rare chance for the practice.)

I had never seen a Buddha statue holding a rosary. Then my great uncle continued; “These rosary practices were the practice of before the Buddha. The practice of Buddha, and arahants is like now we are doing the ānāpānasati. “Then I requested him; “Please give me instruction on this practice.” He gave me the instruction, and said; “At night you should try it.” “Every time the air going in, and going out will touch the entrance of the nostril, and you have to know them. If you continue to know it with mindfulness, the Dhamma will show you.”

At night, after my study, I did my usual rosary practice and then practiced ānāpāna meditation. After five or 10 minutes, my body seemed to be elevated—from the floor about seven inches. Ha! I have become arahant now. What I heard is that a real arahant could fly with jhanic power (It was like the Susima wanderer of the time

of the Buddha, and some Buddhists). And then I could go wherever I wanted. So, with joy I continued with the practice. It seemed to me it was rising up more in the air. It was true or not I wanted to know it. So I opened my eyes, looking at it, and seeing my buttocks were still on the mattress. Whatever it was I continued, and it seemed moving one-armed length, when I was opening my eyes again it stuck with the mattress again.

I continued with the practice, it seemed like I was moving up one human's height. With the continued practice it seemed my head was touching the roof. Continuing with it the roof was opened, and with the brightness the body moved up to the sky like a firework. It was too quick and went up with acceleration. The whole sky could not be seen in any shape, and form with full of light I was in the sky. My mind was peaceful, happy, and clear. It was like riding on the waves of the air. It must be Dhamma happiness.

Could it be Nibbāna? It seemed I attained Nibbāna. I was enjoying absorption with thinking. I fully enjoyed the jhanic pleasure, and came out of it. Furthermore, I went into jhāna at midnight, and came out at four a.m. in the morning (i.e., four hours in absorption). This present physical body did not go up there, but only the upādāna-rūpa—clinging physical form going up there. This loathsome body (asubha body) was staying on the mattress. I knew all these only after practicing Dhamma, and could explain them. At first, I did not know in this way. (He knew the experience but can't explain it.)

(In one of Mogok Sayadaw's talks, he said that most people thought the mind could go here, and there. This was a wrong view (sassata) like the view of soul theory, but the mind could incline toward anywhere. We can see this in The-inn Gu Sayadaw's experience at the time of his realization of anāgāmi. Some wrong views are the outcome of practices, and experiences which were misinterpretations.)

At night after my study I developed ānāpāna samādhi, and went to the sky. I stayed there until my satisfaction, and came down in the morning. These were regular, and I didn't sleep for seven months. Not sleeping is my own mind. The body down there was asleep (i.e., the body was at rest). I knew that my own mind was not asleep. At school, my face was clear, and I passed my exams. I arrived at the age of 23. My mother was worried about me marrying a city or town girl. So she arranged a country girl for me. Mother made this arrangement with the parents of a girl in our village.

Both sides of the parents were finished with the engagement, and it only needed

my consent. My mother said to me; “My son you should not have a family life with a city girl, instead marry a country girl. I have already made an engagement for you.” My response was; “Mother, if you like her, then it is all right. I don’t have the wish of only marrying this one, and not the other one. For a good man, the woman's side will come for the engagement. I have to work for a woman if I don’t get one, and let it be. Mother said; “No, it’s already arranged.” I tell you this matter because it was connected with perfection—pāramī, and this will come later.

When I was thinking about this matter, marrying a woman was like signing the agreement. I didn’t have any love affair with her. It wasn’t like my friends. I must speak to her, so I asked to meet her at night without her parents at home. When I went there at night, she came out, and invited me inside the house. In her room, I was sitting on the bed, and she was a little distance on the floor. When I looked at her, she was like a wooden statue to me (i.e., seemed to be a lifeless object). She did not appear to me as a woman.

(When a sotāpanna sees a woman, it is not a woman to him. I have already mentioned one of Ajahn Chah’s disciple Khun T, when he was thinking about having a family life, and every woman he thought about for his choice all of them appeared to him like skeletons.)

I did not say a word for half an hour, so that she asked me; “Darling, are you not well?” I responded with one words as; “I am well” After 15 minutes passed by “Do you have a lover in Rangoon?” I only responded with; “I don’t have anyone”, and then another 15 or 20 minutes passed. Likewise, I myself don't know what happened to me. She asked me; “Do you see any fault in me?” My response was; “No, you don’t have any fault.” With this response, she was crying. I knew that she was crying, but in my mind she was still a wooden statue for me.

After that, I returned home. Next day I told my sister that last night I went there, and spoke with her, but she was not a human. They all laughed at me. These are related to perfection, because of wholesome perfection I could practice the Dhamma like now.

Even though I had the perfection I did not think about to become a monk, it was never in my head. The reason was I saw village monks sitting there in their monasteries the whole day. When I saw them, I myself became bored. “What are they thinking by sitting there the whole day?”

I thought their lives were too dry and boring, and only they could bear it. Anyhow, I myself now am a monk. When I was continuing my study (maybe in university) one day my elder sister, and uncle, not giving any reason, took me somewhere for ordination (This was arranged by his parents. Sayadaw himself also did not mention very clearly the reason behind the ordination.) They were afraid of me that not telling anything about it to me. My character is never talking, and doing things which are not right. So they were afraid of asking me to ordain by force. From Saketa (the town where his uncle lived) they brought me to Mingaladon (this is the place where the international airport exists, not far from Rangoon, and Maw-be) by car. At Munpye-yanpye Pagoda (it means free from Mara, and enemy) there was a nine days retreat of The-inn Gu meditation for the temporary ordained monks.

(Here the working of kamma was quite interesting. He learned ānāpānasati from his great uncle monk who was a teacher of Mogok tradition. Except samatha practice he did not learn any important Dhammas from him for the Four Noble Truths, paṭiccasamuppāda, vipassanā, etc. He also did not have any interest in Mogok Dhamma. His knowledge of practice was zero, and he encountered many difficulties in his practice. It seemed to me he had a strong kammic link with The-inn Gu Sayadaw. It makes me remember one of Ajahn Chah's disciples—Ajahn P. He was from Bangkok, and after graduation in Thailand he continued his further study in the U.S. One day in his meditation there he saw a senior monk in his practice, and he did not know who the monk was.

He came back to Thailand, and was looking for this monk. He was looking for him in the well known Thai forest tradition of Ajahn Mun's senior disciples—such as Ajahn Fung, Ajahn Wen, Ajahn Chop, etc. Later he found Ajahn Chah who was the monk who appeared in his meditation. He became Ajahn Chah's disciple, and because of his samādhi had a monastery in Bangkok at a noisy area near Don Muang international airport. Therefore, everyone has their own teacher of kammic link.)

So they took me to Kammatṭhāna teacher U Siridhamma who was The-inn Gu Sayadaw's disciple. They did not even tell me a word of the purpose of taking me here. When we arrived there, my parents were waiting for us. There was also a pavilion for monk ordination with new monk robes inside. I was speaking with Sayadaw, and later my mother called me to have my lunch, and to take a bath.

When I was preparing for a bath, my mother told me to wash my head first.

When I was sitting with my bowed head, mother poured water on my head, and then cut my head hair with the scissors. After two or three times of cutting, the middle part of the hairs were gone. It made me angry, but to my mother I couldn't say anything about it, if another person I could kill him. (Here we can see his dosa character which is tough and determined.)

Because I had other plans, and already spent some money on it (not mentioned it). It made me angry and sorrowful, but I let go of the anger and conceit. It was up to my mother's decision to become a monk. When I was young, I always listened to my parent's words, and never made them suffered mentally by opposing them.

I did not want to see and make my parents unhappy, and distressed because of me. When my mother became sick, I stayed near her without sleep (as a young boy concerned for her). As a child when I was playing never going far from mother, in case she needed me I could hear her calling.

[Here we can see Sayadaw as a young child even had the instinct of filial obligations, and practices—i.e., in Chinese shao-tao the foundation of all goodness to arise. So he was a filial son—shao-gi when he was young. I want to contemplate more about moral or ethical education or virtues which is the foundation of worldly wholesome dhamma to arise, that again supports spiritual development.

There is much evidence on this in the distant past or present day. Here I want to give two examples from mainland China in short which were extracted from two documentary films. The first one was from Tian-ginn, Ho-pei Province. He was called Mr. Gyauk (i.e., Chinese family name). He was the head of a criminal gang, and a rich person, most of his wealth could come from black money or wrong livelihood. Later he met a group of people who were touring the whole China lecturing on Chinese culture, and moral education which were not from books, but directly from their lives, and experiences—How their characters, and lives were changed? He himself became a changed person, and became a well known philanthropist.

The second person was from southern China Chow-chou district Guang-don Province. He was called Mr. Shel (family name), and seemed to be from the countryside. He was the leader of a small group of thugs in his area, and everyone was afraid of him. Likewise, he gave a lot of trouble to people there. He exploited people by force, and violence. Therefore, many sold their lands (farm lands), and left the place. He got them at a cheap price. Later he had the chance to see some documentary



films on moral education, and Buddhism which I have mentioned above. He changed his life in accordance with the teachings of Chinese sages, and the Buddha, and became a totally new person, even his face was changed from unwholesome to wholesome. Later he used the video records on moral education to train people around China in his place. He built a center for this purpose, because he got many lands which are mentioned above. Before he was a violent thug, now an educator on moral education, and also became a practicing Buddhist of Pure Land Buddhism. For their lives can check the following website—[www.sxjyggw.org](http://www.sxjyggw.org)]

When I was young I experienced unhappy things (i.e., human sufferings around him), and in this way became a monk. Before I became a monk, one time when I was crossing the Pegu Stream, and got stuck in the thick mud. I thought to myself—“I must die, and there is no-one to save me. It’s also very far from the village.” I was calling on the Buddha, and not very long the tide water would arise, and except the Buddha no-one could save me.

After some time, the fisherman Ko Aung Din, who was our neighbor returning from fishing saw me, and saved my life. Arrived back home, my mother gave me food. I was thinking that when people encountered dukkha they were calling for the Buddha. In that case, what should I do to be near the Buddha? If I was in dukkha I would be near the Buddha. And then I made the following wish—“In every life let me encounter dukkha!” My whole body was rising up with goose flesh. This is also a pāramī — perfection. Everyone desires, and for the happiness of human, and celestial beings (devata), and making wishes, and prayers for these things. But no-one is making the wish, and prayer of encountering dukkha. This can be said as the spirit of perfection.

After ordaining and doing the nine days retreat, what did my teacher tell me? Only at that time did I hear about vipassanā—insight practice. Sayadaw said that one day we must die, and dukkha vedanā would arise, and it would kill the patient with great suffering. If we practiced ānāpānasati continuously without changing, the body would be freed from ageing, sickness, and death.

After the nine days retreat, the time for disrobing arrived. Others were disrobed, and I was thinking of should I disrobe or not? If I disrobed, and in the world with my wife, and children surrounded with fire of greed, and sorrow. I had to support them with my education. I had to be afraid of the suffering related to them.

Furthermore, I even was afraid that one day my parents passed away. So I didn’t

like extra dukkha. After my younger brother was born I said to my mother; “Mother, please do not give birth again, if you do, it will encounter dukkha again.” Mother was laughing at me when she heard what I said. They didn’t have saṃvega like me. I was afraid of encountering the fetters (saṃyojana), and sufferings (dukkha) by increasing one person (a family member). If mother was pregnant, I didn’t let her see me, because I was afraid of the fetters. If I had a family I would meet with the fetter of my wife, and children. I am determined not to let these things happen to me. When I was thinking about the disrobed monk, the reason for their discontinued monkhood were the matters of family members, work duties, etc. They replied to the abbot as they wanted to continue the practice because of other duties that they had to leave.

What I remembered was—men were caught up in traps, but I was free from it was up to me. If I followed them, I would catch up in the trap. So I was afraid of being caught up in a trap.

(Sayadaw had a fiancée, but it did not affect his mind. It was the same as Chao Khun Nor who was temporarily ordained for his deceased master His Majesty King Rama VI, and after disrobing would marry his fiancée. He changed his mind, and continued his practice in a Kutī for 45 years—a noble warrior. Most disrobing cases were related to women. There were also many western monks disrobed by women, and after marriages many divorced again. With my knowledge, westerners died in Thailand by women (disrobed), and died in Sri Lanka by illnesses (disrobed or died by hygienic problems).

There was a story in Thailand related to Luang Por Dun—Atulo's senior disciple. Luang Por Dun was well known, and one of Ajahn Mun’s senior disciples. He was a bit like a Zen Master, and one of his well known teachings is that Citta is Buddha. His senior disciple was 60 or over 60 of age, and an abbot of a monastery. One day he told his monks he would give up his robes. It shocked the monks, and lay followers. The reason he gave up his robes was he wanted to marry a daughter of a faithful follower. No-one could persuade him to stay in robes. Later, the news arrived at Luang Por Dun. Luang Por also stopped him, and tried to change his mind. At last Luang Por became impatient, and scolded him as follows— “You’re not looking at your mind, instead looking at the woman’s...?...”

I requested Sayadaw (his meditation teacher); “Ven. Sir, please show me the way. I want path, and fruit, and Nibbāna (magga, and phala). Could you show me the

way to achieve this? Only Sayadaw had attained the magga, phala, and Nibbāna can teach me to attain it. If you're not unclear in this matter, I'll also become like you. I don't want to be in an unclear situation by wearing the robes with a bald head.

If I am in an unclear situation, then I only want to be in lay life. So please give me a guarantee. Sayadaw's response was; "I am looking for this kind of person. I give my guarantee to you", and then I did not disrobe.

(Sayadaw talked about his tough, and hard life of school years in the village.)

I had studied a year in Kyauk-tam (i.e., Tham-Lynn town), and from there to Rangoon (already mentioned above). I had my education with difficulties, and a hard life. I was worrying about wasting all these matters, and also I was a young man.

(Here we can see his seriousness in practice, and a monk's life. He must achieve something in Dhamma instead of wasting his life without any result.)

I was thinking about another point: Sāriputta, and Mahāmoggallāna were rich men, and Anuruddha was a prince, even though they could wear robes. I was nothing special about, and why should not I let go of worldly matters. With these thoughts, I uplifted my spirit.

In this way I continued my practice. March and April were very hot, and at these time there were very few people. Sayadaw taught Dhamma only at nighttime (very hot at daytime). In the daytime I went up to Kyauk-wine ceti at Kyauk-galat. I sat in meditation in a cave at the middle platform.

I couldn't control my mind. Likewise, I tried to establish ānāpānasati, and the mind with sensual pleasure related to young man was arising in me. I sent my mind to the entrance of the nostril, but every time it ran away from it. I became low-spirited. Furthermore, I took the face towel which was on my shoulder, and looked at the white towel and recited as—it's white, it's white, etc. With the reciting, the mind went out very often. With a lot of sense objects arose, and I couldn't control it. In practice the meditation object disappeared, and after 15 days I went to ask Sayadaw to give me a method to control my mind. He told me; "You would not get it this way. With going, and coming has sati. You must have sati when going for alms round, and wearing your robes. From going, stepping etc. have to stick with sati. Your mind and body always have to be stick with sati."

I wanted to realize the Dhamma, so I was holding things with sati, taking things

with sati, going and stepping with sati, etc. If the mind went out, I used sati to come back to the object. In this way I practiced for 15 or 20 days, and my practice was becoming stronger. I went alms round in houses at Taik-koe-lone (Nine Buildings).

One day I went inside a house, and sitting at a place prepared for monks, and a girl came out and put foods inside my bowl. After I put on bowl lid my consciousness stopped, and disappeared.

(i.e., something like in coma, it's called fall into bhavaṅga—life continuum mind in Abhidhamma. When Luang Por Tate Desaramsi, one of the Ajahn Mun's senior disciple, was a young monk, he always fell into this state while sitting in samādhi. If someone can't correct it, it will become a habit and affect the practice.)

The present mind, and body was not sticking with the conceptual object, and ceased or stopped (The object of perception or concept disappeared) that I did know myself, and the normal mind was stopped, and I didn't know to get up. The girl also had to sit in front of me. After some time my sati came back, and became frightened.

Later, I told Sayadaw; “Ven. Sir, when I was receiving foods, my sati disappeared, and it became a problem. It's better for me to temporarily stop the house alms round” Sayadaw's response was; “No, don't stop it. You're not stealing other people's properties, and not insulting them. It comes from practice, and no fault at all. Who is blaming you?” “No-one, Ven. Sir” “In this case, you continue the practice.”

After that, I asked Sayadaw's permission to go back home, and see my parents for a request to spend vassa (rain) here. (Here we can see Sayadaw as a good son or a filial son according to the Chinese culture standard. Actually, he had no need to do it, but his parents did not know about his commitment for a monk life. He would come back home after the nine-days retreat.)

After seeing my parents at home, I returned to the monastery.

Then I met the female followers (upāsikās) again at Taik-koe-lone (Nine Buildings). At present with respect, and over faith (saddhā) became craving (taṇhā). I thought they were extreme, and also didn't know me before. And then I went to talk to Sayadaw about it (U Chandima did not mention what really happened to him, anyhow he was extremely careful about his practice, and monk life).

After listening to me, he said; “Yes, you can't continue to stay here. If you continue to stay here there will be danger.” So he sent me to The-inn Gu Meditation

Center in Maw-be. At night, when I sat for meditation, and understood the reality behind the incident. In my past life (it seemed the near past life) I had practiced here as a monk. At that time this place was a deep forest (in Thailand at the beginning of the 20th century villages, and forests did not have clear boundaries. Outside the villages were forests.) Every day on alms round I left some extra food for a group of cats' family in the forest. This group of cats came, and ate these foods. Therefore, I had intimacy with these cats, because of the past fetters (saṃyojana) it continued to this present life. So I didn't see any faults in them, and went to The-inn Gu Center for my practice.

(In Mae-chi Kaaw Siamlam's biography mentioned one of her past lives as a mother hen with some chicks were wandering around a monastery, and looking for foods, insects, and rice grains. Nowadays, humans are closer to animals than before or ever. They created more kammic links with all sorts of animals; using animals in many ways with a lot of exploitation on animals, sometimes in very cruel ways. Today men talk a lot about human rights, and also use it wrongly. Do they ever think about animal rights? With animals, humans create a lot of environmental problems around the world.)

I arrived at The-inn Gu, and on 12<sup>th</sup> of Na-yone (i.e., roughly in June), and I started my practice there, even after a month I didn't have any realization. With breathing in, and breathing out vedanā arose (i.e., dukkha vedanā), and then breathing strongly to overcome dukkha vedanā was becoming a practice. In the instruction when painful feelings arose, and asking the yogi to breathe strongly again. When it was freed from ānāpānasati, the mind returned to dukkha vedanā. When vedanā became unbearable and I had to re-establish ānāpānasati.

Sometimes with good jhāna it was freed from vedanā (Here the language Sayadaw used did not represent the exact meaning. Good jhāna was not the real abortion state, but represented strong samādhi. We can never be free from feeling, one type of three feelings always exists as one of the five khandhas. Freed from vedanā meant I could bear it.) Sometimes it fell back on vedanā (i.e., vedanā pulling the mind down to its place).

What did Sayadawgyi say about it? (i.e., referred to The-inn Gu U Ukkatṭha). He taught: "Hot, stiffness, tightness are vedanā, numbness is vedanā, to vedanā noting it as vedanā" (from Sayadaw U Ukkatha's talk). I had to note them as vedanā, but I

didn't know about it. I had listened to other talks also, and didn't know anything about them. Likewise, I did not know about insight practice (vipassanā).

(Here we know about the importance of study (pariyat or ñāta pariññā). U Chandima didn't have a good teacher to guide him. He had the chance to study with his great uncle monk who was teaching the Mogok System, but it seemed he had not learnt anything from him when he was in high school. I want to say here the importance of Mogok Sayadaw's Dhamma talks in practice. It not only helps us to develop wisdom faculties also directs us to the clear direction on the practice).

I only remember one Dhamma, which is whether you want to know if you are enlightened. (i.e., the state of stream entry—sotāpanna)—“with the contact of the eye, and physical form (rūpa) if you know them as seeing a man, and knowing a man seeing a dog, and knowing a dog, etc. These are normal knowing (knowing with concepts), and you don't have any realization.”

I only understood this one. The other things are the five khandhas, etc. I did not know anything about them. “In the practice, the normal knowing of seeing man, and knowing as man, seeing dog, and knowing as dog; it's not the realization yet; but if you are seeing man, and not knowing as man, seeing dog, and not knowing as dog is the realization.” I only knew this one, and this was a manual Dhamma for me. Now I have attained the Dhamma with this one as my manual.

The teachers taught the students as—“noting the hotness, stiffness, and tenseness as vedanā, and continue to observe them.” Then I went to ask my teacher; “Ven. Sir, should I note the hotness, stiffness, tenseness as vedanā?” He said to me; “Yes, it's” Then I noted them as —hotness is vedanā, stiffness is vedanā, vedanā, vedanā, etc. When I checked it I only knew hotness, stiffness, and aches, and pain, but didn't know vedanā (i.e., get lost in words, and concepts). There was an old nun who looked after me. Her name was Daw Mittara, she herself also was a teacher (it seemed teaching the nuns, and laywomen).

At night, I went to ask her my problem. Then I asked her; “Sayalay, when I practice, note the hotness, stiffness, and tenseness as vedanās, but I don't know about vedanā. I only know hotness, stiffness, and aches only. How should I practice knowing vedanā?” (Sayadaw did not continue to talk about how the Mae-chee Daw Mittara responded to him. He stopped here. I guess Daw Mittara would answer the same as his teacher had said before. Sayalay is the Burmese word for teacher and is the name

given to nuns by monks and lay alike.)

Upāsakas and Upāsikās, you have to listen to this talk with wisdom ear to learn from a person who didn't know about the practice. I was noting the hotness, stiffness etc., but I didn't know about vedanā. I myself was a science student before—so—How to practice it?, How to note it?, What is the reason for it?, What cause leads to what result? I could only practice by having references and evidence.

For example, in geometry (a type of mathematics)—two triangles are equal, in this case you have to prove it. I had the genetics of science with me (beja). I myself had the habit of saying and doing things according to the truth. If it means nothing to me; even if it's a step, I won't do it. Now I don't know why the heat, stiffness, etc. are considered "vedanā", which makes me feel unsatisfied. So I asked Sayadaw; "Ven. Sir, I note hotness, stiffness as vedanā, but I don't know about vedanā. How do I contemplate it?" Sayadaw's reply was; "Ven. If you have hot, cold, and stiffness, it's pleasant or unpleasant?" "It's unpleasant, Ven. Sir" "In this case you have to note it as dukkha." "Did it happen on its own, or did you do it?" "It happens by itself, sir." "Then you note it as anatta—not-self. Are these natures permanent or impermanent?" "It's impermanent Sir." "Then it's not permanent, you note it as anicca—inconstant." I thought as I had the method, and practiced it again.

(All these instructions were according to Buddha teachings, but the knowing, and the reality were not in accordance with the Dhamma, so it only became concepts).

Before vedanā arising I practiced ānāpānasati, and when vedanā arose as an example—hotness arising from its nature, and I recited it as anatta, anatta, etc. So my mind became tired. When I looked it back, hotness is only known as hotness. I didn't know it as anatta, and only the reciting of anatta existed.

The instructor of meditation (kammaṭṭhāna-ācariya) had to give the instruction suitable to the character of the student, and not taking everyone as the same. People had different knowledge (ñāṇa). This was the most important in giving instruction. The teacher must give guidance appropriate to the practitioner's shallow or deep knowledge, and his scope, and perspective. I wanted to know the nature of cause, and effect. The teacher gave me instruction as usual (i.e., fixed formula) that the giver, and the receiver were not in accordance with its nature. It was only reciting as anatta, but I couldn't bear the pain and aches; because I couldn't bear the hotness, pain and aches that the mind suffered—So I was reciting it dukkha, dukkha, etc. It was only reciting,



and still in suffering. It did not disappear, and also not knowing as *vedanā*. From hotness, it changed to stiffness, so I noted it as *anicca*; once noting the stiffness, it also changed. I noted it as *anatta*, *anicca*, and recited as *dukkha*, but I was only knowing of not wanting the pains, and aches.

*Anicca*, *dukkha* and *anatta* knowledges did not arise and only knowing it as unpleasant. For a week I was practicing days and nights, the practice was not developed enough that it made me disappointed. It was also not right. Therefore, I went to ask the meditation teacher U Nandobasa. It was not easy to ask him, because there were many people there. He could shave head hair, so I had to wait until my hair was long enough.

Only shaving the hair, I approached him friendly, and asked my question. “Ven. Sir; I am noting the hotness, stiffness, and tenseness, but don’t know *vedanā*. To the nature of the element, I know only unpleasantness. How should I practice knowing *vedanā*, and without unpleasantness?” His answer was ; “Friend, if hotness, stiffness, and tenseness arise, it has to be noted as *vedanā*”

(Friend is the Pāḷi of *āvuso*—in Burmese—Kodaw. Here we can see the system or method of practice with no clear explanation about the system. Later we will see when U Chandima became a teacher himself he explained his teaching very clearly about the three trainings of *sīla*, *samādhi* and *paññā*. If we study Mogok Sayadaw’s talks we also understand the importance of the teacher, and *ñāta pariññā* before the practice.)

“I myself have practiced like this, and noting is useless for me; but I’ll note it again.” So I continued the practice with noting. Noting was one thing, and the experience (i.e., feeling of *dukkha vedanā*) was another thing, only knowing the unpleasantness, and not led to wisdom (*paññā*). I was practicing for over a month now, my skin was burning, and my bottom was with injuries.

[ Here we can see the seriousness of his effort in practice, similar to the great yogis of the past. It mentioned the following incident in Tibetan yogi Milaripa’s biography. Once one of his disciples had to leave him, so he sent his disciple on a journey. When it was time to leave and say goodbye, the disciples asked him to give a short teaching. Milaripa turned his back towards him, and bending his body a little, and lifted his *sabong* (i.e., lower clothes), and showed his bottom to him. It looked like a hard rock dark with hard flesh, and skin—an excellent meditation teaching.

There was also a famous Japanese Zen Master Ban-Kai whose well known teaching was “UNBORN”. One time he stayed in a cave, and did a lot of long sittings that his bottom skin was worn out with blood. (18<sup>th</sup> or 19<sup>th</sup> century). Long hours of sitting without a proper samādhi is a difficulty to do. Ajahn Mahā Bua also did long night sitting, from evening to morning without change. His intention was to understand dukkha vedanā, and how much he could bear it. According to him if someone overcomes it however strong dukkha vedanā arises not a problem at all—especially at near death, and dying. Some western Buddhists look down on Mahāsi system of noting method in the satipaṭṭhāna sutta—this is developing vipassanā samādhi. When it is developed, one can bear the dukkha vedanā. In southern Burma, Mon state, Mu-don town there was a well known teacher called Taw-koo Sayadaw, and his teaching was Mahāsi system, but the differences between them was in sitting. He encouraged sitting for long periods of time, and some people could sit for six hours, 8 hours or 12 hours at a time with this noting method. Sayadaw himself was an example, including some of his close disciples. Without strong samādhi and insight, nobody can sit that long. Once I was in a Thai forest monastery a monk named Ajahn Tong after the evening pūja seven to 8 p.m., he went into jhāna state, and came out at four a.m. exactly by himself before the morning bell rung for the morning pūja. ]

From the morning 6 a.m. to 10 a.m. was one sitting, and from midday to 5 p.m. was another long sitting. At 7 p.m., we had to do the evening pūja. I went to see Sayadaw and told him; “Sayadaw I don’t want to attend the pūja. I don’t have enough time for practice.” So Sayadaw designated a place in a sīmā for me to do my practice. He also gave other monks permission if they wanted to do the practice.

From then onwards from midday 12 p.m. to nighttime 7 p.m. I did one sitting. I desired for the Dhamma, and no need to reduce the price like in business. Most people (in most centers) did the sitting for an hour only. They thought that one hour was enough; however, what was the use of just one hour? I was wishing for the Dhamma that I had to sit for to attain it. If you didn’t succeed, then it was only wasting the time with the numbers of sitting. (This reflection is important for young serious yogis—man or woman) “I must practice to attain”, and with the desired mind (chanda) I did my practice.

(In one of Mogok Talks—it mentioned yogis should practice with saṁvega, chanda, and māna for attaining of Dhamma)

The practice and progress did not match, and all that remained was pain and soreness every day. It took me a long time, but I didn't find the way out. I tried to run away from vedanā with only a short time, and fell back into it. Only with ānāpāna practice, I freed myself from it; and without it, I became unpleasant again. I was not freed from dukkha. How should I practice this Dhamma? And then I was praying for the Buddha.

I could not rely on my teacher; so I prayed to the Buddha, but he did not teach me. I was afraid of the four woeful existences (apāya). Fear of ageing, sickness, and death sufferings was also this mind. The female boss Visākhā, and Anāthapiṇḍika boss became stream winners (sotāpanna), and enjoyed the sensual pleasure in havens, they were also in this mind. This mind was changing in various ways to express its nature—which I became understanding of. It was arriving at insight. When doing the practice, I didn't get what one's desire was, and thinking as follows.

In the past, arahants attained absorption (jhānas), before I also had attained jhānas. Attaining of jhānas must be arahant. Therefore, I practiced ānāpāna up to jhāna levels, after attaining it I went up to the sky as before, and came down again. I was playing jhāna in different ways, after that I was opening my eyes, and when seeing a nun, and only knowing as a nun. In this case, if seeing man, and knowing as man, seeing dog, and still knowing as dog, then my practice was not attaining the Dhamma (Nibbāna) yet. I deviated from it, so what should I do to achieve Dhamma? I didn't see the trace of the path because I didn't get the good method and the right way. Therefore, I myself teach you with guarantee with the right method, and right way. I am concerned for you not to happen the same as me. I am teaching you with this kind of saddhā.

I was practicing until my buttocks were like falling apart with the skin falling out. After the sitting, if I got up my buttocks, and robe were sticking together.

I had to use my spittle to separate it. I was practicing without getting up, and also not thinking of getting up. Attaining Jhānas also was not arahant yet.

Was it an arahant by seeing things? (i.e., divine eye). In this case I must establish the vision, and I practiced for it, and attaining the light element (dhātu) or the clear element. With this, I was looking at celestial beings, and their heavenly mansions, forests, mountains, clouds; and on earth, seeing living beings, worms with different shapes and forms. Then I became an arahant and opened my eyes in seeing man, and

dog only knowing as man, and dog.

Before the practice when seeing man, and dog it was only knowing as man and dog. After the practice it was not making by oneself only with the internal normal mind, and looking at also still seeing, and knowing man as man, dog as dog. This was still not the Dhamma. Then what were the other ways? I was looking at things which were appeared by itself. With this mind it was purified. I would control the mind to be calm. With a lot of control, the mind became calm down, and ceased in a blip. The life continuum mind (*bhavaṅga citta*) vibrated, and the clear element went out with light. Its clear element was another kind. The light element came from *ānāpānasati* was a different kind—which encountered, and seen things randomly. The light element now was appearing with brightness when I wanted to see anything, and it was like looking at things with a torchlight.

Now, I was practicing at Maw-be, and my parents were at Pe-gu. I wanted to look at my father, and mother there, and when I looked there, and also saw them. (the mind did not go there as most people thought, it was only inclining towards that direction).

What were they doing at that time? Father was in the kitchen, and roasting dry fish to eat, and after that he was looking for the oil bottle. I was seeing it as like opening my eyes. He couldn't find it, so he asked my mother; "Ma Khin Mya! Where is the oil bottle. I heard his voices like using an ear-phone small, and clear voice. Mother replied as; "It's at the corner of the food cupboard." Father took the oil bottle from the corner of the food cupboard, and looked inside to see there was only a little bit of oil. He was angry, and scolding mother as; "The oil is near finished, and why don't you buy, and fill it again?" All these things I saw, and heard from my place.

Now, I knew things which I wanted to know, see and hear, so I thought I was to become an arahant. I still didn't know about stream enterer, once-returner and non-returner. I thought attainment of Dhamma was arahant, if became arahant must attain Nibbāna (i.e., unborn). When a nun came, and looked at her only knowing as a nun. When looking at a monk, and only knowing as a monk. When looking at man, and only knew as man.

Oh! My view has not changed. My practice seemed to be wrong. You had to destroy these practices. It was very valuable by hearing a sage's word of Sayadawgyi (i.e., referred to The-inn Gu Sayadaw).

If Sayadawgyi did not mention, I could take pleasure in visions, and hearings (i.e., divine eye and ear), it would be wrong. I would take them as real, and it took me moving with it. Now I have arrived at the top with a noble word of a Sage. I want you all to get this kind of general knowledge.

[The divine eye, knowledge of past lives, jhānas and abhiññā—intuitive power, psychic power, etc., are arguably the highest secular knowledge. If people reach that goal, they mostly get lost in it. Soon Loon Sayadaw acquired these things even while he was still a lay man who practiced ānāpānasati. He mentioned it as follows—

“Loki (i.e., highly worldly knowledge as mentioned above) is very good indeed. I am very lucky that I can cross to the other shore (i.e., Nibbāna), if not I am sinking in these worldly knowledge.”

Here we can see U Chandima’s wisdom character. He easily gave up on them. His search was not these unstable things—a noble search, which was Nibbāna. Nothing is worthy of clinging.]

Which one was Dhamma? (I was in the state of looking for the Dhamma, and still not found it yet. Arahants could separate many bodies. Could it be that the Dhamma is able to separate the body? I was separating the mind from the body. I attained them by creation. In sitting, a body was separated out in a blip, and it went away from me with each step. (This kind of experience is confusing, and misunderstanding people as a soul goes out from a body. Not only scientists believe it, even Buddhist monks. Some Mahāyanist interpret it as a soul by seeing someone in a hypnotic state have this kind of experience.)

At that time I was thirsty for water. The mind of wanting to drink water arose, and I must go and drink water, but without getting up to drink it. With a lot of exercises, this body went out step by step slowly. This body opened the lid of the water pot, and held the cup, took the water inside and drank it. Ah! It cooled up my chest. This body (form) returned to the sitting place and ceased, the mind and the sitting body combined again.

[Here, most people treat the body as the atta—self and also the mind (as the atta). If no Buddha had appeared, all living beings would treat it as the same.] How thick and deep is self view in beings? The Buddha gave each analogy to the five khandhas, and for the mind-consciousness as a magician. All beings are playing tricks

by this mind. We create all sorts of problems, and sufferings for oneself, and others. We should have disillusionment, and disenchantment for the mind.)

I could separate a body, and it was quite significant. It seemed I became an arahant, so I was opening my eyes to look at people: seeing man and dog still in the level of knowing as man, and dog. It was the same view as before the practice, and not significant at all. In this case, I still have not attained the Dhamma yet. Which one was the best way of practice?

My desire for Dhamma was very strong. A man who was hungry, and tired came back home from a far journey. When he was very tired, and hungry even only had rice, and salt he had the strong desire to eat it. I had a very strong desire for the Dhamma, but I didn't get the good method and system.

I thought I could get the Dhamma with a normal eye, so I opened my eyes and looked at people in front of me (don't forget he was in the center), then closed my eyes again, and thought about its form. Opening the eye again, and pulling the form towards me. After three or four days, the forms (human form) appeared in my mind as seeing like a normal eye. This was not only for the people in front of me, but also the people behind me. When with the mind spreading, it was on the whole object of the Dhammasāla (i.e., the whole meditation hall). I was seeing the entire Dhammasāla like a normal eye. I went down from the Dhammasāla staircase, and looked at all the streets and saw all of them. When looking at the full center compound (a large area), I saw all of them. And then I thought I was becoming an arahant now, and opening my eyes and looking at things—seeing nun, man, dog, etc. only knowing them as still as nun, man, dog, etc. the normal knowing was still there, and not disappeared. I was emotionally depressed because I thought I seemed unable to attain the Dhamma.

[Here I want to do some reflections on the divine eye which is mentioned by U Chandima and other sources. In Sayadaw's practice we know that he mentioned the divine eye two times with the light nimitta, and abhiññā—intuitive knowledge. In Burma there was a system called Kanni method which was taught by Kanni Sayadaw U Sobita (1880-1966), one of his disciples was Mye-zin Sayadaw U Sobita (now passed away). Kanni Sayadaw's teacher was Lat-pan forest Sayadaw U Ādicca (we don't know much about his life, and it seemed to be the contemporary of Ledi Sayadaw). Sayadaw U Ādicca learnt it from the Theravadin Tibetan monk Shila-tissa who passed away at Lat-pan forest. It seems to me Ledi Sayadaw also had tried this

system before in his commentary on ānāpānasati Sutta can see some traces of this practice. One time Ledi Sayadaw in a retreat developed the divine eye—according to him, he was trying to spread the light nimitta to the whole universe, but it was too extensive that he could not retreat it back to him.

The Kanni System is based on the ānāpānasati Sutta of the first four tetrads to develop samādhi with the light nimitta; it is not the same as in the commentary. They sit in meditation and closed their eyes with cloth that light nimitta easily to arise. So in the first step of the first tetrads, yogi even can have the light nimitta. As a 2<sup>nd</sup> step they use the light to send it short, and long distances by exercising it; as the 3<sup>rd</sup> step, send the light inside the body up and down accordingly, knowing the breath in the beginning, in the middle, and in the end (the full breath). Later send it outwardly. When the practice is mature, they can use the light to see wherever they want.

There was an interesting story about Daw Khin Thein, a female yogi from Myanmar. She was the niece of Sayadaw (Mye-zin) became blind at the age of three (not mentioned the cause). At the age of 42 Sayadaw taught her ānāpānasati, and developed the light nimitta. Later, Sayadaw asked her to see the Mahā Ceti in Buddhagayā in India. She said that she could not find the Mahā Bodhi Ceti, but instead she saw a four sided a tall structure which going up become smaller, and smaller (She did not know that what she saw was the Mahā Ceti because she only knew about the shape, and form of the cetis in Burma only). Daw Khin Thein did not possess the vision of a flesh eye, but she possessed the Dhamma Eye—dhamma-cakkhu.]

I re-established the ānāpānasati, but I didn't do it blindly as before. You all have to know that you can't do work blindly (He was a good example here). In vipassanā practice there are sacca ñāṇa, kicca ñāṇa, kata ñāṇa, yathābhūta ñāṇa (In simple words—they are: knowledge of study, knowledge of practice, knowledge of result, knowledge of the things as it really is.) We have to analyse and reflect on them. I was doing what the teacher had told me, but I didn't know why I had to do it. I didn't know what was necessary for the goal. Why did he ask me to do it? He didn't explain them to me. The teacher didn't tell me clearly about the practice. I myself also did not know the differences. If I was like this, I would never attain Dhamma. Why have to establish ānāpānasati? The Buddha became a Buddha with ānāpānasati. Dhamma must exist in ānāpānasati meditation. I was doing ānāpāna in a natural way, mindful of the



nature of in-breath and out-breath, and knowing the contact of the nostril with the in, and out breaths. I didn't do it blindly as before breathing in Shu-shel, Shu-shel, etc., not doing it without any reason, and doing it mindfully.

Carefully with mindfulness I was mindful of the touching nature from the beginning to the end. I was mindful of the breaths touching the nostril, and knowing about them and their vanishing. These did not fit together—I knew it only after it arose, and after it vanished (i.e., not in the present moment). I reduced the quick air into balance with mindfulness. After it was levelled out, knowing them only when it is just arising, and it is just passing away. My desire is to know in these things what made that dhamma exists.

Vīthiccitta (consciousness belonging to a cognitive process, or process mind) arose in my knowing of rise and fall. With balanced sati, do not let it be more than necessary and it becomes balanced, and then knowing them just arising and passing away. With the touching, and knowing arising, I was knowing it; when it passed away, and I was knowing it just passing away (i.e., magga fit in with the rise, and fall which very often mentioned in Mogok talks). After that, life continuum mind (bhavaṅga citta) ceased (in Burmese the usage is fallen into bhavaṅga). From (the rise and fall of) touching and knowing, it fall into bhavaṅga. It was like fanning with a fan—bhavaṅga vibration. ??) Dhamma existed in ānāpāna that I let my mind return to the touching point of the nostril. With a vibration bhavaṅga pulled the mind back to it. Oh! What was that? I was looking Dhamma at ānāpāna, but something which I didn't know was pulling the mind back to bhavaṅga (in Burmese using the short form of bhavam). I returned the mind back to the knowing of touching, and vanishing. Furthermore, I didn't do it blindly like before.

You all have to be careful is if in practice you encounter something—have to reflect why it happens? What is the result of it?, etc. These kinds of investigating nature, observation nature, and reflective nature is the seed of getting insight knowledge. So don't do it blindly; otherwise, you can't achieve your goal with it. With mindfulness, I knew the arising and passing away of it, observing it with knowledge (ñāṇa), the knowing mind disappeared in a blip. I thought if it didn't stay where I led, then let it stay where it was going. So my mindfulness stayed at bhavaṅga. Before I didn't know about bhavaṅga, and its existence. Consciousness arose, vedanā arose, etc. knowing them and its disappearing. When vedanā arose, the mind at bhavaṅga

moved to vedanā. Who was this culprit? What did it mean? When I let it on vedanā, it was unbearable. (The above process seems similar to bhavaṅga citta and vitticitta citta arising and vanishing intermittently in the Abhidhamma mind process.)

This was the result dhamma. I wouldn't let it happen again.

This mind desired for Dhamma, afraid of ghosts, desire for Nibbāna, afraid of saṃsāra, and it wanted to be free from saṃsāra. After it moved to vedanā, and not stayed there, and ran away with fear. The bhavaṅga or chest area became tense. What did that mean? As vedanā increased, more tensions arose. The mind was suffering, and tired of it. Vedanā increasing underneath was nothing to do with the body khandha (i.e., becoming tense at the chest). When I was reflecting on the reason, the mind suffered so that it became tired. This body and this mind were functioning together. If the mind suffered, bhavaṅga became tense (chest, and heart area). If the mind relaxed, bhavaṅga was also relaxed. This mind and this body had a cause and effect relationship.

These are the processes of vipassanā. It'll be difficult for you all to contemplate, but it has value. If your knowledge is not enough for contemplation, you don't know what I am talking about. On the path of vipassanā you have to practice in this way to develop it. I am delivering it for you to attain wisdom knowledge. You have to observe and know what it's about. Before practice, the bhavaṅga was not tense. With practice, vedanā arose so that bhavaṅga became tense. If the mind suffered, bhavaṅga was tense; and if the mind was happy, bhavaṅga relaxed. This mind and bhavaṅga must have cause and effect. I didn't re-establish ānāpāna again, instead at bhavaṅga, I looked after the mind not to be tensed, and looked after the bhavaṅga not to be tensed either.

When vedanā increased, this mind wanted to move. I was warning it to stay as usual, and not to be chaotic. The body changed as it worked, the mind must do its own work. Even though vedanā was increasing, [practicing with the strength of saddhā, and viriya (faith, and energy)] at last bhavaṅga mind ceased. This mind had no need to look after it and it is separated from the body. It was nothing to do with me, and bhavaṅga became cool, and happy. Previously, with the increase of vedanā, the bhavaṅga became tense and the mind was in pain. Now bhavaṅga was relaxed, and happy. Even vedanā was increasing, yet there was only physical pain, not spiritual pain. The mind was in pain before because I couldn't bear the tenseness, stiffness,

numbness, and aches. I had made the wrong accusation on the body (i.e., taking pain as the cause of the body).

This was dispelling of wrong view, and changing into wisdom knowledge. In common people when they were sick, head, body, hands, etc. in pains and aches, they thought and accused the physical body. They didn't know the reality (i.e., paramatāā), and only knew the non-existence of concepts (paññatti). They clung to bodily suffering that did not exist, became greedy (taṇhā), and hold on to wrong views (diṭṭhi). Now diṭṭhi was fallen away. Because of this body (rūpa), vedanā were arising which led to wrong views and perceptions. Pain in the thighs and legs is not suffering; suffering and pleasure are in the mind, so knowing the mind as the cause.

Before, clinging to the body, and we made the accusation of it. It was not existing in the body, but in the mind. Before in ānāpāna even vedanā was increasing, when the mind could stay with ānāpāna it was happy. The body was functioning according to its nature. Now the body was changed (disturbed) the mind fallen into bhavaṅga, and the mind freed from it. It made me more uplifted. The body was not the main factor, the pain, and happiness of the mind was the main one. Craving and clinging were falling away. What kind of craving, wrong view, and clinging fell away? The wrong view of unpleasantness with my lap, and leg were in pain, clinging with taṇhā—upādāna to the body, lap, hand, and leg—couldn't bear the pain of taṇhā fall away.

From sotāpanna to arahant their diṭṭhi, taṇhā, and upādāna were not the same, and their khandhas (i.e., five khandhas) also not the same. Now it was the cessation of cūla-sotāpanna's diṭṭhi, taṇhā, and upādāna dhammas. Because of this mind that pain and happiness arose, so the increasing of vedanā was the cause. At near death I should not pass away with the cause, only with the cessation of the cause to Nibbāna.

Because of this mind, pain and happiness arose, so I had the desire to know the cause of this mind. This time when vedanā was increasing I didn't let bhavaṅga fell in. Instead, I contemplated the increasing of vedanā to know its mental factor. Who was the one to experience the increasing of vedanā? It was true that Dhamma existed in the khandha. Search for Dhamma was opening the khandha package, and looking into it. With the increasing of vedanā the mind was moving, and wanting to run away.

It wanted to run towards ānāpāna, and bhavaṅga. No! You had to stay with vedanā, and focused it on vedanā, but it didn't stay there. Before this mind, and the I-

ness mixed-up, and became I was in pain. This was the mind in pain, and stuck with lust (rāga), and defilement (kilesa). What was this mind? Mind and body were the objects of contemplation, and contemplative mind was mindfulness (sati).

If without the differentiation, and mixed up, only I could see the body, I had to contemplate them with separation. There was arising a way to contemplate the mind and form with separation. Before, I had upādāna on the mind. I wanted to know how this mind was related to vedanā? So I let go the mind to vedanā, and it freed from clinging to the mind, and sakkāya diṭṭhi ceased (i.e., identity view). With the cessation of lust (rāga) on vedanā, and this mind ceased in a blip. The mind was clear, and transparent. (This point is mentioned in The-inn Gu Sayadaw's instruction in vipassanā, when levelling samādhi and paññā and becoming balanced, it starts seeing anicca.)

Vedanā was increasing, but the mind was clear. There was no need to shun away from it, no need to separate from it. There was no need to run away, and simply look after it, then the mind was eased by itself. The mind stopped with clearness. If vedanā was increasing before wanting to change, and move. With the re-establishing of ānāpāna it was freed from vedanā. If falling from ānāpāna, it arrived back to vedanā, and became painful. Now bhavaṅga was ceased, if not it was painful. Now, without one's correction, it was ceased by itself. If no mindfulness (sati), it reappeared and fell back to vedanā with pain. So I let it stay there on vedanā. I wanted to know about this mind, and I contemplated it, and the mind ceased; then the mind of taṇhā saṅkhāra wanting to free, and escape arose. With their cessation (i.e., taṇhā saṅkhāra) the clear mind freed from clinging (upādāna) arose. So it didn't need to escape or shun away from it. When I knew this, and paid attention to the clear element, then the body form was disintegrating, and vanishing. The body form (rūpa) became a block of water foam with particles. It was like moving and disintegrating. It's like water foams that disappeared as they moved. When I was looking at the whole body it felt like water foams were arising and vanishing. With the observation, the khandha became a block of water foam. Originally I thought it was a solidified form with shape. Now it was not, and a block of water foam. I continued with the contemplation, and the block of water foam was like arriving at the center of a whirlpool with explosion and disintegration. It was vanishing like a firework, and like the sesame seeds inside the hot iron cauldron exploding, and vanishing. With the vanishing, and became fearful of it. I was looking for the Dhamma, and the khandha became dissolved. I thought it was

a good thing, now it was dissolving. It became longer, and with more dissolution. While looking at knees, legs, waist, hands, etc., they're all dissolving; there was no place that did not dissolve; when you looked more, more dissolved. It was like the sesame seeds in the hot cauldron, like mountains were collapsing and disintegrating, like sand storms arising, and like rocks were falling apart. It was frightening like a strong typhoon blowing the trees with violent shaking, and striking with each other, and became noisy. (In one of The-inn Gu Sayadaw's talks, even he could hear the sound of dissolution).

This khandha body became frightening. Before I thought this body as solid and stable, and now it was not anymore. It was a big block of disintegration in a fearful way. I was seeing the present dissolution nature of ultimate reality (paramatā). It was not noting with concept (saññā), but seeing its own nature. With more time, it was with more dissolution. It was so much dissolved that I became afraid of association with this body. It was dissolving at standing, going, coming etc., even if I couldn't speak and interact with others; it was impossible not to want to know the nature of it. I wanted to run away to a place which was free from this body. With more fear and more running; with more running and more dissolution that I was in trouble, even I couldn't sleep at night (at the stage of strong insight).

At that time, Bee-linn Sayadaw informed everyone to come to their monks' meeting, and I had to be there. Sayadaw was giving a talk, and asking me; "U Chandima! Do you appreciate my exhortation?" I was responding as; "Ven. Sir, I don't know about it." My answer made him displeased. So he said; "Ven! You don't pay attention to what I exhort you." My answer was; "No, I don't Ven. Sir." It made him angrier, then he asked me why I didn't pay attention to him. My response was; "Ven. Sir, I don't have the strength to listen to you. My body is in dissolution, and becoming a block of particles. I became afraid and out of control if this body was like a robe I would take it off, and discard it. Therefore, I am thinking of how to be freed from this body form."

With this response Sayadaw became quiet, and turning towards the saṅgha, and said; "Venerables! He has the strong insight knowledge, and will become a seven lives time stream enterer." I didn't know anything that he said, and I was not taking it seriously. The most important thing was that I was suffering, and how to be free from it. Therefore, I was asking him to give me a way to free myself from dukkha. His

response was; “Dhamma will give you, and it doesn’t need me.”

I thought he was leaving me alone and became in low spirits. I was looking at the whole body for where it would be freed, instead it was disintegrating. It was frightening, like the strong wind of a typhoon and a sand storm. I thought: “I have been looking for Dhamma but did not get it; and have only come across dukkha. I didn’t know that it was Dhamma, and Dukkha. Furthermore, I still didn’t know them as knowledge of dissolution, and knowledge of fear (i.e., bhaṅga ñāṇa, and bhaya ñāṇa). Later it was changed into very refined particles. This body had fallen apart like refined particles from a lump of flour. It seemed to me it would be burnt down into ashes by fire that made me in fear.

Without running away from it, I must look for the Dhamma in them. I was making an investigation on why it had to be disintegrated? This was knowledge of exploration coming in (sammasa ñāṇa). I couldn’t find the body, head, hand and feet of my physical body, instead a lump of particles (kalāpa). It was the perished body combined with fog, and dew particles, and my knowledge was changed. The cause dhamma of impermanent characteristic (anicca lakkhaṇa) that received the result of dukkha. This was still in mundane knowledge (lokiya ñāṇa). It was seeing the dissolution that became pain. What was dissolution?—with this inquiry I was concentrating on the particles (kalāpas) the size of a coin on the body. There, heat wave and cold wave were arising; among the particles, hot and cold particles arose intermittently, and the particles were collapsing and vanishing. Clinging to this body as head, hand, and feet, etc. actually it was not in that way. It was arising as hotness, coldness, tightness, stiffness.

It was happening as the four elements were combined. Clinging to the khandha body as mine was changed to insight knowledge of hotness, coldness, stiffness, tightness, etc. Therefore, yogis were saying as seeing the elements (dhātu). I couldn’t order these particles not to change—they were changing into hotness, coldness, etc. Craving (taṇhā) still not died, and not freed from dukkha yet. I was looking at them and wondered if their change would ever come to an end, but it didn’t. Did pain exist in dissolution? Dissolution itself was not pain or suffering, and it was functioning according to its nature.

I attained this knowledge. This physical body became a lump of elements that it couldn’t be called as man, woman, etc. I discerned it as a lump of elements doing its

duty according to its nature. I attained the knowledge that this was not me, man, woman, etc. With this discernment, I held my hand with the other hand—“This is my hand!”, and opened my eyes, and looked at the hand, but it couldn’t be confirmed as a hand because the hand had disappeared.

I only knew it as—natures of softness, hardness, coldness, etc. With the opened eyes, and looking at physical form only knowing the nature of seeing (not as man, woman, etc.). Holding the hand, and looking at it only seeing the nature of coolness, hardness, etc., but not seeing the hand. No-one taught me about insight knowledge (vipassanā ñāṇa). There was no clinging to the hand, body, leg, head, etc. These were the nature of elements. It was according to its own nature, and not me. With the knowledge of sabhāva form dhamma—natural phenomena of form (rūpa), suffering ceased. With the cessation of suffering, and knowledge (ñāṇa) was left behind it. Firstly, it was the characteristic of elements that it expressed the nature of elements.

Element was element, so the place of the hand was not the hand. Where was my hand gone now? This must be my hand, and making the accusation fervently. These were the differences between concepts of anicca, dukkha, anatta, and the wisdom of anicca, dukkha, anatta. Anatta means the finishing power of the atta. Can’t cling with atta is anatta. Even though I was making the accusation strongly as (it’s) hand, it’s still impossible. Knowledge (ñāṇa) expressed its own nature.

Hardness, softness, hotness, coldness existed as its intrinsic nature.

I was opening the eyes, holding the hand and making the accusation as my hand, but it was not possible that I only knew the hardness, softness, hotness, coldness, etc. The hand was not the hardness, coldness, etc. The concept of the hand, and hard, soft, hot, cold, etc. were no connection. (We can’t think about it with normal experience).

When opening the eyes, and looking at it, I was only seeing the color. This was not the hand. My hand was gone, and I was in low spirits.

Looking at it with the eyes and holding at it with the hand; and it was also impossible making the accusation. I was holding and saying as my robe. No! It was not, and only knowing the color nature (shape, form, image disappeared). I couldn’t make the accusation of it as a robe, and then I was squeezing my calf with the hand, and looking at it, and reciting as—the calf, the calf, etc., but couldn’t find it, instead it stopped at the color. The hand only knew its hardness, softness, hotness, coldness, and

couldn't find the calf of the leg. Back and forth, I was looking for it, and also reciting my mind at the heart. The world became up-side down, and from then on concept, and reality (paññatti, and paramatā) became different. (i.e., not mixing up, and becoming separate). The exposure of color and the concept of calf, were not mixed up. The exposure of hardness, softness, hotness, coldness, and the concept of calf were not mixed-up.

The world (loka) was happening in accordance with the determination of the mind. Loka disappeared. Where was loka? It happened by the mind. The mind saw as a man was determined by the mind on the color of form (rūpa). The mind took it as a man, accused it as a man, knew it as a man. The mind made the decision, and gave the answer. What is happening now? When with the eyes seeing the color of form couldn't determine it with the concepts. It was stopped at the seeing of color of form (rūpa) which was real (paramatā). The nature of form (rūpa) didn't tell us as man or woman, it was determined by the seeing mind (i.e., for worldling—puthujjana), now it was separated. This was knowing the real existence (paramatā) of all the sense objects of the five senses of the door (eye, ear...body). Non-existing conceptual objects were stopped. It couldn't be given the names, and concepts to them. (The Buddha compared the mind-consciousness with a magician. So, it deceives us all the time.)

Man, woman, dog, etc. were happening in the mind, and not in the outside or external. The world (loka) disappeared. The whole world was stopped. The existence of the world outside was the outcome of the inversions of the mind with wrong perception, wrong knowing, and wrong viewing. If all these distortions (inversion, perversion) ceased, there would be no existence of the world outside. If the mind was not determined as man, and the outside (external) was not man; not as tree, and the external was not tree, etc. These were the intrinsic nature of the elements. It was existing with their own nature, and not arriving to the concepts. It was like the following example—

A man was very poor, and in his dream he found a bag of gold coins on the road. He happily picked up the bag and another man saw it and shouted to him that he should have a share too. The poor man did not want to share with him, and ran with the gold bag, and the other following him behind. Unfortunately, the poor man stumbled down on the uneven road. The poor man woke up suddenly with a shock, and looking at his hand, and no gold bag with him. In the same way, if concept and



reality (paññatti and paramatā) were separated the preceding knowledge was paramatā (reality), and the following one was concept. It was stopping at reality, and not knowing the concept. The physical form (rūpa) was not giving the concept, and only the mind giving it. One's own mind was clinging, and believing in it that the world (loka) appeared. The external sense bases (āyatana) were form (rūpa) dhamma with its own nature. One's own mind paid attention (manasikāra) to the arising form. Concept was mind dhamma, and reality (paramatā) was form (rūpa) dhamma. Concept and reality were separated, and stopped at paramatā (reality) of form. And then couldn't see it as man, woman, etc. I opened my eyes looking at people, and not seeing them as nuns, because the mind determining it had ceased. The forms (i.e., nuns) with their own nature (i.e., color) so that nuns disappeared.

If looking at a dog its form (i.e., color) was expressing its own nature, and only the mind determined it that seeing as a dog. The mind making the concept ceased by seeing its stopping at the reality of the color (i.e., visible form paramatā). With the understanding that visible form (i.e., color) was not a dog. I have attained Dhamma now. Sayadawgyi (i.e., The-inn Gu) said that seeing man, and knowing as man, seeing dog, and knowing as dog, etc. was still not attaining the Dhamma yet.

Before, when I saw a man, I knew to regard it as a man. Now the visual form (color) was expressing its element nature, and the mind stopped at the ultimate form (paramatā rūpa).

Mind and form were separated, and form (rūpa) stayed on its own, giving the concept on it was mind dhamma. Form was not mind, and mind was not form; so mind and form were separate. This was a small stream enterer (cūḷa-sotāpanna). If someone penetrated beyond the concept, and reality became cūḷa-sotāpanna or mahā-sotāpanna. (now here—he was a cūḷa-sotāpanna, the insight process not ending yet).

If seeing and just at seeing; if hearing and just at hearing—on the hearing just knew its element nature, and not as a crow (i.e., the sound of a crow). If hearing the sound of a dog, and just at hearing, and not clung to the dog because knowledge (ñāṇa) preceded it, only knowing the changing nature, and after knowing it vanished.

When walking I put my feet on the ground, not knowing the ground but only the nature of the hardness, hardness and coldness of the visual form (color). It was not hand, and foot only the characteristic of form (rūpa), and element (dhātu). It was only expressing its own nature, just form paramatā.

After that, I took my alms-food. A nun came, and offered me some lemons. I liked the sour taste, so I paid attention to the mind with sour taste. But the mind ceased at paramatā dhamma, and do not arrive at non-existing concepts (i.e., sour taste, sweet, bitter, etc.). It was just knowing only with its expression.

With the preceding knowledge (ñāṇa) the mind making of sour ceased without existing (i.e., the concept of sour ceases without arising. The same as the mind ceased at feeling—vedanā, and not continuing to craving—taṇhā. Sayadaw's emphasis is not on anicca which most teachers talk about. Instead, he is talking about the mind and mental process analytically). I was only knowing the changing paramatā of form, and not the taste of sour, sweet, etc. which was absent. But I knew all the nature of hardness, coldness, etc. which were shown by them. I didn't make concepts or naming them. If I was naming them, it was wrong. Giving names to them was the mind and not form (rūpa). Form was not in the mind vice versa. Mind was not me, and also form was not me. They were expressing their nature.

Levels of insight knowledge will start here. I will not mention the levels of insight and only talk about their nature or characteristics.

If seeing the element nature of characteristics, he is a stream enterer. Discerning the concept and reality (paññatti, and paramatā) separately, this is what stream enterer does.

I knew the mind dhamma of saññākkhandha (aggregate of perception)—mind (here consciousness) and form (rūpa). This mind (i.e., consciousness) only knows the paramatā object, but saññā—perception which gave the concepts has ceased.

If hearing sound, and only knowing the hearing, but the mind which gave the concepts has ceased. The whole world was stopped. Man, tree, etc. were stopped, and disappeared. On Sunday buses came to the center, and children were coming in, and making noises. So I looked at the direction of the noises, and did not see humans. I didn't know what it was? (i.e., overwhelm aniccas), I was dazed. The hearing of sound and the seeing of visual objects (i.e., color) were not mixed-up. It existed as the nature of seeing quality, and the nature of hearing quality. The concept and paramatā were separated.

The ignorance of concepts was ceased (i.e, avijjā paññatti), and became knowledge of perception (vijjā saññā).

It was expressing its form (rūpa) characteristics, with its own nature and changing (anicca). From the ignorant perception (avijjā saññā) it changed into wisdom knowledge (vijjā paññā). Form was changing, and the mind gave the paramatā perception.

It simply changed from avijjā saññā to vijjā paññā. It couldn't kill the five khandhas yet it was the five khandhas changing into paramatā sense objects. The dhamma of hotness, coldness, etc. which I was talking about by using the concepts in reality it was changing and vanishing. I was not naming it with concepts. If a paramatā dhamma arose, and the mind knew it. And the mind changed. I didn't give the concept of the form paramatā. Every time form arises, the mind knows it. It was not form, and it must be the mind (i.e., nāma—name) nāma-dhamma, because the mind knowing the paramatā has ceased. Why every time it was arising and knowing it? What was this? The mind was changing in stages. Before, I was seeing the form (rūpa) with the aggregate of perception (saññākkhandha). Knowing that each changing of form was not my knowing and not me. The mind stayed with the element (form) which was arising, on the right knee the form of aches arose.

I had mindfulness on it, from here who was the one changing to another form? What did it mean? I was observing it with the desired knowledge. Every time form arising, I was catching it with mindfulness (i.e., hotness, coldness, tenseness, etc.)

Before, I was contemplating form. When concept and paramatā were separated perception stopped, so there was no form for contemplation. Now, every time form arising, only I knew it. Over two days I was contemplating in this way. My body became tired because I practiced the whole night (i.e., 24 hours) without sleep.

I was over exerted, and maybe I couldn't attain the Dhamma. I put down my saddhā and conceit. In the world, people are looking for what they desire. Whatever searching with desire is mundane (lokiya). On supramundane Dhamma (lokuttara) we can't do it with desire. Contemplated with desire is greed (lobha), and not knowing it is delusion (moha). These are sassata (eternal), and uccheda (extinction) two wrong view (diṭṭhi). We must contemplate how to free ourselves from these two extremes. I had the desire to know what kind of mind (nāma) knew this form?

After I put down my conceit (māna); changing was one thing, the mind (nāma) inclining toward the changing was another thing, and the contemplative mind was another. It was separated into three things. Did I see the mind and body? It was not

like what you see when you look at the body. For example, with ānāpānasati—on touching and knowing. Does it mean knowing of the touching? Or does it mean knowing of both (i.e., touching, and knowing)? Or does it mean touching is one thing, and knowing is another? It needs to be differentiated. These are the records to check oneself for Dhamma attainment.

Form (rūpa) was changing nature. Mind (nāma) was inclining toward form. I was seeing its inclining nature directly. Sati—mindfulness was watching it. Before I couldn't differentiate I and mind (nāma) which knew the changing of form. I thought that's how I knew it. Now I knew that it was not my knowing. Changing was form, inclining toward it was not me, and it was mind dhamma. The wrong view of me, and others fell away.

Seeing in a pair of the changing form and the inclining mind is called discerning of mind, and form. Seeing mind, and form directly was called discerning of mind, and form.

Changing was form, and giving the perception was mind, this was one pair.

I have seen two pairs now. I was forcing the mind on the right knee toward the left knee, then my bhavaṅga (i.e., heart area) became tense.

I couldn't create the inclining mind, it was not-self (anatta) nature. The mind at the right knee ceased, and another mind arose at the left knee. With the cessation of the mind on the right side and another mind was arising on the left side. Not-self (anatta) nature appeared because with the cessation of the preceding mind, a new mind arose. The changing nature was form, the inclining nature was mind; so mind and form—not me, not him, and not a soul. Form changed stage by stage, the mind also changed with inclination stage by stage. Only by knowing these things, one really discerned the five khandhas. Changing was form dhamma, and inclining was mind dhamma, and after inclining what could it do? I had to follow the five khandhas until the path knowledge of stream entry. No-one came and taught me. It was the connection of “cause and effect” with their own nature. What were the things in the khandha? Everything that was there had to come out. These were insight knowledges.

The mind was after its inclining, and feeling with good or bad. The five senses of the door contacted the five sense objects, and phenomena were arising. Then the mind was inclining toward them, and feeling the objects as good or bad (e.g., when seeing,

hearing, smelling, etc.). What happens when contemplating the mind of good or bad? Watching with the knowledge (ñāṇa), and when arrived at one pointed samādhi (ekaggatā samādhi) found out the feeling nature of vedanā.

In the 12 links of dependent co-arising (paṭiccasamuppāda) vedanā there is this one, no pleasant or unpleasant (sukha, and dukkha) feelings, and just feel only.

Form was changing, the mind inclining toward it, and feeling it. I couldn't find a person a being, man and woman there, even with more time of contemplation, and observation it became more, and more clear as not a person, not a being. In the present, the mind and form combine and function together according to their own nature.

What happened by getting this form? It was impossible didn't want to see, hear, and know, etc. After feeling the object, what other things the mind, and body had? I continued to observe, and it came to an end, and there was nothing to it. It was stopped at vedanā. After feeling, and it was vanishing, I only had this. Could I throw away this feeling? No! I couldn't. It was like carrying a burdened load. I was becoming in fear of the impermanence of vedanā (i.e., arising, and vanishing). It was—(changing, and feeling it, and then vanishing)—on, and on like this. (i.e., form changing, vedanā feeling it, and then passing away). It was painful seeing its dissolution (dukkha). In regard to vedanā I got the knowledge on dukkha. What did it do after dukkha?

With the observation—it was in dissolution, and ceased. So wrong view (diṭṭhi) fell away on feeling (vedanā). This was not arrived at path knowledge yet (magga ñāṇa).

It was not freed from vedanā that focusing the knowledge (ñāṇa) on the dissolution (i.e., bhaṅga), and at the bhavaṅga (heart or chest area) it was vibrating three times, and ceased.

At the mind door (hadaya vatthu—heart base) found out the element mind of consciousness (i.e., mana viññāṇa-dhātu). I know, I know—what do I know? And how do I know it?

This is important. Mind door was clear, and transparent. Mind consciousness (mana viññāṇa) was knowing. Form (rūpa) also was a clear element. Mind dhamma was knowing.

What did it know? It was not knowing white or black, man or woman, and just

only knowing. I was sitting with my closed eyes when the bhavaṅga vibrating three times, and the eyes opened. And then I heard the sound of a crow—arhh! Arhh! The mind was inclining toward the sound. How did it appear in the knowledge (ñāṇa)?

It was appearing in the knowledge as the form dhamma of “arhh!” (i.e., at the ear door), and the knowing “arhh!” of mind dhamma (i.e., at the mana dvāra—mind door). Before, what we were knowing was—seeing is form and knowing is mind; hearing is form and knowing is mind, etc. This is not true. After the three bhavaṅgas ceased, one was able to contemplate mind consciousness (viññāṇa)

(Sometimes, we are using language as not very accurate, e.g., here seeing is form should be—seeing is visual form or object, knowing of visual form or object is mind, etc. Here Sayadaw’s experience supported the teaching in the Abhidhamma. When we see a visual form it appears at two doors—i.e., the eye-door, and mind-door; sound also in the ear-door, and mind-door, etc. If we contemplate a sound, the mind should not go out to the outside where the sound comes from. The mind should be at the ear, if not we are contemplating at the wrong place. As a teaching theory teachers are talking—seeing is visual form, and knowing of visual form is mind, etc. That is also true, not wrong. We can also contemplate them separately, e.g., sound object at the ear, and knowing mind object of the sound at the heart area, etc. Contemplating together as above-mentioned is another thing. This is dependent on the context.)

Arhh! Arhh! was form dhamma and mind dhamma. This was knowing mind, and form. Before was form, and perception (rūpa, and saññā). Now was clear form dhamma (eye, ear, nose, tongue, and body-doors), and clear bhavaṅga form dhamma (i.e., mind-door). The elements of earth (paṭhavī), water (āpo), etc. ceased, and at the clear from of ear arhh! sound, and at the bhavaṅga arhh! Knowing element appeared. [It was quite significant—arhh! was form (sound) and arhh! also the knowing mind.] Both of them were arhh! Before what I heard was hearing is form, and knowing is mind. This is mixing them up.

So in ānāpāna it should be—touching is form, and touching is mind. It is not—touching is form, and knowing is mind. (Here was an interpretation problem—it should be—touching is form, and knowing the touching is mind). These were seeing nature, and knowing the seeing nature. It was not known as body, head, hand, and feet. Touching was form dhamma, and knowing the touching was mind dhamma. So this body was a lump of clear element, and a lump of knowing element.

This was not a person, not a being and not a soul. Looking at wherever there was, knowing exists—these are touching nature, and knowing nature. Carefully observing with mindfulness (*sati*) it was not knowing the sound coming from there (i.e., external). At hearing the sound with the ear—every time hearing form, and knowing the hearing were arising (i.e., form, and mind), when looking at *bhavaṅga*, and saw the contact (*phassa*) was arising.

I don't know the texts (i.e., *suttas*), and *Thinn-gyo* (the Burmese *Abhidhamma* text of *Abhidhammattha Saṅgaha*). Fire element was arising when the hand touched the gas lighter. With the vibrations of *bhavaṅga*, and the mind was inclining toward it.

For example, from outside when the sound of the crow *arhh!* arising, and didn't know the outside sound. The sound came, and contacting the clear element of ear was seen with mindfulness by looking at the *bhavaṅga*. From the outside was one *arhh!*, at the clear element of the ear was one *arhh!* And at the clear element of *bhavaṅga* was one *arhh!*, so three *arhh!* Every time mind, and form arising found the contact (*phassa*) which inclining to the *bhavaṅga*. There was a current of inclination. At the clear *mana* element (mind element) a mind, and form arose.

The outside mind and form was not me. The mind and form arising at the clear element of the ear was not me. The mind and form arising at the clear element of *bhavaṅga* were also not me. I discerned all the five *khandhas*.

(It is quite interesting. U Chandima's own explanations of his experiences were confirmed by *Abhidhamma* which some scholars rejected.)

All of the wrong views were not falling away yet. Before was after the three *bhavaṅgas* ceased, and the mind arising again, and seeing, hearing, etc. were happening again. And then I re-entered the *bhavaṅga* (*samādhi*), and it cut off three times (vibrate three times). Of the three *bhavaṅgas* I entered the first *bhavaṅga* first, and observing the clear *mana hadaya vatthu* (the clear element of mind door at the heart), a feeling (*vedanā*) arose, and ceased, and then *bhavaṅga* vibrating came to cease. I tried it not to fall away by controlling the *bhavaṅga*, and observing the form (*rūpa*) of how it was functioning.

*Vedanās* were changing, but the mind was not experiencing of pleasure and pain; contact (*phassa*) and *vedanā* ceased. At the first *bhavaṅga* contact, and feeling ceased, but the perception of hot, stiff, ache, pain, etc. were still there (i.e., the concept of

form).

I entered the second bhavaṅga—hot, still, ache, pain, etc. perceptions ceased. (including phassa, and vedanā), but the changing form nature (intrinsic nature of form) was still there. After entered the third bhavaṅga, and it ceased, the two elements of clear form of the mind door (hadaya-vatthu), and the consciousness of knowing were there. Contemplating the mind consciousness (mana-viññāṇa) is possible only after the three bhavaṅgas.

Directly knowing the seeing, knowing the hearing, etc. are not true. I am saying this with guarantee. I say it because I myself have arrived at this stage that I know —“How is the aggregate of perception (saññākkhandha)?”, “How is the aggregate of feeling (vedanākkhandha)?”, “How is contact (phassa)? etc.

[Note—It seems to me there are many ways of practice for realization of Dhamma, from simple to complex ways. As examples—Mahāsi system is simple, and Pha-auk system is complex. Mahāmoggallāna became arahant in one week because his way of practice was simpler than Sāriputta's way, which took two weeks. Because Sāriputta was foremost in wisdom, his contemplation of Dhamma could be in more detail. The Buddha also taught people differently, without a fixed system. Therefore, we cannot justify any system with a fixed view as wrong or right.]

When sound contacted the ears—there were two sounds at the clear element of the ears, and at the clear element of mind door also two sounds (These are two pairs of mind, and form). With the vibrating of bhavaṅga, and the mind inclining toward the clear element of bhavaṅga (mind door). If at that time stopped the bhavaṅga with the mind, and listening to the speech outside (when someone speaks) didn't know anything, but hearing the sound was not clear. When released the stopping of mind door (bhavaṅga) I could hear the speech. These things were happened by stopping the bhavaṅga with sati, and releasing it with sati. What did this mean?

When the eyes contacted with the visual object, and the ears contacted with the sound with mindfulness (sati) stopped the bhavaṅga, and then released it, and contemplated them. With the stopping the seeing nature, and the hearing nature were stopped. If I released it, I could know the seeing, and the hearing. I was contemplating them again to see what dhamma was knowing the meaning of it.

Perception (saññā), feeling (vedanā), mental formation (saṅkhāra), and



consciousness (viññāṇa) the four combined, and staying on the form (rūpa) (i.e., five khandhas working together). It was like a table with four legs, it could be very stable.

The five khandhas were not me, and not others. Every time, mind and form arose, it functioned its own duty. It was becoming more, and more clear as not me. It couldn't find a person or a being, and I couldn't contemplate it this way. In seeing was five khandhas, in hearing was five khandhas, etc.

All these five khandhas were arising by depending on sense doors and sense objects. It was not freed from external phenomena. It was freed only by stopping the bhavaṅga. I couldn't stay in bhavaṅga all the time, if I released it, and contemplated the external of seeing, hearing, etc. that encountered the five khandhas.

The mind clung to the five khandhas as my body, my khandha was in a trembled situation. This mind built by ignorance, and craving (avijjā, and taṇhā) or taṇhā, upādāna, and kamma (craving, clinging, and action) didn't know where to go. It couldn't stay at its khandha house, also it had to be ceased that couldn't separate from it. It wanted to stick with the khandha, but seeing, hearing, etc., were mind and form. This knowledge made him to be not able to stick with the khandha, and left the khandha forever. These are the causes for the path knowledge or the path knowledge of stream entry to arise. There is still work to be done to contemplate the five khandhas. I had to be mindful of whatever rising dhamma. You must with satipaṭṭhāna to search for Dhamma and seeing the five khandhas.

This is searching for Dhamma. Sati had to stay with the five khandhas that diṭṭhi was stuck with sati (i.e., contemplative knowledge—ñāṇa). It became dukkha by observing with sati—it became dukkha sacca. Sati couldn't stick with the five khandhas that it ceased. It stayed again, and ceased again. It didn't die forever. Sati was not freed, and it was looking elsewhere to free itself from the five khandhas. It was not freed from eye, ear, etc., and also couldn't go out to the outside objects. In the loka (the world of mind, and form) only this one khandha existed (for this yogi).

In the external world (loka) person, beings, etc. did not exist, only with the eyes seeing that it existed outside (i.e., visual objects). With the clear element of the ears, that he was knowing the sounds outside, etc. Khandha existed on the clear elements or forms of one's khandha (body). I couldn't pay attention to the outside loka. There was only one internal khandha. External loka fell away, leaving with the internal loka. Internal five khandhas arose by depending on the cause, if not paying

sati to them the mind was freed, and with sati it was not freed. Therefore, this sati couldn't go out, and also not freed by contemplating the inside.

The bhavaṅga became tense, and the mind couldn't stick on the five khandhas.

How does the path knowledge arise? This, I have never heard about it. Wrong view—diṭṭhi is sticking with this sati. You have to stick with sati if you want to attain Dhamma.

Taṇhā lobha arose on sati, the I-ness stuck with it. Sati was only sati, contemplating to know and freeing them was lobha. This is the thought of sotāpanna-to-be when it is closer to the path knowledge. I was seeing the five khandhas, the I-ness was stuck with the mental factor of sati. If contemplating the outside also not freed from the five khandhas. I couldn't run away from it by contemplating again the five khandhas inside.

The mind couldn't stick anywhere, and sometimes it was ceased with a blip.

This sati ceased together with the desire of contemplating for freedom. It ceased with the cessation of knowingness. It was arising again, and not freeing from sati that it was painful.

(It was mentioned in the commentary on insight knowledge—between saṅkhārupekkhā-ñāṇa, and magga-ñāṇa there is a bridge called gotrabhū ñāṇa—change of lineage. In The-inn Gu Sayadaw's talk, he gave a simile of a sea-bird on the mast of a ship. The bird flew out to look at the sea shore. In other places it gave the simile of crossing a trench by jump, running back and forth before jumping. The above-mentioned experience was similar to these similes.)

The mind shouldn't know it, and with knowing it became the dukkha sacca—truth of suffering. This khandha was not with the clinging of knowing as mine I saw, I heard, etc. It was with its own nature of mind and body; when I found out its meaningless kammically indeterminate nature (abyākata sabhāva, avyākata sabhāva), the desire mind of atta-taṇhā didn't know where to go. It was happening like this. Furthermore, it couldn't find inside and outside to cling to and it became dukkha sacca, and the mind ceased. I didn't know it was Nibbāna.

(It seems to me U Chandima explained the above of his experience in gist. In the following he explained it in more detail with some reflections.)

This matter could not be created by oneself. And then my teacher said to me; “Today you don’t sit for quite some time now!” I was practicing to be mindful on the body movements in a moving position, so I missed the sitting meditation. So I sat for meditation. I was breathing strongly with ānāpāna meditation. The breathing was not me, with increased breathing also it was not me. You all listen to it mindfully.

My teacher asked me to increase my breathing, this also was not me. I was getting tired. Before, I was always thinking about it as me. Now breathing was not me, with increased breathing also not me. Then I became seeing it.

Looking at my establishment of ānāpānasati—touching/knowing, touching/knowing, etc., these were original knowing and not me. Which one was my khandha? Touching/knowing was arising on the tip of the nostril, hearing on the ears. Inside the ears was hearing the sound of shu/shel! Shu/shel!, etc. knowing it was another thing, and not me. (?? Inside my ears I hear shu/shel! Shu/shel! etc.; knowing that it is something else, and not me. ??) The expressions of the five khandhas were not me.

These were not of my knowing and my perception, and not my hearing the original mind, and form. It couldn’t go out, and inside was also not me.

In this case, I had nothing to contemplate, and nothing had to run away. There was no place to stand, so I became low-spirited. The sitting came to an end after two hours of resolution (adhiṭṭhāna).

And then I said to my teacher; “You teach us that if we contemplate the five khandhas, the path knowledge will arise, and attain Nibbāna. Now I discern the five khandhas penetratingly. Even seeing in this way diṭṭhi was not fallen away. I’ll never practice your Dhamma again.” My teacher didn’t say anything to me, he got up, and left (to the toilet). I bowed down to the Buddha image, and prepared to go to my room. I was in the squatting position with a cheroot between my fingers, and put down my conceit (māna). Likewise, I had practiced for many months (more than a year). I was very tired and became bony. Even though I was practicing that much, and not attaining it.

The teacher taught me to contemplate the five khandhas, and I practiced it quite analytically. Even practicing that much, diṭṭhi did not fall away, and the path knowledge not arose. So I would never practice it again, and put down my conceit.

The mind of wanting to contemplate, to know and to think ceased. This was entering Nibbāna.

Before, I was looking for freedom inside and outside, but it was not freed. This time I would not contemplate, it was the path knowledge making ready for arising or taking acceleration.

(This is not the wanting mind that arises. It was also mentioned this point in some Mogok's talks.)

Was this khandha me? Did it belong to me? Did it exist inside, and outside? I must check them carefully. If taṇhā, and diṭṭhi not fell away I would not do it again, so I put down my conceit (desire may be the appropriate word)

At that time mind and mental factors ceased—such as wanting to search, to plan, to concern. It was not inclining outside, and inside objects (or nothing to have for inclining) because the mind had to depend on the object, and without object, it came to cessation.

Mind and mental factors ceased, and the body (rūpa) was left behind as an indeterminate object (abyākata, avyākata). This was Nibbāna.

What is Nibbāna? Mind and mental factors cease, and the body is left like a wooden statue. The following is how the mind ceased stage by stage, and entered Nibbāna with the path knowledge arising. The mind and mental factors have ceased, and this is Nibbāna. The mind wants to stay and has to depend on one of the external elements of the sense object. It doesn't want to take the object of āyatana—sense bases, so the mind can't stay by itself, and it ceases. The body is left by itself, and the other is Nibbāna.

This is stream enterer's Nibbāna. Sati is left behind as an ownerless dhamma. Previously, the mind of lobha samudaya (greed or desire) wanted to contemplate and planned to follow *with* sati. Now, lobha samudaya mind ceases, and sati becomes ownerless. It's not me, not a person, not a being, and not others. There is no-one who has sati, it stays by itself with the cessation of person, and being. This sati is ready for entering the stream of path knowledge. What I'm explaining it is for you to know it.

If I say—"Now, we'll search for Dhamma—be mindful!" This is I-ness sticks with sati. Sati cannot stick with the other five khandhas. I don't want to contemplate, it means I-ness kill itself. Where does the "I" exist? It's arising in the mind. If one

contemplates, the mind arises; if one wants liberation, the mind arises; once the mind arises, “I” also arise. Now the mind has ceased. With the cessation of the mind, I also cease. So there is no person, and being, no doer, nothing for practice, and come to the end of the practice. A person exists that we are practicing Dhamma.

If no person exists, and no need for practice. While mind exists, mental states have to exist. Nibbāna is the cessation of mental states. With the cessation of the mind, eleven kinds of fire cease. The cessation of the eleven types of fire is Nibbāna. The mind, the mental states, the person, and the being all cease, and this is Nibbāna. With the cessation of mind—mental states the active bhavaṅga falls off, and this body is left behind without owner. This sati is not aware by a person or a being, instead, it’s staying by itself, free from the cause of a person and a being.

Sati is the result dhamma. At the time of the cessation of mental states (factors), it enters Nibbāna as a result. Nibbāna cannot be created with one’s desire. The clinging to “I”, and “me” diṭṭhi-taṇhā cease.

I was not entering the stream yet (i.e., sotāpatti magga). It was near of entering the path. My teacher came back from the toilet, and opening the door, it was making the sound of chwee! And I regained my sati. When the mind arose in contact with the sound and the ear, sati cut it off at this moment. This was entering the stream. Before this mind was wanting to contemplate, to know, and to desire. What was sticking with the mind?

The I-ness of diṭṭhi-taṇhā-māna was sticking with the mind. The mind came to overwhelm sati before and it was now in cessation. So this sati was left behind as an object of contemplation. Now this ownerless sati with the cause ceased, and became the resulted anatta sati (not-self mindfulness) which didn’t have a person, a being or me. The mind clinging to the result of the cause as my khandha was arising this loneliness of sati discerned the identity view of atta and craving (diṭṭhi-taṇhā). Here is the cessation of the five khandhas when the object and contemplative mind were freed from atta.

(This talk was the 3<sup>rd</sup> time he gave to the public after over 20 years of his attainment. So his talk here is not very smooth, also sometimes very fast.

Later his talks were better, and better. Sometimes he was using long sentences, and elaborated his process of experience. So it was difficult to translate. He rarely

talked about insight knowledge, only about the state of mind in this process. The-inn Gu Sayadaw also was in the same way.)

When I was seeing the offender, and making this exclamation; “You are the offender. In the whole round of existence (saṃsāra) I have been riding on you.” When you have cars, you all are using it. Without cars, you can’t go anywhere. Now it was the same way. The wanting atta-taṇhā was desiring for Nibbāna. It was afraid of woeful existences (apāyas). It had a desire for the khandha, and also wanting to be freed from it. This mind was happening in various ways. Now it had no place to stay, and came to cessation. Sati was under the power of the mind. Now sati was seeing the mind as atta again, and it has ceased.

This was entering the stream (sotāpatti magga). With the entrance of the path, I had the sense of satisfaction. This moving mind which wanted to contemplate for freedom was seeing by sati, and it couldn’t control the atta khandha (Khandha by itself is not atta, but the mind takes it as atta). The bhavaṅga was vibrating and peaceful like put down a burdened load, and becoming clear. The vibration of bhavaṅga meant in the whole round of existence was carrying this heavy load with wrong perception, wrong knowing, and wrong view to my khandha was fallen away.

(In this full talk, U Chandima was using a lot of Pāḷi words of the suttas, and abhidhamma was unusual. It seems to me it came from his study of some of the suttas, and abhidhamma. According to him before, and during the practice he didn’t know anything about them even the vipassanā practice. Soon Loon Sayadaw’s Dhamma talks were always simple Burmese, and couldn’t use the Pāḷi word.)

Carrying this burden in human life, I could not put it down forever. Now, this heavy load was successfully thrown over the cliff, and became light, and gave me the sense of satisfaction. It would never cling to this khandha as me, and mine again. The heavy burden fell away, and there was happiness. And the bhavaṅga was with vibrations—such as, vibrating with coolness, vibrating with coolness, etc.

This was the experience of fruition states. It was existing as a fruition mind which freed from the fire of sorrow, lamentation, etc. After that I got up from sitting.

[Here again according to U Chandima's experience after the path knowledge, and fruition knowledge arose which was also mentioned by Mogok Sayadaw in some of his talks. Many meditation teachers also mentioned this point.

Path knowledge is the cause, and fruition knowledge is the result, very similar to jhāna. To become mature, skills have to be developed many times.]

When I was getting up from the seat, it wasn't me. Entering the stream also freed from the four postures (i.e., in squatting position—most Burmese have the habit of squatting more than other cultures). From the squatting I was ready to get up—this was not in sitting, standing, moving, and stretching with the path knowledge arose. After the path knowledge, and fruition mind arose; then I stood up, and I was in a dazed state. Standing up was not me, stepping was not me (i.e., walking). I was moving my hand, it was not me. I was trying to speak, it wasn't me. *Ditṭhi* was fallen away, and it would never stick back again.

Sotāpanna attains one quarter of the four paths of an arahant, and become *kāla-vimutti* (liberation or freedom from time). This physical body is not me. It's conditioned body and mind (*rūpa*, and *nāma saṅkhāra*). They are doing their own job.

I am free from it for over 20 years now (i.e., from wrong view—*ditṭhi*). Before, I went up to the Dhamma seat, it was not me (for this Dhamma talk). I am giving Dhamma which does not include me. I am stretching my limbs, which does not include me. Likewise, I am going and stepping, which does not include I-ness. Only the physical body is walking. If it becomes sotāpanna, it must be so. Don't stop while walking. Is it you during the walk? I watch every action as me, but it is not. It is just the action. (Here he tried every actions to feel it as me but never appeared to him.)

It's conditioned form, and mind, dhamma body, and dhamma mind, physical action, and mind action (i.e., *rūpa saṅkhāra*, and *nāma saṅkhāra*, *rūpa dhamma*, and *nāma dhamma*, *kiriya-rūpa*, and *kiriya-nāma*)

Some reflection on wrong view:

Here we can see the views of sotāpanna—stream enterer, and puthujjana—worldling. Most worldlings are caught up in wrong views (there are many), and they hold it very tightly, and deeply. Only a Buddha appears in the world we have the chance to know, and have the right view. It is not easy to come by. Except the Buddha, no-one can penetrate these dhammas. At least we can divide the right views roughly into two kinds—mundane, and supramundane.

If we look into our world even most people do not have mundane the right views—believe in the law of kamma. Without belief in Kamma to believe in rebirths, and

samsāra, and suffering is impossible, and it is pointless. Without believing in Kamma, practicing meditation is wasting time and energy, even it's difficult to have good rebirths. Only if you believe in Kamma are you an ordinary Buddhist. Other faiths, and western philosophers even cannot know about kamma, and taught them.

To become a genuine Buddhist you must have supramundane the right views—only with these views can practice meditation, and transcend Dukkha. To have this the right view to know, and understand the Four Noble Truths, Dependent Co-arising (Paṭiccasamuppāda), khandhas, āyatanas, dhātus, saccas, etc. We should never mix up the Buddha Dhamma with any other faiths, and philosophies (eastern, and western). Other faiths and philosophies can have similarities, but never with the Dhamma. If we really study the Dhamma in the Pāli Nikāyas and compare with other teachings, we will know the differences clearly. You don't even need a very highly sophisticated mind either. You will never find the suññatā dhammas in any other faiths, and philosophies.

If we observe the Noble Eightfold Path, the arrangement is very systematic, and has profound meanings. The Noble Eightfold Path is: the right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. In the Noble Eightfold Path, the first one is the right view. Why does it come first? Because with our views, and knowledge, thoughts, and thinking follow. With thoughts, actions follow (i.e., speech, bodily action, and livelihood). Only view and knowledge are right, the other things will be right. We can also see this kind of arrangement in the Maṅgala Sutta—the Blessings. The first blessing there is not to associate or consort with the fools (bāla). If you can't follow this one, the other blessings are impossible. We can combine all the Buddha Dhamma into sīla, samādhi, and paññā. Maybe we can find sīla, and samādhi in other faiths, and teachings, but there is no paññā. This paññā is Buddha's paññā or transcendental knowledge or wisdom. Even if we compare the Buddha's sīla and samādhi with others, there are many differences. The Buddha's knowledge was more complete and profound than that of others.

One of the important points have to always remember is that the first stage of realization eradicates wrong views—diṭṭhis. If we mix other teachings, views, and philosophies to the Buddha Dhamma become wrong teachings. To understand Buddha Dhamma we don't need any outside teachings, and views. Dhamma is complete by



itself. We only need to study the Pāli-Nikāyas put into practice in our daily life with sincerity. Only the Buddha can teach you to have the right views, and not others. Other traditions even look down on the arahant as not good enough, and not fully purified yet; more needs to be done. So there is no need to think about how they view the stream enterer—even it can be worse. According to the Buddha, sotāpanna will not be reborn for more than seven lifetimes. Now bodhisattvas who are higher than arahant and pacceka-buddha can come and go with their wishes and desires. In my opinion, according to the Dharma, they still have diṭṭhi-taṇhā; therefore, saṃsāra still exists for them.

Recently, I have read about a book by Ajahn Ṭhānissaro Bhikkhu on western Buddhists—“Buddhist Romanticism.” Some years ago when I was in Thailand, I read some books written by American Buddhist teachers. At that time I thought their views, and thinking were similar to Mahāyana, and some of Hindu teachings. From Buddhist Romanticism I know more about western Buddhists—they also include some of their culture, views, and thinking. It seems to me that every Buddhists especially those who want to practice transcending Dukkha, should read it—at least the last two chapters; chapter 6—Buddhist Romanticism, and Chapter 7—Unromantic Dhamma. If we not follow the views of the Buddha as mentioned in the Pāli Suttas we cannot end Dukkha. Tan Ajahn gave clear comparisons between the Nikāya teachings and other traditions. Even we can designate the later development of Buddhism before the disappearance in India as Buddhist Hinduism or popular Buddhism. We can also see popular Buddhism in Asian countries.

We cannot treat wrong views as lightly. It is the most dangerous enemy to all beings. Even we cannot abandon wrong views; to abandon craving for becoming is impossible. The causes for wrong views are eight, and among them, two of them are important—hearing wrong teachings, and unwise attention.

There is a saying in Zen (Chan) tradition—before the practice river is river, and mountain is mountain, during the practice—river is not river, and mountain is not mountain, after the practice—river is river, and mountain is mountain. For a sotāpanna—before river is river, during river is not river, and after river is still not river. The first one means diṭṭhi is still intact as anusaya.

# On Basic Meditation

We'll start the meditation each day five times per hour. The reason for each hour is that in the beginning we're not skilled in the practice. (Sayadaw prefers the yogis to sit for at least two hours.) We'll start from an hour of practice. The yogis need to understand the disciplines which have to follow. You can't do the practice as whatever you want it to be. I will start from the basic points. You can't attain the ultimate essence of Dhamma in nine days. (i.e., in a nine days retreat, usually he gives a nine days retreat). Practice meditation is taking off the concepts (paññattis) which cover reality (paramatā).

There are three stages—purification of the precepts or virtue (sīla), mind (citta), and views (diṭṭhi) [i.e., sīla visuddhi, citta visuddhi, and diṭṭhi visuddhi] Discerning of the paramatā mind, and form analytically is called purification of view.

To take off the defilement, and hindrance which cover on the paramatā dhamma is called sīla, and samādhi practice. The main points are sīla, samādhi, and paññā (virtue, concentration, and wisdom). There are differences in the establishment of sīla, and samādhi. Of the three sīla, samādhi, and paññā, sīla, and samādhi are more basic. Even though we're talking about sīla, and samādhi, there are differences between samādhi based sīla practice, and insight (vipassanā) based sīla practice. If not knowing these things, people are confused in the practices of samatha yānika, and vipassanā yānika.

(This is distinguished by the commentary—it can be said samatha based, and insight based. It becomes two ways dependent on the characters of person—some are easily to concentrate with an object, and develop very strong samādhi, e.g., on ānāpānasati. Some have use reflection or contemplation to develop samādhi, e.g., loathsomeness of the body.)

Requirement in practice (i.e., insight meditation—vipassanā) is ultimate reality (paramatātha dhamma, Paramattha) and does not include the concepts (paññatti). The

objects of paramatā don't have greed (lobha), anger (dosa), and delusion (moha) or 1500 of defilements (kilesa). Giving names (designate) to objects is stuck in concepts, and does not arrive at paramatā objects. At the moment of insight, contemplation does not include impermanence (anicca), suffering (dukkha), and not-self (anatta). Because these are the concepts of anicca, dukkha and anatta or the perceptions of anicca, dukkha and anatta (i.e., saññā). Paramatā dhamma does not include perceptions (saññā). If they include concepts during the insight practice, then the mind of the insight yogi does not become a vipassanā mind, instead, it is still taking the conceptual objects of the mind. It's still not arriving at the insight province.

Another point is during the vipassanā contemplation, you can't have lobha, dosa and moha or 1500 kilesa—which can be only abandoned by arahant.

Now we strip off 1500 kilesa with sīla and samādhi (i.e., temporarily strip off during the insight), and in the end, abandon with path knowledge. In the beginning of the practice, we strip off kilesa with sīla and samādhi. What is the fundamental process of sīla and samādhi to strip off kilesa? To establish sīla and samādhi to have a meditation subject (kammaṭṭhāna) and base on it for practice. It's a work place for sīla and samādhi. A place for the mind to stay on.

Samādhi is calmness or stability. Lobha, dosa and moha dhammas in the khandha are making the contemplative mind restless, and can you contemplate it? It's impossible that it needs to focus the mind. For this, focus of attention is that you find a place for it.

This place is called kammaṭṭhāna (meditation subject) or the working place. A place controlling the mind not to become distracted. There are differences in how to keep it there. Some keep the mind at the rising and falling of the abdomen—when the abdomen is rising up with the breathing, note it as rising, and when it's falling down note it as falling. The mind can't run away anywhere by noting the rising and falling of the abdomen. (i.e., Mahāsi System). Some are mindful of the physical sensations (vibrations) on the center of the head, and the mind can't run away. (i.e., U Ba Khin's System, but for them is at the stage of insight practice because they develop strong enough samādhi with ānāpānasati, and with this samādhi power observing the physical sensations of the whole body). If the mind is distracted, bring it back to the same place.

(This is U Chandima's view.) Some use ānāpānasati, knowing the in-breath and

out-breath, every time the air is touching the nostril, you have to know it.

Another way is contemplating the preceding mind with the following mind. This is mind with mind meditation subject (kammaṭṭhāna). Be mindful of the mind which is thinking about one's own son, then the thinking mind will cease. This is not cittānupassanā yet. This is mind with mind kammaṭṭhāna.

(i.e., refer to Mogok Sayadaw's cittānupassanā. U Chandima has his own way of interpretation. If we study the satipaṭṭhāna Suttas, and Satipaṭṭhāna-saṃyutta—satipaṭṭhāna had three stages, satipaṭṭhāna, satipaṭṭhāna-bhāvanā, the end of satipaṭṭhāna-bhāvanā.)

It's mind with mind or with one of the objects to bind the mind on an object, and not letting it run away is kammaṭṭhāna (meditation subject). The places and objects keeping the mind are different, but not letting it run away has the same purpose. Therefore, the main point here is to keep the mind in good shape. Some keep the mind outside (e.g., kasiṇa objects, mostly as circular disks prepare by the yogis—such as earth kasiṇa, water, color kasiṇas etc.) The objects before are keeping the mind on the body.

Keeping the mind wherever it may be, the first task is not letting the mind run away. Controlling the mind not to be in distraction is called sīla (virtue). Not letting the mind be distracted at the original place, if it's distracted; and controlling it with the mind—is sīla. (Here U Chandima's interpretation on sīla factors in meditation is different from others. Actually mindfulness—sati practice covers sīla, samādhi and paññā. Indriya-saṁvara sīla—restraint of the sense faculties need sati—mindfulness. Mindfulness purifies the mind, and attaining samādhi; with samādhi, one can develop paññā.) It's samādhi if the mind is not running away, and staying with the object. At the place defilements (kilesa) calm down is called samatha—tranquility. Freedom from defilements and hindrances (kilesa and nīvaraṇa) is samatha (i.e., temporary freedom of defilements). Some are confused with samatha, samādhi, and jhāna. I will explain these things.

The mind concentrated on the object is called jhāna—absorption. The kilesa (defilement) is calmed down with the object which is called samatha object (samatha ārammaṇa). Keeping the mind from distraction is called sīla. All these are sīla, and samādhi. At the abdomen of rising and falling—free from kilesa with every rising and falling is samādhi. If you concentrate on the rising and falling, it is called jhāna.

Burning with kilesa is also called jhāna (concentrate on the pleasant object). I will elaborate about them.

We practice Dhamma, but still not yet (i.e., insight meditation). Clearing of the distractions of the mind is called practice kammatṭhāna (kammatham ??) (i.e., samatha or samādhi practice). Later I'll explain why it's called jhāna and samādhi. If Mahāsi yogis are here they can keep the mind at rising and falling of the abdomen. If the mind is staying, there is kammatṭhāna. The fact that his system is different from mine means that the purpose is not understood. You can keep your mind wherever is good for you. If you want to keep the mind on proceeding mind with following mind or the sensations on the head, etc. you also can do it.

(Here the readers should not be confused with U Chandima's interpretation. He separates samatha, and vipassanā practices. Some systems can't separate like this, e.g., Mahāsi System. They use satipaṭṭhāna sati-mindfulness as the main practice from mindfulness develops samādhi, i.e., vipassanā samādhi from there develop wisdom).

In ānāpāna there are two ways of breathing, someone breathes lightly, and someone breathes strongly. Should breathe lightly, and not strongly is wrong. In the text, the Buddha didn't say you shouldn't breathe strongly. This is without trying it out, and speaking with one's supposition. It is a lack of understanding of the text (sutta).

It must calm the breath, meaning there is no calmness to make it calm. (This referred to the 4<sup>th</sup> stage of 16 stages of ānāpānasati, see the sutta).

In the Paṭisambhidāmagga (a commentary) it gave the example of striking a copper bell. The sound of "dong" becomes smaller, and smaller, and then disappears.

This is passambhayam-kāyasaṅkhāram—from strong breathing to become lighter. (this referred to the 4<sup>th</sup> stage of ānāpāna in Pāḷi). The words of rough breathing do not mean to breathe like cutting a log with a saw (i.e., using force). This means using a strong breathing which is suitable to oneself. The saying of strong breathing is not dhamma means speaking without practice. You'll know about them later with the practice. I am not rejecting your own way of practice because it's reasonable (some methods, as mentioned before). Later you'll become clear of them. In collecting the mind, you can do it with the method which you like.

You can also breathe ānāpāna slowly or lightly. Here I'll show you the method

which is not slow, and fast, not soft, and strong breathing. You use this method or not up to you (i.e., his system). Why I allow this, you will understand it by practicing. You'll know later how to practice is the best way. Now, you have to practice with the method you prefer.

The four great elements change, and when you encounter dukkha vedanā you don't allow changing your postures, either moving or lifting your limbs. Why I don't allow it will explain the reason during the practice. Now, we start with an hour sitting for each sitting, and later with two hours for each sitting. With The-inn Gu method we practice ānāpāna for three or four days (U Ba Khin's method also the same, but they are 10 days' retreat. Here is nine days' retreat.) After that you don't use it, not practice ānāpāna for nine days. From then onwards, we practice for two hours each sitting. If dukkha vedanā arises, moving, lifting and correcting the body is not allowed in this center. I'll explain why the reason is. I will show only what is necessary in the practice. Another point is there are no two ways, and only one way, you'll also know about it. Samatha-yānika and vipassanā-yānika have only one way (i.e., as the Noble Eightfold Path).

Yogis who want to practice with my method there are rules have to be followed

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1. You should not rest during the determined hour. Should not change or correct your postures during the sittings.

2. Yogis using ānāpāna should not breathe by moving the body, like sawing a log.

3. During the sittings should not make the body very straight, and tense. Should not breathe by stiffening, and tightening the body to control it (when the pain becomes unbearable).

If you sit with other methods you also have to follow these rules. You should not make corrections during the restriction of the hour (1 or two hours). In the ānāpānasati sutta asking to sit with the straight body is not stiffening the body. For example, you can't lift the hand up for a long period of time, and will become tired. Can you sit longer by stiffening, and tightening the body? This is one of the reasons most centers make restrictions for an hour sitting. This is one of the reasons why the mind cannot rest on the object of meditation. Wrong interpretation of the Pāli meanings that the

teacher can't teach the student for longer period. The right sitting is natural sitting—in a normal way, not letting the body to incline any sides. It means the body has to be straight.

With ānāpāna you should not stop it again, and breathe it again, should not breathe strongly, and then lightly (i.e., breathe in the constant way). Here the machine will teach you how to breathe (There is a recording machine with The-inn breathing system, during the sitting is playing a record of the breathing sound, and the yogi's try to breathe according to the sound.) You have to breathe equally according to the machine. This is referring to yogis who can follow it. For older yogis who can't breathe according to the machine can breathe stronger with one's own ability. You all note it carefully. Later you'll say I can't breathe according to the machine.

It doesn't mean you have to follow the machine exactly. It will be better if you can breathe according to the rate of the machine. Even though you can breathe it, but you don't follow it, and it will be a mistake (i.e., miss the benefit of results which is overcoming pain, and go into samādhi). Older people, and some who have heart disease (problems) breathe with one's good breathing, but must have acceleration (power, and force), and in accordance with the rules (as mentioned all above). You should breathe more than ordinary breathing (i.e., once or twice more). If you can breathe in accordance with the machine, it should be the same as it. In the beginning, it's not used to this kind of breathing that it becomes tired or tight in the chest, because the lungs' area is not opening up, or you are used to the normal slow breathing. With a little strong breathing the lungs' area opens up, and it becomes tired and tight. Without concern about it, and if you continue to breathe regularly, the lungs' area opens up, and blood circulation becomes good even if it is possible to treat the disease. If you can breathe in accordance with the machine it is better. If you can't do it with one's own breathing rate the long breaths, and short breaths have to be in equal lengths, slow breathing, and fast breathing have to be right, strong breathing, and soft breathing have to be right, etc.

Its meaning is breathing rhythmically with constancy (without any changes, and it is important). Sometimes the breath is long and short, strong and weak, and there is a pause when breathing. ??) In this case, it doesn't develop samādhi. Weak and strong, slow and fast have to be right. Later, pain (vedanā) will give you the answer. If vedanā arises, your own original meditation object is unreliable (i.e., other methods as

mentioned above). Unreliable doesn't mean these methods are wrong—Later you'll understand them. Still not practicing, you don't know the answer yet. The answer will come out during the practice.

If you are correcting, and lifting the body during the designated determination or resolution (adhiṭṭhāna) later the practice can't go forward (can't develop samādhi, and can't go forward to vipassanā, and stuck with samādhi practice only.) I don't ask you to do something which is not out of your ability. Within an hour you can do it (with patience, and endurance). You have to try it, and can't get it for free.





## Pain and Samādhi

Practicing Dhamma is to free from the suffering of death. Practicing kammaṭṭhāna is focusing the mind, and you can do it anywhere. Pain aches, numbness arises by sitting long. It needs to understand the nature of the practice. Do the teachers give you painful feelings (dukkha vedanās)? Or the khandha to you? The yogis must be able to investigate what the dhamma can do? Practicing with the meditation objects of rising and falling of the abdomen, the vibrations on the head, etc. the mind focusing at these places moves to the dukkha vedanās (when dukkha vedanās appear). The dhamma shows its own nature, and we can't do what we like.

For example, from the top of the head the mind moves to the predominant or more noticeable object of dukkha vedanās. These are not created by you or the teachers. We have to solve this problem. What we have to know is the paramatā ārammaṇa—ultimate objects itself have no dukkha, sukha; and no delusion. Dukkha, sukha and delusion (dosa, lobha and moha) are related to the wrong view of I and me which do not exist in mind and form. (This is in the sense of paramatātha dhammas—ultimate reality without concepts).

The contemplative mind on the mind, and form is stuck at dukkha vedanā. How could the mind contemplate the paramatā mind and form? We have to contemplate is mind and form, instead it encounters with lobha, dosa minds (abhijjhā, domanassa). Before, the practice yogis were immersed in lobha, dosa, and moha kilesas, when dukkha vedanās arise they go, and associate or consort with these dhammas. You can't send the mind to no kilesas of paramatā objects yet. Between them there are minds of distraction—moving here, and there.

The mind noting on the meditation object becomes restless, and moving away from it, and then pulling it back on the object again, etc. So this distracted mind can't

incline on the present painful mind and form. Therefore, *sīla*, *samādhi* is not letting the distracted mind, the rough, and coarse mind, the lustful mind, the dull mind, etc. come near the contemplative mind—this is the practice of *sīla-samādhi*. The distracted mind is running here, and there. Now, do you still run away? (This refers to yogis who have *samādhi*). Does it stay on the *vedanā*? Laps, feet, and hands are *vatthu-kāma*—base of sensuality.

With this body we enjoy sensual pleasure. Therefore, it's *kāma*—*rūpa* form for sensuality. The eye is lustful for pleasant objects—ears, nose, tongue are also the same nature. This tangible body is lustful for pleasant tangible objects (e.g., opposite sex to each other). Therefore, this whole body is the base for sensuality (*vatthu kāma*).

When *vatthu kāma* becomes painful, and aching, man, woman, lay people, monk, and nun, etc. are different only in concepts, but they are the same in pain when the four great elements are disturbed or changed. Do they desire to become better? This is also of the same for everyone. At this place, all meditations are the same. Don't want to experience pain is *dosa*, *domanassa*—aversion, distress. Conditioning the body to become better is *lobha*—desire. You want to lift, and change the body.

Wanting to become something is clinging the body as my body, which is wrong view—*diṭṭhi*. Not knowing about the mental factor of feeling (*vedanā*) is *moha*—delusion.

That I am feeling *vedanā* is the wrong view. Not knowing the changes of *paramatā* form is *moha*, don't want to feel it is *dosa*, want to condition it is *lobha*. In this place *lobha* is *abhijjhā*—desire, don't want to feel is *domanassa*—distress, uncertain about it is *moha*—these three points are pulling on the mind, and making it impossible to contemplate.

Therefore, yogis try to free themselves from these three *abhijja*, *domanassa*, and *moha* is practicing Dhamma. In the beginning, *kammaṭṭhāna* are different, but they are at the same situation with disturbance of the four great elements. The habitual tendency of a worldling is doing things with one's own thinking, and no reflection on causes, and effects, so it's *puthujjana*—worldling. The pursuit of sensual happiness in sensual pleasures—*hīno gammo puthujjaniko anariyo*—which is low, vulgar, the way of worldlings, ignoble, etc. this is the practice of worldlings (i.e., hedonism—now it brings the earth to the brink of destruction. Beware! Oh! Human beings, you are digging your own grave.)

In towns and villages, people called themselves Buddhists, Muslims and Christians, but when dukkha vedanās arise wanting to change, and adjust them. Even though people have differences in faiths and nationalities, what the khandhas happening is the same. No-one could deny what the Buddha had taught. He didn't talk about human nationalities, and faiths—he taught about Dhamma. Worldlings do whatever they like by not knowing cause, and effect, good, and bad, etc. If vatthu kāma and kilesa kāma (objects of sensuality and defilement of sensual desire) is not good they make it good and better (i.e., nourishing and increasing of defilements). They desire for comfort, and lifting, and correcting their bodies. So in practice whichever way or method we use khandha dukkha is with us.

Khandha will be disturbed, oppressed by change, then the mind will incline toward the place (The nature of rūpa—form, physical body is to be deformed, disturbed, oppressed, broken, etc. Rūpa=ruppati=deformed, afflicted, etc.).

With no reflection on cause, and effect the worldling will react according to their habitual tendency. They will correct it for comfort. The desire for comfort is abhijjhā, unbearable to pain is dosa, not knowing the nature of mind and form is moha. They meet abhijjhā, domanassa and moha in the same situation. Therefore, meditation is a way to free the mind that is under the control of these defilements by removing them. This is the first thing you have to do.

Do I have the method and system? Meditation objects, and the focal points are different, but when the khandha elements are disturbed, the mind goes to focus at oppressed places are the same. The mind has to leave the vedanā, and must stay with the original object. This was in the textbook (suttas). You shouldn't pay attention to vedanā. (vedanā vikkhambhitava-vedanā amanasikāra = suppress and not pay attention to feeling) Do you not suffer by paying attention to pain, aches and numbness? Does the text ask you to correct your body or not pay attention to vedanā? Noting them as pain, pain; vedanā, anicca, dukkha and anatta—doesn't it become worse? After that, you want to correct it by lifting and changing the body. I'll explain each one of them.

Vedanā-vikkhambhitava—suppress feeling; vedanā-amanasikāra—not pay attention to feeling, after that, keep the mind on the primary meditation object. With the meditation objects on the top of head, rising and falling of abdomen, etc. When dukkha vedanā arises could you keep the mind there? For example, with ānāpāna meditation even though you send it (the mind) back to the tip of the nostril it goes

down again (vedanā pulls the mind down to its place). Therefore, dealing with the encountered dukkha vedanā is Dhamma practice. Except it, do you have anything to practice? There are no two ways or three ways in practice, it's only one.

Here, there are two differences between samatha based and insight based (samatha, and vipassanā yānikas) practices. There is only one kind to practice in this place. With regard to Dhamma practice if we look at the Āsīvisopama Sutta—the simile of the vipers, practicing with whatever system Dhamma is only one (see Āsīvisopama Sutta in Saḷāyatana-saṃyutta, Saṃyutta Nikāya). A criminal was sent to the king, and he did not punish him by himself. So the king ordered the criminal to look after the four snakes (viper snakes). Therefore, the criminal looked after and fed them every day. He was happy with the snakes. But a friend of his wanting him to survive said—If bitten by one of the snakes the body would become stiff and tight like a piece of wood. If bitten by another one, the body would become swollen and putrid; bitten by another the body would become black like a charcoal, and if bitten by the last one the body would fall apart into pieces. What the criminal should do was leave them behind, and run away for his life. As he was running away, the four snakes chased him from behind. He was running with all of his strength that they could not follow him to some distance.

(Here the four viper snakes refer to the four great elements of the body).

This was not safe yet, there were five executioners chasing to kill him (This refers to the five khandhas—aggregates). So he had to continue to run for his life, freed from them and resting at a place. And then the intimate companion (a murderer) came, and chasing him again, and he continued to run for his life, and then arriving to an empty village with six houses. (The intimate friend is delight, and lust—nandirāga. The empty village with six houses is six internal sense bases). There were six village-attacking dacoits who came to the village, and attacked the villagers. He went into these houses for foods and drinks, and found it empty.

(In the sutta, it did not mention how many houses and dacoits were there; six dacoits refer to six external sense bases.) He heard the dacoits would soon come to the village, so he continued to run free from them. In front of him, he encountered a river, but there was no boat to cross over to the other side. (This side refers to dukkha, and the other side Nibbāna) So he collected grass, twigs, branches, and foliage, and bound them together into a raft (Raft refers to the vehicle of Noble Eightfold Path). There

were no oars so he had to use his hands, and feet as oars crossing the river, and arrived at the other shore. (The raft should be not very wide or longer. So that he could lie with his stomach on it, and use his hands and feet like swimming.) This is the process of the practice.

The Buddha taught the way of a practice and how to practice successively. Number one, the yogis have to encounter the four vipers. Could you be able to practice without running away from them? Did the Buddha mention what kind of system and person should be followed? In the beginning, yogis are bitten by the four snakes, and become painful, aching, and numb. This was bitten by the snakes, and poison arising. This physical body called the khandha has paṭhavī, āpo, tejo, and vāyo elements. Tejo—heat element is hot, and burning. Āpo—water element is trickling or oozing. Paṭhavī—earth element is stiff, and tight with pain, and aches. Vāyo—air element is distention.

If these four poisons of snakes are arising—do you have to embrace them? Or have to run away from them? Now you're noting them as painful, painful, etc. means embracing them again. When you cannot bear the pain by noting it as paining, aching, anicca, dukkha, anatta, etc. which is not the time for practicing Dhamma yet. This is going to embrace the four snakes that will not allow you to attain Dhamma. The Buddha was asking you to run away from the four snakes. There are different methods, but usage is only one. Yogis who want to keep the mind on the top of their head, just keep it there—The snake down there won't bite you, right?

One had to run away from it. If you don't run, and are bitten by them, poisons arise. During working with the rising and falling of the abdomen (when pain arises down there), it is like being bitten by the snake, and poison arises, then the mind moves to there. You return it back to rising and falling again. You must send it back there.

How do you send it? You must send it with five strengths. Practicing Dhamma needs strength to do it. For example—you build a house, it requires the strength of money, labour strength, architect, building materials, etc., only then you can do it. Even in worldly matters, we need money, labourers, planning, etc. to get it.

For supramundane matter (lokuttara) without strength, we can't get it for free. The Buddha asked to run away from the four snakes—Is there anything to correct or change the body? If you correct or change it, it'll bite you again (by four snakes).

If you continue to change the body, could you go forward? It's like an oarsman—the boat is tied to a post, and the rower can't move forward without taking it down. You can contemplate paramatā mind, and form only with the purified mind (i.e., samādhi mind or citta-visuddhi—purification of mind). If you correct or change it very often could the mind become calm? If correcting the form (rūpa) it becomes kāyasaṅkhāra—conditioning the body form. It destroys kāyindriya and manindriya (bodily and mental sensory faculties). It will destroy the sensory faculties by moving and correcting the body. It was still afflicted by the snake poison, and not free from the danger of snakes.

Yogi living in the forest or in the city or on the sofa etc. wherever he is practicing if with the khandha will suffer its cruelty. If practicing with an unclean mind, it does not arrive at vipassanā (insight). You send the mind back to the primary object every time, does it arrive there? Is it stable? And does it fall down again? What kind of dhamma pulls it down there from the primary object? Is it me or who?

You may have heard of these things—someone had to amputate his hand, and leg or can't give birth, and has to operate for delivery. Is it painful by using anaesthetic for the operation? It's not painful, isn't it? Just think about it. Is it painful when the four elements are in disturbances? It's not painful by giving anesthetic. In this case, it was wrong to say that it's painful because of the body.

Do the body have pain and happiness? It does have afflictions. Pain and happiness is happening in the mind. When pain arising, don't we say the lower part of the body is in pain? Is it right? No! It's wrong. If with this pain, aches and numbness samādhi is destroyed and how can we attain Dhamma? Is there any torture to the khandha (body) in our method? (There are some refer to. Thae Inn system as rough. Sayadaw refers to them.) If you stay at home—are there no pains, and aches? This body will torture you until your death. Is it because of Thae Inn monks? Or the cause of khandha? You have always been quite concerned about this body! (i.e., not blame the body instead to Thae Inn system.)

We ask yogis to sit for two hours, then they say Thaw Inn monk is rough. When you sit—is there any beating with a stick? Pain arises by itself—is it because of me? If they give you anesthetic—are you still in pain? Pain arises in the mind, and if you accuse the body, will it be true?

When the body disturbed or afflicted, if the mind suffers and keep it at the tip of

the nostril. Does it stay where you keep it? (Other methods also in the same way) What is pulling it down and not letting it there? You have to think about it. In practicing Dhamma don't do it blindly. Is it possible there is no cause to pull it down? You pull it up there (at the nostril), and the other pulls it down (at the pain). So there are two phenomena that arise here. In this way, the nature of the practice appears to us.

It's not possible to practice randomly. The teacher also can't teach people his ideas. Between the pulling up force and the pulling down force, the mind follows behind the stronger force. Saddhā—faith or conviction makes one decide that with this meditation system and following the teaching and practice; one can get rid of the dying dhamma. Could you be free from it (i.e., death) if you follow in accordance with the pulling down dhamma? You have to keep it up with the five strengths (i.e., with spiritual faculties).

With this teacher and system, I'll practice to attain it—strength of conviction—saddhā. You have to put great strength in the primary meditation (e.g., ānāpāna)—strength of effort—viriya. (i.e., not let the mind move away from the object and keep it there. Every time the breath going in, and going out touching the nostril have to know them—strength of mindfulness—sati. For the strength of concentration samādhi—keeping the mind at one's own place, let it concentrate strongly there.

Only these strengths are great, it'll stay at the place where you want it to be. Otherwise, it'll pull down by the pain there. Practicing Dhamma has to be at full strength here. If you take it as painful, aching, and rough—do you have any strength? Do you have any strength if you are giving up? For example, in the abdominal ascent and descent practice, if there is no power, does the mind go back there? The meditation is not wrong, but one has no strength.

(This conclusion is right because there is evidence regarding dealing with pain in the Mahāsi System. In lower Burma, there is a town called Mu-don in Mon state. Taw-koo meditation center is there. Taw-koo is a small village, and Taw-koo Sayadaw was quite well known for his patience, and endurance dealing with pains, and aches with Mahāsi System. Some of his senior disciples also could follow in his footsteps. In this center, they encourage yogis to sit for long hours. Teachers themselves had long sitting experiences.)

One has no power so that it becomes impossible to obtain it (i.e., the power of samadhi). One cannot send the mind back to the main object, and the correction



becomes wrong.

Moving the body, and lifting the body is temporary happiness (i.e., free from pain). Could you attain Nibbāna with temporary happiness? (This is defiled happiness). Temporary happiness is the happiness of the worldlings (This creates a lot of problems, and sufferings in today's world). Do you agree with the body, and mind? Or follow their desire? Craving—*taṇhā* is there if you want to move, and make corrections.

Don't want to feel (experience) is aversion—*dosa*. I want to adjust the body is wrong view—*diṭṭhi*. Not knowing the mind and body is delusion—*moha*. Correcting and lifting the body becomes the behaviour of defilements—*kilesa*. Therefore, I tell you not to adjust or correct the body. Do you not encounter difficulty by not allowing you to correct it? Don't make merit for a corpse who dies with fear by sweating. If the carcass is fed to a dog (i.e. a wild dog), it will still fill its stomach. If I make merit for it, it becomes busy. At last, only the monks get the offerings. The dead person gets nothing. Some people die by sweating out of fear, that is with the process of unwholesome mind, and therefore will reach the destination of suffering (mostly hell). This being can't get any merits made by others.

[We can't take Sayadaw's view as face value. It's only for this dead person. There are many unseen beings living near humans. They are always waiting for this chance. These beings can share the merits made by others. I once heard a Thai forest ajahn (teacher) say that when he visited the United States, he had seen many hungry shades there. There are many ghosts there, not surprising me. These people are always in competitions for sensual pleasures. Their hedonism can be called American syndrome. There are also not many people making merits, and sharing with them.]

In this area we met a person like this (not far from his center). You can also go there, and ask them. This is at our alms round place. Even before this person died, they were making merit for her. They wanted to make sure of her good destination. They offered robes to the monks. The husband put the monk robes into his wife's hands, and a monk went to receive it. He asked her to give it to the monk, but she was crying as, "It's hot! It's hot!" At that moment, Shwe-hin-tha Sayadaw said to the man; "Dakargyi! You offer the robes yourself, and then pouring merit water; and sharing the merit with her it's also possible for it." So the monks gave *sīla* to the family members, and poured the merit water. The man went near her, and told her to receive the merit of

offering, but she could only say; “It’s hot! It’s hot!” Even she couldn’t say a word of “Sādhū!” The family members also was asking her to say “sādhū”, but she couldn’t make it (she was tortured by heat element, which killed her). So, could she say anything about sādhū?

Don’t do just “lifting, moving, etc.”, at near death, it will become “It’s hot.” (This refers to the yogis just noticing to correct the posture.) She had lung cancer that it was like pouring with hot fire, and her mind was stuck with diṭṭhi. Why am I asking you to breathe strongly? It’s not possible with slow breathing. If with slow breathing, the mind moves to vedanā. You can try it out.

In making an effort with the five strengths, if you keep the mind on the top of the head with strong vedanā (strong pain) it’s difficult to put effort. If with great effort it’s possible (Thae Inn Gu Sayadaw was a very good example. He had the perfections of endurance—khanti, persistence—virīya, and determination—adhiṭṭhāna.)

If you use the rising and falling of the abdomen for one hour time it is a bit easy. For two hours it becomes difficult. Meditation systems are not wrong. With ānāpāna using one kilo of strength, and for rising and falling have to use five times of strength (Sayadaw using the Burmese weight). Therefore, you have to breathe with ānāpāna by using strength, and acceleration. The Buddha said—passambhaya kāyasankhāram—at first the sound of brass bell is strong, later becoming soft, and at last it stops. Breathing is also the same, and at last it stops. Now, we are still in breathing exercise. Later with the continuing of breathing which stops, the mind does not suffers.

So you are looking at it with calmness. Before arriving there, you still have to breathe strongly. Yogis’ minds have the strong mind process of lobha (greed), dosa (hatred, aversion), moha (delusion), and diṭṭhi (wrong view), and with these rough states of mind process can’t attain it with slow breathing.

(There are some truths in it. Usually with light or normal breathing most people fall into sloth, and torpor or the breath becomes not clear, and forget the breath. With experiments and exercises, only we can find out our ways.)

Do we ask you to do our ānāpāna meditation, coming from our own invention? Or asking you to overcome vedanā (pains, and aches)? In breathing strongly is not like rowing the boat, sawing the wood, and running a race. We use three factors (sati—mindfulness, ñāṇa—knowledge, and paññā—discernment) to breathe strongly.

Awareness (sati) of the place where the air contacts with the tip of the nostril is sati. Checking of is there any mistakes with the in, and out breaths, the equalizing of short breaths, and long breaths, the rightness of slow breathing, and fast breathing, soft breathing, and strong breathing have to be right, not doing of sometime stop it, and sometime do the breathing etc., reflect on this factor is knowledge (ñāṇa). Discernment (paññā) is tuning these factors to become balanced. Is there any extreme breathing there? (e.g., like in Indian Parayana practice). Yogis have to note that it has to be good breathing, not slow and not fast breathing, it can breathe longer.

You have to choose a good breathing method. After you're ready, relax the body and mind from any tension. This body is a cruel snake. You practice freeing from the snake that by squeezing and tensing the body, could you send the mind to the nostril? Don't breathe by squeezing and tensing the body. You can't do that if the pain is following you around. With vedanā increasing, yogis are tensing or tightening their bodies, and it becomes worsening. The habit of worldling is with vedanā increasing, and let it be. Don't know that they have to let it go. (It means yogis are resisting the pain, and it makes it worse. The right way is non-resistance.)

Don't control and tense the mind. If happening like this, nyan (ñāṇa) has to know it. Don't tense the mind, instead releasing or relaxing it. Previously calm and smooth, as vedanā increases, the mind becomes tense and fearful. Don't do it (i.e., tightening the muscle of the body). At that time, breathing becomes random by doing it (by tensing the body). And then not know the in, and out breaths, short, and long breaths, etc.

This is vinipata-baya—i.e., falling down randomly like fruits and leaves. It is even worse than that at dying! If vedanā is arising, don't let it be this way. With vedanā starts increasing, and making adjustment to the in, and out breathing. Yogis must breathe in a way not affecting the acceleration of preceding, and following breathing; and also tune the rate of acceleration so as not to destroy it. The slow, and fast breathing; soft, and strong breathing have to be right. With the increase of vedanā, some yogis stop breathing, and not breathe anymore.

It can't solve the problem by stopping it. So, don't stop the breathing. You practice the primary object regularly with its long, and short, slow, and fast, and strong, and soft breathing. One of the caused dhammas will pull the mind down to vedanā.

The pulling down element (i.e., mind dhamma) is arising, and don't be in fear, and continue to contemplate the primary object without wavering (i.e., not let the mind move). You continue to breathe regularly at the chest (here he made a short demonstration with the breathing). Without breathing roughly (i.e., with force) with lobha, and dosa, and continuously with one's own short, and long breathing, slow, and fast breathing, and soft, and strong breathing the mind will follow you. If vedanā is increasing, could it be possible to react with fear?

Even with fear, you have to stay with this body. Fear or not fear, you have to die with this body. Are you free from it? So, don't go, and associate with it. You know about its great danger. Lower yourself to gain something for this body. Busy oneself for a livelihood in rain, and sun shine with less sleep is also for this body. At near death, it kills itself. Even though we feed, and look after this physical body—does it bring happiness to you? Why should we continue to follow the body which does not bring benefits to us?

However, you feed and look after the body; decorate it with gold, silver, jewels and perfumes, it will still be cruel to you. Does it reduce its cruelty to you? It doesn't give you any benefit, so let it go. You discard the body, which will kill you to death. So you have to send the mind with the five strengths to the primary object of the air at the nostril. (It's very important we should reflect very often about the khandha dukkha with the four meanings of dukkha sacca in our daily experiences—i.e., oppressive; burning with fire of defilements; conditioned dukkha; and disturbances, affliction, change.)

We should not follow behind the khandha process, the dhamma process with desire (for achievement), then do it quickly and fear of pain. No-one will die here and don't be afraid of it (i.e., to the increasing of pain and aches).

We are doing exercises so that we can actually handle the body when it kills us. (Preparing for death, so to speak). Don't move or correct the body out of fear of the short arising vedanā (pain).

You must win in pulling the mind to the object of contemplation. If you practice with five strengths on winning it, the mind will follow you. If you are not doing what the teacher has asked you, and instead, making friends with vedanā by following the comfortable way; you will have no benefits and result. However, vedanā is increasing, let it go by itself (like a stranger—prato). The mind will not incline toward vedanā

(pain) if you pull the mind or keep the mind with the five strengths at the primary object (mūla-kammaṭṭhāna). In this way there is no suffering, and you are free from the pain (not affected by suffering). Dhamma practice is dealing with this problem (i.e., how to overcome pain, and attain strong samādhi.)

## Dealing with Pain in Samādhi Practice

[This is a second talk in samādhi practice and connection with the above talk.]

After sitting in samādhi twice, everyone's experience is different; but the rising of dukkha vedanā is the same. However, the sitting posture may be dukkha vedanā of pains, and aches are the same thing. Here there are two kinds of yogi—someone has the strong five strengths of saddhā, sati, viriya, samādhi and pañña, and someone has weak strengths. Even though feelings of dukkha vedanā are the same, someone who has enough strength can send the mind on the meditation object. My instruction is to free you from dukkha. Dukkha is not the teacher who gives you, but already it's with you (i.e., vedanākkhandha). Therefore, however, the practice may be that yogis can't be free themselves from dukkha.

Wherever you keep your mind at the nostril or rising and falling of the abdomen when the khandha is changed (afflicted) dukkha vedanā arise is the same. Mindful of the mind at the object is connecting or applied thought (vitakka)—this is one of the jhānic factors, and keeping the mind on dukkha vedanā is kāma-vitakka and byāpāda vitakka (i.e., sensual thought of not wanting dukkha vedanā and aversion to it.). Keeping the mind on pains, aches and numbness is unwholesome thoughts (vitakka). This unwholesome vitakka and jhānic vitakka are competing with each other.

(This point is very good for contemplation. Even though the mind dislikes unpleasantness, still it can't let go of them. At near death with severe pain and unpleasant mental states of seeing the painful destinations of rebirth signs also can't let go of them. Some gained jhānas but with severe illness they lost them again. So it is very important to practice how to deal with vedanās—sukha, dukkha and upekkhā vedanās. Vedanās are giving a lot of problems and sufferings to human beings because they get lost in their ignorance and craving.)

Jhāna—absorption means concentrating one-pointedly (on an object). Concentrating one-pointedly on a meditation object and not letting it fall away from it—is called jhāna. Send the mind to a meditation object is jhānic vitakka and to vedanā

is kāma vitakka. So there are two vitakkas (connecting) arising. Every yogi has to encounter these two vitakkas. Could you contemplate insight (vipassanā) if these kāma, byāpāda and vihiṃsā vitakkas (sensual, aversion, harming thoughts) occupy the mind?

These three vitakkas are dangerous. In establishing samādhi, you encounter the first danger of disturbance. This is not what the teacher gives you and the dhamma process. To deal with it is to practice Dhamma. If you don't know the path and the meaning of Dhamma practice, it becomes useless and for pāramī (perfection only). (This is important, as we can see in some Buddhist traditions.)

Doing the farming is not difficult, but cleaning the field is. To know what one is doing is more important than the practice (This point is related to his own practice) Is there anything more important than to overcome dukkha vedanā in the practice? (This one point is not enough for successful practice. His own biography testified this point without a good teacher (kalyāṇamitta), no Dhamma Knowledge, etc. made him or encountered a lot of difficulties in his practice.) Yogis must encounter jhānic and byāpāda vitakkas. These are jhānic vitakka and unwholesome (akusala) vitakka. Kama vitakka comes to pull the jhānic vitakka. Two vitakkas come and pull the mind. It was like chasing a football, and it'll get by one who has more strength.

Jhānic vitakka sends the mind to the meditation object and kāma vitakka pulls the mind down to the place of pains, aches, and numbness. You must pull the mind toward jhānic vitakka. Sending the mind toward the entrance of the nostril is jhānic vitakka. Reflecting short and long of the breathing is jhānic vicāra (sustaining or sustained thought). It is not possible with the pain down there. Contemplating at there is wrong sustaining. There is no jhānic vitakka if you follow the pains and aches, and become unwholesome vitakka. This is not the cause of a teacher and by one's own cause. You must check your own effort. With no absorption (jhāna), there is no path (magga), i.e., jhānapaccayo and maggapaccayo (jhāna condition and path condition).

For the path (magga) you use the jhānic condition (jhānapaccayo). You let the mind concentrate one-pointedly on your meditation objects is jhāna. Jhāna sends the mind to the place where the air and nostril point contact (the other objects also the same way). Send it with faith (saddhā—has faith on the practice and oneself).

Contemplating with viriya means not letting the mind fall away from the object by giving strength to it. (i.e., connecting and sustaining with strength)

Here, the faith—saddhā is that there is no other way to get rid of the pain of death other than this practice. Even now with this vedanā yogi becomes uncontrollable to his mind and at dying, it will become worse than this situation. If you follow the desire of taṇhā (correct the body), when falling into four woeful existences, it will be more painful than here. Therefore, there I will have no refuge and no one to rely on; I must practice with faith—saddhā. Sending the mind to the object with power is the strength of effort (viriyā). Staying alert with mindfulness is the strength of mindfulness (sati).

If you practice with these three factors, the strength of concentration (samādhi) develops. Send the mind to the primary object with five strengths, you will get it, if not you don't get it (i.e., samādhi). Do I have strength in the practice? The mind not staying where it has been sent has no strength and becomes painful. You have to know it. You suffer because of association with unwholesome vitakka (unwholesome dhammas or kilesas are fools. So this is association or consort with the fools). You have to know one's mistakes. If you do send your mind to the object of meditation as the teacher says, and it is still really painful; that is the teacher's mistake. If you can't send the mind, that is your mistake. If you free yourself from these two mistakes, it becomes sukha (instead of dukkha). In Dhamma practice, no matter what, the practice will likely encounter dukkha vedanā. Vedanā only stops at death. While still alive, you have to live together with this lump of poison.

Therefore, the most important thing is you have to deal with it. The Buddha warned us to run away from it. The yogis run with strength. Practicing Dhamma is done with strength. Could you be free from it if you don't have strength?

Ah! It's painful, and it means you don't have strength. Regarding worldly things, the thought of letting me die has never appeared to you because you have to feed it (the body). Here we feed the yogis and the floor is carpeted and comfortable. Do you want to be soft? Could you be soft at near death? If you are in an uncontrollable situation even after sitting for only one hour; then it will be worse than that in a situation close to death. Who will have to suffer? You must understand your own



problems and examine your own nature. The Buddha described the process of practice in the Vammika Sutta—the Ant-hill Discourse (Sutta No. 23 / Majjhima Nikāya).

The teacher (i.e., the Buddha) asked the student (a monk) to dig up the ant-hill (refer to the body). First, he found out a bar in it (bar refers to ignorance). A house was closed (i.e., doors) by a bar and someone couldn't enter inside the house (in the same way ignorance prevents people from realizing Nibbāna). He asked him to put the bar away, then continued digging and saw a toad. (toad refers to anger and irritation). After putting it aside and continuing digging, he found a forked path (it refers to doubt; this one is in Burmese translation; in English translation, it's a fork—a tool). He again put it aside and continued digging, he found out a sieve (representing the five hindrances). He also has to put it away. I'll leave it at that; if you follow the sutta (scriptures), it gets long.

(In the sutta: continued with the digging, he found out the following things:

a tortoise—refers to the five clinging aggregates—five khandhas;

a butcher's knife and block—represents the five cords of sensual pleasure;

the piece of meat—a symbol for delight and lust;

A Naga serpent—a symbol for arahant.)

Here the teacher was the Buddha or meditation teacher and the student was a bhikkhu or yogi. The ant-hill is yogi's khandha, an ant-hill referred to the physical body. At day this body is burning with lobha, dosa and moha fires. The bar is avijjā. In the world, there are millions of people, but they don't know the Four Noble Truths. They don't know the Dhamma way and can't practice freeing from saṃsāra. Therefore, avijjā is like a bar that closes the door to Nibbāna. Now, the yogis here know the way of freedom from saṃsāra is like put away avijjā—ignorance (i.e. listening of Dhamma or study of Dhamma). Yogi practicing Dhamma is moved the bar away. During the practice, yogi encounters the toad which is like anger and irritation. This is referred to as dukkha vedanā. Whatever method or system we use and have to encounter it.

(Thae Inn Gu Sayadaw and Sayadaw U Candima—their practices and explanations of the process were quite similar to this Vammika Sutta process. Some teachers of dry insight also gave talks on this sutta explained with their practice. There are some differences. This sutta seems to be the practice process only related to arahantship.)

Wherever you're practicing, either in the forest or on the sofa the body is always with you. Do the four elements not change or disturb? In the Āsīvisopama sutta, it shows the four vipers and here with the toad (dosa).

The four great elements are disturbed or changed, and the mind becomes domanassa (aversion, irritation, etc.) Without knowing these things, people (only some) are teaching Dhamma. Some teachers asked students to contemplate anicca, dukkha, anatta; but they didn't know why doing it. The teacher has to explain the beginning, the middle and the end.

(This point is very important. Sayadaw strongly emphasized this point and wasted a lot of time and effort doing many experiments in order to find the right method in his own practice.

Usually, teachers are only giving instructions on systems or methods of the practice. Mogok Sayādawgyi was exceptional. Therefore, Sayādawgyi's Dhamma talks are Dhamma treasures for all yogis whatever their traditions are).

Do you all know where to start the insight practice (vipassanā)?

Starting to encounter dukkha vedanā is the beginning of Dhamma practice. With the great four elements being disturbed or afflicted, dosa arises. Practice to free from abhijjhādomanassa (desire and displeasure) is the first practice.

With regard to strip off vedanā—there are three kinds of sukha, dukkha and upekkhā vedanās. Sukha vedanā (pleasant feeling) is related to the realms of humans and heavenly beings who are enjoying sensual pleasures (kāmaguṇa). Dukkha vedanā (painful feeling) is the four woeful realms (apāya-bhūmi) and no happiness at all, they are living with dukkha. Upekkhā vedanā (neutral feeling) is the realm of absorption (jhāna-bhūmi). Therefore, these are similar to the three realms of existence.

First we have to practice freeing ourselves from *dugati-bhūmi*—painful realms (hells, animals, ghosts, titans). *Dugati-bhūmi* comes from painful feelings.

*Dukkha vedanā* came from the four great elements. It created or gave anger (*dosa*) and unwholesome (*akusala*) dhamma. At near death beings can shun away from the four senses of the door of eye, ear, nose and tongue, but they can't escape from the body door. With the disturbance or affliction of the four great elements, yogi first has to encounter *dukkha vedanā*. I'll show you a very beautiful celestial fairy, and your eyes are looking at her. Then that is poked with a thorn into the other eye.

Does the eye (the good one) stay with the celestial nymph or move to the afflicted eye? Therefore, between pleasant and painful feelings where the mind will incline?

Between these two *vedanā*, *dukkha vedanā* will dominate the mind. Therefore, the Buddha taught abandoning *dosa*—the toad first. The Buddha didn't talk without any reason. This is the *khandha* process. In Dhamma practice, you can't practice by overpassing the process.

[i.e., without *samādhi* power practice insight. Some systems can be exceptions; for example the Mahāsi system—the whole-process represents *sīla*, *samādhi* and *pañña*. Mindfulness process is from the coarser objects of the body to gradually leading to refined objects of dhammas.

Some years ago, I met a Mahāsi yogi in Burma. With the Mahāsi system he has already discerned *aniccas*, but I didn't know what was the reason he went to a well known meditation center which taught a different system. The teacher there gave him the meditation of the four great elements. Later what happened to his practice I didn't know. The right advice should be to ask him to go back to practicing the Mahāsi system with a good teacher.]

When the poison of the four great snakes arises, there is the feeling of *dosa* which doesn't want to experience it. How to deal with it is the beginning of the practice. Then how to do with it? To deal with it with the five factors of absorption (the five *jhānaṅga*). We send the mind to the tip of the nostril, and it becomes the five factors of absorption. Does it arrive there every time you send it?

Does it now fall down? (i.e, toward the pain) Don't you pull it up again? It doesn't stabilize and falls down again. It happens going up and down. For going up, you have to put effort. When it falls down there, are you with it? So who is pulling it down there? This problem arises.

We must solve this problem. This mind is free if it has not been pulled down there. If you want to free this mind, it needs to dig out the root of the pulling element. It becomes free if you can easily put or keep it on the top of the head and abdomen (i.e., U Ba Khin and Mahāsi system). Now can you keep it there?

(I have already mentioned some Burmese Systems before. The ways of practice are different. For most people to develop samādhi it takes time. If your practice under U Candima in his center, it is a different thing.)

The pulling element arises, the enemy is there! In sitting meditation, you find out the enemy. If it is your own mind, you can keep it anywhere you like (So mind is anatta and not atta). Now, can you do it? This khandha is not only with one's own desire, and there is still another one with it. There is another thing sends it toward badness. You have to level out long and short, slow and fast breathing when you send the mind to the tip of the nose. You take the strength at the chest area. Keeping the body in a suitable way (i.e. without any tension, relaxed and natural, you can sit longer). Some yogis are stretching their upper backs of the body. This is a danger. You have to change it. I'll not allow lifting the waist and stretch the back. Later in the practice, you can't do anything with it.

If you make the strength like a runner, you can't continue it. The mind is in the state of the kāma mind process. Instead of becoming the path mind process, if it becomes a kāma mind process, you can't realize path and fruit (magga and phala).

It's anti-path and fruit. Clinging the object with kāma is only the kāma mind process—kāma-citta vīthi. (His interpretation of Dhamma and usages are different from others.) The kāma mind process is covered with lobha, dosa and moha. Therefore, don't control the kāma body (rūpa) with the mind by erecting it. If you do it in a normal way, the body will calm down. So you don't need to be concerned and look after it.

The reason you can't send the mind to the tip of the nostril is (when pain increases) with fear and control of the khandha (body). Then it becomes a lump of dukkha, so you get only dukkha (i.e., resist the pain with force). You can't get sukha by doing it. Now, you are going and looking at the pain, aches and numbness below (yogi has to neglect about it or not concerning it. Later we'll have a reflection on pain by other teachers). Do you not suffer by looking at it? This is samyojana—fetters—dukkha fetter; fetter of view, this is the clinging fetter of “my body”, “my body”. Does it give you dukkha or sukha? “Dukkha, Venerable Sir” (a yogi's response). Instead of abandoning the diṭṭhi fetter, you're sticking with it. You're with this diṭṭhi for a long time of beginningless saṃsāra. You have tried hard to abandon it. Furthermore, you contemplate the touching point as like seeing with the mind when the air is touching with the tip of the nostril.

In contemplating the rising and falling of the abdomen, the yogi knows the arising and falling. He contemplates the nature of the arising of form with noting as like seeing with ñāṇa. If the falling of form arises, contemplate the nature of falling with noting as seeing with the mind. In this way, contemplating with strength and systematically is possible to achieve it.

(Here we have to know the practical nature of the Mahāsi system. Rising and falling of the abdomen is a primary object, but not as a basic object to develop jhāna samādhi. The yogi has to contemplate whatever arising at the present without missing any object—even painful sensations until it subsides. And then continue with the contemplation, whatever is distinct for him at the present moment.)

Every time the sensation at the top of head arises if the yogi can contemplate it with the five strengths, and it's also possible. (Here also we have to know the nature of practice in U Ba Khin or Goenkaji or Anagam Saya-Thet's system. The sensations on head is not their basic object for developing samādhi—i.e., upacāra-samādhi as mentioned by the commentary. Only the yogi attains samādhi, do the scanning of sensations in the whole body starting from the head.

One time I had a strange experience with a sensation on the head. One day I was lying down on the bed and watching the breaths. After some time, there was a strong sensation that arose at the center of the head. It was like an iron drill drilling into the

head. It was not painful, but I was surprised, and my hand went there and touching the place This was clinging to the head with *diṭṭhi*—my head. Mogok Sayadawji in one of his talks mentioned the following. In the daytime there are many people and sounds and voices around you. You're also busy. At that time, you can't hear ordinary sounds. But after midnight, a small lizard falls from the ceiling to the floor. It makes a loud "thud" sound, and you hear it very clearly. There is such power in the mind becoming quiet.

We-bu Sayadawji's meditation instruction is very simple and direct. He only taught one Dhamma, not complicated as most teachings, which are developing *jhānas* and using *abhidhamma* teachings for insight. He asked or taught people to observe the sensations arising when the air of in breath and out breath touch the tip of the nostril—in all postures. According to Sayadawji, if your *Samādhi* develops, you'll see or discern *anicca* there. Later the whole body will show its true nature also. U Ba Khin's teaching was confirmed by We-bu Sayadawji and Anagam Saya-Thet's teaching was confirmed by Ledi Sayadaw.)

So what are the differences among these systems or methods? From the arising of the abdomen to the falling of it, the yogi has to wait for it. And then the mind runs toward *dukkha vedanā*. You must wait from the time of descent to the time of rising again, the mind does not stay in it, and moves toward *dukkha vedanā* (because pain is coarser and distinct than the sensation of rising and falling of the abdomen). It's easier falling on to *dukkha vedanā* than rising and falling object needs more effort. It does not mean it's impossible, but it requires more effort to do it. When contemplating the preceding mind with the following mind (i.e., *maggaṅgas*) the mind moves to *vedanā* (if *vedanā* arises). Knowing of pain, aches, numbness of the mind arises. Contemplate *anicca* (rise and fall) of the knowing mind. Contemplate the impermanence of whatever arising mind. You must be able to contemplate it. It's possible if you have the strength.

In *ānāpāna kammaṭṭhāna*—working-ground, subjects of meditation, the touching points are close to each others. Also, the knowing minds (contemplative minds) are near each other so that there is no free time to delay. So it's easy to overcome pain. Therefore, I choose this *kammaṭṭhāna* (the main point here is this system is Thae Inn Gu method—the way of strong breathing).

Other kammaṭṭhānas are also not wrong. It's unnecessary for argument on your kammaṭṭhāna or my kammaṭṭhāna is right. When vedanā arising unwholesome dhammas of taṇhā, mana, diṭṭhi sink the mind in the mud. We use the five strengths to pull it out.

We contemplate the meditation object not only with faith (saddhā), mindfulness (sati), effort (virīya), samādhi and discernment (paññā) of the five strengths but also with the five jhānic factors—vitakka, vicāra, pīti, sukha and ekaggatā (connecting, sustaining, rapture, pleasure and one-pointedness). If you relax the mind, and it'll move to vedanā.

Could you relax it near death? Develop the mind to be free from vedanā (pain) by adjusting short and long breaths at the tip of the nostril. When practicing you have to exhort yourself, with the frightened mind and doing the practice blindly leads to failure. Even though now you aren't free from vedanā, later you'll be free from it for sure. U Zin (i.e., himself) gives you the guarantee. I'll send you or show you to the place where it is free by giving of my time.

[ This is not an exaggeration. Later one of his talks on interview with yogis (including a nun, a woman and a man) discussed their experiences with him. They overcame the pains and gained samādhi. I gave the title for it as "With samādhi overcome the hindrances". Here the yogis could sit for two hours and three hours at a time. They gained samādhi—some had skeletons as nimitta (mental sign); some 32 parts of the body and some had discerned the four great elements (these were the majority). For yogis had bones nimitta with samādhi power by contemplating its nature and overcame wrong view, craving with hatred. Now it has become vipassanā. It was very similar to the Thai forest tradition which developed jhānas and after coming out from samādhi contemplated dhammas—such as, four elements, 32-parts of the body (asubha), skeleton, etc.

U Candima's systems are more akin to Thai than Burmese. He rejected some Burmese systems or practices as not really vipassanā. Some Thai forest monks also view some Burmese vipassanā practices in the same way.

It seems that there are two ways of development in vipassanā practice.

Some Buddhists even go to extremes to say that commentaries, Abhidhamma and vipassanā without jhāna samādhi are not authentic. Indeed, there is no enlightenment without meditation (jhāna). In every realization (the four stages) there are vipassanā jhānas.

There were many evidences in the suttas many people without any jhāna practices by listening the Buddha's teachings realized Dhamma—e.g., Santati minister, Suramutta—the drunkard, Suppabuddha—the leper, some citizens, even sensual devatas (not include brahma-gods).

Some well-known Burmese Sayadaws like Ledi Sayadaw, Mogok Sayadaw, Mahāsi Sayadaw, etc. were not ordinary monks and very good pāli scholars and practicing monks. It doesn't really matter whether the teachings and practices of others are right or wrong, what matters is your own knowledge and your own practice. ]

I want you all to have the strength to pull the mind out from the kilesa mind. I am training you to have the strength to bear dukkha vedanā and to pull yourself out from it. It's like kneading a dough. In making bread by mixing the flour with water, knead it until it becomes dough. While kneading, you can't do it in a comfortable manner. To make a thick and sticky dough, you have to use force. It is better to become a thick and sticky dough. For three or four days is like kneading the flour with water and can't take comfort in doing it. It's not yet arriving at the stage of making the cake of vipassanā. All of your minds are very coarse with lobha, dosa and moha. Ultimate reality—paramatā mind and body (form—rūpa) are so refined that you can't work with this coarse or rough mind. We're making our minds (contemplative minds) to become refined. Now we're doing the sitting an hour each for five times. Later we'll practice for two hours for each sitting.

Yogis who want to practice with my meditation (ānāpānasati) adjust the short and long breathings, and keep your mind toward you. After nine days, you can stay as you wish.

Anyone who gives up the effort only ends up with loss and will not easy to die at dying. If you now push away the teacher's welcoming hand to save you and at dying will have an ugly face to die. Now, this kind of vedanā will not kill you, it's just a little bit. You have to practice keeping the mind free, and to keep the momentary happiness



aside. We do the in and out breathing like seeing with the mind at the touching point. If we breathe the same as the machine, then don't incline the mind toward the machine. Only to be aware of the sound coming toward you and adjust your breath as the same to the sound. If you are able to do it, then don't pay attention to the sound. You only adjust your short and long breathings to become equal. The mind gradually arrives at the jhānic process, and you don't want to come out from it. From onward, I'll only explain its nature.

## On Ānāpāna Samādhi

Raining is the same for all, if you fill the rain water with a barrel, and you'll get a barrel of water. If with a bucket, then you'll get a bucket of rain water, etc. You will get nothing if you overturn them all. If you fill it for drinking and become drinking water; for washing only, then it becomes washing. But rain is the same for all. In practicing Dhamma the teacher's wisdom must be right. The students follow him with their saddhā, viriya, sati, ....the five spiritual strengths also must be strong.

In clapping two hands together if one hand is soft or light and the other strong then the sound is not louder. In the same way, teachers and students are two sides of two hands. If the teacher is wrong, he has to correct himself and vice versa.

We need to be open about it. The Buddha taught us to be careful in making inquiry on teachers. We could take someone as a teacher if he had the quality. If you find a good teacher, even if he drives you out with a beating, do not leave him.

Now, you find a good teacher even though I am not beating you yet, but you want to run away from me. You want to run away because it's painful, and I can't stand it. You become not a good student of a good teacher.

(I am sure U Candima is a tough teacher and this is his character. So those who want to train with him should also have tenacity, patience and endurance. For those who are young and strong, they should find such a teacher.)

In ānāpāna breathing some breathe slowly, some breathe strongly and others breathe a bit stronger. Even though they are mentioned as slow and strong breathings one has to choose one's preference with basic and main methods. Breathing with acceleration was mentioned in commentary as the kakacūpama method—the simile of sawing wood method. A man was cutting wood with a saw. Could it be cut off if sawed very slowly? The wood will not cut off and not go very far. If sawing the wood is like battling by force, and you can't do it longer. You become overtired. The man cut the wood in a way not slow and not with very strong force, but had acceleration by sawing it back and forth. He was paying attention to the sawing. If he pushed the saw

forward 7" and pulled backward also 7". The length of the saw pushed forward and the length of the saw pulled backward, whether short or long, must be equal going in and coming out.

The first cutting was 7" forward and 7" backward, and the second cutting was also the same (not changing the rate). He sawed the wood regularly in this way. He listened to the "shel!" cutting sound on the one hand, and observed the cuts by pushing and pulling the saw back and forth at regular intervals. (Here Sayadaw gave a very good example of how to use the ānāpāna breathing according to their system. With the machine, it's clearer).

With the slow breathing when the afflicted dukkha vedanā is strong and one's samādhi also low, all these make the mind fall toward vedanā. With forced breathings become very tired and jhāna does not arise. Because the mind is tired and can't breathe for a longer period. Therefore, slow and strong breathings are not good. This is at a basic level.

It's like the saw man is not strong and has soft strength. The in going breath and the outgoing breath—their breathing rate and acceleration have to be equal. The long and short air passages have to be the same. It's not too strong and too soft. You must breathe like this. It was like the saw man looking at the place of contact with the saw teeth touching the wood. You must breathe and pay attention at the place where the breath and nostril are touching. During the breathing, it must not be too strong and too soft.

The acceleration, short and long breaths of in and out breaths must be the same.

The first in and out breaths and later in and out breaths must be the same.

This way of breathing is like the saw man with the strength of not strong and soft sawing the wood regularly so that he could saw it longer and finish the job. He is also not tired of it. With this kind of breathing rate, you have to do the basic kammaṭṭhāna. In this way of breathing you need the strength of sending the mind at the point of contact and within an hour (or two hrs) not correcting or adjusting the body. With this kind of strength, you let go of the desire to change and correct the body. For a saw man, he doesn't have this. For the yogis, they have it.

At one side the mind does the ānāpāna breathing and on the other side the mind instigates you to change and correct the body because of vedanā. You must totally abandon the desire to change and correct the body, which the mind instigates you to do it. Let the mind stay with sati at the touching point of the nostril at the same rate of acceleration and breathings. In case vedanā becomes stronger or one's own breathings become soft, or the mind wants to go down there, you have to increase a little bit of your original breathing rate and continue with it. This made the touching point clearer. Beware of the touching point and breathe a little bit stronger. But out of fear you must not breathe blindly without any control like a battle and without any rules. Whatever with strong breathing, if you don't have sati and viriya (mindfulness and effort) the mind does not arrive at the touching place, and instead it moves down there. It becomes useless even though the nose is doing the breathings and the mind at vedanā. If both of them are strong (i.e., breathings and vedanā) it becomes tired.

The main point is the harmony of long and short, slow and fast, strong and soft breathings which are not tiresome. If you're not contemplating long and short, slow and fast breathings then the mind has free time, and it goes down there (i.e., to dukkha vedanā). If you are contemplating, the mind has no free time, it is important to be aware of the contact points. The yogi has to make effort at in and out breathings, also contemplate and examine the harmony of long and short breathings as sawing the wood, and also he has to control and adjust the in and out breathings to become harmonious in the long and short, strong and soft breathings. (Here his sentences are very long with repetition.)

Saddhā, sati and viriya with these three factors if you are able to stick the mind on the kammaṭṭhāna object with stability, and it can't incline down there. Without inclining and there is no connection. If there is no connection and there is no good or bad taste about it. Without it and there is no enjoyment. It becomes lobha if taking enjoyment with sukha (sukha vedanā). If experience with dukkha becomes disappointed with dosa. The mind becomes upekkhā-samādhi at the point where the air touching the nostril if abandoning all gladness and sadness.

[ If we reflect the first four tetrads of ānāpānasati sutta—the first and second steps use the word (know or discern the long and short breaths). The third and fourth steps use the word—train himself sensitive to the entire body and calming the bodily

formation or fabrication. So it's not a simple practice and requires intelligence and discernment with experiments. Here we can see this point. ]

Don't want to feel or experience dukkha when the four great elements are disturbed or changed is dosa. Wanting to change and correct the body is lobha. Free from these two extremes the mind sticks with the touching and knowing at the entrance of the nostril, it becomes upekkhā vedanā of neither pleasant nor unpleasant feeling (i.e., asukha and adukkha).

What the yogi must remember is that one who has not reached upekkhā samādhi cannot contemplate with insight. Still even one does not know himself as not arriving at upekkhā level yet and do the contemplation even for ten aeons can't attain Dhamma (i.e., Nibbāna).

Without upekkhā samādhi and doing anicca, dukkha and anatta is not Dhamma (i.e., vipassanā Dhamma). The sound seems to be similar, and the causes are different. (It's only reciting anicca, dukkha, anatta with concepts and not direct discernment.)

This is the reason behind not changing dukkha vedanā when the four elements disturbed or afflicted. Disappointment with anger (dosa) is unwholesome (akusala) and called domanassa—dejection. Lobha is called abhijjhā—covetous (here wanting the pain to go away). The mind does not stick here (at pain) and staying at the tip of the nostril becomes upekkhā. This is the coarse type of momentary upekkhā samādhi.

At the time the mind sticks at the tip of the nostril has no dosa, it frees from the dosa toad (toad represents dosa). It's not really free yet. When it frees from sati the toad appears again. (Sati is not strong enough on the object and is pulled down by the pain). There are three kinds of freedom—tadaṅga (for short period), vikkhambhana (suppression) and samuccheda (eradication).

If you can collect the mind on the object for tadaṅga will free from dosa. It'll appear again (i.e., pain) if you can't do it. Now present ānāpāna is tadaṅga practice. Whatever system or method we use in accordance to the Buddha, at first it was like striking a brass bell after the “Dong” sound the sound becomes louder and slowly becomes smaller and disappears. This is called pasambhayam-kāyasaṅkhāram—calming the bodily formation or fabrication (i.e., the breath). If you breathe with

ānāpāna similar to the way of sawing a wood, it must refine slowly. It becomes refined, not by oneself and happening naturally when the mind frees from unwholesomeness.

We don't need to kill the enemy. If there are enemies; to protect ourselves, we must fight them. Now it's led by sati and viriya that unwholesome minds or mental states can't come near. There's no need to run away from them.

When it arrives at wholesome mind process and jhānic mind process with the breathing it slowly becomes quiet and after that the bhavaṅga—heart base with a sensation in the chest something was fall of and the breathing stops. It doesn't breathe, and also it can't breathe. There is pain, aches and numbness down there, but the mind is not suffering.

At first, it was breathing strongly, and later it became slowly refined and disappeared. In and out breathings were also ceased. The breaths at the tip of the nostril also calm down. It calmed down with the completion of jhānic factors (i.e., connecting, sustaining, rapture, pleasure, one-pointedness of mind). This is called—pasambhayam-kāyaśaṅkhāra (calming down the breath). Kāyaśaṅkhāra from the coarse inhalation and exhalation of breath, it is calming down. Not attaining jhāna yet if you breathe in the comfortable way it will not calm down. If it's equal to the jhānic factors by itself and it comes to cease. The mind is not suffered by freeing from vedanā. Even though there is vedanā afflicted by the four elements. The mind itself has no suffering. Instead of the fire flare up, it's extinguished. Even though knowing pain and aches, no unwholesome mind arises to change or correct the body. Śaṅkhāra-dhamma (conditioned phenomena) have ceased.

[There was a story about Loong Por Waen who was one of the very senior disciples of Ajahn Mun. In his earlier years he was practicing in a forest. One time he was infested with a serious wound on his leg. It needed a doctor to operate his wound. There was no anesthetic to treat him. So the doctor was operating it only with alcohol. It seemed to be that he went into samādhi. After the operation, he came out from samādhi and told the doctor that his handling of the operation was a bit coarse or rough.

He settled down in Northern Thailand, Ching Mai Province, when he was getting

old. One day an aircraft was flying over Ching Mai area and suddenly the pilot saw a monk among the clouds. Later he was searching this monk whom he saw in the sky. After some time he found Loong Por Waen and took him as the monk in the cloud. (We don't know it's true or not.) From that time onward, Loong Por became well known. Many came and made inquiry about him. Loong Por never admitted the story. One time a western journalist came and interviewed him. He asked Loong Por for confirmation. His response was, "Do you think I am a BIRD?" According to his biography—after becoming a monk, he never met his relatives again (i.e., cut off all attachments).]

These saṅkhāra-dhammas are the causes of falling into the four woeful states (i.e., abaya-bhūmi). In connection with paṭṭhāna—conditional relations, I had collected 17 conditions. Wanting to move and change is taṇhā (here it can be translated as desire). It becomes vedanā paccaya taṇhā—feeling conditions craving. You can't cut off dependent co-arising with your own desire. Don't talk about that life and this life—now at this present moment you are in suffering.

You have not arrived at the future yet. Even now when encountering unbearable vedanā you have unpleasant dosa and want to change lobha khandhas. These khandhas are present dependent arising khandhas. From dukkha vedanā it changes into not wanting to feel lobha-taṇhā. If you can keep your mind on the tip of your nose, even if there is dukkha vedanā it will not connect with taṇhā. It's not going to kill the taṇhā arising mind. The mind goes to associate with the jhānic mental factors that lobha stops without arising. I have to explain the nature of the practice, but if I am only asking you to contemplate and you're doing it without knowing anything.

(This point also came from his practice without a proper teacher. It created difficulties and wasted time. This is one of the reasons Mogok Dhamma talks are treasures, or a treasure map for yogis.)

The method or manner of contemplation must be correct (i.e., refer to kakacūpama wood sawing method). The five meditation factors are also correct. Cutting off dependent origination (paṭicca-samuppāda) must also be correct. Seeing the four truths also must be right (i.e., refer to four noble truths. This practice here is only related to samādhi practice, but Sayadaw explained it by using the paṭicca-

samuppāda process. For me, it also seems not wrong. This came from his realization of Dhamma. No-one explained samādhi practice before with the D. A. process. Actually, every human life is about the four noble truths—causes and effects relationships. For a worldling or common person, he creates only dukkha and samudaya all the time except in sleep which is wasting time with moha—delusion. But the practicing yogis cut off paṭicca-samuppāda or dukkha and samudaya every time he is mindful and discern the nature of the five khandhas at every moment. These things are also mentioned in Mogok Sayadawji’s talks. )

Isn’t sukha or dukkha when the four elements become afflicted? This khandha is disintegrating with stiffness and tightness. These are the matter of truth of dukkha (dukkha sacca) or the function of truth of dukkha. And then wanting to move and change, lobha arises. Lobha is taṇhā samudaya—at here I should have to do like this or like that, these are doing by taṇhā. This is the function of samudaya. The path factors are not moving and changing the body, and keep mindfulness at the tip of the nostril. The path factors kill the unwholesome dhamma.

Moving and changing the body are micchā-maggin—wrong path factors. The function of path factors is doing its related matter. Knowing about them is knowledge—ñāṇa. No taṇhā is Nibbāna. When you came here with taṇhā which is in your mind. What will you do with this taṇhā? You have to abandon it. There is no taṇhā in Nibbāna. Could you incline toward it with taṇhā mind? Wanting to move and change is taṇhā. If you agree with it and become taṇhā. If you don’t follow it, this abandon taṇhā. This is the function of nirodha sacca—the cessation of taṇhā or dukkha. Do you have any suffering if you abandon it? So suffering has ceased. This is nirodha sacca—the cessation of dukkha (before is kicca ñāṇa—functional knowledge, now is kata ñāṇa—knowledge on the ending of the practice).

The four truths arise at the same time. The happy mind arises in the practicing yogi. Nirodha sacca means the cessation of taṇhā. At first, it was stuck with lobha, dosa minds, including with suffering. Killing and abandoning them with the path mental factors that is there any unwholesome lobha—taṇhā mind still sticking there? Their cessation is nirodha, and suffering also ceased with them. This is nirodha sacca, then the four truths appear to the yogi. The yogi can see Nibbāna in tadaṅga—very short time. With happiness and no suffering is phala—fruition. Fruition mind is the



result dhamma. Abandonment of taṇhā with path factors and stay with happiness is path and fruition. The cessation of dukkha is Nibbāna. If you want to get Nibbāna, you must be preceded by "saṅkhārupekkhā"—equanimity to saṅkhāra dhamma (conditioned phenomena). Saṅkhārupekkhā ñāṇa—knowledge of equanimity is not relating to dukkha vedanā and not sticking with sukha vedanā or let go of conditioned dhamma. After that gotrabhū knowledge (change of lineage) and then path and fruit. samatha-yānika yogi develops his practice in this way.

(Here is talking about samatha practice, but Sayadaw explained it with the four truths. Jhānas only suppress kilesa—vikkhambhana. To eradicate kilesa has to develop insight practice—samuccheda-pahāna. Whether such an explanation is acceptable or not, I don't know. Loong Por Cha had said once before. He said that sīla, samādhi and paññā were inseparable.

He gave an example of lifting a stick with fingers in the middle of the stick and the whole stick came together. To build a bridge across a river is another example by Ajahn Lee Dhammadaso. This side is sīla, the middle of the bridge is samādhi and the other side is paññā.)

## A Scales Like Samādhi

[ Following this talk there was a short talk on the same subject, yogis had to sit for three hours sitting. This practice is to free from lobha, dosa and moha at the same time. He called this in Burmese as levelling out samādhi like a scales. He also said he got this system from Thae Inn Gu Sayadaw's Dhamma verses. It maybe Thae Inn Gu Sayadaw developed his samādhi in this way. U Candima's vipassanā practice is different from Thae Inn Gu Sayadaw's way. Thae Inn Sayadaw's way of vipassanā is based on form (rūpa) nāma kammaṭṭhāna (i.e., not on physical sensation but on mental feeling). U Candima's way is developed samādhi with ānāpānasati and contemplation on mind—nāma kammaṭṭhāna or cittānupassanā. U Candima called it as—Mahā-pallaṅka meditation which refers to like the bodhisatta's enlightenment in one sitting, so it also can be called as Bodhisatta Kammaṭṭhāna.

In this talk on scales like samādhi, U Candima called this method the vipassanā-yanki method. Levelling out samādhi and paññā together that it's also called the yuganaddha method (yuganaddha—yoked together). The commentary explained yuganaddha as coming from jhāna samādhi and contemplating the jhānic factors with insight. Come out from each jhānic level and contemplate in this way respectively. According to Bhikkhu Bodhi even in jhāna state one can contemplate the jhānic factors as evidenced in the suttas. It seems U Candima's own practice supports this point.

Here, developing samādhi like a scales is—first watching the breath at the tip of the nostril. After sometime dukkha vedanā will arise somewhere. But the mind does not follow the vedanā, but neither returns to the breath at the nostrils. Instead, levelling out these two vedanās one at the tip of the nose and dukkha vedanā appears down there, until the mind becomes upekkhā. The mind staying with vedanā becomes dukkha, domanassa which is one extreme. Wanting to overcome dukkha vedanā and send the mind to the nose with taṇhā becomes abhijjhā which is another extreme.

Therefore, if the yogi can contemplate these two objects or keep them equally until it becomes upekkhā which is the middle way or become the path—maggan. With

this upekkhā maggan to develop insight—vipassanā, you can't contemplate paramatā dhamma with kilesa mind if with kilesa it only becomes concepts. ]

Today we'll develop the scales like samādhi or middle way samādhi. (Here I didn't translate the Burmese words—boun-chain kammaṭṭhāna directly) Before we did the ānāpānasati in an ordinary way (i.e., observing the breath only for three days, first one hour sitting and later two hrs sitting) and how to develop it. There is a way to develop insight, and I'll talk about it today.

Here is not to attain the Dhamma with this method (i.e., Nibbāna). Now we're on the 4<sup>th</sup> day. Only you have finished the basic ānāpāna-kammaṭṭhāna, you can practice forward. Therefore, you have to finish the basics. For three days we practiced ordinary ānāpāna. Only you know the meaning of Dhamma practice and can know the nature of vipassanā process for forward practice. When the four elements are disturbed or afflicted and encountered dukkha vedanā, in walking also it's painful. Could you walk longer? The body becomes stiff and tense when lying down for a longer period. It's not free from suffering also by standing.

Whichever postures you're in or keeping it, this khandha will be cruel to you. Because of its cruelty, khandha becomes dukkha and the mind suffers and is tired. Every time with practice you'll encounter it. When walking, can you walk for a long time in a focused manner? Even though it's not good for samādhi because of its movements, but it's good for supporting it (according to the forest monks, walking samādhi is more stable than sitting. Some monks did a lot of walking than sitting, e.g., Ajahn Mun himself.) Walking meditation is supporting one's own kammaṭṭhāna to has strength. During walking meditation, no-one becomes ariya (a noble being). Because if the yogi enters into one-pointed samādhi (ekaggatā samādhi), he has to stop from walking.

If indriya-samvara sīla is in equilibrium (restraint of the sensory faculty), the yogi has to stoop from walking. It's easy to say that with the four postures (i.e., sitting, standing, walking and lying down) attaining Dhamma. But nobody said, as not attaining the Dhamma with the four postures. There are two ways of walking—after attaining jhāna samādhi and to support samādhi (as mentioned above). Later, yogis will know all of them. For having a stable samādhi before attaining it, the mind with

sati has to stick on the primary object (here ānāpāna) outside the sittings.

To support this point, walking meditation is good. As I had explained on the first day, if you attain jhāna directly with sitting posture, it is freed from dukkha vedanā and no need for walking. This is attaining jhāna with sitting posture. Walking meditation is supporting samādhi, but if you're a vipassanā-yānika maybe you can attain it or with the four elements meditation (i.e., not sure). But you can't attain it with taruṇa-vipassanā—i.e., weak basic insight stage. Yogis also need to understand these things. I'll explain all of them for why?

Before three days ago—for the first day, we sat one hour each for five times. On the second day, one and half hours for five times, and on the 3<sup>rd</sup> day two hours four times. We had practiced in this way. All right, whatever or however, situation you're in, khandha dukkha will come to you. You have to encounter dukkha. Only this exists and except this one don't go and do other things. If you do, it becomes useless (with no samādhi—i.e., with hindrances no insight arises). Even though you can contemplate the four great elements if vedanā arises and can't do it. Dosa-domanassa arises and destroys the meditation. If you practice this way, it is also possible (first, you have to transcend dukkha vedanā). No matter what way you practice, you cannot continue with the following kammaṭṭhāna (i.e., insight) except for the toad (dosa) and the four poisons of the viper.

Therefore, the Buddha taught in the suttas (āśīvisopama sutta, SN 35.238 and vammika sutta, MN 23) yogis had to abandon the four snake poisons and toad (dosa).

(In the Vammika Sutta, the student dug the ant-hill and firstly he found a bar. After that he found the toad, with the continued digging and he found out the fork (dvedhāpatha, which can be translated as doubt and forked path). Which one is correct, I don't know, but if we take it as doubt, it is difficult to relate to the following sieve that represents the five obstacles, which also include doubt. Maybe they are different doubts. If we take the symbol of fork as the forked path also can be taken as doubt and two ways of the path. U Candima took it as two ways of the path—the way of samatha-yānika and the way of vipassanā-yānika.)

After abandoning the toad (dosa) there are two ways of samatha and vipassanā yānika paths.

(It seems to me that U Candima's interpretation of samatha and vipassanā yānikas are problematic with the Vammika Sutta. These two paths are quite different even in the beginning. Samatha yānika use a samatha object to overcome the five hindrances. Vipassanā yānika with mindfulness to overcome the five hindrances. So they already are separated in the beginning.)

Even though U Zin didn't understand pariyat (sutta learning), I taught yogis in accordance with what the Buddha had taught. I have interpreted them in the same way. I have studied sutta discourses for only two years.

The practice I taught to others was not deviated from what the Buddha had taught. It was the same with him. Before I had taught Mahā-pallaṅka method or Bodhisatta meditation. People thought that it was torturing them. To expose Taṇhā is only this way, and no other way (i.e., in one sitting). He knew that he was liberated by cutting off the root of taṇhā. The Buddha exhorted us as even if we had patience and endurance for vedanā which would take our life. The vedanā now we'll encounter is not taking our life.

(It seems to me that samatha/vipassanā differentiation is by the commentary. May be not by the Buddha in the suttas. Sīla, samādhi, paññā can't be separated. The ways of developing them can be different. There is only one way – vipassanā – the eight-fold path which samatha doesn't have it.)

Only after overcoming vedanā can you practice samatha/vipassanā practice (i.e., the two ways of insight practice), whichever way you prefer. If not, you're only dealing with vedanā at the basic practice (i.e., develop samādhi power). Could you go forward by lifting and changing your posture all the time when encountering vedanā? Therefore, in Dhamma practice what are you doing means very simple questions. When the four elements become afflicted or disturbed, the yogi doesn't want to feel it and want to free or correct is lobha with the wrong view of I-ness (diṭṭhi).

First practice is making these lobha, dosa and moha cease. Other than that, don't practice anything else you can't succeed it. Therefore, I must explain on this problem with tadaṅga pahāna vikkhambhana pahāna and samuccheda pahāna (short period of abandonment, suppression for longer, eradication). Now, you can sit for two hours and there is no tiredness and strong stress. Some already fall into bhavaṅga and free from

them (i.e., in jhāna state). Even some are not free from them, when they sit for two hours they don't have the mind state of trying to struggle with it. They don't have to because the mind becomes refined.

Passambhayam-kāyasaṅkhāram—the breath become calm down with dosa fallen away and breathing also refined, not tired anymore. Could I ask the yogis to breathe slowly like now at the beginning when they arrived here? All will get up and run away. We're practicing to be free from the lobha /dosa of not wanting to experience it, even though it'll take long. Now you can sit for two hours. All right! Let's move forward step. What is the nature of insight practice? The mind contemplates the mind and form to become true insight (vipassanā) should not think about the past and future even for a ten hours period (only with the present moment). Even for ten hours, the mind doesn't know about the eye, ears, nose, ...etc. It's free from the worldly objects of concept (loka-paññatti-ārammaṇa), only then it discerns loka-paramatā mind and form. The samādhi discerns mind and form, not including concepts.

During the contemplation it's anicca, dukkha, etc. are concepts and not vipassanā. It can be taken as bhāvanā—mind or mental development. Anicca saññā, dukkha saññā, etc. (perceptions of anicca, dukkha, etc.) are not insight—vipassanā and not paramatā dhamma. There are three knowledges: Paramatā is penetrative knowledge, saññā—the perception of names and concepts are conceptual knowledge and viññāṇa knowing is not giving names and concepts and also non-penetrative nor analytical knowledge.

Penetrative or analytical knowledge is paññā—wisdom. Knowing with giving names is still not arriving vipassanā yet. Later U Zin continues to explain them. You yourself confuse them or not I don't know, but I have to explain about them. The main question is, if yogis encounter dukkha vedanā, is it possible for their mind to contemplate paramatā dhamma with suffering and pain, dissatisfaction and exhaustion? Now, with the four elements being tortured, this question arises. We have to deal with this issue. We're practicing to deal with this problem. On the first day the four elements of the khandha were afflicted, and what is the habit of a worldling?

The mind is unbearable to dukkha vedanā and wanting to condition the khandha. Because of this desire—lobha and the following mind which is kāyasaṅkhāra

condition the body (i.e., changing the body). This is the practice of kāmasukhallikānuyoga—indulgence in sensuality, by lifting and correcting the body is happiness. The desire for happiness in sensuality (kāma) is defilement (kilesa)—kilesa-kāma (defilement of sensuality). With kilesa—kāma and action received khandha. Does it not suffer by receiving khandha? The act of torturing oneself by oneself (atta) is attakilamathanuyoga—self-torture. Physical object—vatthu-rūpa is in pain, and making it a temporary comfort. This is kāmasukhallikānuyoga.

We have to abandon these two extremes, and not pursue them. It used to be that whatever kammaṭṭhāna you used, you wanted to correct them; now, you no longer tune them, but are freed from both extremes. Now, you're stable with the primary object (mūla-kammaṭṭhāna). Before with the habit of a worldling, hīno gammo pothujjaniko (which is low, vulgar, the way of worldlings) now you don't have the habit of a worldling as wanting to lift and correct the body. You can keep your mind on the primary kammaṭṭhāna is the middle way (majjhima-paṭipadā).

You can keep the mind at the tip of the nostril straight away is samādhi. At the touching point or contact, dukkha form (rūpa) combined with dukkha mind and sukha mind ceases. (when pain arises on the body). Then the sukha form is combined with the sukha mind and the dukkha mind stops (when the pain is overcome). Is there anything as I die? You know that only mind and body exist. Knowing as the I-ness not exist is right view (sammā-diṭṭhi) and right thought (sammā-saṅkappa). Complete with the eight path factors, which is the middle way (majjhima-paṭipadā).

If your sati is gone, it becomes painful again. Yogi wants happiness at the place where the air touches the tip of the nostril. You are clinging to the place. Could you contemplate insight if sati sticks at the tip of the nostril? In sukha vedanā lobha exists (Today humans become the slaves of taṇhā on sukha vedanā that all the pollution of the world and climate disasters arise.), in dukkha vedanā dosa exists and in upekkhā vedanā moha exists respectively. We must practice to get rid of these three points.

Now, we replace dukkha vedanā, dosa with sukha vedanā lobha. Before there was dukkha vedanā (when pain arose) and now with sukha vedanā, we are free from dukkha vedanā. Isn't it possible to rest here? No, not yet. To contemplate the mind and form, the mind is not purified yet. With dukkha vedanā increasing, the mind with force

sticks again at the tip of the nostril. It is stuck with the lobha mind process. What is competing with jhāna?

(Here Sayadaw’s usage of the pāli word jhāna is confusing. Actually, it’s not a real jhāna state yet. Maybe it’s on the way to true jhāna.)

Lobha sukha vedanā is competing with jhāna. Pīti and sukha imply the inclusion of lobha. It doesn’t mean you practice insight with this method. This is also one way of practicing insight. However, you’re practicing, whatever method you use, whoever is your teacher and wherever you are practicing, this is to be free from abhijjhā, domanassa and moha.

[This important point also mentioned in the Satipaṭṭhāna Sutta very clear. It was mentioned as follows:

“There is the case where a monk remains focused on the body in and of itself—ardent, alert and mindful—subduing greed and distress with reference to the world. He remains focused on feelings...mind...mental qualities (dhamma) in and of themselves—ardent, alert and mindful—subduing greed and distress with reference to the world.”

Here subduing greed and distress include delusion (moha). What U Candima said was true. It seems there are two ways of insight: samatha-yānika and vipassanā yānika. So yogis have to choose their own ways of practice. These two ways of practice are also mentioned by famous scholars and practicing monks like Ledi Sayadaw, Mogok Sayadaw, Mahāsi Sayadaw, etc. Here, Sayadaw U Candima is teaching the samatha-yānika way. Both ways of practice we can see in the sutta teachings.]

Not wanting to feel or experience (i.e., pain) is dosa, wanting to feel or experience happiness is lobha and uncertainty about things is moha. Not letting these three points sticking with the mind and stripping them off is insight practice, or sīla-samādhi practice. If these three kilesas fall away by however way you do the practice, the outcome is the same. Does the mind not purify if there is no lobha, dosa and moha? If the mind is purified, it becomes citta-visuddhi—purification of the mind, and you can contemplate paramatā mind and form. Without the purification of lobha, dosa and moha and contemplating of insight or development of insight knowledges or



wrong view fall away or giving the perceptions of the characteristic (lakkhaṇa) and all these are only in thought. But these can be accepted as weak insight (taruṇa-vipassanā).

[This is right. Dry insight mindfulness (sati) practice purifies the mind or abandonment of the five hindrances.]

What we want is the real paramatā of mind and form, which refer to seeing of mind and form. The real mind and form means the mind does not think about past and future; eye, ear, nose, etc., it doesn't think about this body and other things even a period of time as long as ten hours. Without any of them and the mind stays at mind based (bhavaṅga) and discern mind and form. Lobha, dosa and moha are also not there anymore. The mind goes and combines with concepts (paññatti) and mixing with lobha, dosa and moha. After it frees from concepts and the mind arrives at a place where it frees from concepts. For arriving there, we're clearing away the problems which happen here. However, you practice and deal with it, the purified mind does not think about the past and future and never goes out. Even for ten hours long, it never knows about the vibrations and sensations of the body. So where are you keeping the mind?

Is there any place for the mind to stay at? Yes, it exists for the mind to stay free. If it stays at the free place, it becomes citta-visuddhi—purification of mind. Until you do not get the answer, your practice does not end yet (i.e. on samādhi practice). You have not arrived at insight yet until you're arriving at this stage. You have to hold this answer firmly.

What we are practicing until now when the air touches at the tip of the nostril, the mind moves here and there that it's not purified yet. We have to continue to take off the dust, still we have to do it and can't talk about paramatā mind and form. The place where the air and the tip of the nose touch is pleasant. The affliction of the four elements is dukkha. The mind combined with dukkha vedanā becomes distress (domanassa), when combined with sukha vedanā becomes joy (somanassa). Both mind states are lobha and dosa and can't contemplate the paramatā dhamma. As a first step from dukkha vedanā it becomes sukha vedanā that is a success. Upekkhā vedanā means that the mind is inclined neither to dukkha nor to sukha; rather, it stays in the

present moment. This is called the equanimous mind (upekkhā mind). If you practice with this way, this is a process leading to the arahatta magga and phala (path and fruit of arahantship). You can go straight with this one. The answer is the same. (There are many ways, if the practices are right and all have the same result.)

If you encounter dukkha vedanā and domanassa arises or if your mind sticks at the tip of the nostril and sukha arises. Sticking with lobha is taṇhā which hinders path and fruit. It will not become citta-visuddhi. In addition to lobha and dosa, there is moha. Today's method is to be free from three of them at the same time. The first method is free from dukkha vedanā and at the top of the nostril, the first jhāna of joy, pleasure and one-pointedness of mind (pīti, sukha and ekaggatā) arise and each jhānic factors (connecting, sustaining, joy and pleasure) are falling away one by one with the practice (i.e., ānāpāna-sati method).

At last, free from lobha, dosa and moha and become sati and ekaggatā. Practicing Dhamma is not doing other things. This one is the goal.

The mind is free from dukkha and sukha and the mind is with upekkhā and sati—this becomes citta-visuddhi. In insight practice, not doing this one and doing other things is not right. I am worried about you will go wrong. Therefore, I'm talking firmly on this point. With the affliction of the four elements, it becomes dukkha vedanā and staying at the tip of the nostril, it becomes sukha vedanā. Two extremes appear. Getting rid of these two extremes is upekkhā vedanā. At the place, if sati stays there at the same time, it can be freed from lobha and dosa. For this, I'll give you the practice.

(This place is not at the nose or where pains arise but at the bhavaṅga where the mind stays by itself with upekkhā. Sayadaw did not mention specifically the place only at the place.)

This is the way of practicing together (i.e., samatha and vipassanā together—yuganaddha way).

We take the same kammaṭṭhāna of the air and the tip of the nostril as before, with the affliction of the four elements. When the four elements are afflicted, the mind inclines toward the place of its affliction. Then the mind feels dukkha vedanā with

distress (domanassa). But if the mind sticks at the contact of air and nostril, it is sticking with lobha. If you let go of the mind from the tip of the nostril and it is inclining on dukkha. So it can't be let go. I don't give the kammaṭṭhāna on my own invention. This is called the yuganaddha method—samādhi and paññā yoked together (in some of Mogok Sayadawji's talks, he called it yuganandha—yoked two oxen together). This is the practice of samatha and vipassanā mixed together at the same time. Before vedanā arises, you breathe ānāpāna regularly or observing at the top of the head or rising and falling of abdomen, etc., are also in the same way.

Here you only can use form (rūpa) kammaṭṭhāna and can't use mind object (nāma kammaṭṭhāna). When a time comes, vedanā arises and the mind inclines toward it. At that time there were dukkha vedanā from the four elements and sukha vedanā at the tip of the nostrils. In this way at that time become two vedanās and we establish upekkhā vedanā by purifying the mind. If the mind sticks at the tip of the nostril, it becomes lobha. So, don't stick it there. If you drop it and domanassa arises. If you let go off domanassa and it moves to somanassa. So we can't let them both go, we have to adjust them both. Can we adjust both sides at the same time through sati? Yes, we can, e.g., a car driver, his eyes are looking in front of him and at the same time the hands are working, we're eating and at the same time talking to each other.

The mind is changing so fast that it's possible. With the affliction of four elements, vedanā arises, you must keep the mind at the tip of the nostrils. Also, you have to be mindful of the touching place. And then also mindful where dukkha vedanā arises at the same time. If at the side of dukkha vedanā is more, let the mind inclines toward sukha vedanā. It's not keeping them in turn but adjusting them at the same time, and they become equal. Can you make it very easily? If it's possible, all will become arahants. Entering into jhānic states and developing samādhi practices are difficult. You can not attain it easily.

You have to balance sati at the touching point (at the nostril) and the place where the four elements are afflicted. It's called levelling out the scales bar. One side is sukha vedanā (an extreme) and the other side is dukkha vedanā (another extreme). So sukha extreme and dukkha extreme arise. To cut off dependent co-arising process (paṭicca-samuppāda) is at the presence of moment (ṭhiti-khaṇa) which is also present liberated time (paccuppanna vimutti kāla). It is free from past and future time extremes.

[The life-span of a mind (citta) is termed, in the abhidhamma as a mind-moment (cittakkhaṇa). Each mind-moment consists of three sub-moments—arising (uppāda), presence (ṭhiti) and dissolution (bhaṅga.)]

[It is a curious thing to me. In the West, some Buddhists (most of whom are scholars) rejected the authenticity of the Abhidhamma teachings. I do not know what the Thai ajahns, especially Thai forest ajahns who had realized Dhamma view about them. In Burma, I never heard about Burmese sayadaws who were great scholars and practicing monks such as Ledi Sayadaw, We-bu Sayadaw, Mogok Sayadaw, Mahāsi Sayadaw, etc. said something about Abhidhamma as wrong or unauthentic. Pa-auk Sayadaw’s teachings are based on jhāna practices and Abhidhamma. If Abhidhamma teachings are wrong, it cannot be put into practice at all.]

It’s not liberated from the other two extremes (i.e., lobha and dosa). About awareness is—if vedanā arises, do not relax in order to level the awareness, do not rest (i.e. you must be in a state of alertness). We level the awareness more and less by correcting it. Contemplating on which side has more or which side has less sati is vicāra (sustained thought). Keeping sati there at the same time is vitakka (applied thought).

[Here we can see Sayadaw U Candima’s wisdom came from realization of Dhamma. Even though he was not a scholar monk and didn’t know about the suttas well, his interpretation on the practice was amazing. In one of Mogok Sayadaw’s talks, it was mentioned vitakka and vicāra connected to insight. It’s also mentioned in Ajahn Lee Dhammadharo’s “Keeping the Breath in Mind” on vitakka and vicāra which related to samādhi and paññā. He mentioned vitakka as concentration and vicāra as discernment. He taught to balance both samādhi and discernment.

Mogok Sayadaw’s talk in gist was; vitakka means thinking or planning. Vicāra means the whole round contemplation or reflection on the thinking or planning. The Buddha taught vitakka and vicāra in the first jhāna and also in the path factors (maggaṅga). Today I’ll talk about their application. (Sayadaw talked about vedanās arising from the six senses of the door). You have to think about vedanās which arise from the six senses of door as what are these? After their arising, contemplate or reflect them as existing or not. This is vicāra. If you apply vitakka and vicāra in this

way, you will see vedanā and its rise and fall.

For example, your eyes are seeing something, if you don't know what there is, then no vitakka and no vicāra. Someone who thinks and contemplates is attaining magga (path factors). This is sammā-saṅkappa maggin (right thought). The identity view (sakkāya-diṭṭhi) of taking oneself as I and mine fall away. Thinking is vitakka, contemplation is vicāra and knowing it as not existing (i.e., disappearance) is paññā. Therefore, whenever you open your eyes, you see things with reflection and contemplating. The dissolution of things is useless. The uselessness of things is the truth of suffering (dukkha sacca). If you're thinking and contemplating, you will know about dukkha sacca. Disappearance is dead. Death is in dukkha. If you're thinking and contemplating in this way not only sorrow, lamentation, pain, grief but also the hell fire will be extinguished.]

When you're doing the levelling out, taṇhā comes and pulls you. Now, the mind is pulling together by taṇhā and paññā. At first sati stuck at the tip of the nostril and taṇhā came and pulled it down there. So taṇhā and paññā came to pull the mind together. Now, you're adjusting sati between the tip of the nostril and dukkha vedanā and sati wants to stick with sukha (i.e., at the nose). This is greed (lobha) that sticks to the mind. Otherwise, if stuck with dukkha vedanā, then it's stuck with dosa. Lobha and dosa are unwholesome and have to be abandoned. It doesn't need to be abandoned separately.

Don't let go of your awareness. If sati with two states of mind together, lobha and dosa can't close to it. So lobha and dosa are not abandoned separately. With sati pulls the mind firmly, adjusting equal sati at two places of nostril and vedanā with alertness taṇhā can't close to it. Also, if diṭṭhi not come close to it, the mind is not in distress. When each side is not becoming equal, you should not do the practice with desire (lobha) to get the result quickly. You can't get it and will make mistakes, also not in accordance with the jhānic factors. Wanting comfort and sticking to the sukha side (i.e., nose) becomes lobha, and you can't do insight. If stick to the side of dosa (i.e., pain) become dosa kilesa. Looking at the two extremes with sati and ñāṇa (nyan) supporting it and paññā checking which side is more and less.

Sati can't be let go, that is abandoned delusion (moha). Not stick at the nostril

abandon lobha, and not stick with dukkha vedanā abandon dosa. So it abandons lobha, dosa and moha at the same time. This is the practice of one-pointedness of mind (ekaggatā) for insight. Otherwise, if you do insight, only get the thought (perception) of insight. It happens as before (no real insight and does not change the mind). You can't get the real insight easily. The rod of the scales becomes balanced, and it means—sukha extreme is lobha mind, dukkha extreme is dosa mind; if the sati in the middle is lost, it becomes moha. If free from all these mind states, the mind is purified; the Upekkhā mind (equanimous) is free from lobha, dosa and moha. Only with this mind can contemplate insight. Free from these three extremes will discern the real (paramatā) mind and form.

When the mind is in upekkhā vedanā ekaggatā sati, it does not run to the past or the future. It does not stick with sukha and dukkha and is also free from the khandha. It's not easy to get it. In sukha and dukkha vedanās form (rūpa) exists. If with the form, the mind is not free from the concept, it is not free from lobha and dosa, because it is not purified. So don't come and practice with it. You don't get it. Free from sukha and dukkha it falls into upekkhā and free from moha. And then this mind becomes paramatā mind and form. This is the basic resultant mind and form. There are two kinds of mind and form—with cause and with result mind and form. I'll explain them later. (This we have seen in the talks of Thae Inn Gu Sayadawgyi.)

So, you must see the resultant mind and form. First after seeing it, then develop to Arya—(become a noble person). My duty is to explain whatever it should be. If you don't understand them, you have to listen very often to the talks which are recorded during these nine days of retreat. To develop the path and fruit, you can't do it blindly. Even if the skin of the body is worn out for ten years, practicing the path that doesn't get there, still never gets there (i.e., with the wrong practice). Not knowing the (right) practice, doing it will only make you tired, and you will only get the perfection of merit—kusala-pāramitā!

It will not give the result as we expect. If we practice blindly without knowing why we have to practice, it will not bear fruit. You'll realize Dhamma by following it (as he taught). If you don't understand the basic points and become confused, you'll not be able to practice later. (It is important to "fully understand the known (ñāta pariññā)" and the teachers.) I had to clear out the coarser parts for later practice on the

refined parts.

I am not teaching you with this method to realize Dhamma. I am not giving you instruction with this system. Furthermore, I want you to understand the nature of insight and show you the way of entering into jhāna. In the future, if you want to continue with this system, you have the main point of it. (i.e., how to do it, here is just for a basic). Now, you know the nature of the practice. If you cling to happiness (sukha vedanā), it is greed (lobha); and to suffering (dukkha vedanā), it is anger (dosa). If you stick with neither sukha nor dukkha objects, it becomes moha.

To be free from moha we have to practice freeing from sukha and dukkha which is upekkhā. You can't make upekkhā directly. You can't make upekkhā by itself. Some people were doing this kind of upekkhā. With ordinary upekkhā when vedanā arises one only could sit for 15 minutes or asked to sit for 15 minutes. Regardless of who is practicing as a sukkha vipassanā, they will directly produce the perception (saññā) of upekkhā. They can't ask people to sit longer.

(This referred to a dhammānupassanā system in Burma by a lay teacher, here U Candima's words is short and not clear about the points. So I re-correct it for more clearer.)

[Note on upekkhā (equanimity): In the Pāli texts, we can find on equanimity—upekkhā a lot, and their meanings have variations according to the subject contexts. If we don't understand them clearly, it becomes confusing and can create problems of misunderstanding. The commentary compiled those upekkhā into ten kinds of upekkhā. Still, we can divide them into five kinds as:

1. Vedanūpekkhā 2. Viriyūpekkhā 3. Paññā-upekkhā 4. Tatramajjhataṭṭā (neutrality of mind) 5. Samādhi-upekkhā

In general, we can divide into two kinds:

(1) Feelings (2) Mental states or factors (cetasikas): except vedanā, all the other nine kinds fall into this kind.

We can give the meanings of the ten kinds of upekkhā roughly as follows:

1. Vedanā-upekkhā or vedanūpekkhā—neither pleasant nor painful or neutral feeling

2. Viriya-upekkhā or viriyūpekkhā—over-effort becomes restless, relax effort; becomes lazy and sloth, torpor can come in. It is equanimous effort or no somanassa and domanassa-effort (no joy and dejection)

3. Paññā-upekkhā—2 kinds: (a) vipassanupekkhā—Udayabbaya ñāṇa—discerning of rise and fall of phenomena. (b) Saṅkhāra-upekkhā ñāṇa—knowledge of equanimity toward formations (saṅkhāra dhamma).

4. Chaḷaṅgupekkhā

This equanimity is the quality of arahant, whatever he experiences from the six senses of the door he is always in equanimity. (This was mentioned by Thae Inn Gu Sayadaw in his experience of final attainment.) This equanimity is included in the tatraṃajjhataṭṭā (neutrality of mind).

5. Brahmavihārūpekkhā—this is the equanimity of the four Brahmavihāra (Divine abidings) free from lobha and dosa, the Buddha's equanimity to his son Rāhula and the monk Devadatta are the same. This one is pāramī upekkhā, impartiality toward beings.

6. Bojjhanga-upekkhā—equanimity in the factors of enlightenment, mental equipoise.

7. Tetraṃajjhata-upekkhā—the equanimity which is making other mental factors arising together become harmonious, e.g., the five spiritual faculties in harmony.

8. Jhānūpekkhā—equanimity in the 3<sup>rd</sup> jhāna. The happiness (sukha) in the 3<sup>rd</sup> jhāna is quite happy but its happiness is controlled with equanimity.

9. Parisuddūpekkhā—equanimity in the 4<sup>th</sup> jhāna



In No. three Paññā-upekkhā has two kinds—vipassanūpekkhā and saṅkhārūpekkhā. So all are in ten numbers of equanimity.]

In regard to ānāpāna practice, when you're sitting don't go and tense the body with force (i.e., to resist the pain). If you do this, you can't go forward. Using the strength of sati and viriya to control the mind. For the sense of comfort, don't go and control the body, and never get the result. Whatever method you practice, if you control the mind and body by force will not attain any path (magga). And can't discern mind and form. At the time of death also not free from it. Let go of the body (i.e., don't be concerned about it).

Breathe regularly, in and out breaths, slow and fast, strong and soft, long and short breaths have to breathe rightly (already mentioned above, to adjust the breathings). Breathing with the air passage rightly by aware the touching point. Not with strong force, by breathing regularly with not strong and soft breaths and vedanā will arise. With fear, don't go and make it for comfort. Only with this vedanā exists can we contemplate sukha, dukkha and upekkhā vedanās. So don't go and destroy it. With them, only we can do it.

Dukkha vedanā arises, you adjust or level off it with sukha vedanā. Pay attention to the clear touching point (i.e., nostril or sukha) and also pay attention to dukkha vedanā (i.e., where the pain arises). Keep them equally. How to keep it there? If you keep it at only one side, you will lose the other side. How to keep two sides in equality? In the beginning of vedanā arising, it's still light. Nyan (ñāṇa) and paññā have to control and level off the awareness. Whether right or wrong, don't stop panning, correct errors by panning, adding where required and subtracting where more is needed. Even though you control the mind with sati and viriya, taṇhā will come behind to pull you. So don't lose your side. If you're levelling off this way lobha and dosa minds cease and fall into bhavaṅga.

After fall into bhavaṅga, jhāna mind arises. During the jhāna mind process arises, pīti and sukha can arise. If it's too strong, don't let it go and it has a strong happiness. Its happiness is something like smoke from a cloud and a big roll of cloud rising up quickly. If something like this happens, don't let it go away. Not enjoying this object (arom) and only stay with the original kammaṭṭhāna of the touching point at

the tip of the nostril and dukkha vedanā by levelling off them and continue will arrive jhānūpekkhā (equanimity of absorption). Don't let go of the adjustment to the two objects of the touching point of the nostril and dukkha vedanā. Jhanic factors arise by themselves. Do you all understand the way of contemplation? The main point is simple. For your understanding of the practice process, it takes time to explain it. (Sayadaw continued to explain it in gist as follows)

For the practice—with sukha vedanā (at the tip of the nostril) do the breathing regularly before the four elements afflict the body. If vedanā (dukkha at somewhere on the body) arises, the mind will incline toward dukkha vedanā. The yogi has to adjust the awareness between the tip of the nostril and dukkha vedanā, and at the same time to know both of them (i.e., sukha and dukkha). Not to know them in turn. Not close toward any side and contemplate in a normal way. Don't let the mind go toward the comfortable side (i.e., tip of the nostril), and adjust them equally. If you make the determination to attain it with the practice and taṇhā will not come.

(Note: In many Thae-inn Gu Sayadaw's talks he mentioned adjusting of samādhi and paññā with the five spiritual powers but never mentioned how to do it. After the adjustment discern impermanence. See one of his talks for instruction in the postscript.)



## Diamond Meditation

[ This is a two hours sitting meditation talk by Sayadaw. He called this vipassanā practice as bodhisatta kammaṭṭhāna or Mahāpallaṅka method or Diamond Throne method. Bodhisatta Siddhattha sat under a bodhi tree and attained enlightenment in one sitting. Burmese Buddhists give the name to the place where the Buddha's enlightenment as Mahapallin (Mahāpallaṅka) or Diamond Throne. Sayadaw called it as diamond throne method because with determination or resolution (adhiṭṭhāna) in one sitting kill or abandon taṇhā kilesa. In one of his talks he mentioned it as the only way to expose taṇhā quickly.

I did not transcribe the whole talk, but only the important points. The practice also quite simple. Yogis who develop samādhi with ānāpāna-sati can do this practice. After the successful purification of the mind (cittavisuddhi) or jhāna samādhi, continuing with Mahāpallaṅka meditation, one can bear dukkha vedanā.

Sitting with the body in relaxation. Without any tension and control to the body. Mind and body are in relaxation. You should not have any concern for the body. The mind has to be at rest and free. Empty the mind out and just pure awareness. Whatever is happening to the mind and body, just be aware of it without any state of intervention. If vedanā arises on the body, don't go and look at it. The physical body doesn't have craving (taṇhā) which is happening in the mind. So only look at the mind. Whatever mind state arises, look at them.

Don't include me and I there. Don't let I-ness go and disturb it.

Don't let the inclusion of I-ness there. Be aware and don't lose sati. If the mind inclines toward the painful body, don't contemplate vedanā, instead contemplate the minds following behind. Bhavaṅga (vatthu, according to Buddha) is the place of the mind (according to the commentary and the mind base of yogis' experiences is the heart area). Just pure awareness of whatever mind states arise. The body is moving is because the mind is moving. Don't follow the desire of the mind, don't follow taṇhā. There is only one observation of the essence. Sati-paññā only has the work of

penetrative knowing. It doesn't have other things included there. No defiled (kilesa) minds are there. Contemplate nāma lakkhaṇa of the mind

[There are two characteristics (lakkhaṇas) of phenomenon—individual (sabhāva-lakkhaṇa) and universal (sāmañña-lakkhaṇa).]

Don't follow behind the air at the tip of the nostril, this is not included in our practice process. This is contemplating mind with the mind (i.e., mind objects with the path factors). You have to let go of the mindset of different agreeable desires. Observe with sati. If you lose, sati will get carried away (by the mind). Be aware! Not asking the mind to do the job, only asking you to be aware of the mind. Leaving the body behind like a lifeless object and letting go of the body. Let go yourself from carrying around the body. Be aware of the mind with the mind. The mind is looking for a chance to come and occupy the khandha house. Let the khandha house be like a lifeless thing. With sati and let the khandha by itself and taṇhā can't come in and disturb the mind. Leading by sati and paññā taṇhā can't enter the mind. Forget yourself and don't do thing as asking by taṇhā. Don't lose your sati. Be patient! If vedanā arise don't follow behind them. Just observe the mind following behind them (i.e., vedanā).

You must contemplate with an equanimous mind and not react to anything. Only have the task of contemplation. Let the body is there as you originally has left behind (not making any adjustment or correction or any movement and leaving it as before in the beginning) You must let it go on its own (not concern anything) you only have the task of leading by sati and paññā, but must not lose sati. Must have patience with patience and endurance. With patience and endurance will arrive at Nibbāna. This was what was mentioned by the Buddha. Don't expect it to be done quickly, and it becomes restless. Don't let the mind associate with the body. The body without a mind is like a lifeless thing, and just leave it like that. To be patient with knowledge (nyan—ñāṇa). You have to let go of that much. Don't give life faculty to the lifeless form (rūpa). Be mindful! Don't be agreeable with it (i.e., follow the mind or the body). Let it go with your heart. Don't be lacking in sati. Not to be finished quickly in a rush.

In this way, taṇhā will be cut off and defeated. (meditation is battling with taṇhā, but not in action as non-action.) Bhavaṅga will become vibrated. Taṇhā will pull out

the kilesa baggage which has been kept. (Enormous baggage for the whole saṃsāra journey without discerning of its beginning.) Let the bhavaṅga mind in a lifeless state. Bhavaṅga vibrates and falls in and fruition of mind will come in. (Now, near the end of the sitting) During these seconds and minutes let go of everything. Let it die and whatever let it be, let the mind rest. Bhavaṅga with a blip become cool and fruition of mind comes in. Bhavaṅga is like a button (of machine). The bhavaṅga mind wants to grasp it. (Sayadaw asked the yogis to make the preparation for coming out from the two hours meditation period).

You adjust your indriya as originally (ending the meditation with equanimity). Here Mahāpallaṅka method is an analogy for the bodhisatta sitting on the seat under the Bodhi-tree—mahāpallaṅka to extinguish kilesa fire.

### **Some Reflections**

With the knowledge of abhidhamma teaching, the mind process in meditation is becoming clear. In Sayadaw's talks on practice, it is very rare to talk about impermanence only the mind states and their changing process. (It was the same in Thae Inn Gu Sayadaw's talks). It does not mean that the three universal characteristics are not important. It was mentioned by the Buddha very often in practice. In Mogok Sayadaw's talks also we find a lot of them. Its importance is we can see very clear if we put it into the 12 links of paṭiccasamuppāda (see many talks by Mogok Sayadawji).

Sayadaw U Candima called this satipaṭṭhāna as cittānupassanā, just contemplate in the mind only, and not concerning for rūpa and vedanā phenomena. In the beginning of the sitting, it doesn't have any object to observe, and it's just pure awareness. It does not mean there is no object at all. A mind with no object is impossible, even path and fruition minds have Nibbāna as its object. Why is the observing mind purely aware here? A yogi attains jhāna which is upekkhā samādhi with it only can do this practice. A person is not dead yet, so the mind will always arise. Even the following mind can observe the preceding contemplative mind (path factors mind)

In the Chinese Chan tradition (Japanese—Zen, Korean—Son) there is a school called Tsao Tung (in Japanese—Soto Zen). Their sitting starts with object-less

awareness. The monks or yogis are sitting in a row and facing the wall. I don't know what object-less awareness means. The famous Zen Master Dogen belonged to this tradition.

Mahāpallaṅka kammaṭṭhāna gives us the idea of the mind. The physical body is just a lifeless object. It's working just for the mind. Mind is the main actor behind all phenomena. This method is the battle between kilesa and the observing mind in a refined way. It describes the importance of equanimity (upekkhā), with patience and endurance, i.e., the middle way. The observing mind stays in the middle with upekkhā and does not follow any side of sukha and dukkha which are the two extremes.

Human beings follow behind these two extremes that all human problems arise—such as arms race with wars, trade wars, all sorts of external pollution, severe climate change, etc.

These three unwholesome roots of greed, hatred and delusion relate to these two extremes which never give humans peace and happiness.







## Bhavaṅga Meditation

The practice of bhavaṅga meditation is to kill taṇhā by suppressing (vikkhambhana) pain in the body (kāyika-dukkha-vedanā). Here it is not ānāpānasati practice to make the mind feel comfortable at the tip of the nose (i.e., to enter samādhi). Bhavaṅga is known as the element of clarity of mind. This clear mind element exists at the heart-base, a cavity situated within the physical heart (i.e., in the small amount of blood). This is the birthplace of mind and mental factors (cetasika). It is also the place which connects the mind to the kammic wind element (kammaja-vāyo) of the physical body (rūpa-kāya).

The mind wants to move the great elements of the rūpa-kāya or to move the physical body, it has to stimulate from the bhavaṅga to connect them. When the four great elements of the rūpa-kāya are strongly afflicted, the mind element sends the taste (rasa) of the coarse undesirable object from the body contact to the bhavaṅga. And then feeling (vedanā) with mind consciousness arise from the bhavaṅga to experience the taste of the object. The mind with diṭṭhi connects to dukkha vedanā and suffer with pain, unpleasantness, etc., and it continues to increase the mental states of don't want to experience (dosa) and want to correct it for comfort (lobha). At that time the heart area where the mind relies on becomes tense, but the worldlings don't know this nature. When the physical body has injuries or affliction, the mind suffers. And then with the deadly affliction it becomes very painful. The practice now is to teach the yogi how to exercise, stripping the mind contact (mano samphassa) from the connection with the mind and the form (body).

With the cessation of mind contact and feeling (vedanā) ceases—mano samphassa nirodha vedanā nirodho; with the cessation of craving and pain ceases. With the cessation of pain (suffering) realize the truth of cessation—nirodha sacca which is nibbāna by suppression (vikkhambhana pahāna). The practice is separated into two parts—such as contemplation with lying down posture and sitting posture. It can be practiced with any postures after understanding with the success of the exercise (i.e., continue with the practice to abandon diṭṭhi-taṇhā).

It teaches you to be able to let go of the "bhavaṅga" and to be able to separate the mind from the body. If you are able to separate them like this, you can contemplate and develop whatever arises one's meditation object—such as contemplation on mind, 32 parts of the body (as e.g., skeleton, bones etc.) and the four great elements, etc.

If you succeed in this practice, do not be afraid of dying. Because you are able to separate the mind from the body, and this body presses to death, the contact of the mind with the mind contact (mano samphassa) becomes irrelevant; and the suffering ceases and dies in a peaceful way.

In this Dhamma practice, when the four elements afflict the yogi with worldly habits; it stimulates the mind and changes the body accordingly by tensing the heart. At that time the yogi should wait to contemplate to see the non-self nature of the preceding mind with taṇhā and dosa which asking to tense the heart. Do not let the following mind arise to change or adjust the physical body with success. Practice by letting go of the desire mind. The yogi has to put full effort by practicing with patience and endurance to abandon the desire to change the physical body [There are two important factors to overcome it here, namely mindfulness (sati) and forbearance (khanti).]

At that time mind contact (mano-samphassa) can't incline toward the body and the mind with lobha and dosa (i.e., wanting to change or move and unbearable) are extinguished (by suppression) or bhavaṅga falls off, and the mind becomes peaceful. And no matter how painful the body may be, the mind is painless.

This is dependent arising (paṭiccasamuppāda) machine stops. The mind frees from the taṇhā bondage of wanting to change or correct the physical body.

When practicing this way with lying down posture the bhavaṅga falls off and the mind is in clear state, the yogi himself sees the physical body and the mind are not connected and each by its own (this kind of experience made some people taking the mind as a soul, in meditation or hypnotized state). It is like the yogi himself sitting there and seeing someone sleeping next to him. He himself sees the flesh breathe itself and exhale itself. The yogis continue the practice which was mentioned in the recorded disc.

(This short talk was an introduction to the bhavaṅga meditation. Later he gave two hours each to his yogis in his center for lying down and sitting meditation with this method. I will explain them in gist in the following.)

A yogi falls into bhavaṅga when he gets up has to be careful. The mind and the body are not connected, so he becomes worried about it. What will happen to me? It's frightening. What happened to me? He becomes worried and concerned about it. (This experience relates to lying down posture).

But don't worry about it. It was possible, like someone who was possessed by a spirit during his sleep and could not move the body after waking up.

(This kind of experience happened to me many years ago in a Thai forest monastery, which was a ghost haunted place. One day I was not well and lying down in my kuti and fell asleep. It was during the night when I suddenly woke up, unable to get up or move my body. So I recited the mantra Buddhho! After a while, I was able to get up.)

If the yogi becomes like this he has to breathe ānāpāna slowly and regularly non-stop and gripping and stretching the fingers of both hands, curving and stretching both elbows, moving the toes of both legs, curving and stretching both knees slowly. After the blood and air circulate the whole body, turn to the left side and get up slowly. During the lying down meditation, not letting others come and wake you up by calling and moving you. This point has to be careful. Yogis continue the practice according to the instruction.

## **Explanation on the bhavaṅga meditation**

Actually this way of practice is not much different from the diamond meditation (mahāpallaṅka kammaṭṭhāna) which has been described before. The differences are only the ways of development of samādhi. The former one develops strong samādhi with ānāpānasati and with this samādhi develops insight with contemplation on the mind (cittānupassanā).

This practice is direct using cittānupassanā to develop samādhi and insight without using other objects for samādhi separately.

With sati the yogi has to watch and observe whatever arising mind state from the bhavaṅga (mano). In this practice there is no primary object (e.g., the breath) to contemplate because there is always a mind that arises and without it, it will die.

Here it's contemplating the mind and mind state only. If physical sensation and pain arise, sati mind is not inclining toward any bodily part where it arises.

Only contemplate the preceding mind which knows the sensation with the following sati mind. It's the same as in the ānāpānasati sutta it did not mention the place of the sensation, just only established mindfulness in front (to the fore) of him.

The important point here is that the yogi practices separating the body from the mind in which the kilesa lurks. So when the yogi contemplates the mind objects, he also does not incline sati to the place where (i.e., bhavaṅga) it arise. Here not concern anything with the body. If concern about it when severe pain arises can't bear it and easily effect the bhavaṅga, taṇhā comes in to correct the physical body. With sati, patience and endurance (here only sati, but also other path factors), combat with taṇhā; so that it does not affect the mind, and finally taṇhā disappears.

The instruction on bhavaṅga meditation is nearly the same as diamond meditation. So the reader should go back to the instructions mentioned there.

The system is simple, but the practice is not easy, especially for two hours or three hours sitting. The yogi needs a lot of patience and endurance to deal with pains and difficulties. In the instruction, when pains arise, do not allow changing or moving the physical body, even not allow tensing or contracting the bhavaṅga. Therefore, Sayadaw asks yogis to practice lying down first because it is easier to maintain the body's posture than sitting for long periods of time. Sayadaw gave two instructions for two hours each for both. It was encouraged and reminded the yogis not to react to pains and relaxed in body and mind, and for a correct posture. After with the lying posture, the yogis know the practice and also become easy for the sitting.

Here I will give some points mentioned in the lying posture instruction, and

the sitting posture instruction is not much different from it. In Sayadaw's teaching he always emphasizes the importance of posture, it could come from his long hours sitting experiences (see his autobiography). It should be a natural posture without any tension of the whole body in a relaxed way and without any control with the mind to the body. So he asks the yogis to check and relax any part of the body part by part, from the tips of the toe to the head. After the whole body is relaxed and relieved, let it be there like a doll. Do not to move, change or concern anything about it and the mind and the body separate temporarily.

He gives the example of a string puppet—the hands control the strings is like the mind and *taṇhā*, the strings are nerves of the body and the puppet or doll is the physical body. When the hands let go of the strings and the doll separates from the hands, the doll stays by itself. The body is lying down on the floor by itself, and we may think the mind can be taken as self (*atta*). He asked the yogis if they could stop the mind and not think anything on their own. He said, "It is impossible to stop thinking; mental objects will arise one after another by themselves, without end." This is its nature. This is the resultant kammic *khandha* arises by past *kamma* until it's finished for this life (see the 12 links of the D. A. process—*avijjā* → *saṅkhāra* → *viññāṇa*). In this instruction, he used quite a few times with the D. A. process to explain them. We can see the importance of D. A. teaching in the practice. Mogok Sayādawgyi's teaching on the D. A. is very important for yogis and Buddhists.

The yogis observe with *sati* and see the inconstant nature of mind and mental state arise one by one and its non-self nature (*anatta*). He said that this is not insight practice yet. After practicing for a period of time, the body will experience pain. Its nature (i.e., *rūpa* or *ruppati* means—oppressed, afflicted, etc. It undergoes and imposes alteration owing to adverse physical conditions) is *dukkha*.

The yogi has to contemplate the mind which experienced the pain and not on the body where it arises. (Here the yogi has to be careful not to pay any attention to any part of the body).

If the pain becomes stronger, *taṇhā* comes in and wanting to change the body or correct the body for its comfort. A yogi should not give in and follow his desires; he should contemplate with patience and endurance the nature of *anatta*. Rising up with

khandha is sakkāya. If it becomes unbearable and takes it as my pain, it becomes sakkāya diṭṭhi; it will stimulate the mind and volition (cetanā) or kamma to arise, in terms of changing or moving the body. Then paṭiccasamuppāda continues. Sayadaw urged the yogis not to give in and give up to taṇhā. If you give in to taṇhā, you will die again and again in saṁsāra and never end. (In battling with taṇhā, yogi will never die. We die because of allowing taṇhā killing us.)

Even the bodhisatta before his enlightenment practicing to utmost with patience and endurance and the body became like a skeleton and not died (i.e., with wrong practices by torturing oneself). Noble warriors will never die, and only ignoble warriors will die forever—i.e., worldlings. Once, Loong Por Cha said as follows—

If you feed a tiger in a cage every day, it will become stronger and stronger and at last it will kill you. Here, also, the yogis are feeding the desire of the taṇhā tiger whenever it demands it; thus the taṇhā becomes stronger and stronger, so that it cannot be controlled.

(Now we can see this in today's world. There are a lot of human problems going on from politics, economics, environmental problems—such as all sorts of pollution, climate change with many disasters. Instead of solving these important issues together, some leaders and governments are finding faults, quarrelling and fighting each other. The world becomes an unpleasant place.)

If these two enemies diṭṭhi and taṇhā combine, it becomes destructive. He can't bear the pain and follow taṇhā and change or move the body which conditions a new khandha. If you do not follow taṇhā, and it gradually disappears to extinction, that is nibbāna (taṇhā nirodho—nibbānam). In one of Mogok Sayadawgyi's talk on Nandakovāda Sutta (MN 146), he said that it was better to cut off taṇhā directly. Bhavaṅga meditation is cutting off taṇhā directly. After taṇhā ceases, bhavaṅga fall off and the mind is clear and peaceful. The yogi sees the physical body and the mind are not connected, and each one is by itself. This is purification of the mind (citta-visuddhi).

Some yogis have skeleton nimitta, some discern the four elements, and some continue to contemplate the mind. Contemplation with samādhi power becomes insight (vipassanā).

In one of Sayadaw Candima's talks—Living, Dying and Future, he mentioned the following incident. A female disciple's brother was near death with cancer in a hospital. This young man was in agony with pain and crying. She requested Sayadaw's help, and he went to the hospital to see him. He instructed him with teaching and meditation.

Sayadaw did not mention what he taught him. I was quite sure that it was not ānāpānasati because he was in a serious condition with some blood transfusion and oxygen to his body. It was quite possible that Sayadaw taught him bhavaṅga meditation in lying posture, as mentioned above. It was more suitable for the situation. After four days of diligent practice, he overcame the pain and later died peacefully, leaving a body which was soft and pliable.

Before his death, the elder sister went to see him. He showed his upright thumb to her not to worry about him. When a person was drowning, he would grasp anything near him. In the same way, a yogi in near death will apply full effort in the practice, nothing is important and reliable for him any more except Dhamma.

There was a documentary film on death and dying from China. It included some death of old people. Some had difficult and unpleasant dying in hospitals with life supporting machines. Some old people who were Buddhist yogis dying with their faces in peace and smile (most of them could be Pure Land practitioners). In there, a beautiful actress died with cancer in a hospital, and before she died saw ghosts on the ceiling. She died with fright and her face was in grimace looked like ghost. Her skin color looked ashen color the whole body was stiff and tense, especially the fingers and toes were stiff and crooked, and her body was emaciated. She left behind a big house and wealth to her husband without children. The man also did not dare to stay in the house.

Living, dying and the future—these three matters are very important for everyone. We are not in this human world just for pleasure, wasting time and doing foolish and stupid things. If our dying are not good, future births are also very bad. Human births are very rare. It is very important for everyone to prepare for his or her dying. It seems to me Sayadaw U Candima's teaching on bhavaṅga meditation is very good for that. It is most likely that everyone will die in a lying posture. Therefore, we should use the lying posture exercise as mentioned above.





## **After Samādhi, Develop Vipassanā**

[ This instructional talk was given in 2008 at a 9 days retreat to yogis.

It was related to bhavaṅga meditation. U Candima taught three ways of developing of samādhi—i.e., ānāpāna, scales like samādhi and bhavaṅga methods...]

This is on the 5<sup>th</sup> day of retreat. Here are 106 yogis. You have done the practice of from dukkha vedanā to cut off taṇhā. You sat for three hours in each section. There was no-one moving himself or herself because of unbearable dukkha vedanā. Among the yogis, 51 yogis saw skeleton; with dhātu kammaṭṭhāna (i.e., the four great elements), 32 yogis; with 32 part of the body, three yogis and with the loathsomeness (asubha), three yogis; so totally 89 yogis.

(Here Sayadaw did not mention on the seventeen yogis. It was possible that they continued with the contemplation of the mind.)

The skeleton will not arise by itself. If you want it to appear, you must incline the mind toward the skeleton inside the body. At first, we contemplate the mind (i.e., the bhavaṅga meditation in lying down posture). This is because taṇhā can come in and stick with the mind. We contemplate the mind to know it as not mine (i.e., as anatta). After some time, the khandha house (i.e., physical body) afflicted with pain and aches. Taṇhā possesses the mind and desire to move.

Do you follow its desire or abandon it? At the time of abandoning it, the lying posture is not easy to make give and take (i.e., for taṇhā). And it is also easy to abandon it (it is not easy in sitting posture). I have been told you that taṇhā is anatta and this body form (rūpa) also anatta. So when taṇhā mind is asking for it, and you don't allow it by contemplating with abandonment. So in the process of the following mind, taṇhā can't stick with it. Therefore, taṇhā is cut off from the process of the mind. Taṇhā nirodho nibbānaṃ—the cessation of taṇhā is Nibbāna. The mind has no suffering that dukkha ceases. Even though it has taken three hours long sitting or lying down, the mind doesn't want to move the body. This is because free from clinging with diṭṭhi to this khandha (body) as my body. So it frees from taṇhā, mana and diṭṭhi. The mind becomes purified. It falls into bhavaṅga (i.e., samādhi) and the mind and body stay by its own (i.e., not mix-up together). Don't take it as the mind and body are separate. Don't look at the body and the mind as separate. Originally, they are this way (i.e., by its nature). Connecting the mind and the body is the nature of taṇhā. Now they are on their own and not mixing up. This khandha was built by taṇhā that when causes are there it will ask for it. The khandha is built by him (taṇhā), so the owner appears.

Therefore, taṇhā is anatta. Knowing it as not atta-diṭṭhi and become sammā-diṭṭhi. This is the path mind (magga-citta). The path knowledge (magga-ñāṇa) is contemplating with analytically or discerning. The functional knowledge (kicca-ñāṇa) of truth of the cessation (nirodha-sacca) is if taṇhā arises and abandons it.

The truth of cessation—nibbāna exists. The mind was suffered before by sticking with diṭṭhi-taṇhā. It's free from taṇhā by abandoning of clinging taṇhā. No suffering with cessation of taṇhā is nirodha sacca. Before, it is taking it as **me**. Before, it was treated as **me**. Diṭṭhi **me** or **I-ness** falls off by seeing taṇhā. Taṇhā can't stick with it.

Free from taṇhā is nibbāna. If taṇhā exists and become dukkha khandha.

If no taṇhā exists and dukkha khandha ceases. This is nirodha sacca. These four noble truths arise. Do you kill it by following it? Or seeing rightly?

You know that the four elements of the khandha are afflicted, but there is no dukkha, and dukkha is stopped. Before, it was you who wanted to struggle, move and correct it.

That was taṇhā went and combined with diṭṭhi. It was covered with delusion (moha) and followed by sorrow, lamentation, pain and grief. Asking for change was taṇhā and taking it as **me** was diṭṭhi. You were happy for a moment by changing it. This is the happiness of worldling, and it'll never end. It needs to be conditioned forever. If no taṇhā and the mind is left by its own. There is no fire of dukkha. You sat for three hours, and did the teacher torture you? This is exposing of the taṇhā and contemplating of taṇhā with the path factors (maggaṅga).

(There are a lot of dhamma reflections here. We are fear of pains and attachment to pleasure that will never free from taṇhā and dukkha forever. This is running away from pains which is hatred (dosa) and chasing for pleasures which is greed (lobha). So we are playing hide and seek game all the time with the two extremes of kilesa enemies and becoming a real lunatic. Some of the great lunatics are those world leaders, politicians, some rich people and economists, etc.

During the ānāpāna practice when taṇhā comes and grasps the mood and without giving it, instead you send the mind towards the tip of the nostril. It frees from taṇhā and gains happiness. At scales like samādhi you stick the mind with sati to free from such and dukkha that taṇhā can't stick to it. Now, you contemplate directly on taṇhā which comes and pulling the mind (i.e., bhavaṅga method). This way you see the taṇhā which is the builder of the khandha house. Vipassanā yānika (i.e., insight based yogis) must see taṇhā first.

(This may be the reason in vipassanā practice, when dukkha vedanā arises, it's not allowed to change or correct the body, otherwise, yogi don't know about taṇhā; whereas samatha yānika (samatha based yogis) can change it because of not dealing with taṇhā directly. We can see this point in the following talk. U Candima's three ways of practice are vipassanā-yānika methods.)

When taṇhā and dosa can't stick to the mind, it becomes purity of the mind. After that, you see the khandha (i.e., paramatā khandha). This is after seeing taṇhā and will see the khandha (with the polluted mind can't see the real khandha). Now the yogis have seen the 32 parts of the body, skeleton and the elements.

Could you contemplate anicca, dukkha and anatta with taṇhā mind? Even if you can do it only temporarily. When dukkha vedanā arises, it becomes moving and

changing again. So taṇhā comes back again. The contemplation is wrong because it doesn't free from taṇhā.

(Here we have to know that some systems, e.g., the Mahāsi system, yogi with sati, contemplates whatever distinct at the present moment arising, it is developing samādhi to overcome the hindrances and not vipassanā yet.)

Now here the yogis sat for three hours with no desire for changing or moving the body.

That is no diṭṭhi and taṇhā. With the desire mind of corrections to kill taṇhā, it'll never end. Now diṭṭhi and taṇhā are fallen away. Taṇhā is abandoned by itself, if you are chasing to kill it, it will become atta-diṭṭhi. It comes according to your desire.

Here now there is no chasing and killing of taṇhā. You have to contemplate to see it by discerning or analytically. If the following mind follows the desire of the preceding mind (i.e., taṇhā mind) and it falls into taṇhā hand. Now taṇhā can't stay at the khandha house built by him. The khandha house with no taṇhā is happiness.

You stay with the happy mind (worldlings are the opposite, with taṇhā crazy for dukkha) staying with the happy mind is fruition (phala). The path (magga) is seeing taṇhā.

The following mind (i.e., contemplate mind) abandons the preceding mind (taṇhā mind) is equanimity of mind toward formation (saṅkhāra-upekkhā, here refers to taṇhā). The cessation of suffering is nirodha sacca. Staying with the happy mind is fruition (phala). Fruition is the result. The process is saṅkhāra-upekkhā, gotrabhū, magga and phala.

Vipassanā-yānika has to proceed in this manner (way). That have to be abandoned first of the coarser taṇhā related to the habit of the worldlings. It's the explosive kilesa which sends beings to painful existences (apāyas).

Not all the diṭṭhi fall away yet. The way of insight practice appears to yogis.

Before, in the ānāpāna practice you sent the mind to the tip of the nostril and dukkha vedanā from below pulling it down there. That made the yogis think that

dukkha existed in the physical form (body). When it stayed at the nostril, it became happy. Now you know that suffering exists in the mind (when attaining jhāna).

The mind by itself is not taṇhā. Mental factor (cetasika) of greed is only taṇhā. (The only function of the mind is simply to know.) Taṇhā goes and combines with khandha. (Taṇhā is the creator and worship by man everywhere. The world will never be in peace and harmony. See today's world problems.) Now, the yogis contemplate the preceding mind with the following mind of maggaṅga that taṇhā can't associate with the khandha. It abandons by itself and taṇhā not arise. Is there any dissolution? What kind of rise and fall have ended? The rise and fall of taṇhā must be ended.

[ Here is different from the Mogok system of contemplation. U Candima's way is directly to contemplate taṇhā. Even in one of Sayadawji's talks, it mentioned that directly contemplate taṇhā is better. It seems to me that it may be more difficult. Others are contemplation of khandhas; so taṇhā not arise. Thae-inn Gu Sayadaw contemplate vedanā (mental feelings), so do not connect to taṇhā. ]

It stays with magga and phala minds. [at first, it appears with path mind once and then fruition (phala) minds continue.] The mind is not finished. You can't make the mind into ending (If the mind stops, one will die. The khandha process of this life will continue until the kammic result of the past kamma is finished.) It has been said that it seems similar to let the rise and fall of the mind come to an end. Khandha must exist. This khandha's rise and fall still exist. The mind arises in this khandha no taṇhā exists. The rise and fall of taṇhā-diṭṭhi must end. This is practicing the ending of rise and fall of taṇhā-diṭṭhi. This is not a practice to end the anicca of this khandha. Buddha and arrant still have khandhas but no taṇhā-diṭṭhi.

(To understand this point clear, I refer to study Mogok Sayadawji's talks on Paṭiccasamuppāda Dhamma).

(Sayadaw asked one of the yogis who was discerning of the skeleton to get up.)

All who have seen the skeleton looking at me with the minds as before you discerned the skeletons. Open your eyes and look at me. You have to objectify with

knowledge (ñāṇa) to reach the internal skeleton. (The yogi—a man who was standing, said that he discerned it.) Could you objectify it as man or woman? (No! It doesn't exist. I only see the bones.) Do bones have life and soul? (It doesn't have.) Do you have any lustful mind on the bones? (I don't have it.) Do you have any anger after seeing it? (No! I don't.) You have seen your khandha as bones. Likewise, you also see the external as bones. Are there any two things? (It doesn't exist.)

It only has one kind that becomes one mind. On the seeing object man and woman, taṇhā, mana, diṭṭhi and all the eleven kinds of fire ceased. It stops at just seeing. Not seeing the skeleton and by seeing the external form with conceptual attention as man and woman wrong view arises and taṇhā, mana, diṭṭhi kilesa appear.

Instead of seeing the skeleton and seeing it as a man, a woman with beauty; kilesa arises. Do you have to chase and kill the kilesa? Kilesa's mind is the result and wrong view is the cause. If you want to extinguish the result, you have to kill the cause.

Before, you see it as a man, a woman; lobha, dosa and moha arise, because of wrong seeing. If not seeing as a man, a woman; lobha, dosa kāma do not arise. Only seeing as skeleton and defilement of lust (kāma-kilesa) and diṭṭhi cease from behind. This is not chasing and killing them. Contemplate with "insight knowledge" to the internal nature of the object of attention (i.e., skeleton) that makes the wrong seeing of diṭṭhi—taṇhā cease (i.e., man or woman). Because of the object (ārammaṇa) and wrong attention, kilesa arises. The way of practising for Dhamma appears. Diṭṭhi-taṇhā end is the ending of rise and fall.

The ending of rise and fall is Nibbāna.

According to the dependent co-arising, it stops as just seeing. Dhamma already exists in the khandha. Before, you didn't see it as a skeleton. It was also a skeleton before. Do they have some mind? People can't see the different minds. Ariyans can see the worldlings. In practising Dhamma Diṭṭhi has to be fallen off first, and taṇhā also falls together. Some said that after killing diṭṭhi and to kill taṇhā.

(That is also true. According to the Buddha and Mogok Sayadaw, the first path (magga) is exterminated diṭṭhi, but with this diṭṭhi—the coarser taṇhā which leads

beings to fall into apāyas also eradicated. For example, from 100% of taṇhā, ¼ (25%) of it is eradicated.)

If delusion (moha or ignorance) sticks with us, lobha, dosa, diṭṭhi, mana and 11 kinds of fire are with it. You don't need to kill them one by one (wholesome and unwholesome are in groups). The mind is purified when it frees from anger, irritation of toad (Vammika Sutta) and the poison of four vipers (Āsīvisopama Sutta) (āsīvisopama sutta, SN 35.238 and vammika sutta, MN 23). It's also correct in accordance with the suttas.

Continue to dig or demolish the ant-hill and find a forked path (In Vammika Sutta). This forked path is related to the ways of samatha-yānika and vipassanā-yānika. The yogi has to walk on one of these paths.

(Sayadaw continued to speak to the yogi who discerned the skeleton)

I give you contemplation on the body—kāyānupassanā. Does the skeleton have kilesa for you? It doesn't have kilesa. It's calming down the kilesa that called as samatha.

The skeleton has the nature of hardness, it's not **me** and not **him**. It's the calcium element of stone. Discerning with the contemplation rightly as there is no atta (self) or belonging to self is insight—vipassanā. Contemplating it as unstable with dissolution is anicca-vipassanā. Contemplating it as no essence is anatta-vipassanā. You can't attain it by making it happen. It's like a cup with water in it. Can you get water with no cup? (No! I don't).

Some say that samatha and vipassanā are separated. It was like the cup and water can't separate. (Here samatha refers to jhāna samādhi and not include khaṇika samādhi.)



### [ Some reflection on jhāna samādhi and khaṇika samādhi:

There are a lot of differences and arguments among scholars and meditation teachers on how much samādhi power is necessary for vipassanā. In Suttas the Buddha refers to sammā-samādhi as the four jhānas. The commentary also accepts the khaṇika-samādhi, and upacāra-samādhi. The Burmese tradition relies a lot more on the commentary (including suttas) than the Thai tradition—especially the Thai forest tradition. I have never heard a Thai forest teacher mention khaṇika-samādhi. So they took the dry-insight system as thinking without samādhi. Here also Sayadaw U Candima has the same idea and view.

Ajahn Lee Dhammado, a disciple of Ajahn Mun was very skilled in samādhi and had psychic ability. He was the one who stayed for a very short period with Ajahn Mun, and was allowed by his teacher to practise by himself in the forest. He also accepted the three types of samādhi for vipassanā (see: “The Heart of the Craft”).

On ānāpāna sati even many people have different views and practices. The Buddha Dhamma is profound and extensive, not easy to penetrate or justify. In the suttas, the Buddha mentioned two important points in samādhi and vipassanā practice, i.e., overcome the five hindrances and develop the factors of enlightenment or the path factors. If the suttas and commentary have differences, always take the suttas teaching as standard. The Buddhist path is not an easy path, and it needs a lot of practice with perseverance, patience, endurance with pains, aches and difficulties. Thae-inn Gu Sayadaw and U Candima are very good examples. Some people have perfections in their past lives, and even without a good teacher to guide them, they can find their own way and succeed. A very good example is Guang Ching Old Monk who was illiterate like Soon Loon Sayadaw. Sayadaw U Candima is also a good example.

Guang Ching Old Monk (1891-1986) - Born in a poor family in Fujian Province, China. When he was four or five years old, his parents needed money and sold him to

a childless couple as an adopted son. His adoptive parents passed away when he was 14 years old. His parents' relatives sent him away, and he had to work for his life at a young age. He was ordained in a Chan (Zen) monastery at the age of 20. He was illiterate that his teacher only taught him reciting Amitabha mantra. Stayed in a cave in a forest for 13 years. After the 2nd world war, he came to Taiwan and lived as a wandering monk for some time. In 1986, he put down his burdened khandha forever—eternal peace. Before he passed away said these words to his pupils—

“No coming and no going, No more business”

For most Mahāyanists, they like to come and go and have strong bhava-taṇhā. Venerable Master had found the Pure Land and Amitabha in the Heart, but for most people they are looking for it outside, which is saṃsāra and will never end.

Some of his short teachings: On ascetic practices; On women; Living in a cave; Importance of transcending dukkha by practice; How to transcend self view; The problem of self; on the Diamond Sutra; Importance of right mindfulness (kyant nian); Mentioning many times on Arahants (most Mahāyanists don't want to talk about).

Mentioning western knowledge as wrong knowledge;

(It's quite true, see all the internal and external pollution around the world which can bring the world into destruction. Mogok Sayadawji also mentioned this important point in some of his talks.);

The differences between Taoist adepts and arahant; Human world is the main station to other realms of existence; On western education and knowledge; Experience of reciting mantra; Absorption in sound (mantra); A Buddhist practitioner born into other religion and what happened to his practice; Where is pure land? Master: “In the mind (heart).” The Sixth Patriarch Hui-Neng also gave the same answer, but most people were looking outside, like the Rohitassa Hermit (i.e., as a hermit by psychic power and died, but never reached the end of the world. Later he was born as a deity with the same name.). They will only find saṃsāra and dukkha outside the world. Humans are like worms in the pit toilet, clung to unclean worldly pleasures.

Born as humans for only practice to transcend dukkha and not for sensual

pleasure; Mind is the creator of 31 realms of existence; The purpose of becoming an ordained person; Differences between mind and body seclusion; How to use one's own practice in daily life (e.g., like sharpening a razor); On near his death, on illness and how to deal with it; On Master Xu-Yun's life; How to deal with pain?

If we look at these lists, the practice of the Old Master does not look like bodhisattava path, but is more inclined to Theravada way or the Buddha's way. Therefore, he knew how to end dukkha without a teacher. He had pāramī and skilled in samādhi. ]

Contemplation on the skeleton will become arahant or at least anāgāmi. This was what the Buddha said in the sutta. Some say that this is samatha and not vipassanā.

(Thai forest tradition also use skeleton and 32 part of the body for vipassanā contemplation. They do not distinguish between concept and reality because the Burmese concept and reality are not directly mentioned in the scriptures (suttas). Some of U Candima's view is similar to the Thai forest.)

The wrong view of “Man and woman” falls away by discerning the skeleton, but not forever. Both diṭṭhi and taṇhā have fallen, and the doubt of seeing whether the skeleton is a man or a woman has ceased (vicikicchā).

Contemplating many times on the one dhamma (eka-dhamma) of the skeleton could become up to arahantship. The Buddha asked the monks to discern the skeleton all the time was to develop the samatha object (ārammaṇa). After a while no development is needed, only seeing the skeleton (in the mind eye). Could taṇhā arise by seeing a skeleton? (No!) This is the cessation of taṇhā.

(We should not be confused by the way of U Candima's explanation. He uses the four truths to explain sīla, samādhi and paññā according to its level—from coarse, middle and refined kilesas respectively.)

Do you have to kill it by action? (only with right view—knowledge by seeing its true nature). In this way, vipassanā bhāvanā increases. The clinging falls away. Now you have arrived on the path—the cause to the cessation of taṇhā mana and diṭṭhi. You die in this way at the time of death. If you die like this, the mind will not tire, and you

know how to die. Bad mental signs or images (nimittas) can't arise by having the skeleton meditation object (i.e., the moment of dying). You all have the kammās (and kammic results) with you from continual saṃsāra. It's not sure what kinds of kamma will arise. You cannot feel safe with these kammās (good, bad or mixed kammās).

Now you get this knowledge sign (ñāṇa nimitta—i.e., skeleton) that closes the destination sign (gati-nimitta).

### **[ On living, dying and rebirth:**

The matters above are very important for every human being on earth. Most people do not know and understand the Buddha Dhamma; they do not even know how to live in their present life. So it is more difficult for them to understand how to die. Never mind that they don't know how to die, they don't even want to hear about death, and they are not interested in it. They polluted their minds with worldly knowledge and unwholesome education from many kinds of media. Without the Buddha's Noble Education, we don't know about the right living, dying, death and rebirth. Therefore, Dhamma Education is very important for everyone.

For most people, dying is also very difficult because very few die smoothly, peacefully without pains and aches. If we check our minds in everyday life with the 12 links of Paṭiccasamuppāda process, most of our minds associated with the fools of lobha, dosa and moha. Therefore, the Buddha said the frequent homes of the beings are the four painful destinations.

With the negative mental states at death, one will get painful rebirths as a result. At dying the mind is easily playing tricks even to a practising yogi. Sayadaw U Candima mentioned his father's story in a talk as follows:

After two years as monk, his father passed away with illness, i.e., in 1977. It seems to me his father did the practice under his guidance. He also knew his future

birth after death and the time of his death. The last time before his death when he met his father, he said his prediction of the time of death was wrong. His father said that it was not wrong because he tried to find out if he could postpone the time for death. Sayadaw asked him to let go, and the next morning he passed away. After some time, his father came to see him as a tree spirit (rukkha-devatā). Sayadaw said to him, he thought that he was reborn in the Tusita Heaven. The reason he became a tree spirit was his mind was inclining toward Sayadaw during the moment of death, and missed the meditative object. Sayadaw's mother was unlucky, she did not do the practice and after death took rebirth as a SNAKE.

Sayadaw's past life was a practising monk who seemed to be quite mature in his practice. At the time of death, he was not in the jhānic state of mind, so he was born again as a human being. In this talk, Sayadaw mentioned that at near death died with skeleton nimitta. In Mogok Sayadaw's talks mentioned with impermanence of sign and near death could realize Nibbāna. If not possible die with impermanence that's taking rebirth in heaven will enter the stream there (this was mentioned by the Buddha)

Here, dying with vipassanā knowledge is better than samatha sign. There are a few suttas the Buddha gave instructions to sick or dying monks on vipassanā teachings. Therefore, Dhamma practice is the only effective way at dying.]

If you want Nibbāna you have to abandon taṇhā in the mind. How to abandon it? You must contemplate to discern taṇhā. Before you abandoned taṇhā with sīla and samādhi (i.e., ānāpāna, scales like samādhi and bhavaṅga meditations).

Now you are using vipassanā abandoning of taṇhā. So two kinds of abandonment of taṇhā appear to yogis. You get the good method for the cessation of diṭṭhi-taṇhā. Continue forward of the practice is your job or task (there is no more for the teacher's duty). With the many contemplations (bhāvetabba) taṇhā becomes thinner and thinner and at last it'll cut off (this is the same as in Thai forest tradition). You'll know it by yourself and no need to ask anyone.

## **On Samādhi and Vipassanā:**

[This is a short talk in connection with the above talk. Here, I just take out the points.] Without overcoming (strip off) dukkha vedanā, you can't practice vipassanā. Samatha-based yogi (samatha-yānika) is like someone who strips off all the skin of a mango and eats the whole fruit. Insight-based yogi (vipassanā-yānika) is like someone who takes off the skin bit by bit and eats the mango bit by bit. Another example is like cutting a log bit by bit and finishing it.

Bhavaṅga meditation is suppressing taṇhā for longer period (vikkhambhanam). It's only for temporary and will arise back again (i.e., samatha practice). Therefore, you have to continue and practise the diamond meditation (Mahāpallaṅka).

Another way of practice is after attaining samādhi with the bhavaṅga method, continue to contemplate the arising minds (i.e., cittānupassanā). If you're success in bhavaṅga meditation and you know about the nature of taṇhā. Continue with the Diamond meditation is pulling out the taṇhā Root and destroy it. After the path knowledge (magga-ñāṇa) and when fruition mind arises (phala-citta) bhavaṅga vibrates, and it becomes cool and clear. After you get up from the sitting, it continues for some time (most scholars-especially westerners can't accept the view of after the path and fruition minds arise. Only yogis who have experience know about it.)

In everyday life, when encounter with difficulties and problems by concentrating at the bhavaṅga it becomes cool.

(This is not mentioned by any of the other teachers. They only mention how to check what you think you have already achieved in the "path knowledge" and how to enter the "fruit knowledge" state.)

This happens because the fruition mind looks after the yogi by forbidding the rough body and mind state to arise (In this talk, Sayadaw mentioned this experience of some of his students. Sayadaw encourages yogis practise Diamond Method because it exposes taṇhā and the best way to dealing with it, but it was tough and the yogi needs courage, patience, endurance and determination.

## **Differences between Samatha-yānika and vipassanā-yānika**

In gist, there are two ways to vipassanā process, samatha based and vipassanā based yogis. Samatha means to make the mind calm and peaceful. It's using the objects of peacefulness and calmness for the practice (e.g., colour discs). Whatever way samatha or vipassanā-yānikas according to the Vammika Sutta the yogi has to put aside dosa (anger and irritation) which is the toad. With the continuing digging, find two paths. Only after suppressing dosa toad, the yogi has to walk on one of the paths.

Without suppressing dosa, the yogi can't do samatha or insight (vipassanā).

According to Āsīvisopama Sutta (SN 35.238) the yogi also has to run away to be freed from the four vipers. Samatha means the objects which calm the mind down. Why must the yogi take this object? Before the mind calms down in every sitting, the yogi is oppressed by dukkha vedanā from below. It's not peaceful because of dosa mind. What does samatha look like? As an example, you're fighting with an enemy. Before you meet him, exercise your body strength by weight lifting, and then you get strength. You're not meeting him yet, but it's for sure. Before you meet him, you have to develop your strength. Again, you practise martial arts (e.g., kung-fu). When you meet the enemy, you are not afraid or terrified. And then you find the enemy and kill him, and you win in the battle (i.e., taṇhā the enemy, but modern people worship it).

The purpose of practising samatha is taṇhā enemy can't be won directly because it pulls the mind toward dukkha vedanā. Thus, it avoids the taṇhā, develops strength, and then resolves with the taṇhā face to face. For example, the object of earth disc (paṭhavī kasiṇa) may free from kilesa hindrances, and it's a peaceful object. Stick the mind on this object is called samatha object (ārammaṇa). During the sitting meditation with the earth disk when dukkha vedanā is arising and can't contemplate it. So the yogi has to correct the posture or adjust it and continue the practice. In this way, with contemplation and adjustment of the posture develop samādhi.

(Teachers have different views and opinions on practice. Some teachers said that the samādhi—i.e., jhāna practice can correct the posture when pain arises and is unbearable, but in vipassanā should not be correct. Here is U Candima's view. Some teachers said that in vipassanā if it becomes unbearable, correct the body with mindfulness.)

If the yogi becomes tired from sitting, then do walking meditation with mindfulness.

(This way of practice is related to the Thai forest monks. Ajahn Mun and some of his disciples had done a lot of walking meditation.)

The yogi has to exercise all the times and not letting the mind goes outward with sati sticks to the mind (object). This is exercising the mind to have strength. This is the way of samatha based yogi. He has to exercise all the times to make the mind has sati and strength.

[ The main point here is samatha based yogi can change the postures Here also making an important point by him is samatha based yogi should not stay in the cities or in societies for jhāna practices, he needs bodily seclusion, sights and sound are great hindrances for jhāna development. Even these hindrances can affect the mind, which attains jhānas and psychic powers. There are many stories from the Buddha's time to present.

In Loong Por Tate's auto-bio, he mentioned the following story. He stayed in a forest retreat with a small group of monks. He was the most senior one among them. There were two monks who could read or know other minds—Ajahn Chorp and Tan (Phra) Khuen. Loong Por Chorp was very skilled in samādhi. One time he was traveling in a forest alone at night (to the Burmese border—if my memory is right) with a small candle light. At one place he met a tiger and instantly went into samādhi by standing there. Tan Khuen also had good samādhi, and he said that when walking it seemed his feet were not touching the ground. After some time, some more monks left the area, leaving Ajahn Tate and Tan Khuen behind. One day Ajahn Tate left Tan Khuen alone in the forest, went up to the hill and did his own seclusion.

One day a woman and two or three men from a village came to the place, and



she flirted with the men. Tan Khuen saw the incident and lost his samādhi. When Ajahn Tate came down from the hill, he told him wanting to disrobe. Loong Por persuaded him in many ways and encouraged him to develop samādhi again. He left him and later returned to lay life.]

With sati in stability and strength, jhānic factors arise. Some take themselves as vipassanā yānikas and noting with sati in all postures. Is this vipassanā yānika? Noting with sati in four postures is samatha yānika.

(I don't know where U Candima got his idea and view. The Mahāsi system is called vipassanā yānika, which seems to come from the commentary.)

If you practice ānāpāna noting the air at the nostril but don't correct the posture with lifting, moving, etc. I want you to contemplate on the primary object (mūla-kammaṭṭhāna, here ānāpāna).

If dukkha vedanā arises and moving away from it and contemplate the primary object. For examples—a monk was eaten by a tiger and the monk Tissa who broke his legs with a rock. Both of them did not pay attention to dukkha vedanā. Must keep the mind stable on the basic object (i.e., vipassanā yānika). If samatha yānika can't overcome pain, he has to correct his posture.

With a lot of practice, sati becomes stable in the mind which has strength, and jhānic factors arise. If the mind becomes happy, it doesn't leave the object. (the power of pīti and sukha). Therefore, the mind is not inclining toward pain down there. Samatha-yānika has to practice in this way.

[Here it is good to compare the two strengths of jhāna and ñāṇa (absorption and insight knowledge).

**A disciple of Mahākassapa**—the power of the 4<sup>th</sup> rūpa-jhāna

A disciple of Mahākassapa attained the 4<sup>th</sup> rūpa-jhāna. One day he went alms

round and met a woman in his uncle's home. He had lust on this woman and lost his jhāna attainment. He disrobed and stayed with his uncle. Furthermore, he was a lazy person that his uncle threw him out, and met with bad guys and became a thief.

One day, he was arrested, and the king ordered him to be executed. He was taken to the cemetery for execution and on the way, he met his teacher Mahākassapa, who reminded him to develop his jhāna. He attained jhāna before the execution. Likewise, he was put on the wooden cross and speared by the executioner.

Not only that, but he did not have any fear and pain that amazed the public who came and watched the execution. And he was hit with a sword again, but did not die. Therefore, he was sent back to the king, who took him to the Buddha. The Buddha gave a discourse, and he entered the stream. Later he was ordained again and became an arahant.

### **Novice Uttara—the disciple of Sāriputta:** the power of knowledge

The youth Uttara was a brahmin and had many good qualities; therefore, well known and praised by people. His news was heard by the minister and also a judge called Vassakāra of Rājagaha. He came to Uttara and made an inquiry. The news was true, so he directly made a proposal to Uttara for his daughter's hands. But Uttara's pāramī was quite mature, and he told him about his intention for living a homeless life to end dukkha. So Vassakāra had left with displeasure.

Later, Uttara met Sāriputta and was ordained by him as a Novice at 19-years-old. One day Sāriputta became ill and Uttara went out in the early morning for alms round to look for medicine for his teacher. On the way he found a lake, put down his alms-bowl and washed his face. At that time, some thieves with stolen packages ran for their lives and were followed behind by people. They arrived at the place and threw down the stolen things into his alms-bowl. The people following behind arrived at the place and found the things in his alms-bowl. They accused him as a thief and sent him to the judge Vassakāra. He had a grudge on Uttara and ordered him to death with no inquiry.

The Buddha knew all these things, but he could not do anything instantly, so he had to wait for the time being. This outcome came from Uttara's past life evil deed—the kammic result. He was put to death on the cross and suffered with pain.

The Buddha came to him and touched his head with his hand, and then asked him to forgive the executioners, the judge and the owners because all these things happened by his past kamma. The Buddha was instructing him to cut-off attachment to this body and turning his mind toward Nibbāna which was the ending of dukkha khandha.

With contemplation, the mind had strong pīti and entered samādhi, contemplating the khandha with samādhi power developed insight step by step became arahant with six abhiññā. From there he flew back to the monastery by air. The monks asked him how he managed to overcome the pain. He answered that before he had already discerned anicca. Therefore, it was not difficult for him to neglect the pains concentrating on the anicca khandha.

From these two stories, we know how the monks above, eaten by a tiger and with the broken legs, overcome dukkha vedanā. The Buddha always gave instructions on insight practice to gravely ill monks. Sometimes jhāna is not very reliable, and it is easy to lose its power because of the pain of being close to death. See the monks Godhika (SN 4.23 Godhikasuttaṃ) and Assaji (SN 22.88 Assajisuttaṃ) in Saṃyutta Nikāya.]

Without getting any jhānas by doing anicca, dukkha, anatta is not samatha nor vipassanā. If you're still moving and correcting, the body has not attained jhāna yet. If you want to cultivate jhānas, you can't stay at a monastery and village, you have to go to the forest to develop it. You can practice it only freeing from disturbances of sight, sound, etc. This is the way of the samatha yānika's practice. (see the beginning period of Ajahn Mun and his disciples' lifestyle in their biographies.)

So, here I'll show you the vipassanā yānika way some of you attain jhāna with ānāpāna (And then Sayadaw continued to talk about samatha-yānika)

Samatha yānika practice must be complete with jhānic factors, and without it, you can't do the following contemplation of anicca dukkha, anatta. Even after

attaining the first jhāna, you have to exercise to become skilled for 4, 5, 6 months.

( He talked about five ways of exercising for mastery

- ① reflect on the jhāna factors
- ② could enter jhāna at any time
- ③ come out at anytime
- ④ determine to time span
- ⑤ mastery in reviewing )

Only that the first jhāna can be stable. Only the mind has stability on the jhāna factors, freeing the mind from samādhi. This is called the equanimity of samādhi—samādhi-uppekkha. This is equanimity again on samādhi. (i.e., come out from jhāna) Strip off from dukkha vedanā is jhānupekkha (it seems to me this is referred to vipassanā yānika teaching in his center) Coming out from first jhāna samādhi and contemplate mind and body, not enjoying in jhāna pleasure. Contemplate the jhāna mental states or jhānic minds is insight (vipassanā).

If contemplating the internal khandha, it is also insight. This is samatha yānika. It's not easy to strip off (come out) from pīti and sukha. You didn't have that before and don't know about it. The body flesh is like the smoke and wool of clouds rising up by rapture (pīti). It's not easy to control the extreme pīti pleasure.

You need the mind and body strength to control this samādhi. For example, if you use a new engine in an old car, it won't hold up. The physical body can't bear the strength of samādhi.

People nowadays are very weak and cannot establish this samadhi for the elderly. Therefore, it is not easy for people nowadays to develop this samadhi. (Sayadaw talked about how to develop jhānas in stages). From the first jhāna, abandon connecting and sustaining (vitakka and vicāra), and then continue to stay with rapture and pleasure (pīti and sukha), it is jhānupekkha (i.e., the second jhāna), have to develop by stages in this way.

To overcome delusion(moha), we have to develop sati. Therefore, the Buddha

had to teach the four establishments of mindfulness. Our true refuge is Sati. To attain jhāna is also sati. To overcome lobha dosa and moha is also sati. Absence (void) of sati humans will suffer. Sati can overcome eleven kinds of fire. After sati the other strength is effort or perseverance(viriya). They are like a sword with its handle. Only then it can strike and cut (sati = sword, viriya = handle). Another strength is faith (saddhā). If you have these three qualities or strengths, you'll never suffer and fall into painful (apāya) existences.

(In the seven groups of the wings to awakening (bodhi-pakkhiya-dhamma); viriya is 9 times, sati=8 times, paññā=5 times, samādhi=4 times, saddhā= 2 times, the others are one time each. From viriya to saddhā related to the five spiritual faculties, hence its importance.)

If no lobha, dosa, moha in the mind, the mind is purified and is called citta-visuddhi. You can't contemplate insight if the mind is not purified. Even if you attain the first jhāna, the mind does not move. It doesn't think about the past and future.

The mind contemplates vipassanā is not thinking about the past and future. It is free from dukkha and sukha. The mind with rapture and pleasure has no lethargy, and the yogi can sit for a long time.

[In gist of this talk: Vipassanā yānika does not establish samatha alone, but together they develop sīla, samādhi, paññā, and the four truths. But the yogi develops the level of samādhi which overcomes pain (dukkha vedanā) and doing vipassanā. So Thae-inn Gu and U Candima Sayadaws' teaching are vipassanā yānika way. Therefore, nearly all the Burmese systems are this way—according to U Candima's view.

Samatha yānika way is after mastering the jhānas as samādhi-upekkha strip off from pīti and sukha (so the fourth jhāna is the best way) and contemplate insight to the jhānic minds or to the internal khandhas.]

### **On self-mortification and the spirits of the ancient monks**

[ Here I gave a short outline on self-mortification and the spirits of the ancient monks from two of his short talks. ]

Some scholar and practicing monks criticized Thae-inn system on dealing with dukkha vedanā as self-mortification. Sayadaw said it was wrong because it was directly face to face battling with taṇhā kilesa.

He called it as four right striving (sammappadhāna). If it was the right way or practice to Nibbāna, one must even give up one's own life. Nibbāna can't attain by easy way and comfort (it's very interesting, Thae-inn Sayadaw and U Candima don't have teachers to guide them, their patience, endurance, determination and effort dealing with pains and difficulties led to quick success.

Nowadays, U Candima's success as a good teacher is his instruction of how to overcome dukkha vedanā.) If you're following the comfortable way of correcting and lifting (or) changing the body, it becomes the wrong path (miccha-maggaṅga)

In the world there are wrong path (miccha-maggaṅga) and the Buddha Dhamma of right path (sammā-maggaṅga)

[In this sense, all worldly knowledge are wrong paths which never lead to true happiness and peace or transcend all dukkhas.]

Killing the coarser kilesas is practicing Dhamma, i.e., temporary abandonment (tadaṅga). With the attainment of jhāna, samādhi is suppressing it (vikkhambhana). After that, complete abandonment is the path (magga).

Vipassanā yānika is practising sīla, samādhi, maggaṅga and the four truths at the same time. (This is the reason why he explained samādhi practice with the four truths. Similar to this kind of explanation can be seen in Mogok Sayadaw's Dhamma talks.)

Any practice which is not in accordance with the noble eightfold path is self-mortification. In worldly life, the search for money with pain; and exhaustion for sensual pleasure are two extreme ways of self-mortification and indulgence in pleasure. (This point is good for reflection—all worldly searches are ignoble search.)

Some criticized Thae-inn way as rough and tough. It does not like samatha practice nor vipassanā practice (i.e., doesn't have clear distinction). No-one shuns away from feeling (here main emphasis is pains and aches). One kind of feelings is always with us (pleasant, painful and neutral). The physical body (rūpa) is disturbed,

afflicted, deformed, changed so that we are not able to shun away from it. Even though we can shun away from it by correcting and changing at near death is impossible.

He tells about some ancient monks and their noble spirits—such as monk Tissa with the broken legs, a monk eaten by tiger, a monk bitten by a poisonous snake during the talk, etc.; with patience and endurance, they continued their practice without any concern for the body. He also mentioned the modern yogis who come to the centre to practice and give themselves much comfort by bringing many things with them.

In this talk, Sayadaw also talked about his father's death. This was after two years he became a monk. His father became ill, and he told him the day of his death.

On the predicted day Sayadaw stayed with him, but on that day his father did not die. So, the next day, he asked his father about this matter. His father wanted to know if he could postpone his death. But Sayadaw urged him to let go of the desire. On the same day, his father passed away (it could be possible because of his practice and strong desire). After death, he became a tree spirit and came to see Sayadaw.

Sayadaw thought he would take rebirth in Tusita heaven. According to the spirit, while approaching death, his mind flashed toward his son and missed the object of meditation by about one second. (If no practice, he may become a ghost or animal like the mother.) Therefore, at near death, our mind states are very important. If it is possible, a person should not die in a hospital. This person needs a quite and peaceful surroundings with no disturbances. If we do not practise before we die, it is very difficult to have a good rebirth.

**Appamādena sampādeṭṭha**

**Therefore, strive on ceaselessly,**

**Discerning and alert!**

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Sayadaw U Candima wrote about his meditation teaching in Burmese called “The Way to Stream Entry”. This book was translated into English as “Theravada Meditation Art and Methodology”. The readers can find it on [www.amazon.com](http://www.amazon.com) as e-book:

[https://www.amazon.com/Ashin-Sandimar-AungLan-Sayadaw-ebook/dp/B07WK7D2QZ/ref=monarch\\_sidesheet](https://www.amazon.com/Ashin-Sandimar-AungLan-Sayadaw-ebook/dp/B07WK7D2QZ/ref=monarch_sidesheet)

Note: If there are mistakes and misunderstandings, it is all my fault. I ask everyone's forgiveness. I hope the lives and practices of these two noble warriors inspire people to end their Dukkha in this present life.



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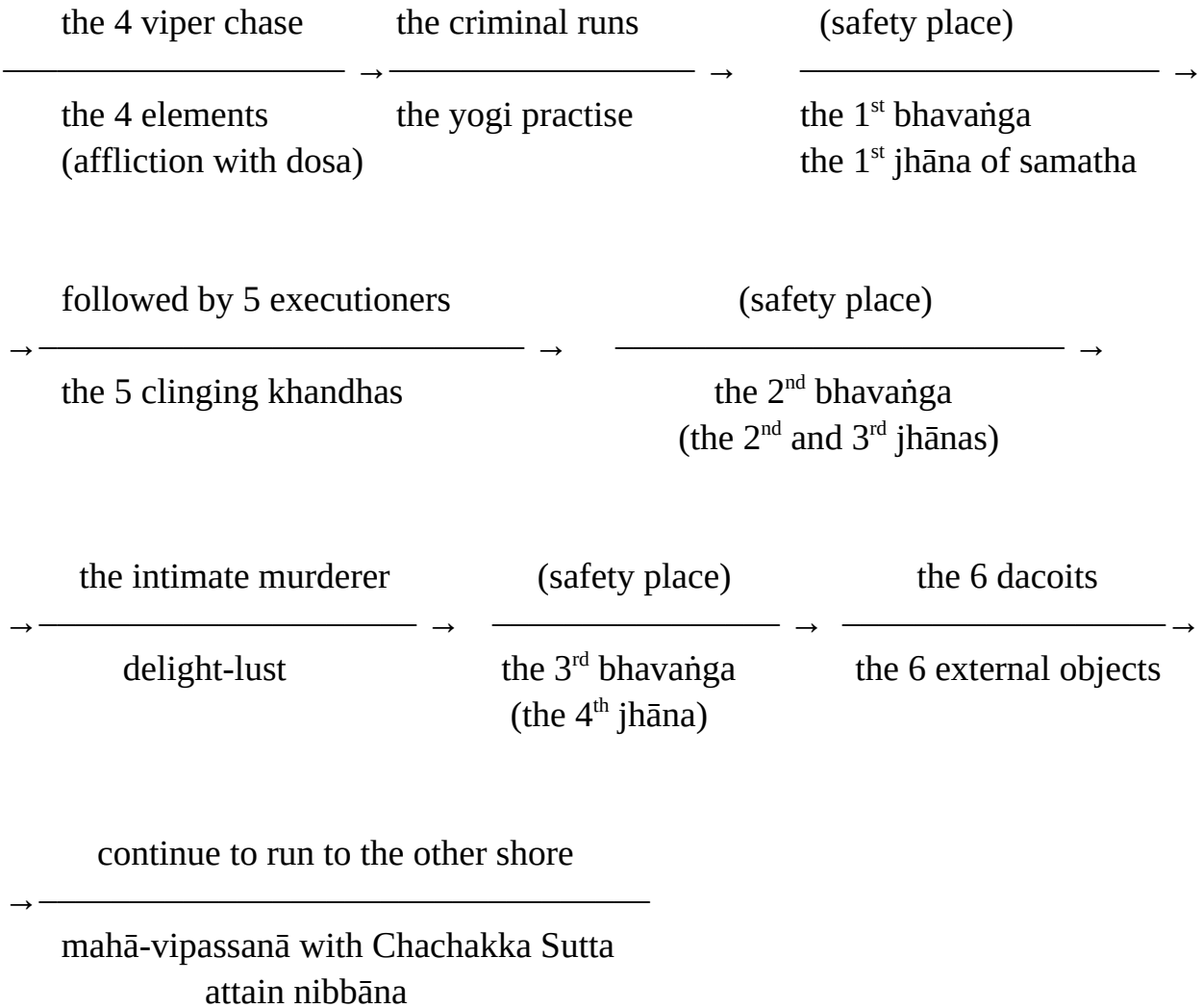
# Samādhi Practices

Before we study U Candima's teaching on samādhi practice we have to understand the Āsīvisopama Sutta- the simile of the Vipers Discourse. His samādhi teaching is related to the discourse. The similes in this discourse are: a criminal (a monk or yogi); the four vipers (the four great elements); the five executioners (the five clinging khandhas); the intimate companion or murderer (delight-lust, nandirāga); the six village-attacking dacoits (the six external objects), etc.

In the following, we will compare the way of vipassanā yānika and samatha yānika.

## Vipassanā Yānika

Sīla, samādhi, paññā together



Here samatha yānika separates from paññā and develops sīla and samādhi with a samatha object and attains the four jhānas. His 1<sup>st</sup> jhāna is equal to the 1<sup>st</sup> bhavaṅga, the 2<sup>nd</sup> and 3<sup>rd</sup> jhānas to the 2<sup>nd</sup> bhavaṅga and the 4<sup>th</sup> jhāna to the 3<sup>rd</sup> bhavaṅga. After the samatha jhānas continues with the insight practice.

In vipassanā yānika practice, at the level of purification of the mind, the main point here is to abandon greed, hatred and delusion of the defilement in stages to attain samādhi faculty (samādhi-indriya). Therefore, purification of mind (citta visuddhi) has three stages. The first stage or the first bhavaṅga is abandoned the faculty of pain

(dukkhindriya) for temporary period (tadaṅga), suppression (vikkhambhana) and eradication (samuccheda pahānas) respectively. At the 2nd and third levels of the purification of the mind practice, using the ways of animitta cetto samādhi to purify the mind.

**Note:** One important point the yogi has to remember is: With any one of the four satipaṭṭhāna objects (i.e., kāya, vedanā, citta and dhamma objects), he must discern the characteristic (lakkhaṇa) path factor mind (magga citta) and the four noble truths. at the same time with every contemplation (according to the Mogok Sayadawgyi's dhamma talks: i.e., anicca / magga + the four noble truths, see Mogok Dhamma Talks in three volumes). These three points are temporary mundane path factors (tadaṅga lokiya magga). Without these three points or factors, the practice is not completed.

In vipassanā yānika practice of cittavisuddhi, there are three stages or levels in accordance with the maturity of sīla and samādhi. They are as follows:

### **1. The 1<sup>st</sup> level of purification of the mind**

This practice eradicates dosa and taṇhā (samuccheda pahāna) come from bodily painful feeling (kāyika dukkha vedanā).

With this samādhi (the first bhavaṅga) can contemplate the following phenomena (dhammas). These are:

- (1) The 32 bodily parts; the four great elements (kāyanupassanā satipaṭṭhāna)
- (2) The changes of the paramatā rūpa (form) (kāyanupassanā satipaṭṭhāna)
- (3) The feeling of the paramatā mind (vedananupassanā satipaṭṭhāna)
- (4) The inclination of mind contact (mano-samphassa / paramatā mind (cittanupassanā satipaṭṭhāna)
- (5) Contemplate the three characteristics of paramatā mind and form (dhammānupassanā satipaṭṭhāna)

### **2. The 2<sup>nd</sup> level of purification of the mind**

This practice can stop the five hindrances (nīvaraṇas) from the mind for two

hours. With this samādhi (the 2nd bhavaṅga) can contemplate the following phenomena. These are:

- (1) small particles (kalāpas) of form/ matter (paramatā form) (kāyanupassanā)
- (2) the feeling of the paramatā mind (vedananupassanā)
- (3) the inclination of mind Contact (mano-samphassa /paramatā mind) (cittanupassanā)
- (4) contemplate the three characteristics of paramatā mind and form (dhammānupassanā)

### 3. The 3<sup>rd</sup> level of purification of the mind

This practice can stop the five hindrances from the mind as long as one's wish. With this samādhi (the 3rd bhavaṅga) can contemplate the following phenomena. These are:

- (1) the clear six bases (the internal āyatanas—such as eye, ear, nose...) and the six sense objects (the external āyatanas) of the paramatā form (dhammānupassanā)
- (2) the feeling of the paramatā mind (vedananupassanā)
- (3) the six contacts (phassas); the five consciousness (eye consciousness, ear to body consciousness-the five viññāṇas); mind consciousness (mano viññāṇa); the preceding mind consciousness without roots (ahetuka mano viññāṇa); the following mind consciousness with roots (sahetu mano viññāṇa—Such as greed, hatred, delusions and non-greed, non-hatred, non-delusion = the three unwholesome roots and three wholesome roots) (cittanupassanā)
- (4) contemplate the three characteristics of the above-mentioned— i.e., the above one, two and three phenomena of paramatā mind and form (dhammānupassanā)

**Note:** Here we found two important dhamma mentioned by U Candima— these are: paramatā mind and form or the five khandhas and the ahetuka and hetuka mano viññāṇas. Without the purification of mind in three levels, yogi can't discern the paramatā mind and form. Even the first and second levels of bhavaṅga can't discern



some of them mentioned at the 3rd level of bhavaṅga.

To understand the ahetuka and sahetu mano viññāṇa, the reader should have some knowledge in Abhidhamma. This is the 14 actions of process consciousness.

We can roughly define it as passive and active consciousnesses. These two consciousnesses support the authentic teaching of the Abhidhamma which came from direct experiences of practice.

The above lists of three levels of samādhi and their meditation objects are the nature of the practices and not arranged by U Candima. It was like the following example.

To attain the coconut milk from a coconut fruit, we have to deal with the three layers of its fruit. These are the outer soft skin, the middle hard skin and the inner coconut meat. In the same way, the active consciousness (sahetu, or hetuka) is covered up with the 10 kilesas or the 14 unwholesome mental states (see the Abhidhamma).

These defilement have to be abandoned in three stages: the coarse ones or active state (vītikkaṃa) are abandoned first; the mild ones or the calm state (pariyuṭṭhāna) as the 2nd, and the refined ones or the latent state (anusaya) as the 3rd respectively.

## **1. The First Stage of Purification of The Mind (Cittavisuddhi)**

[The practice cutting off samuccheda dosa and taṇhā from bodily painful feeling.]

There are six meditations (kammaṭṭhānas) in this stage as follows.

1. the basic ānāpāna kammaṭṭhāna
2. the basic vipassanā kammaṭṭhāna of the 32 parts of the body
3. the basic vipassanā kammaṭṭhāna of the great four elements
4. Bhavaṅga meditation (nāma-kammaṭṭhāna)
5. Half-lotus meditation (nāma-kammaṭṭhāna)



6. Mahā-pallinka (Mahāpallaṅka) meditation or full-lotus meditation or Diamond meditation (i.e., my translation) (this is nāma-kammaṭṭhāna)

**Note:** No. 5 and no. 6—half and full lotus meditations are similar to bhavaṅga meditation, but I don't know why U Candima called them half and full lotus meditations. These are the postures that represent the yogi. In Mahāyana tradition—especially Chinese Zen and Japanese Zen Buddhism—these postures are used as the standard for sitting.

**U Candima's instruction:** Meditations no. 1, no. 4, no. 5 and no. 6 have to be practised serially. No. 4 bhavaṅga meditation, all yogis must practise it. The sixth mahāpallaṅka meditation can only be practiced by yogis who are able to sit cross-legged (full-lotus).

Meditations—no. 2 and no. 3 are also basic meditations, like no. 1 here. For vipassanā yānika yogi he can choose no. 2 or no. 3, any one of them, instead of no. 1 as a basic kammaṭṭhāna. Basic meditation's no. 1, no. 2 and no. 3 become one at the attainment of vipassanā knowledge level.

**Note:** In this essay, I will not mention meditations—no. 1, no. 4, no.5 and no. 6 again.

The reader can go back to my book on U Candima's life in “A Noble Search”. If you want a little more detail, you should check out his ebook "The Way to Stream Entry" on Amazon. I will only mention meditations: no. 2 and no. 3 here. Before I talk about these two meditations, I would like to mention that some yogis experience the following phenomena in the basic ānāpāna practice, which depend on the yogi's paramī (pāramitā). These are:

(1) mental signs of loathsomeness (asubha nimitta) and the mental signs of 32 parts of the body will arise (e.g., bone).

(2) arriving at upacāra samādhi of the first jhāna

(3) the mental sign of the air column appears.

(4) the mental sign of a Buddha (Buddha nimitta and other mental signs will

appear.

## **A. Basic ānāpāna kammaṭṭhāna**

### ***(1) Asubha nimitta and 32 bodily parts of bone, etc***

During the ānāpāna breathing one's own body seems to become swollen, and it expands more and more. One's body in sitting or someone's body appears as asubha form deformed or putrid. Breathing is going on by itself with no fear. At the time, the mind is controlled by samādhi. Exercising this asubha nimitta until it becomes stable.

Some yogis with wrong attention (ayoniso) take them as unpleasant, fearful, etc. Humans don't see the reality of asubha (foulness, loathsomeness) instead they only see the pleasantness, beauty (subha) that taṇhā, māna and diṭṭhi arise. Not seeing the asubha, we have encountered dukkha in the long existences of saṃsāra. By seeing the asubha signs, we do not cling to our own body or to other bodies.

Some yogis only see the bone nimitta and they must exercise to stabilize the sign. The perception of subha is leased by seeing the bones. The concepts of combination and names (samūha and nāma paññatti) are ceased. From asubha and bone nimittas, the nature of the four great elements can be easily discerned.

Bone and asubha nimittas are the objects of samatha (ārammaṇa). It calms down kilesas. Based on these objects (ārammaṇa) yogis contemplate its nature for the cessation of taṇhā, māna and diṭṭhi. From the foulness of the body (asubha), putrid blood and liquid are the characteristics of water element (āpa). The body looks black and dry, like a burnt object, which is the characteristic of the fire element (teja). The swollen nature is the characteristic of air element (vāya). The nature of stiffness is the characteristic of earth element (paṭhavī). So these asubha objects change into four elements and contemplate with the three universal characteristics as kāyanupassanā satipaṭṭhāna practice (mindfulness of the body).

The contemplative mind sees the four elements on the basis of asubha

kammaṭṭhāna and skeleton kammaṭṭhāna , free from the obsession with the wrong view of human, man and woman. According to the Āsīvisopama sutta, this is free from the four vipers. Yogis who can contemplate the signs of asubha and 32 bodily parts have to continue with no. (4, 5, 6) meditations respectively (see the list of the first level of cittavisuddhi). This way of practice is The-inn Gu Sayadaw's method.

## ***(2) Arriving at upacāra samādhi of the first jhāna***

With ānāpānasati when the mind arrives at the level of upacāra samādhi the yogi will find out that the breathing is going on by itself without effort.

At the time, the mind frees from the oppression of the four elements, and it stays with the breath at the touching point happily. This is upacāra first jhāna. U Candima used the word jhāna instead of samādhi. The mind is protected by the one pointedness of samādhi (ekaggatā samādhi) that dosa, domanassa and taṇhā fire which arisen from the four disturbed elements (i.e., the four vipers) are ceased. Upacāra samādhi has the five jhanic factors. The yogi has to exercise the upacāra jhāna samādhi to become skilled. He can also continue to develop other jhāna levels by studying the texts of samatha yānika way.

## ***(3) The mental sign of breath column appears***

Before the mind becomes ekaggatā samādhi the sign of the breath column appears at the touching point of the nostril. It was like a white string of smoke, the sign of an air column going in and out at the entrance of the nostril. The mind is inclined toward the nimitta and staying there, and doesn't want to leave the place. The mind is completed with the five jhanic factors of ekaggatā samādhi.

The yogi, who wants to continue with ānāpānasati, has to rely on this sign, tries to stabilize it by five ways of mastery. (i.e., reflect on the jhanic factors; could enter this samādhi at any time; come out at any time; determine the time span; mastery in reviewing.)

When it becomes stable, there is no dukkha vedanā caused by the disturbed four

great elements. After being freed from mental hindrances (nīvaraṇas), the yogi continues to practice, making samādhi stronger by exercising samādhi without time restrictions (i.e., sitting in samādhi as long as possible, as he did). When ekaggatā samadhi is stabilized on this nimitta (which may be at the stage of the first jhāna), one can come out of this samādhi to contemplate insight (Vipassanā) on the jhanic factors. If wanting to develop up to fourth jhanic Samādhi continue with the samatha yānika practice.

**Note:** Here U Candima makes an important point on upacāra samādhi. That is stabilizing the nimitta of upacāra samādhi which has never been mentioned by anyone before. It was only at the stage of 1st jhāna. Some systems use upacāra samādhi to develop insight (e.g., U Ba Khin's teaching). A teacher said that upacāra samādhi is not very stable. When someone is very close to the first jhāna in the upacāra samādhi stage, it is unwise not to go further into the jhanic state.

#### ***(4) Buddha nimitta and others***

In ānāpāna practice when the breathing has good acceleration with samādhi the mind becomes clear, cool and happy. Based on this mental state and clinging (upādāna) the mental signs of Buddha image, ceti, cloud, deities, grassland, mountain, etc. appear. If the yogi wants to develop the Buddha nimitta he can continue it. The others are worldly sensual objects (lokiya kāma ārammaṇa) and it has to be abandoned and return to the ānāpāna object.

The yogi wants to continue with the Buddha nimitta, he has to exercise to become stable. When it becomes stable, the mind has intense reverence with rapture (pīti). Based on this pīti, it develops to sukha-ekaggatā samādhi (one-pointedness of mind with happiness). If the yogi wants to base on jhāna practice he can continue with the samatha yānika way (i.e., develop jhānas)

For vipassanā yānika yogi, he contemplates on the Buddha nimitta as form is unstable and has the nature of change. Contemplate on the nimitta as perishing, and then it changes into the object of dissolution. When the dissolution of the Buddha sign becomes more intense, give it up; concentrate on your own body, and you will see the

body form dissolving. Based on this perishing form, continue the contemplation with the three universal characteristics (i.e., anicca, dukkha and anatta). After that, practice with the four element meditation (as mentioned at the first purification, no. 3). This yogi still needs to do all the others' no. 4, no. 5 and no. 6 meditation [see "The first stage of purification of the mind (Cittavisuddhi)" above] for the first level of purification.

## **B. Basic vipassanā kammaṭṭhāna of the 32 body parts**

This practice can be done without using other kinds of samādhi to develop it (e.g., ānāpāna samādhi). Yogi can use the 32 parts directly by itself. It can be practised in any postures (the four postures). The object of meditation that appears in the mind depends on the intensity of the yogi's saddha, chanda and viriya (faith, desire and effort).

“Not seeing rightly taṇhā enters; knowing wrongly caught up with diṭṭhi; taking not human as human being, saṃsāra becomes long with kilesa heat and complications.”

Not seeing the real correctly and clinging to the unreal gives rise to the defilement (kilesa) of diṭṭhi, taṇhā, and kamma. Wanting to extinguish these unwholesome dhammas have to discern rightly on the reality. The wrong dhammas (adhamma) of clinging to man, woman, father, mother, son, daughter, etc. fall away by knowing rightly. This is not the outcome of creation. Contemplate many times on the reality such as hair, nail, teeth, skin, etc. which are the group of matter (rūpa) by knowing rightly clinging to the unreal and wrong clinging will fall away. The group of 32 body parts are not man and woman, not soul and self. It's only the existence of real form groups. Yogis have to see them many times with knowledge (ñāṇa). This is the right view.

## The Way of Practice

At the instruction of basic ānāpāna practice with the ānāpāna samādhi and the mahāpallaṅka samādhi (no. 6 practice), the yogis could contemplate any one of the 32 parts of the body (e.g., bone) or all of them. If the yogis don't want to base on these samādhis he takes one of the parts or all of them, e.g., the bone. The yogi views it with the mind eye and contemplates as “bone, bone”, etc. The reason for contemplating with the mind is that there is no basic samādhi (as in ānāpāna samādhi). Therefore, do not leave the mind in a state of distraction and develop it with perception.

If the mind is distracted, send the mind back to the object and continue the practice. After discerning one of the parts, continue with other parts. With a lot of contemplation, the perceptions of men, women, hands, feet, body, head, etc. cease and the bone, the skin, the flesh, etc., become clear in the mind eye.

When it becomes clear, there is no need to use mental perceptions such as “bone, bone”. Instead, using one's knowledge (ñāṇa) on the 32 body parts, contemplate many times as follows. These bones, skin, flesh, etc. are not the outcome of my creation. It is not me and not mine; not man and woman or person and living being; and not a soul; not created by father and mother. All these phenomena are arisen from the past of the result—avijjā, taṇhā, upādāna, kamma-bhava (avijjā..., kamma-bhava = causes and the five khandhas = result). These are the original nature of the group of matter (rūpa) as these 32 body parts are only rūpa dhamma (phenomena). Yogis have to contemplate and analyze it with wisdom many times.

To contemplate with samādhi and paññā, the yogi knows and sees the composite nature of the form group in the state of dissolution. The external objects of living beings and life-less objects (a tree, its leaves and fruits, etc.) are also in dissolution by looking at them.

**Note:** Some might think 32 body parts are only the objects of samatha and not the objects of insight (vipassanā). This view is held by most Burmese Buddhists (one of the reasons may be influenced by the Abhidhamma teaching). Thai forest monks don't see it that way. They use the 32 parts in both ways of practice (samatha and vipassanā). Insight knowledge (vipassanā ñāṇa) means contemplation of the intrinsic

nature of phenomenon, which have no images or signs.

Therefore, some yogis take the 32 parts as having shapes and signs and not the vipassanā objects. So even nimittas arise, they destroy the themes of meditation (kammaṭṭhāna).

Intrinsic nature of phenomena are the province of knowledge (ñāṇa). The objects of ñāṇa are only existing as mind and form (nāma-rūpa). The worldlings are clinging to form (rūpa) with the concepts of ignorance, such as body, hand, feet, man, woman, dogs, chicken, etc. These clinging concepts are replaced with the 32 parts of concept. Being able to contemplate with bone concepts, the concepts of man and woman, etc. cease. If the yogi still knows it as bone, then it is the object of samatha.

It becomes insight by contemplating the intrinsic nature of skeleton (bones). The wrong view of man, woman, etc. falls away by discerning its intrinsic nature. Kāma, rāga, dosa are abandoned for some time (tadaṅga). If knowing the objects by itself with no contemplation of its intrinsic nature—then seeing form or mind also as samatha (not leads to insight). Because mind and form (nāma-rūpa) objects calm the mind from kilesa. Those who practice Dhamma should be aware of this.

### **C. Basic vipassanā meditation on the four great elements**

The practice is direct contemplation of the element without having any basic samādhi first (the same as 32 body parts). Contemplate on the four element is kāyanupassanā satipaṭṭhāna. Contemplate the mind experiencing of the undesirable and desirable (aniṭṭha and iṭṭha) feelings when the elements are disturbed, afflicted, changed, it is vedananupassanā satipaṭṭhāna.

First, take the object of natural breathing. With sati, observe the breath coming in and going out by itself with natural causes. When the air is pushing in and out, there is a gap. It happens alternately. Investigate the process carefully? The original nature of this body is to bring in and take out the air element. Is it your body? (form, rūpa).

Does this meet your desires? Is it a condition for you or this is not your condition? It operates by its own nature. You have to distinguish them. During the sleep, it also breathes in this way. Do you have to play a role for it? Or is it its own nature at play? Investigate and contemplate it. During the sleep you are not breathing for it, and you'll know its nature without any doubt. So it's not your function; because in sleep you don't know anything. Therefore, this is not your breathing in and out. This is not me and no-one instigates it. Contemplate as there is no person and being. This khandha house is conditioning itself by the power of kammic energy.

The yogis have to investigate and contemplate many times with knowledge (*ñāṇa*) until it becomes firmly.

In this way, while eating the meal, at bath, walking and talking, at any time and any place, the breathing is functioning without my own account. If these happen within my power, it can be controlled without aging, without pain and without death. Now, this body is alive and not my own creation. It does its own job and is according to its nature, not my body. You have to contemplate and investigate it, and also be mindful and aware all the time to the nature of the breathing (these are the factors for awakening—mindfulness and investigation).

In this way, investigate and contemplate the air element and become aware of other nature in the element. When the air comes in it is cool, when it goes out it is warm. This is characteristic of the heat element (*teja*). Pressure and distention is an air element (*vāya*). From outside, the air and heat elements support the nutriment (*āhāra*) to the body from outside. The body needs air, so it fills with air, it needs heat (cool and warm), so it fills and heat.

Contemplate and investigate this nature with knowledge. The yogi does not know where the air begins to enter and where it begins to exit. It doesn't have any stability and it's changing all the time. All these processes mean the conditioning nature of form (*rūpa*) is a reality. There is no person, being and soul to condition it. With contemplation, one can use knowledge to discern. Try to stop the nature of the air element of form (*rūpa*) to come in and go out with one's *atta* (the self). It can't be stopped, and one's *atta* will be in failure. Form *saṅkhāra* dhamma is no-one conditioning for it, and arisen by natural conditions; it ceases by its nature and no one



can stop it. Contemplate it with investigation and knowledge.

It's not my breathing. Becoming cool and warm air is not my own creation. The warmth and coolness, pressure and expansion of this air are changing in sequence. They are arising and ceasing by themselves. Be mindful and aware the in and out air all the time contemplate with knowledge on the inconstant (*anicca*) and non-self (*anatta*) nature of conditioned form (*rūpa saṅkhāra*).

Continuing with the contemplation will see the *khandha* house (body). Like a robot with contemplative knowledge. Rapture (*pīti*) arises by discerning the dhamma nature (*pīti Sambojjhaṅga*—rapture factor for awakening). With rapture, the mind becomes tranquil (*passaddhi sambojjhaṅga*).

With continued contemplation, discernment becomes better. As the air enters, the abdomen is rising and as the air exits, the abdomen is falling. The yogi contemplates the impermanence (*anicca*) and non-self (*anatta*) nature of the *saṅkhāra* dhamma of the earth (*paṭhavī*) and the wind (*vāya*). As time goes on, the discrimination becomes stronger and clearer. When the contemplative mind becomes calmer, yogi doesn't know about the abdomen, only knowing the changing nature of them. This earth element (abdomen) is also *saṅkhāra* dhamma (conditioned phenomenon). It's not me and mine. It functions by its nature. There is no person, being and soul which nature will yogi know with *ñāṇa*.

With the breathing, the air comes in and goes out, there are warmth and coolness (heat element), distention and pressure (wind element), rising and falling of the stomach (earth element). Yogi seeing their characteristics (i.e., inconstant, non-self) becomes stronger and the strength of effort (*virīya sambojjhaṅga*) increase. The in and out air process slowly becomes refined. With this refinement, a realization becomes clear. Yogi knows the heart is beating like a machine which is going on and on. With one beat of the heart, the *khandha* house vibrates once. The heart beating is going on at regular intervals without stopping, and at the same time the *khandha* house also vibrates in a subtle way. When this appears to the yogi, he should abandon the attention on the objects of in and out air and rising and falling of the abdomen and contemplate the heart beat and the vibration of the *khandha* house. This lifeless lumpy body is functioning by the power of kammic air (*kammaja-vāya*). It does its own job

according to its nature. The non-self nature of the four elements is becoming clearer to the yogi. This is not me and not my khandha; not my conditioning, not existing as a soul. All these become clear to him.

The yogi by observing its nature just knowingly with each beating of the heart and from the blood vessels come the sounds when the blood rushing through them. He knows more about the nature of the body, it is like a robot. Looking at the blood rushing out from the blood vessels, it was like water flowing out from a water pipe. It was like a bag filled with water. It's only water element (liquid); not a human being, a person or a soul. These bloods are pushing out by the air element. Yogi also knows the warm element (heat) arises by each rushing out blood from the vessel. These are the nature of distention and pressure (air element), the flowing nature of water element and the warmth nature of heart element. It appears in the knowledge as the combination of elements, and the body is like a lump of elements. When over-viewing of the whole body, there are distention and pressure, coolness and warmth, rising and falling, beating of the heart with blood moving around. For the yogi, the nature of the dhamma of non-self characteristics and impermanent characteristics becomes clearer and clearer.

While sitting, the lower part of the body is afflicted or disturbed to varying degrees; it becomes hot, numb, sore, painful, etc. Because of the form (rūpa) changes, yogi experiences the oppressive nature of the body with pain (dukkha). All these phenomena are the dukkha-lakkhaṇa of the body. We feed our bodies with good food; take very good care of them in many ways, such as sleeping, bathing, etc. Finally, what is their nature? It does not bring happiness, but rather supports the cruelty of the poisoned body to all beings. To get the khandha is attaining the cruel dukkha. Its task is cruelty. The yogi discerns the danger of the dukkha khandha. When observed tension, stiffness, numbness, soreness, pain, hardness, heaviness in nature, these are all in the process of changing from one to the other. These are the conditioning of the earth element (paṭhavī). Investigate them with knowledge as there is no person and being, man and woman or soul.

From the body flowing out with sticky sweat (when sitting with a hot and humid climate). So it was like a water bag. Therefore, this body is the combination of elements more that look like a lump of chemical elements than a human being. With

investigation and contemplation of all these phenomena in a longer time, yogi discerns the nature of form/body with more seeing, he sees the body dukkha and becomes disenchanted. With discernment of the non-self nature of the body, khandha becomes weariness to the body as **mine**. Whichever part of the body to contemplate can't find any stability within it.

Again, when contemplating the foods we eat, the nutrition in it is not related to the four elements. Depending on the nutrition of the four elements, the body continues to survive and develop. Therefore, this body is not a human being, man or woman, it's only the combination of the four elements. Only the four elements exist. There is no **I-ness** exists, nothing exists as **mine**, no existence of a soul. In this way, yogi has to contemplate the non-existence as non-existence until one's view is purified.

### **Discernment of the four elements free from the concepts of body parts**

With the support of the four elements, this body khandha (the combination of the 32 parts) exists, develops and changes. In the four elements there is no shape and form of head hairs, body hairs, flesh, bone, etc. It's only existing as the changing nature of the four elements of matter (rūpa) phenomena. We are giving them the concepts of head hair, flesh, bone, etc. with languages by naming them. Only the four elements exist.

With knowledge (ñāṇa), contemplate and know these conceptual language of form and shape as not really exist. In the same way, yogi has to contemplate the external phenomena—such as, mountain tree, forest, earth, water, etc. Because of the naming of the conceptual knowledge or languages that different kinds of shape and form arise. If rūpa exists, it is only a change of the four elements. The conceptual form and shape are not real.

With the contemplation and discernment of the mind clinging to the body with the conceptual form and shape which do not exist as concepts are ceased, instead in the yogi's mind seeing the true nature (paramatā) of four elements as it's. Yogi continues to contemplate the real nature of the four elements a lot, then this khandha body becomes a big block of foam which appears to him.

(U Candima continues to write about the impermanent nature of the body. We can read the process in his autobiographical and Dhamma talk in the book—“A Noble Search”. Here is a little bit in more detail.)

With the contemplation of the impermanence of the body for sometimes the mind arrives at a samādhi state which mentioned as follows:

At that time, the mind stays put among the form particles without a sense of perception (saññā) and the mind states with the concept of object ceases.

The mind doesn't incline toward the external objects or one's physical body. That mind has no inclination or connection with them. The mind frees from the hindrances, and it becomes tranquil, peaceful and calm. This mind without any movement and the nature of wanting to contemplate any object come to cessation.

The mind with its original state can see and know the nature of form (rūpa) without the concepts of hot tense, numb or painful, etc. This tranquil mind also can contemplate the arising of the mind contact (mano-samphassa) which inclines toward the four elements (rūpa). From there it also sees the nature of feeling [i.e., the contemplative mind discerns mind and form (nāma and rūpa)]. It arrives at the stage of the knowledge of the discernment of mind and form (nāma-rūpa pariccheda ñāṇa). Now practice is contemplation of the four elements without any prior samādhi, with the discernment knowledge (ñāṇa) and the identity view to form (the body) will cease. But the contemplative mind doesn't see the mind feeling and dejection (domanassa) will arise. For these domanassa minds to cease; yogis can do the meditation on mind (nāma-kammaṭṭhāna), i.e., no. 4 and no. 5 meditations (these are bhavaṅga meditations—refer to lying down and sitting postures. I had already mentioned them in the Noble Search).

**Note:** Meditations on the 32 body parts and the four elements here can be called wisdom develops samādhi which was mentioned by Luanta Maha-Bua in the book “Wisdom Develops Samādhi—A guide to the practice of the Buddha's meditation methods”. It was similar to the Ven. Ānanda's teaching in the Yuga-naddha Sutta—insight develops samādhi (see this book on <https://forestdhamma.org/books/>). These

two meditations are very important for humans in today's world. Their self view or selfishness (diṭṭhi) and craving or lust (taṇhā) are stronger than ever before, even no limits. There is another way of practice—samādhi develops wisdom which mostly used by the Thai forest tradition—i.e., develop samādhi first with ānāpānasati and with this samādhi power contemplate 32 body part and the four elements lead to wisdom (paññā).

## **F. Mahāpallaṅka meditation or Diamond meditation**

### **(Nāma Kammaṭṭhāna)**

(In my book—the Noble Search, I mentioned in general on this meditation with the title Diamond Meditation. Therefore, I will not mention it again. Here I will only write some important points from the book—“The way to Stream Entry”.)

This practice is cutting off (samuccheda) taṇhā from painful feeling (dukkha vedanā). The yogi can only do this practice after the no. 4 and no. 5 meditations. These practices do not totally abandon the cause of taṇhā to dukkha vedanā by cutting off (samuccheda).

Now this mahapallaṅka practice is exposed the vāna-taṇhā which creates the four woeful khandha existences (apāya khandhas) in the worldlings. It is based on the dukkha vedanā and vāna-taṇhā arise from the mahapallaṅka (full-lotus posture) meditation, and then pull out the root of this taṇhā and cut it off with the contemplation. From another point of view, as a vipassanā yānika, he is completely renouncing greed and affliction (abhiññā and domanassa) based on dukkha vedanā. This is cutting off the coarse defilement of the worldling. It is impossible to cut off the latent defilement (anusaya) without first cutting off the coarser and finer defilement.

Someone can't sit full-lotus, no need to practise it. This posture and the practice are running away from the four vipers as mentioned in the Āsīvisopama Sutta and throwing out the frog (i.e., dosa) from the ant-hill (i.e., the body) in the Vammika S.

The worldling is clinging to the body and mind as my body and my mind. At the time, of death, it will disturb the person, and he will become unbearable and uncontrollable. With this practice before death comes to expose and clear away this dosa mind from its root. From the worldling's point of view, the practice seemed to be quite frightening (i.e., too hard and tough). But if the yogis follow the teacher's instruction exactly and practice with the five strengths (saddha, viriya, sati, samādhī and paññā—i.e., the five spiritual faculties) it'll not be difficult.

[**Note:** According to U Candima's view, this is the only relatively quick and effective method for a vipassanā yānika yogi to completely eliminate the coarser and finer dosa and lobha kilesa arising from the latent irritation (paṭigha-ānusaya) and the identity view (sakkaya-diṭṭhi) from the sensation of physical pain. This is to directly kill (extinguish) kilesa with contemplation. Before him, many other teachers taught the method of indirectly killing kilesa—that is not allowing vedanā to connect taṇhā, see the 12 links of paṭiccasamuppāda. In Mogok Sayadaw's talks on Nandakovāda Sutta, he mentioned that it was better to cut taṇhā directly.

In his nine days retreat, U Candima gave some instructional talks to yogis. Some of them had discussions on yogis' practice and experience. Some of the yogis had achievements to this stage.]

With normal faith (Saddha) and desire (chanda) it's impossible to extinguish sakkaya-diṭṭhi with kilesa dukkha which arise from bodily painful feeling of the afflicted elements. It can be only practised by yogis who have the strong four right effort (ātapi-sammappadhāna) and completed with faith and desire, not by ordinary man. If the approach is correct and there is strong belief, you will succeed. This is impossible for a yogi in his practice lacking with the five powers of faith, effort, mindfulness, samādhī and paññā.

This practice is a good method for totally extinguishing the pain of death. If someone wants to know how to die, to have a good rebirth, to be free from the four painful existences (apāyabhūmi), to exchange the pleasures of the senses for the peace of Nibbāna; then this goal can definitely be achieved through this practice.

## Using diamond samādhi contemplate paramatā mind and form

**Note:** At the first stage of citta-visuddhi there are six meditations: (1) ānāpāna (2) 32 body parts (3) four great elements (4) bhavaṅga with lying posture (5) bhavaṅga with sitting posture and (6) diamond or mahāpallaṅka.

A yogi can choose any one of the first three meditations—ānāpāna, 32 parts or the four elements. And then he has to practise (4), (5) and (6) successively. After the yogi attains the first stage of samādhi continues this practice and also the next following one—kāyanupassanā satipaṭṭhāna.

After the yogi adjust his sitting posture rightly and properly with awareness (sati) do not enjoy the pleasant mind state at the bhavaṅga which is cool and clear.

During the contemplation, yogi should not make any sensual worldly concepts to the experiences. Instead, with only knowing and observing the arising phenomena on their intrinsic nature as it is. It's like watching a play, only not like being a participant on stage. It is like in the no. 5 meditation (sitting in bhavaṅga practice) practice contemplate the arising minds, then it'll cease. And then other minds will arise again. All these minds also are watching with sati. Have to be contemplated in this way. When the four elements are disturbed or afflicted, the mind will incline toward it. This is without one's intention, but a cause that lets the mind incline toward the afflicted place (rūpa). Watch and observe this cause. If a hot sensation of form arises and one knows that it is as hotness, that is wrong seeing. The hotness is the perception of the mind (saññā) and does not belong to the form (rūpa). It's the mind with a worldly sensual concept. Form (rūpa) is not hotness. Form only exposes its afflicted nature. You have to contemplate its intrinsic nature of true existence.

When with sati just contemplate their intrinsic nature which expose to the yogi and the mind (ñāṇa) seeing its intrinsic nature that (i.e., kāyanupassanā satipaṭṭhāna) the naming of hotness which is not its true nature will cease. If you abandon its true nature, then the following mind will arise with the perception of hotness.

The form will change one by one and from one place to another. Keep away from concept and continue the contemplation. Don't follow one's desire for a place for

contemplation. Also contemplate the inclined nature characteristic of the mind. Even though the four elements are disturbed, there is no suffering. Don't limit the time of contemplation.

When contemplate for sometimes, yogi can contemplate the inclination nature which leads the mind to from one rūpa (form) to one rūpa and from one place to one place (cittanupassanā satipaṭṭhāna). This is mind contact (mano-samphassa) inclined toward the afflicted form (rūpa). It's a mental formation (saṅkhārakkhandha, the 4th aggregate of the five khandhas). Continue to contemplate, and observe with knowledge (ñāṇa) to the inclined mind, what it is doing. At that time, at the bhavaṅga place it experiences the nature of the object (i.e., feeling—vedanā) This is vedananupassanā satipaṭṭhāna. After the yogi can contemplate the nature of feeling as much as he likes and abandons the nature of feelings.

Then continue to meditate on the nature of vedanā as my feeling. If the following mind is with dukkha vedanā, domanassa mind (mind with dejection) arises. If the following mind has suffering (dukkha vedanā), domanassa mind (mind with frustration) arises. If there is pleasant feeling, then somanassa mind (mind with joy) arises (cittanupassanā satipaṭṭhāna). When contemplating the nature of vedanā (without adding any concepts), the mind states of somanassa and domanassa cease and exist as neutral feelings (upekkhā-vedanā).

[This point is good for reflection on the mind which is like a magician and deceives living being with diṭṭhi-taṇhā in the whole round of existences with immeasurable sufferings.]

Continue to develop the practice until the yogi easy to contemplate the nature of mind and form.

From here, the yogi can continue with the 2nd stage of purification of mind—citta-visuddhi. At the above stage if the yogi not able to contemplate and see the affliction (i.e., form); inclination of mind (mano-samphassa); feeling (vedanā) of mind and form, he will be sure able to contemplate and see them at the 2nd stage of purification.



## From mahāpallaṅka to kāyanupassanā satipaṭṭhāna

Yogi continue practising with diamond meditation for 4–5 times after attaining diamond samādhi (mahāpallaṅka), there are no more desire to correct the body arise in the mind, instead mind with happiness only and no more pains appear. Yogi sits in normal posture or half-lotus posture. Don't enjoy the happiness of a clear mind. Take it as a contemplative object and contemplate it with equal sati for 15 or 20 minutes. At that time, this clear element, cool element, empty element becomes more distinct. It becomes distinct and discards the object (not paying attention to it), and then takes the object of bone at one's sitting body—for example, at the skull or chest bone, looking at it and not concentrating intensely and not contemplating with the perception of "bone, bone". It was like looking at the bones, on one's hand, the skeleton will appear. Yogi can discern the bone because from the mahapallaṅka practice the coarse defilement are extinguished and attain the purified mind. Some yogis discern all the bones.

This is not seeing with the eyes, but with the mind eye or knowledge eye (ñāṇa). If the seeing is becoming powerful and spreading the attention on flesh, intestine, liver, etc. and will see them distinctly. With this knowledge (ñāṇa) open one's eyes and looking at the external of human, dog, cat, etc. someone who develops the bones only seeing the skeleton, develop on the intestine only seeing the intestine. On the present object of a human being, not seeing as human being and not knowing as human being. Seeing a human being without being a human being, that is, without the existence of a man and a woman. There is no man and woman, i.e., there is not the existence of father, mother, son, daughter, etc. Also, one cannot cling to oneself as human, man, woman, etc. On the form (rūpa), the coarser wrong view (diṭṭhi) falls off, and thus taṇhā becomes less and less.

We can practise Dhamma with any method which is in accordance with the noble eightfold path. Any yogi who takes sensation (vedanā) as working-ground (kammaṭṭhāna); who has not reached the bhavaṅga samādhi, who has not analytically discerned the characteristics of the highest quality of form (paramatā rūpa), the inclination of the mind (mano-samphassa), and the sensations of the mind, has not yet reached the realm of insight (vipassanā). We have to take this point in mind. The meaning of this point is cutting off the painful bodily feeling of a worldling. The latent wrong view (diṭṭhi-ānusaya) has to be cut off with supramundane path.

## **Abandonment by knowledge at the first stage of purity of mind**

- (1) Different naming concepts (nāma-paññatti) of head, body, hand, feet, hotness, tenseness, stiffness, etc.
- (2) Shapes and forms of human, man, woman, etc.
- (3) On the inclination of the mind (mano-samphassa) to objects as I am looking at it (i.e., wrong view)
- (4) On the experiences (i.e., vedanā) or feelings to the objects as I experience or feel it [i.e., wrong view (diṭṭhi)].
- (5) Don't want to feel the disturbances of the four elements (vipariṇāma), i.e., dosa.
- (6) Want to condition the body when painful (i.e., lobha).

## **Objects able to contemplate at this stage**

- (1) 32 body parts, the four elements
- (2) the afflicted paramatā form (rūpa) and the mind inclination (mano-samphassa) from the bhavaṅga to the afflicted form (i.e., discernment of mind and form)
- (3) afflicted paramatā form and the experience of this form (i.e., discernment of mind and form).
- (4) the sitting posture becomes stable, even sitting for a long period (e.g., 10 hours) with the disturbances of the four elements and wanting to change (cetanā) the body not arising by itself. Thus, the kilesa enemies of the coarser dosa do not arise in the ongoing practice. This is the great benefit (this is the very important point for all yogis).

## **Things not able to do or abandon at this stage**

- (1) If the yogi not contemplate the afflictions (form) as it's and let it at the bhavaṅga and take the object of the body house and looking at it, the 32 body parts of head, body, etc. with its shapes and signs of concepts and hotness, coolness, tenseness,

etc. of conceptual signs are still there.

(2) Even with the first "bhavaṅga samādhi" and being able to contemplate the objects associated with it, sometimes the mind becomes bored and restless, not wanting to sit down again, impatience and other emotions remain.

(3) Not yet seeing the particles of rūpa.

(4) the six clear base elements (eye, ear, etc.), the six sense objects (sight, sound, etc.), the six consciousness (viññāṇa), the six contacts (phassa), etc. are still not discern yet (i.e., the six sets of six in the Chachakka Sutta, Majjhima Nikāya).

**Note:** At the first stage of practice, the mind falls into bhavaṅga, it will be called as first bhavaṅga samādhi.

The first stage of purity of mind will be called the first stage of purity.

(These are U Candima's designation)

## **2. The Second Stage of Purification of The Mind**

### **Keeping the mind from greed and distress (abhijjhā and domanassa) for two hours**

Yogi has completed with the first stage of samādhi even though he can contemplate the afflicted form (paramatā rūpa), the inclination of the mind and its experience (mano-samphassa and vedanā), their impermanent process is not coming to the end. The mind is still not in purity yet. The kilesas of not being abandoned are stimulating the mind, and its āsavas want to flow out. Don't want to continue insight, become lazy and bored, want to go here and there, want to do this and that. During the sitting, sometimes the mind does not contemplate the visible paramatā mind and form, instead, it wants to associate with the conceptual object. The mind also doesn't want to sit longer is not because it can't bear the object of afflicted four elements. It's the cause of the mild kilesas (pariyuṭṭhāna). So the contemplative mind is not calm.

The above-mentioned mind again becomes the khandhas of obsession with the respective objects. These states of mind are in parallel with the hindrances. Therefore,

seeing them as dangers, yogi re-contemplates these clinging minds.

Each time you have to contemplate their arising and cessation (anicca). Because the mind with worldly sensual conceptual objects is still not free from perceptions (saññā) of these conceptual objects. Therefore, yogi who wants to contemplate the worldly paramatā mind and form of the six sets of six still cannot take the objects (i.e., his mind is still covered with worldly sensual concepts so that he cannot see the paramatā object of mind and form in the six sets of six discourse). The inability to see these paramatā dhammas means that the mind has not been purified. On the arising dhammas of sahetu viññāṇa, the mental factors (cetasikas) of delusion (moha), unwholesome dhammas are not purified yet (sahetu viññāṇa refers to both wholesome and unwholesome mind consciousness). This unpurified mind is only taking the worldly sensual concepts. From latent defilement, craving (taṇhā) wanting to flow out with this sensual concept develop to mild kilesa and citta-saṅkhāra are arising again. (Citta-saṅkhāra is the term of perception and feeling—saññā and vedanā.)

The mind takes the object of paramatā and must be empty with concepts. Here yogi does not contemplate any form (rūpa: sight, sound, etc. five external objects and all the objects of smoke, form, sign matter, etc.). If the worldlings take the objects of form (rūpa) always include worldly sensual concepts with them. Therefore, now practice is freeing the mind from concepts.

Now the yogis have abandoned the anger of the toad in accordance with the Vammika Sutta, and selected the vipassanā yānika way. He is arriving at the stage of the practice to free the mind from the hindrances (i.e., throw out the sieve in the Sutta) for sometimes (vikkhambhana—around 10 hours). This stage is to abandon the hindrances with greed and delusion (abhiññā and moha). Yogi continues to do the practice with animitta—cetosamādhī method. There is a question. This is the possibility of practicing with animitta-cetosamādhī (i.e. stable samādhī without mental signs or images) without being based on jhāna.

This vipassanā yānika method without based on samatha-nimittas is already abandoned the bodily pains (dukkhindriya) from severe suffering (domanassa—mental suffering) which disturbs the samādhī in violent way (i.e., with the first bhavaṅga). There is no mental suffering from the khandha dukkha even if the yogi sits for a longer

period.

The kilesas that still exist are:

- (1) laziness (kosajja)—don't want to practice, laid down the duty
- (2) look for sense objects (vitakka)—thinking this and that
- (3) reflecting on different objects (vicāra)—reflect on the objects of thought
- (4) like the pleasant objects (pīti)
- (5) stick on the pleasant object with happiness (sukha)
- (6) restlessness (uddhacca)—not stay with one object
- (7) in sloth and torpor (thina and middha)
- (8) worry (kukkucca)
- (9) concern (byāpāda)
- (10) can't make decision (vicikiccha)

The above mental states arise because the mind lacks sati. These impurities of defilement are happening in the mind. Therefore, have to contemplate the mind with mind (i.e., cittanupassanā or nāma kammaṭṭhāna).

[**Note:** Mogok Sayadaw's cittanupassanā is also in this way purified the mind with developing vipassanā Samādhi. ]

When the mind with laziness arises, contemplate it with the following sati mind, then the preceding mind ceases (i.e., lazy mind). All the other mental states from (2) to (10) also contemplate in this way.

Keeping with sati becomes stronger and the mind with sati sees all the preceding minds (i.e., kilesas) have been leased. Sati becomes stable as the preceding mind states arise, fewer and fewer. With the lack of sati, it will appear again. Irritation of the mind (domanassa) does not arise (because of the factor of suffering), and sati can contemplate all the arising of the previous mind without deviation (because the previous first stage of purity has overcome it). Therefore, the contemplative mind discerns the cessation nature of the phenomena. Yogi continues the contemplation of the cessation of minds, not their arising.

If we analyze the nature of this contemplation, the four jhanic factors of vitakka, vicāra, pīti, and sukha cease. The mind with the five hindrances has ceased. There is no mind taking the object of form (rūpa), and the sensual mind (kāma) that has ceased. There is no mind that depends on sense objects; the mind is stopped for this or that sense object. All kinds of sense objects are not there that the external bases are ceased (bahiddhāyatana). Don't take the form (rūpa) on the body as an object, so that the awareness of heat, tightness, numbness, pain, feet, hands, body, head, vibration, etc., all stop. Therefore, only taking the cessation of the object that worldly sensual concepts with citta-saṅkhāra are ceased.

If you do not take the concept or nimitta as the object, the concept with thought (saññā with paññatti-nimitta; thought with giving names) will be temporarily stopped (tadaṅga) or stopped for a period of time (vikkhambhana, suppressed and broken).

This is animitta-ceto samādhi.

In the Mahāvedalla Sutta, Cūḷayamakavagga, Mūlapaṇṇāsapāli, Majjhima N. (MN 43), we find this passage:

“Friend, what is the signless deliverance of mind (samāpatti)?

Friend, in this teaching (sāsana), the monk does not pay attention to all (objects) signs, enters and abides in the concentration of the mind without signs. Friend, this kind of abiding is the singless deliverance of mind”

According to the Sutta, all the signs (objects) mean all the worldly conceptual objects from the six sense-doors with their signs. To discern the worldly paramatā signs (lokiya-paramatā nimitta) or saṅkhāra nimittas, the contemplating mind must transcend the worldly conceptual signs, because the paramatā dhammas have no concepts. Therefore, the mind wants to take paramatā signs and must be freed from the sign of concepts.

[**Note:** Here we can see the wisdom of the enlightened mind. Some of U Candima students who are also scholars helped him to write the book—the Way to Stream Entry, checking his explanations on the practice with the suttas and they found the same as mentioned there.]

The nature of samatha yānika way is taking the object of sign with jhanic factors and developing the practice. Vipassanā yānika is the establishment of samādhi by the object of "cessation" without the "sign". The interpretation of vipassanā yānika is the establishment of a samādhi which is able to contemplate the āyatana paramatā objects (see the Chachakka Sutta). According to the Mahāvedalla **Sutta**, all mundane conceptual signs mean that the mind with these signs ceases when no attention is paid to the six sense objects of the "form dhamma". With sati, contemplate the mind which pays attention to the 6-sense objects and the mind with the object is ceased. The perception with the conceptual sign is ceased. It is free from the 6-sens objects that the mind with sati is staying at the cessation with no conceptual sign. To remain alert in this cessation and to keep sati stable there, in this way is to establish samādhi or to free the mind from hindrances. Here the 2nd and third stages of purification of mind are establishing Samādhi by using the practice of the cessation of the conceptual signs.

With the continuous contemplation of the preceding minds that bodily, verbal and mental actions (kamma) with the unwholesome and wholesome minds related to worldly sensuality (lokiyakāma) are coming to cessation. This contemplating mind becomes one-pointed samādhi (ekaggatā samādhi) at the cessation of object. At that time, sati became strong as a faculty of mindfulness (satindriya). Yogi has to practice until the samādhi becomes the faculty of samādhi (samādhi-indriya). The mind completed with samādhi-indriya becomes the purity of mind. Its quality is equal to the 4<sup>th</sup> rūpa jhāna (i.e., at the 3<sup>rd</sup> stage of purification or the 3<sup>rd</sup> bhavaṅga samādhi).

Whatever method the yogi practises to arrive at the noble path factors, he has to achieve the samādhi-indriya as mentioned above is the only goal. To arrive there-

(1) Directly contemplate the minds with worldly sensual concepts to keep it away, or

(2) Contemplate the arising and passing away of feeling for the 2nd stage of purification of mind.

## The 2<sup>nd</sup> Stage of Purification / Keeping Away the Conceptual Objects

### (the first method)

In the beginning, practise together with walking meditation. Sit for three hours and walk for two hours. Walking meditation is only support to the sitting, when sati becomes stronger and purified, abandon the walking. And then at least sit for five hours. With the lesser hours, it doesn't become samādhindriya.

With the success of the first stage of purification, kilesa arise from the afflicted four great elements are ceased and fallen into bhavaṅga. After that yogi doesn't want to sit longer, the mind becomes restless with objects, etc., these minds arise with worldly sensual concepts. Mindful to these states of mind. It's the mind contemplating the mind. The contemplative mind contemplates only, and the yogi must not notice perceptions (sañña) such as rising and falling, anicca, dukkha, anatta, etc. Also, do not contemplate with expectation; do not float and associate with the arising tainted (āśava) minds; don't contemplate the preceding minds with the desire of wanting them to arise and fall.

At the contemplation of the preceding minds, when they appear, contemplation can only be done with the desire to recognize them. With contemplation, the preceding mind will disappear. We should not take seeing the rise and fall of the preceding mind as seeing the rise and fall of the mind or discerning dhamma. These minds with taṇhā, māna, and diṭṭhi are still not in themselves objects of insight. This is taking away the conceptual objects which like kilesa algae and dirt which cover up the mind.

[**Note:** Here is a controversial point that can arise related to some views before U Candima. He never accepts a view as true insight if the contemplative mind still has not arrived at the level of samādhindriya or ekaggatā samādhindriya yet.]

During the contemplation of different mind states, after knowing each mind state clearly, then contemplate them (e.g., the mind wanting to look for an object, thinking, etc.). As long as there is contemplation, it disappears. With the relaxation of sati, the



mind arises again. With mindfulness arising again, the former mind stops. During the contemplation, one should not contemplate at the chest area where it arises. Only contemplate with ñāṇa\_knowledge (mind to mind only, not to the place which it arises).

In this way, with more awareness, try to contemplate each mind that arises. The reason for asking the yogi to contemplate for five hours is that the unpurified mind does not want to stay longer on one object; it has the nature of restlessness, of being free to look for new objects. It doesn't want to stay on one object quietly. As a result, the mind becomes more lethargic, bored, and not wanting to contemplate as time goes on. Yogi wants to follow one's desire, mind arises. Yogi's mind wanting to follow his desire arises. Not following all these mind states and with more awareness to know them as objects of contemplation (i.e., not get lost in them). If these kilesa states of mind exist, you can't discern the refined paramatā mind and form at the present moment. Therefore, asking the yogis to sit for longer hours has good reason.

What this reveals is pariyuṭṭhāna kilesa, i.e., delicate or mild defilement. The mind doesn't want to stay calm, it wants to disperse around, etc. and these hindrances must be ceased in order to facilitate the practice (then the mind becomes purified for insight). Yogis do not discern the other paramatā dhammas of mind and form in the Chachakka Discourse; that is caused by delicate or mildly defiled impurities (such as moha, etc.). Not letting the unwholesome mental states stick with the mind by observing sīla and practising the samādhi kammaṭṭhāna straightforwardly is purifying the mind with path factors (i.e., sati and samādhi factors = six factors).

What the yogis must understand is that as long as the mind wanders within the confines of worldly concepts, it can never acquire the paramatā object of mind and form that is free from those concepts. Therefore, it is further from taking the object of transcendental paramatā Nibbāna (lokuttara paramatā Nibbāna) which is free from worldly concepts and worldly paramatā mind and form. With this practice, if sati becomes stronger, increase the sitting to at least 8 or 9 hours. Every time, the preceding mind arises and contemplates regularly without fail. With a lot of contemplation, less and less mind is generated, and then the mind in contemplation is empty, without an object. If this happens, do not expect the next arising mind and pay attention to the empty cessation of nature with no present of mind. It means only the

contemplative mind exists. With sati and ñāṇa pay attention to the nature of cessation with no mind object and the nature of clearness and coolness can arise. If these appear, do not pay attention to them, but only contemplate the nature of cessation with sati in a "no mind (object)" way.

He gave an example of a man with some money in his pocket to go shopping. This person didn't know how much money he had. During the shopping process, all the money was used, but he didn't know it. Then he continued to a shop and bought a thing and put his hand in his pocket for the money, then he knew there was no money left. This man when he put his hand into the pocket didn't pay attention to the hand and the pocket, but the emptiness of the money. It was, like this example, the yogi's contemplating mind only pays attention to the nature of cessation with sati and contemplates without naming the experience. When the practice becomes stronger, yogi knows the preceding mind objects with its concepts come to cessation one by one. Don't take this as the knowledge of dissolution (bhavaṅgañāṇa). It's just conceptual objects that stop in the mind. This is also not the cessation of Saṅkhāra dhamma which is Nibbāna. This cessation or no mind nature is the cessation of minds with worldly sensual concepts (lokiya-kāma-paññatti). Even though these states of mind cease, it still can't take the objects of paramatā mind and form (the mind is still at the 2nd stage of purification).

[**Note:** There is a controversial point arising here. Before U Candima's time, dry insight of vipassanā yānika practice using momentary samādhi (khaṇika samādhi) develops insight. For him, this is still not true insight because it doesn't have the strength to develop true insight. According to his instruction, it was still in the stage of purification of mind.]

Now, the unwholesome mental states that arise in the mind are becoming fewer or very weak. Wholesome mental states with sati are defending and looking after the mind from unwholesome mental states to arise. This is practising of purification virtue and mind together (i.e., sīla and citta-visuddhis). If the yogi misses one sati on the object of cessation and a worldly sensual concept of mind with moha arises.

With a regain of sati the object of mind ceases. Sati must be continuously stayed with the object of cessation. If the mind of worldly sensual concept arise again and

don't pay attention to it, only staying in the cessation. For at the same moment, while acquiring sati, the object of the mind stops by itself. This is asking to stay with the cessation directly with sati. Continue to stay with the cessation with sati (It's really not an easy practice).

With early desire of sati the mind becomes coarse, and not lead to samādhi. Excessive effort can cause the mind to behave roughly and destroy samādhi. If sati is not purified it becomes moha and the object of the sensual conceptual mind reappears. It's not possible with over faith and effort (saddha and viriya). In this way, we can contemplate the cessation with constant sati and knowing and cessation with knowing, but we do not chant with the mind.

The yogi continues the practice until the contemplating mind becomes clean and has strength and sati with calmness is able to stay in the nature of cessation. Do not make the restriction of the time hours if sati becomes strong. The reason for practicing in this way is to expose impurities—such as the mind that gets lazy and bored over time; the mind that doesn't want to practice in a straight way; the mind that doesn't want to stay on one object; the mind with sloth and torpor; the mind that wants to give up, and so on.

With great exertion, to practice for longer 8–9 hours is fulfilling the faculties of mindfulness and samādhi (satindriya and samādhindriya). Sati must stay with the cessation with no any disturbances. When a yogi arrives at the stage of clean and stable samādhi and in the chest area, a sensation will arise. It could make the yogi feel a little frightened (e.g., like someone riding on a chair in the Ferris wheel when it comes down from the height.). Don't let it happen. This is the 2<sup>nd</sup> time falls into bhavaṅga (second bhavaṅga samādhi). Let the sati dwell with it, just as the sati stabilizes with the previous cessation. Let sati falls with bhavaṅga mind and staying in stability with the cessation as before. In this way, yogis have to practise until the mind falls into bhavaṅga, but don't expect with the desire of wanting it to happen. It becomes greed (lobha) and samādhi can be destroyed. In the practicing mind if the bad states of mind crept in with it can't realize Dhamma. The dhammas of highest quality (Paramatā dhammas) are clean and purified, and are rising and falling quickly; therefore, the mind that has them as its object cannot have any black and filthy defilement. All yogis have to be careful about this point.

If a practicing yogi cannot sit for two hours during practice without talking and without movement, then there is no pleasure of sīla samādhi, magga and phala (Path and Fruit) because he cannot restrain the mind. It's not always sitting for (8-9) hours and only for the support of arriving at the end of purification of the mind which is right samādhi (samma-samādhi). If a yogi has reached samma-samādhi, he can practice in any posture. Changing the physical body (correction) means that the mind is in motion; it means destroying the faculties of the body and mind (kāya-indriya and mano-indriya). If the spiritual faculties are destroyed, he will not arrive at jhānas and not in accordance with the insight practice (i.e., not correcting the body). The paramatā objects are rising and falling in the present moment, and the yogi must be able to discern them. If the contemplative mind is rough without stability and purity, how can it discern them?

All yogis have to be careful about this point.

A yogi who has reached the second stage of purity should easily establish samadhi by stopping his mind on worldly sensual ideas.

It means his mind has to be stable with second bhavaṅga samādhi. After falling into bhavaṅga for one time and get up again; and next time for sitting, as soon as establish the physical faculty there will be two times of falling into bhavaṅga following each other.

When a yogi is arriving at this nature, his contemplating mind is unable to pay attention to the shape and form of the physical body. Therefore, there are no minds arising with the perception of head, body, hand, feet, tension, numbness, pain, etc.

Also, it can't take the objects of colour, light, smoke, darkness, etc. At the 2<sup>nd</sup> stage of bhavaṅga samādhi, there are no clinging minds arising with taṇhā, māna and diṭṭhi and cling to the objects. With the falling of bhavaṅga, one just know and be mindful and let the mind stays with the cessation. At that time, the mind with sensual concepts does not happen. The mind with thinking, planning and giving names are ceased. When one falls into "bhavaṅga samadhi", one is able to be skillfully and steadily in the "cessation" for one hour (i.e., skillful in second "bhavaṅga samadhi"),

and to come out from "cessation" to experience one's body with sati and knowledge (ñāṇa), and to discern that the very refined particles (kalāpa) are changing with dissolution. If the yogi doesn't want to contemplate these kalāpas, then abandon them and contemplate the mind which knows the kalāpas, and the mind ceases.

In this way, the mind stays with the cessation for (8-9) hours, with sometimes after 2½ to 3 hours the mind with sensual concepts able to arise. This is because after a long period of time sati becomes weak and mind with sensual concepts leading by moha back again, but with quick sati coming back again it ceases. Yogi continues with the contemplation on the cessation with clear sati.

Comparing this second stage practice with the four vipers discourse: After freeing from the four vipers, the convict continued to run from the five murderers who were chasing him. The clinging minds which disturb the contemplating minds are like the five murderers. The samādhi staying with the 2nd fallen bhavaṅga was like a place free from the five murderers. The mind with clinging of five khandhas or the objects of mind do not arise that there is no passing away of them, so rising and falling come to end. It ceases to be a mind with concepts and becomes a mind of contemplation without concepts.

The cessation of minds with clingings is only by sīla and samādhi (not insight or paññā). The clinging object of form (rūpa) ceases: the four mind khandhas (namakkhandha) with the object of form also cease.

[**Note:** Here a controversial point can arise. Before U Candima—some teachings of insight mentioned as the ending of rising and falling (i.e., aniccas) is Nibbāna. Other systems don't mention it in as much detail as he does, which can be questionable at this point. ]

Before the bhavaṅga samādhi, yogi contemplates with knowledge (ñāṇa) knowing the rising and falling of unwholesome mental states (minds) with clingings. After the bhavaṅga and at the moment of samādhi the five clinging of khandhas cease. At that time, with the cessation of kilesas which make the mind unstable is not there and the mind becomes purified. It doesn't take any object of form that the mind with perception (saññā) which gives the names of concepts has ceased. With the cessation

of the mind process which takes the objects of worldly sensual concept ceasing that bhavaṅga falls in for the 2nd time. The contemplative mind becomes refined. With fewer unwholesome mental states, the mind becomes clean and tidy without coarseness. With less dispersion, the mind stays at the present moment. The mind taking the objects of past and future has ceased, but still not completely stable.

A yogi with the mahāpallaṅka (diamond) practice and attains samādhi can't discern the afflicted form, inclination of the mind and feeling (vedanā), now with the 2<sup>nd</sup> bhavaṅga samādhi contemplate only the cessation with sati for an hour. And sati is stable and calm at the cessation. When sati becomes calm and relaxed a little, concentrate mindful on cessation and look at it with sati only. What is meant here is that the cessation will continue on its own; or it will arise with the contact of external objects with the mind, but the yogi can easily see the cessation without controlling it. This nature is called samādupekkhā (samādhi-upekkhā = equanimity to samādhi) At the time, when the affliction of four elements arise, a mind will arise from the cessation with the inclination toward the affliction (samādhi mind also not stable and changing one by one). Yogi just contemplates at it with equanimity. He will surely discern the connection between form (afflicted rūpa) and feeling by observing the inclination.

The supreme happiness of paths and fruits is not something that can be achieved casually. For any yogi to be successful in his practice, he must put in the proper effort and energy to accomplish the elements required for it. (Buddha mentioned them in the Suttas, but most contemporary monks and yogis take it as an easy way and even distorted the Dhamma.)

## **Developing Samādhi With the Contemplation on**

### **Rises And Falls of Vedanā**

**(the 2nd method)**

Yogis who have discerned the afflicted rūpa, the inclination of the mind and feeling (vedanā) with the scales like samādhi and mahāpallaṅka practices have to

practise the 2nd stage of samādhi in the same way.

Every time when the form (rūpa) is afflicted, yogi contemplates the characteristic nature of the mind's experiences (i.e., vedanā). Following the nature of mind and form (nāma-rūpa) with contemplation, the arising of forms are never ending. The tendency of the mind does not end with arising, nor does the nature of the feelings (vedanās) of the mind. The yogi is discerning them. Forms are arising all the time by changing from one kind to one kind and from one place to one place. The mind is changing all the time by feeling it. After feeling it, the cause and effect connection comes to end.

Yogi with his knowledge knows the mind continuously taking a new object and feeling it and stops with ending there (at vedanā). So the yogi continues the contemplation of feeling with its characteristic of ending. He is establishing samādhi by contemplating the mind feeling nature; taking the mind for the object of samādhi.

He is contemplating the only nature of the mind feels and then disappears, feels and disappears, etc: When contemplating with sati continuously the nature of feeling arises and knowing it (or) appears and knowing it, etc., and then also he knows the mind's nature of feeling as its rise and fall and the nature of cessation. The yogi is able to stay at the cessation of vedanākkhandha; he is knowing the place of cessation. When with sati keeping it calmly and evenly on the cessation nature of vedanākkhandha and falls into bhavaṅga for the 2nd time. The meaning here is the mind contact (mano-samphassa) inclining toward external objects come to cease that the mind process taking the object of afflicted form (rūpa) also come to cessation and the mind falls into bhavaṅga. The contemplating mind knows the cessation and is in tune with it. (i.e. samādhi).

## **Objects of Contemplation Able to Discern With the 2<sup>nd</sup> Samādhi and the Benefits**

- (1) With Samādhi able to discern the body as groups of particles
- (2) In the mind, the hindrances and conceptual objects are ceased for two hours.
- (3) can't take the objects of conceptual images (nimittas) of 32 parts of the body belonging to oneself with others.
- (4) not giving the names of perception such as-hot, tense, pain, numb, etc.

(5) not giving the perception (saññā) as afflicted form to the changing of paramatā rūpa

### **Phenomena Not Able to Abandon With the 2nd Samādhi**

(1) the mind with hindrances and taking the concepts still can appear after two hours

(2) sati is still not able to be stable and clean for a long period of time.

### **3. The Third Stage of Purification of The Mind**

This samādhi can keep the mind from greed and distress for long as wish.

After fall into the 2<sup>nd</sup> bhavaṅga mind, yogi continues with sati staying with the cessation of the mind (i.e., mūla-kammaṭṭhāna). At the cessation for three hours, the strength of sati becomes weak and moha sticks back unknowingly. The mind with weariness and effort becomes weak and is able to arise. If there is an association with a clinging object, it will encounter an enemy. In one's own knowledge, yogi knows that he is still not discerning the paramatā mind and form. Therefore, when the time spent on the cessation becomes longer, the sati becomes weaker and the waiting kilesas stick back to the mind. The yogi knows that one's sati is still not free from the control of the enemy. He sees the flaw of sati becoming vulnerable with time. Therefore, he has to continue the practice by not letting sati move away from the object of cessation. With sati and ñāṇa (nyan) stay with the cessation of conceptual object. Keeping the sati to the object with a bit more desire and mind process arises. If staying with the object of cessation without clearly and moha arises. If the nature of dissatisfaction arises, it becomes refined dosa. Here it's important to have very purified sati. There is not even any trace of dirt in the purified sati. Sometimes yogi has pleasantness on the clear mind, and also clear light can appear. He must give up the desire for these objects, only in the absence of other mind, stay on the cessation with sati and knowledge.

[Sayadaw U Candima gave the following instruction—how to develop the



practice vigorously.]

Take care of your body's needs (i.e., wash your face, go to the bathroom and eat breakfast) from 5 to 6 a.m. and do walking meditation with sati. Do sitting meditation from 6 a.m. to 11 a.m. if it's necessary. Continue the practice from 12 p.m. to 10 p.m. Take care of the bodily needs From 10 p.m. to 11 p.m. Continue the practice from 11 p.m. to 5 a.m. Now it is arriving at the level of getting rid of the enemy completely, so yogis have to do the practice without getting up. The reason for the longer time is that after 3–4 hours the worldly sensual thinking comes in because the sati is unstable and unclean. Therefore, he has to practise vigorously until it's stable and clean with the cessation.

With more care, yogi must not let sati disappear.

During being mindful, yogi should not concern about the situation, it should be ignored; it is a worldly habit, an unwholesome mental factor (cetasika). With over effort, the mind wanders and bhavaṅga vibrates, which destroy samādhi. With weak sati, it becomes moha and conceptual mind arises again. Dosa arises from one's unsatisfied desires, and lobha arises by thinking about the desire to achieve. Check lobha, dosa and moha with paññā and do not let them stick together with sati, while paying attention to the nature of cessation and worldly sensual minds.

In practice, there are two groups of dhamma, i.e., form (rūpa) group and mind (nāma) group. The mind group is led by sahetu viññāṇa (unwholesome and wholesome mind consciousness). Defilement, hindrances and concepts (unwholesome) and sati, paññā are in this mind consciousness. Therefore, it's only using the sahetu mano-viññāṇa to contemplate sahetu viññāṇa. This is contemplating the preceding mind with the following mind. In what follows, U Candima compared the four ways of such contemplation (these refer to the four vipassanā systems).

1. The preceding mind (sahetu viññāṇa) with hindrances and anicca. The following contemplating mind (sahetu mano-viññāṇa) with sati contemplates the preceding mind as anicca and the preceding, mind ceases (at any one mind moment only one mind can exist). In this way, if the yogi can contemplate without gap and all the preceding mind with hindrances are ceased for temporary abandonment (tadaṅga

vikkhambhana) (For example, if there is an hour in an hour of meditation). But these cessations cannot last for two hours, because when the body is afflicted with pain and soreness, dosa and domanassa come up and it becomes invalid.

2. Another way is the preceding mind with concepts (e.g., see an object, hear a sound, etc.).

Next is the contemplative mind with concepts (e.g., seeing, seeing; hearing, hearing, etc.)

When pains and aches arise, it doesn't last for two hours.

3. The preceding mind with concepts and the contemplating mind with concepts, which contemplates the preceding mind as if there is nothing. When pains and aches arise, it doesn't last for two hours.

4. The preceding mind with concepts and the contemplating mind with no concepts and has sati.

In this system, sati can stay with the cessation at least for 8–9 hours without moving, even can be more than that. This is U Candima's way.

The above four ways of contemplation are the same. One, two, three practices are only temporary abandonment (tadaṅga) with sīla and samādhi, because they cannot abandon the faculty of pain (dukkhindriya) that in long term it fails. No. 4 practice is abandoned taṇhā from dukkha vedanā that it has no suffering and free from khandha dukkha (body pain but not the mind) and samādhi becomes stable.

The contemplating mind at the 3rd stage of samādhi, sati is clean with vīthi-citta (mind movement) and cannot have uncertainty of dust. It must be free from the past and future of conceptual objects, must not have all worldly perceptions (saññā). The mind must not have worldly sensual habits and behaviours. Sati and knowing are going together with stability. This is not letting the 14 unwholesome mental factors sticking with the mind during this samādhi (see Abhidhamma for these 14 akusala cetasikas). This knowing mind is called a purified mind. If the contemplating mind of the practising yogi does not possess the above-mentioned qualities, he cannot enter the state of insight knowledge with the knowledge of the three characteristics (lakkhaṇa ñāṇa). They must be considered for this (without becoming truly insightful).

When the purified, calm and stable sati is staying with stability at the nature of cessation and in the chest for the 3rd time, there is a refined feeling that arises. It's for the 3rd time the mind falls into bhavaṅga samādhi. As soon as it happens, the mind stays at the clear element of bhavaṅga. The clear bhavaṅga is the paramatā mind element. This is also the birthplace of the minds. The sati at the 3rd stage of bhavaṅga samādhi is not fading away again that in this Samādhi. The group of unwholesome mental factors are totally ceased. It only has sati and paññā (knowledge—ñāṇa) [It seems to me that the sati and paññā referred to by the Thai forest monks could be this kind of samadhi. ]

Some yogi said, at this place there was only knowing existed. When the contemplating mind arrives at samādhi-indriya it becomes very refined. Because different kinds of worldly sensual concepts, worldly sensual minds, worldly sensual behaviour are totally ceased in this samādhi. Therefore, no impurities appear again to stick with the mind and during the samādhi 14 unwholesome mental factors are ceased. This cessation of the minds is not Nibbāna element. (This is done with the power of samādhi, not by wisdom—paññā. In other systems, this could be mistaken for Nibbāna.) There is no more reason to purify the mind. The mind can stay at the clear element of the bhavaṅga without moving.

A yogi stays with this samādhi frees from the five sense objects; and also from the past and future mind objects (dhamma-ārammaṇa). He also frees from the objects with lobha, dosa, moha and diṭṭhi kilesas for some periods (vikkhambhana).

Therefore, sahetu mind which is completed with right-samādhi (samma-samādhi) only taking the object of bhavaṅga. According to the Six sets of six Discourse (Chachakka Sutta, Majjhima N.) it was mentioned that yogi also had to discern the mind (māna or mano). Now this attainment of samādhi discerns the clear element of the mind (māna), because of this power of upekkhā ekaggatā-samādhi which just only taking the object of clear bhavaṅga that it can stay there as one's wishes the clear element is the sign (nimitta) with no concepts. It's free from the worldly sensual concepts of perception (saññā). It's completed with samādhi-indriya that frees from the defilement with perception which disturb this samādhi. Defilement signs are ceased in clear bhavaṅga. Therefore, it's free from the perceptions of signs.

This samādhi frees from the desire of perception. Sensual objects (kāma-ārammaṇa) and defilement are ceased there, that it frees from the perception of wrong attention (ayonisomanasikāra).

It doesn't need to look after the defilement that is sīla-visuddhi (purity of virtue). With the cessation of the polluted defilement, the mind becomes pure, which is citta-visuddhi (purity of mind). The causes that make the mind shake disappears, and this is samāhindriya (the faculty of samādhi).

It just stays on the clear bhavaṅga, and the mind and form processes that would arise in the present moment due to the contact of sense objects cannot arise there. The contemplating mind protects the bhavaṅga there, and the mind objects (dhamma-ārammaṇa) don't have the chances to arise. Because sahetu viññāṇa is completed with samāhindriya which continuously inclining toward the clear bhavaṅga as an object. It stays with the bhavaṅga for many hours.

The mind of this samādhi focuses only on observing the resemblance images presented in the "bhavaṅga" mind door, and will not accept any worldly conceptual objects. There is no "mind action" (citta-saṅkhāra) that takes worldly concepts as objects, and all mind action with transcendental (paramatā) "perceptions" about the object (the seeming images presented in the "bhavaṅga mind") does not exist in the mind. This can be said that there is no perception (saññā). It cannot be said that it does not exist at all, because if mind exists, perception also exists.

To continue the practice, yogi has to move away from the clear bhavaṅga and contemplate the paramatā objects. This is moving away from the abandoning of the six sense-doors (abandonment of six sense-doors is chaḷaṅgūpekkha). Yogi's contemplative mind must have completion with the quality of abandoning the six sense-doors to contemplate the nature of mind and form (rūpa). [This is the same as upekkhā ekaggatā samādhi, samāhindriya, samma-samādhi, etc.]

In the Buddha's teaching (i.e., suttas), the luminous mind or bhavaṅga citta is at the moment of unwholesome active cognitive mind process (akusala citta vīthi) is defiled, and at the moment of wholesome active cognitive mind process (kusala citta free from defilement. Yogis have to be aware of this point in the Suttas. This third

stage of samādhi or purity of mind is liberated from the defilement can stay at the clear bhavaṅga. Therefore, the practice mentioned here is in accordance with the Buddha's teaching.

Yogi has to come out from the clear bhavaṅga if he wants to develop great insight (mahā-vipassanā). He can discern the clear bhavaṅga that he can contemplate the arising phenomena which arisen by the contacts of objects from the five sense-doors at the five clear elements (pasāda) [these are sight, sound, etc. and eye clear element, ear clear element, etc.] According to the Chachakka Sutta he can discern the six pairs of clear elements.

Sayadaw U Candima's view: There are many basic meditation objects, such as at the top of the head; noting at the rise and fall of the abdomen; contemplate the preceding mind and the following mind (i.e., contemplative mind); doing ānāpāna with strong breathing or soft breathing; practising with momentary samādhi (khaṇika samādhi); practising with dry insight system (suddha vipassanā); etc. Teachers are using all these methods or systems to teach and instruct yogis to practice these methods (in Burma). If yogis still do not discern the six pairs of clear elements and the six consciousnesses, it means that their discernment is still not true and correct. (This problem does not arise in the Thai forest tradition, which follows the sutta tradition without confusion. See the tradition of Ajahn Mun and the teachings of Ajahn Chah.

## **Comparison with the four vipers discourse**

The practices from the 2nd bhavaṅga to third bhavaṅga can be compared as follows. Falling into the 2nd bhavaṅga is free from the five murderers (the five khandhas) and continue to run from the sixth murderer or the intimate companion (delight and lust—nandi-rāga). The latent craving (ānusaya-taṇhā) or nandi-rāga is stuck with the mind in the whole round of existence (saṃsāra). So every mind arises already there. When the mind falls into bhavaṅga for the 3<sup>rd</sup> time, the “pleasure and lust” (nandirāga) mind ceases with the active cognitive mind process. After coming

out from the clear bhavaṅga, it is free from the 6<sup>th</sup> murderer of intimate companion and arrives at the safety place.

### **The abandonment of defilement at the 3<sup>rd</sup> stage of samādhi**

- (1) Worldly sensual conceptual objects cease.
- (2) the minds taking the worldly conceptual objects cease.
- (3) 1,500 defilement (kilesas) are ceased.

### **The following objects are able to contemplate or discern with the 3<sup>rd</sup> bhavaṅga samādhi:**

(1) If one of the six senses of object contacts to the clear element of bhavaṅga at the present moment, this samādhi mind is able to contemplate the corresponding mind object (e.g., sight, sound, etc.)—dhamma-ārammaṇa with its ahetuka viññāṇa (i.e., mind and form with no roots). This is the internal arising element.

(2) able to contemplate the two elements of knowing nature and unknowing nature of the clear bhavaṅga. These are internal base elements.

(3) able to contemplate the mind and form arising at the five sense-doors at the present moment, as an example, when a sight object contacts with the eye element (cakkhu-pasāda) the arising form object (rūpārammaṇa) and eye consciousness (cakkhu viññāṇa) This is internal base elements (eye clear element to body clear element).

(4) able to contemplate the five kinds of contact which like an electric current toward the clear bhavaṅga from the clear elements (i.e., cakkhu-pasāda, sota-pasāda, etc.) of the five sense-doors. These are internal contact elements.

(5) every time one of the five contacts (phassa) hits the clear bhavaṅga at the clear bhavaṅga mind and form arise that is the same kind as mind and form which appear there (e.g., a visual object appears at the eye door and the same object also appears at the mind door). The samādhi mind is able to contemplate similar minds and

forms that appear at the door of the mind. This is an internal arising element.

(6) able to contemplate the mind contacts (mano-samphassa) which incline back to the corresponding pasāda (e.g., eye clear element) after the mind and form appear at the mind door (mano-dvāra). This is the internal contact element.

(7) every time after a mind contact arises an experience of feeling (mental feeling) arising at sahetu viññāṇa. This samādhi is able to discern or contemplate it. This is an internal arising element. The following sahetu viññāṇa contemplates the preceding sahetu viññāṇa (i.e., mind contemplates a mind).

(8) with this samādhi able to contemplate the above-mentioned mind and form natural process as mind and form, as contact (phassa), as feeling (vedanā) with perceptions (saññā) or contemplate as anicca, dukkha, anatta, etc. with perceptions.

(9) able to discern the particles of 32 parts of the body which appear at the bhavaṅga as dhamma-ārammaṇa of form.

(10) able to give the perceptions of man, woman, tree, etc. to the form objects which arise or appear at bhavaṅga, if don't want to give the perceptions also possible.

(11) During the practice (i.e. mahā-vipassanā), the mental states concerning, boredom, distraction, etc. do not arise by themselves as far as the span of time is concerned.

(12) The benefits of this samādhi are:

A yogi can contemplate the above conditioned mind and forms (saṅkhata nāma-rūpa), their variations (vikāra), their characteristics (lakkhaṇa) and conceptual nature in any posture and at any time (such as driving a car, eating, talking, doing, etc.) according to his or her desire.

In the beginning, the yogi had the desire to see the paramatā mind and form the objects of contemplation that searching and practising for it. Now he is discerning

them, so the matter of finding them is over. Now he only needs to contemplate and develop them with the three universal characteristics until *taṇhā*, *māna* and *diṭṭhi* are rooted out from the mind (the *anusayas*).

[Here we can see the importance of *samma-samādhī*—*upekkhā ekaggatā samādhī* or the 4<sup>th</sup> *jhāna*. Also, it is the most difficult part of the practice as mentioned by Ajahn Lee with the analogy of building a bridge across a river. *Samādhī* was like the middle part of the bridge. A very well-known Burmese teacher said as follows (It may be Soon Loon Sayadaw). It's more difficult to make something not exist before than with something already existing. The first referred to *samādhī* and the 2nd way insight (the three *lakkhaṇas*)].

If the yogic with this *samādhī* does not pay attention to the *paramatā* objects and instead takes the objects of worldly sensual conceptual objects, he will see, hear, smell, etc. the same as ordinary people.

The above purity of mind (3rd *Samādhī*) is according to the Snakes Discourse :

(1) free from the dangers of four viper snakes, (2) the five murderers, (3) the sixth murderer or the intimate friend and the yogi finds out the village with six houses and the six bandits [i.e., the six clear elements of eye, ear, etc. and the six sense objects of sight, sound etc. with the six consciousnesses (*viññāṇa*)]. With the connection of the Six Sets of Six Discourse continue with insight practice the yogi discerns the six clear elements (*pasāda*), the six sense objects, the six consciousnesses, the six contacts the six feelings and the six cravings (*taṇhā*). Now the yogi is at the place of crossing the river to the other shore of *Nibbāna*. To reach the one fourth of the river, i.e., to give up *diṭṭhi-ānusaya* (the potential defilement of the ego view), he must develop the insights from purification of views (*diṭṭhi-visuddhi*) to purification by knowledge and vision (*ñānadassana-visuddhi*).



# Analysis of the three stages of purification of the mind

## Three stages of bhavaṅga and its views

U Candima gives the following example for the three stages of bhavaṅga and its views.

A house has three doors inside a compound. These are: the main compound door, the entrance door into the house, and a door into a sleeping room. When the house owner is inside the bedroom he can only see the things inside it, but he cannot see the things in the main room, in the compound and all the external things outside the compound.

If the owner wants to come out from the bedroom, he has to open the bedroom door, and close it again. Outside the room, he cannot see the things inside the bedroom. He can only see the things in the main room. He also cannot see the things in the compound and outside the compound.

From the main room, if he wants to go outside the compound, he has to close the main room door and go out and close it again. Then he'll see only the things in the compound, but not the things in the bedroom, in the main room and outside of the compound.

From the compound, if he wants to go outside, he has to open the compound door and close it back. Outside the compound he only sees the things there, but he'll not see the things in the compound, in the main room and in the bedroom.

If the owner wants to go back to his bedroom from outside, he has to do it in the reverse order as mentioned above.

We can compare the above experiences of the house owner with the yogi's experiences with his attainments of the three stages of purified mind or three bhavaṅga samādhis

1. the 3rd time yogi falls into bhavaṅga is like closing the bedroom door. The doors here are in restricting the boundaries, going in and coming out. The things inside the bedroom are similar to the paramatā objects of mind and form mentioned in the Six Sets of Six Discourse (Chachakka Sutta).

2. the 2nd time the mind falls into bhavaṅga (the cessation of sensual perceptions of mind—kāma saññā of the mind) is like closing the main room door. The things inside the main room are similar to the groups of particles discerned by the yogi.

3. The first time the mind falls into bhavaṅga is like closing the compound door. The things inside the compound are similar to the phenomena there and in accordance with the attentions (manasikāras) of them [(1) 32 parts of the body; (2) the four great elements, (3) the affliction of form (rūpa), mind contact (mano-samphassa) and feeling (vedanā).] The things outside the compound are like all the objects of the external world. The mind takes them as worldly sensual conceptual objects.

4. The house owner is like the yogi's contemplative mind (sahetu mano-viññāṇa, mind consciousness with roots—here is wholesome root).

If we observe and analyse the above comparison, the objects of mind and form are not easily seen and contemplated according to our own desires. In accordance with the different levels or stages of samādhi or bhavaṅga; and the mind and form are also quite different. The contemplative knowledges (ñāṇas) which contemplate the paramatā mind and form are also different according to their purity. A yogi who had attained the 3<sup>rd</sup> level of samādhi or bhavaṅga will not see or discern the different kinds of paramatā mind and form if he does not enter into the three levels of bhavaṅga and in normal way. It was like the house owner stayed outside the compound.

**Note:** In the following, Sayadaw U Candima has published his comments in the book.

Whoever is looking for dhamma by using whichever method or system, the dhamma phenomena of six clear elements (pasāda) in them are also the same. The six sense objects falling on the six clear elements are also the same. The six consciousnesses are also the same in them. The six contacts (phassa), the six feelings (vedanā), and the six cravings (taṇhā) are also the same in them. Therefore, the discernment of mind and form also should be the same.

It should not be that the yogis' discernment are different like this or like that. Paramatā mind and form are clean or purified objects (not defiled). The samādhi which discerns them is also purified samādhi. These minds and forms are penetrated by oneself. In insight (vipassanā) there is no such thing as coolness, clearness like a mirage, with light, floating around, don't know anything and attaining of insight knowledges by the confirmation of a teacher, etc. Yogis have to be careful about these things (It seems to me these are some yogis' experiences in other methods or systems. I don't know what any of this really means. But there will be some yogis who talk about their experiences in many different ways, some of which may be misunderstood or misleading.)

### **Three types of bhavaṅga three enemies and three coverings of concepts**

I have explained the three bhavaṅga and its views with the example of the owner and the house. I'll base on this example again to explain the abandoning of the hindrance on the process to these bhavaṅgas.

Let us assume the owner had the most expensive ruby kept in the bedroom. The owner employed three security guards to protect his house. The first guard took his place outside the compound main door, the 2nd one was inside the compound to protect the main entrance door into the house, the 3rd one was inside the house at the outside bedroom door.

A notorious bandit wanted to own the ruby. So at first he had to kill the guard outside the compound, he opened the main compound door and closed it again. He had to kill the 2nd guard at the main house entrance door, he opened its door and closed it again. In the house, he had to kill the 3<sup>rd</sup> guard at the bedroom door, which he opened

and closed again. The fourth time he had to kill the owner who was clinging to the ruby.

In the above example, the analogy is as follows.

(1) The guard outside the compound was like a worldly sensual concept with different objects and the poison of the four vipers.

(2) The guard inside the compound was like the five hindrances.

(3) The guard inside the house was like delight and lust (nandirāga).

(4) The owner inside the bedroom was like a latent defilement of ignorance (avijjā-ānusaya). The bandit was like the contemplative mind of the eightfold path.

The analogies of the above-mentioned situations are:

To kill the first guard outside the compound was like before falling into the first bhavaṅga abandoning the defilement which disturb the contemplating mind. Opening the compound door was like falling into the first bhavaṅga.

To kill the 2nd guard inside the compound was like abandoning the defilement which disturb the contemplating mind and opening the main house door was like falling into the 2nd bhavaṅga.

To kill the 3rd guard inside the house was like abandoning the defilement which disturb the contemplating mind and opening the bedroom door was like into the 3rd bhavaṅga. Killing the house owner was like coming out from the bhavaṅga, and owning the ruby was like discerning the 36 objects of mind and form (i.e., six sets of six objects mentioned in the Chachakka Sutta).

The paramatā mind and form (rūpa) are the objects of insight knowledge, it's very refined and subtle, arising and passing away very quickly. If the contemplative mind is covered with delusion (moha), clinging to the concepts as reality, the mind is coarse with lobha and dosa, no stability on the present object with dispersion, etc., it cannot discern the 36 kinds of paramatā mind and form. Even though we are talking about mind and form, there are great differences between the appearance of mind and

form and the seeing or discerning of mind and form (it can be said as thought or speculation and direct seeing or discerning). Yogis must take care about this point (Sayadaw's point is without right samādhi or the 4th level or the 3rd bhavaṅga samādhi). It is right if the yogi can contemplate and discern the paramatā mind and form arising in the present moment through the object of contact in a second.

The practice of samatha-yānika way to arrive at the right samādhi (samma-samādhi) or the purification of the mind exists as only one way and vipassanā-yānika way also only one way. In his book (i.e., U Candima's "The Way to Stream Entry"), no.(1) Basic ānāpāna kammaṭṭhāna is abandoned craving (taṇhā) for temporary (tadaṅga pahāna). (see the list of the first level of the purification of the mind). Ānāpāna scales like samādhi practice abandoning of taṇhā directly, instead in competition with taṇhā to control the mind to abandon lobha, dosa, moha for temporary (tadaṅga) and longer period (vikkhambhana).

[In his center, U Candima did not teach his students for realization with this system, but he taught them only how to develop this Samādhi. Then in the future if they like it and can use it. The-inn Gu Sayadaw used this samādhi for insight. In my opinion, it is simpler than using U Candima's system of practice.

No.(4), no.(5) and no.(6) practices are to contemplate on taṇhā directly and abandon taṇhā completely (samucceda-pahāna). This taṇhā connects with diṭṭhi and dosa to the mind (the usage here abandon taṇhā completely not with paññā, only with samādhi).

The first stage of purification of the mind ends here. The active mind process of taṇhā and domanassa is calmed down that for the first time the tension at the bhavaṅga also calmed down.

The second stage of purification of the mind is practising by making sati stable at the cessation of many mental states of the mind, these are taking the objects of past, present and future, mind with hindrances, the mind gives the perceptions on objects with many kinds of concepts, greedy mind on objects, mind with uncertainty of delusion (moha). This is stabilizing of sati at the cessation of all these mental states. The second time with the cessation of unwholesome active mind process that the

tension of bhavaṅga calms down for the 2nd time. With the cessation of the above defilement, the mind temporarily calms down and over a period of time it becomes purified.

The practice of the 3<sup>rd</sup> stage of purification of the mind is that the refined and subtle of the above defilement (i.e., at the 2nd stage) are a bit insecure. When they are arising again practising by making sati totally stable and controlling them, that sati becomes a faculty (satindriya). When mindfulness becomes satindriya the above-mentioned defilement with the refined active mind process are ceased that the refined bhavaṅga calmed down again. In the mind the hindrances of lobha, dosa and moha, and all the minds give the perceptions of concept are purified, and then the mind completed in purity. The mind becomes the faculty of samādhi, in other way a mind completed with right samādhi (samma-samādhi).

With this purified mind, yogi can discern or contemplate the clean paramatā mind and form. And then he can continue with the insight contemplation

**Note:** Sayadaw U Candima wrote five chapters on the whole practice of stream entry in his book—"the Way to Stream Entry". It's quite a detailed exposition.

The five chapters are:.

(1) Chapter one: The Nature of Objects of Mind and Form

(2) Chapter two: The Nature of the Practice.

(3) Chapter three: Developing the Practice.

It's about sīla and samādhi practice. With the seven purifications—it includes the virtue and purification of the mind (sīla and citta-visuddhis).

(4) Chapter four: The Nature of the Contemplative Knowledge (ñāṇa)

In this chapter, he explained about the other four purifications of views, overcoming doubt, purification of the path and not-path and purification of the way. This chapter is on insight practice—mahā-vipassanā.

(5) Chapter five: the Nature of the Noble Path (Magga)

It's about purification through knowledge and vision. This is the 7<sup>th</sup> purification

of the mind.

In my book, I have no plan to describe Sayadaw U Candima's whole practice. His book was already translated and whoever is interested in it can find it on the internet, [www.amazon.com](http://www.amazon.com). I will continue to describe the insight practice very roughly. This is related to Chapter Four.

## Development of Insight

### Entering into right samādhi (sammā-samādhi)

After attaining the 3rd bhavaṅga samādhi, yogi prepares for his sitting posture. To arrive back to one's attainment of samādhi, with mindfulness (sati) taking the object of the cessation of mind with worldly concept. At that time, the active mind process which takes the object of external world (loka) temporary ceases (tadaṅga). Because of the active mind process, the tension of the bhavaṅga calms down (This is the first bhavaṅga samādhi). With the calming down of the bhavaṅga, the physical body (kara-ja khandha) and the mind connection are cutting off. The active mind process of connection with taking care of the body also stops at the same time. Even though the four elements are afflicted, the yogi's mind has no suffering.

The body in sitting also has no movement. The physical body is like a stone statue and has stability even for a 10 hours long period. (U Candima takes this samādhi equal to the first rūpa jhāna. In the West, some teachers had a different view on this point and confused people.)

Let sati stay continuously with the cessation of all the minds, and then for the 2nd time the bhavaṅga calm down again. Because of the samādhi, the mind doesn't want to sit longer period; the mind with lethargy; the mind does not want to stay quiet with thinking this and that; the mind wants to move freely with wrong attention; the mind with sleepy condition, etc.; all these unwholesome active minds with the tension of the bhavaṅga are calmed down. After the 2<sup>nd</sup> time, the bhavaṅga falls in the mind with sati stays put and without any movement.

At that time, if the yogi is looking at his own physical body (kara-ja khandha) with ñāṇa (knowledge), he does not know its shape and form, because the 2<sup>nd</sup> samādhi kept away the concepts. In other way, it's taking the object of cessation that no arising of the worldly minds (lokiya cittas).



With sati continuing stays at the cessation again it abandons the refined active mind process, because of it the tension of the bhavaṅga calms down again. This mind is staying by itself at the clear element (pasāda) of the bhavaṅga mind. There is no movement of the mind with its sati, because the mind with the mental factor of darkness (moha) is cut off from the mind. After it falls into third bhavaṅga, it becomes right samādhi (samma-samādhi). It's completed with samādhi-indriya. It frees from abhijjhā, domanassa and moha with stability. Giving the names of concepts to the six sense objects also cease in stability. It's transcending the worldly concepts and penetrating the mind element (mano-dhātu) of lokiya-paramatā dhamma

When yogi arrive at this samādhi, all the refined level of active mind process is ceased and calmed down, and his closed eyes open themselves a little. His eye-lashes are also not moving at all with the opened eyes.

In the following, I will only describe the insight practice very roughly.

[Ditṭhi-visuddhi—Specially purified view—Discernment of mind and matter]

## **Purification of View**

### **Contemplation of mind and matter in the Six Sets of Six Discourse**

Let's assume Mr. Brown is the yogi, and he has a son named John. When Mr. Brown is in the 3<sup>rd</sup> bhavaṅga samādhi, John stands in front of him. When he looks up at John who is standing in front of him, and he cannot incline the mind toward him. Mr. Brown can only take the object on the clear element of the eyes. Previously, he thought that every time he saw any external object, the mind would go out and find that object. That the mind takes an external object and sees it is a wrong view.

The external object contacts the clear eye element and the mind takes the internal object at the clear eye element with seeing and knowing is the right view. With the right seeing by contemplating the clear eye element is not me, not him, there is no life

with the soul and the creator. It's expressing the nature of sight object which falls on it. It cannot prevent the clear eye element from receiving the sight object. Here, the object of contemplation is the clear eye element; the contemplative knowledge is the following path factors of mind. (This is discerning of form or matter and mindfulness of the body—rūpa-pariggaha ñāṇa and kāyanupassanā satipaṭṭhāna)

During the contemplation of form or sight object with their nature of characteristic (sabhāva lakkhaṇa) another thing find out is nearly the same as sight object but different seeing nature of a mind. Here, the object of contemplation is the preceding eye consciousness; the contemplative knowledge is the following path factors mind consciousness with roots—sa-hetuka viññāṇa maggan. This is mindfulness of the mind—cittanupassanā satipaṭṭhāna. This seeing mind consciousness is not taking the external object of John, but only taking the object at the clear eye element by itself. These seeing mind consciousness and the form object are nearly the same but have different qualities, one is knowing nature and the other is not knowing nature (i.e., mind and form).

This mind consciousness does not have the nature of **me**, no nature of “**I see it**”, there is no naming of John—my son, no criticism of good or bad, not seeing as a soul, not seeing with clinging as a person or a being, just existing as knowing. Before taking the seeing consciousness as **my mind** and **I see** it. Now Mr. Brown knows that the seeing mind is doing its own task. Mr. Brown's wrong view is falling away at the moment of contemplation by seeing it. This is the discernment of the mind and mindfulness of the mind (nāma-pariggaha ñāṇa and cittanupassanā satipaṭṭhāna).

Mr. Brown contemplates nature of elements of mind and form analytically as not me with not-self or non-self insight knowledge. This is discernment of mind and form (nāma-pariggaha ñāṇa). During his contemplation of form at the eye door and its seeing mind, he finds out another significant nature. This nature that arose from the eye door was like an electric current element, i.e., eye contacts (cakkhu-samphassa). When he is carefully observing it, that is running toward the bhavaṅga clear element, and hitting at it. There is no creator or master at this nature, no existence of person and being and no expression of a soul which Mr. Brown Sees it clearly with discernment. The preceding object is eye contacts (cakkhu samphassa), the following contemplating knowledge is the path factors mind consciousness with roots (sa-hetu viññāṇa

magginga). This is nāma-pariggaha ñāṇa and cittanupassanā satipaṭṭhāna).

Continuing the contemplation, Mr. Brown finds out a mental image (picture), appears at the bhavaṅga clear element. This mental image is the same as John outside, and the same image as on the eye clear element. (three of them are the same). The object of contemplation is mind object (dhamma-ārammaṇa), the following contemplating knowledge is the path factors mind of mind consciousness with roots (saṁtu viññāṇa magganga). This is discernment of mind object (rūpa pariggaha ñāṇa) and mindfulness of dhamma (dhammānupassanā satipaṭṭhāna).

Again Mr. Brown observes and investigates, mind object (dhammarūpa) and he finds out another mind element even though it's similar to the dhamma form, but it has the knowing nature of mind consciousness with no roots (ahetuka viññāṇa), because dhamma form has the nature of not knowing anything. This mind element is not giving the concepts of name to that dhamma object (dhamma-ārammaṇa), there is no like or dislike, not making any decision, not doing any wholesome or unwholesome actions, there is no making of with see it or changing with the self to it, it only has the nature of knowing (not more than that). This mind consciousness without roots accepts the mind object only with knowingness. Mr. Brown discerns it with direct knowledge. The object of contemplation is the preceding mind consciousness without roots, the contemplating mind is the following path factors mind consciousness with roots. This is discernment of mind and mindfulness of the mind.

During the observation with contemplation of mind and form at the bhavaṅga; from bhavaṅga to the eye door an element (mind contacts—mano-samphassa) comes out and inclining toward the eye clear element like a lighting. This contemplation is not taking the objects of the eye door and mind door, only contemplating the connection of these two doors. This element, like an electric current, is very quickly arising and passing away. When carefully observe this nature, they are arising in turn like a lightening of two elements from eye to (i.e., from the eye to bhavaṅga and from bhavaṅga to the eye). These are cakkhu-samphassa with mano-samphassa.

The nature of these elements is not me and also not myself (atta), not arisen by my order. No creator exists, no soul exists, etc. This is nāma-pariggaha ñāṇa and cittanupassanā satipaṭṭhāna.

Whenever these two elements arose, Mr. Brown carefully observed and contemplated the connection between them. This is observing and investigating with a very refined, subtle, penetrative samādhī. Every time these electric currents fall on to bhavaṅga and there is an element (i.e., vedanā) arising which experiences the object with them together (i.e., eye and mind contacts). This aggregate of feeling nature is not **me** nor my self (atta); not arisen by my order; there is no creator and soul. This is discernment of the mind, and mindfulness of feeling with mind consciousnesses have no roots and roots. These are ahetuka viññāṇa and sa-hetuka viññāṇa—referred to cakkhu-samphassa and mano-samphassa.

## Contemplate on the Contemplative Knowledge

After the contemplation of the objects of mind and form and discerning them as not a **person**, nor a **being** and not **me**, Mr. Brown wants to know about the contemplative knowledge.

Therefore, he takes the object at the eye-door and at the same time the contemplative knowledge arises to contemplate them as the nature of mind and form. Again, he contemplates the preceding contemplative knowledge with the following contemplative k. At the moment, the preceding mind ceases. Here the object is the preceding mind consciousness with roots, the contemplative k. is path factors mind consciousness with roots This contemplative mind with knowledge of concept (vijjā-māna paññatti) arises is not my creation, but arises by itself. This knowledge of mind is not **me**, nor my **self**, and not a person nor a being.

And then he contemplates the feeling which arises with the preceding mind k. With the following contemplative mind k., He discerns its rise and fall. With changing of the objects and minds are also changing,

[**Note:** Here I don't want to continue the following contemplation with experiments. Now the readers have the general idea of the insight practice.]

## Contemplation of the mind with the attention on the worldly sensual concepts

Based on the above-mentioned mind and form process, Mr. Brown takes the object of mind and form appearing at the clear element of bhavaṅga, and he pays attention to it, With the worldly sensual concept (avijjā māna-paññatti, such as “this is John, my son” Then it changes into the mind clinging with a person and a being of defilement by itself. These mind consciousness with roots arise based on the worldly sensual concept by giving the perception (saññā) because they arise from the fetters of defilement taṇhā, māna and diṭṭhi which are not abandoning yet.

Experience (feeling of) this dhamma object also arises with it. Based on this feeling with wrong view as my son and clinging with taṇhā—affection infiltrate the mind (vedanā conditions taṇhā). From taṇhā clinging arises (taṇhā paccaya upādāna). This clinging (upādāna dhamma) does not exist at the present moment because of clinging to the past mind object of John, which appeared at Mr. Brown’s bhavaṅga. Mind object of John with the mind group of mind consciousness with no roots is becoming (bhava), this is a clinging conditioning action for becoming.

The following mind consciousness with roots arising together with clinging is birth (jāti)—bhava paccaya jāti. This becoming of birth (bhava-jāti) is discerned by the following contemplative mind with roots. Here the dhamma object is form dhamma, the following mind with no roots and with roots (i.e., ahetuka and sa-hetuka cittas) know the dhamma object is mind dhamma.

(The readers should read these two paragraphs carefully from the above until now. These are the arising of the clinging five khandhas by concept. U Candima shows them with dependent co-arise. The whole process is simple, but his expression is complex.)

Mr. Brown contemplates the preceding mind with mind object and vedanā, and the mind with kilesa are ceased. Here the dhamma object is form, the experience (feeling) of the dhamma object is mind. This is discernment of mind and matter (nāma-rūpa pariggaha ñāṇa).

In this way, at present life, there are many mind processes of clinging with becoming, birth (upādāna, bhava, jāti) arise. [Here also I will not continue the following dhamma experiments of U Candima. The readers now have the general idea about this section.]

Eye clear element, sight (object), eye-consciousness, mind object (dhamma-ārammaṇa), mind consciousness (mano-viññāṇa), feeling, eye contacts (cakkhu-samphassas and mind contacts (mano-samphassa), and then conceptual object with mind consciousness with roots are the five khandhas (mind and form) of 36 kinds mentioned in the Six Sets of Six Discourse. Here Mr. Brown can contemplate them and discerns the five khandhas which are mentioned there. According to the Vipera Discourse this is seeing the six villages, six houses and six bandits. And according to the Ant Hill Discourse is seeing the tortoise.

## **Contemplation on the mind (dhamma-ārammaṇa) of the skeleton**

Based on the above-mentioned form and mind process, Mr. Brown makes the attention to the dhamma object of John appears at the bhavaṅga as a skeleton body. Because of this contemplative mind, the original image of John ceases and a new image of its skeleton arises. If the mind changes, the attention of the object and the dhamma object also changes. Mr. Brown knows this nature with his knowledge (ñāṇa) (rūpa pariggaha ñāṇa; dhammānupassanā satipaṭṭhāna). Again he contemplates with the following mind to this mind object with its concept as a skeleton, and it passes away. (the preceding mind anicca and the following mind maggaṅga; nāma pariggaha ñāṇa and cittanupassanā). This skeleton conceptual mind is not my creation, not me nor self (atta) and it arises by itself and passes away by itself (Mr. Brown contemplates in this way). Again he contemplates the feeling of the preceding mind with the object of the skeleton. The essence of this feeling is that there are no good and bad nature (i.e., not as desirable and undesirable-iṭṭharamana and aniṭṭha ārammaṇa), but only as mere sensations (nāma pariggaha ñāṇa, vedanā satipaṭṭhāna).

Mr. Brown is reflecting in the following way on the form object of the mind (rūpa-dhamma-ārammaṇa) which similar to John at the bhavaṅga element. The mind can never directly relate to external objects. The mind is imprisoned inside the

bhavaṅga, the jail room which exists in the four elements of prison with the five doors (Here the mind = prisoner, bhavaṅga = jail room, the physical body= prison, the five prison doors = the five sense-doors). When the five sense objects enter the prison doors (friends or relatives), the five conscious guardians (warders) are receiving them, and the contact jailers bring them to the prisoners of the mind.

Mr. Brown discerns it that way. Before that he thought as the mind was inclining toward the external objects directly and dealing with them. This was wrong believing. With the following contemplative ñāṇa (i.e., sahetu mano-viññāṇa) he discerns the cessation of taṇhā, māna, diṭṭhi minds by itself which is based on the mind knowledge on the skeleton (these minds are with the concepts of my son, John, clinging, person, being, etc.). This knowledge is nāma-pariggaha ñāṇa with cittanupasana satipaṭṭhāna (vīta-raga, vīta-dosa, vīta-moha cittanti pajanati)— it means the mind is without passion, without aversion, without delusion, he discerns them.

## **Contemplate from the skeleton to particle object**

Mr. Brown takes the skeleton object at the bhavaṅga and changes the skeleton to the particles group of object by changing its attention as particles, because bone are not existed as a lump only as a group of particles. At the time, the skeleton image of the bhavaṅga changes into a group of particles, i.e., becoming (bhava). (rūpa-pariggaha ñāṇa, dhammānupassanā satipaṭṭhāna)

[Here, we must pay attention to the point that the skeleton cannot become a particle without disappearing. It disappears first, and in its place a new object arises. It is not something that can be taken as a soul, as some Mahāyanists think; that is just a change of veneer (or outer appearances).]

Based in this group of particles dhamma object and Mr. Brown's sahetu viññāṇa which knows this object arises, i.e., birth (jāti). [Here the readers can be confused without the abhidhamma knowledge.] This preceding mind arises and the following mind sahetu viññāṇa discerns it. (cittanupassanā satipaṭṭhāna). When contemplate like this, the mind knowing as the particles ceases (i.e., death—maraṇa). Here also discerning of the vedanā which experiences the object of particles with the preceding

knowing mind.

If Mr. Brown abandons the attention of the mind object (dhamma-ārammaṇa) at the bhavaṅga as skeleton or particles or John, then all the mind objects and all the other minds based on these objects are ceased; and then the following mind—sahetu viññāṇa stops at bhavaṅga with just seeing. The following contemplative mind—sahetu viññāṇa discerns these natures (the preceding mind object with the mind dhamma is anicca; the following mind is magga / nāma-rūpa pariggaha ñāṇa; dhammānupassanā satipaṭṭhāna) During at this stage of samādhi, if John was not outside form dhamma object (rūpa-dhamma-ārammaṇa) appears at the bhavaṅga will cease and leaving only with bhavaṅga clear element, and the contemplative mind continues to stay at the bhavaṅga. Even though an outside object exists, if the mind not pay attention to it, the mind still can stay with the bhavaṅga.

## Contemplate the past mind objects

After Mr. Brown contemplated the mind-body processes of John which appeared at the bhavaṅga clear element, he based on this mind object of John changes into the childhood of John by paying attention to its past image which he remembers. Then the present image of John appears at the bhavaṅga disappears and the child-hood of John image appears at its place (dhammānupassanā satipaṭṭhāna).

The knowing of changing mind also appears together by itself, vedanā which experiences it also appears with them by itself. Based on the object of this mind and Vedanā in that mind, clinging to the little boy John as a son (clinging view—diṭṭhi-upādāna), my son (clinging to being—atta-vādupādāna) and affectionate mind (kāmapādāna), and other clinging dhammas then appear in his mind (feeling is the condition of craving and clinging OR "feeling" as a result of "craving" and "clinging"). At the present it does not exist but clinging to the past object that mind object appears at the bhavaṅga (clinging conditions becoming—bhava)

[**Note:** Here we know the importance of abhidhamma teaching. It makes more clear and profound how the mind with mental states work by conditioning].



The following contemplative mind (sahetu mano-viññāṇa) discerns the arising mind (bhava conditions jāti—birth) with clinging (dhamma object is form dhamma, the preceding minds of ahetuka and sahetu are nāma-dhammas.)

This contemplative mind also discerns the feeling which experiences the object with the preceding mind (dhamma-ārammaṇa is form dhamma, feeling the object is mind dhamma; nāma-rūpa pariggaha ñāṇa). The above mind with kilesa comes to cessation by contemplating the feeling (i.e., jāra and maraṇa).

[In the following U Candima continues with his experiments with contemplation as mentioned above like the others. I will not continue it because readers have the general idea.]

## **Contemplation on the future mind objects**

Let us assume Mr. Brown wants to become a monk in the future. He pays attention to the bhavaṅga and thinks about himself as a monk image, at the moment his image of a monk appears there. (upādāna → bhava). At the same time, the mind knows the object also arises with it (bhava → jāti). And then Mr. Brown's gladden mind arises on the mind object (monk image). It connects to taṇhā (vedanā → taṇhā). He contemplates this mind with its vedanā, and the gladden mind ceases. He discerns this cessation of the following contemplative mind (i.e., from vedanā and taṇhā stops).

Mr. Brown continues the contemplation with the skeleton mind object of the future and the particles object of the future. All these contemplations are already mentioned before with the present and past objects (please see them).

In these ways he contemplates many times the natural characteristics of mind and form dhammas by changing the mind objects differently (these are dhammānupassanā satipaṭṭhāna). The following knowledge arises in him. Before the practice he was thinking and planning with the past and future mind objects and took them as really exist, but it was not true. In reality because of one's clinging that the clinging objects which were the fake images arose at the bhavaṅga. It only exists at the time of clinging to them, and when the clinging cease they disappeared.

They are unstable, with no essence and not really exist like a romantic art. He discerns them with knowledge (ñāṇa). These obsessions are tormenting and oppressing the clinging mind. A man who makes his own fire is only burning himself, and does no good, but only brings bad results. Mr. Brown becomes fearful and wearisome to the clinging phenomena.

**Note:** From here onward, I will explain U Candima's instruction on vipassanā practice only in gist.

He continues to explain the contemplation on sound, smell, taste and body touch which are related to the past and future mind and form processes. The way of contemplation is already mentioned as above.

Ordinary people knows that their thinking and mind objects are in the minds, but they do not have the 3<sup>rd</sup> level of samādhi or purification of mind (vipassanā khaṇika samadh—here he refers it as such, but as in the beginning he already explained that this khaṇika vipassanā samādhi is according to the Visuddhi Magga and other commentaries equal to the jhanic levels. Not an ordinary moment to moment sati (here the 3<sup>rd</sup> bhavaṅga samādhi is equal to the 4<sup>th</sup> jhāna.) that cannot know, see and contemplate as really is— i.e., yathābhūta Ñāṇa.

All these refer to the bhavaṅga clear element, the objects appear at the bhavaṅga clear element, the true nature of mind consciousness with roots (saṁketa mano-viññāṇa) and its changes. Therefore, they wrongly know these things as “**I see**”, “**I think**”, etc. They do not see the objects appear at the bhavaṅga with wrongly take them as at external or in the past or future.

**Note:** U Candima's view on true insight

The contemplative knowledge (ñāṇa) of an insight yogi must be able to discern the paramatā objects as mentioned before. It's not by speculation and thought, but analytically seeing and discerning. Only with this kind of ability to discern analytical skills, the inversion or perversion or distortion (vipallāsa dhammas) which latent and

covered one's mind will become extinct. In this way, the yogi must be able to discern the contemplating objects of mind and form (paramatā) which are free from raga, dosa and moha and have the nature of rise and fall. These are their true nature as it really is. At the present moment, discerning of the rise and fall of paramatā nāma-rūpa is the true insight knowledges of non-self with inconstancy (i.e., anatta vipassanā and anicca vipassanā ñāṇas). It's also the discernment of the truth of dukkha. He also makes an important point related to the ending of rising and falling. In the present of practice, the ending of rising and falling is the clinging khandhas of sahetu viññāṇa group (yogis should not mistake the resultant khandhas of present life).

The contemplative mind is able to discern the paramatā objects of the main cause is right samādhi or the purity of mind. Before the mind not arriving yet at this level of purity and contemplating with thinking and speculation as true insight is wrong. The profound and difficult practice of insight becomes easily attainable in a short time. This is the sign of the degeneration or decline of paṭipatti-sāsana. (This is not only in Burma, but also in the West. See Buddhism in the West.)

## **The existence of the three worlds**

After contemplation of the mind objects related to the past and future of the five sense objects (i.e., eye, ear, nose...) the following knowledge arises to Mr. Brown. Even though the mind consciousness cannot go out from the mind-door (manodvāra) or except the manodvāra cannot incline toward other doors, it can pay attention to any desire object and clinging object. He can investigate and experience directly the nature of the mind and its characteristics and wondrous nature, that his insight knowledge of non-self nature becomes more clear and able to make his own decision on it. Therefore, he understands that if there is no mind and there will be no world (loka), and if loka exists, it depends on the decision of the mind.

**Note:** An arahant takes the object of Nibbāna, even though he has the mind not clinging to it as the world (loka). He just stops at seeing, hearing, just stops at knowing, etc. that liberate from the concept of loka.

After understanding of them Mr. Brown looking at the Sun in the sky and go into

the 3<sup>rd</sup> bhavaṅga samādhī. At the bhavaṅga the mind object of the Sun with the sky appears on it. Mind consciousness with rootless (ahetuka viññāṇa) appears by taking this object. Prior to this experience, he believed that the world of the sky and the sun existed outside, which was wrong. The Sun and the sky appear at the bhavaṅga are form dhamma and it's the physical world (okāsa-loka). Knowing this dhamma object as sky and the Sun, the clinging mental mind world is only staying at the bhavaṅga. This dhamma object of sky and the Sun will not appear if one has no mind. Human beings are taking the world with clinging as external, but in reality it exists at one's own bhavaṅga. This knowing is knowing the existences of the physical world (okāsa-loka) and ahētuka mano-viññāṇa- the world of beings. (satta-loka).

The knowing mind with the concept takes the objects of that world (i.e., mind object and ahētuka mind consciousness) knows it as the Sun and concept is the following arising of the other world (i.e., sahetu mind which is the world of being, the same world as a hetuka mind). With the contemplative mind, contemplates the arising satta loka. These okāsa-loka and satta loka (i.e., mind object and these two knowing minds) are arisen by itself with conditionings. The mind discerns it as one of the worlds, i.e., conditioned world (saṅkhāra-loka). When taking the object at the eye-door, the sky with the Sun of physical object (rūpārammaṇa) also appear there and the mind discerns it. This is okāsa-loka. The eye-consciousness knows this object is satta-loka. These two lokas are arisen by causes and conditions and exist as rising and falling is conditioned world (saṅkhāra-loka). The contemplative ñāṇa knows these three worlds is knowledge of the worlds.

From the above direct experience, Mr. Brown discerns the following dhamma. The eye and mind doors are the places for the existence of the world, only these lokas exist, there is no I-ness exists and not me; also not others; not a person nor a being; not man nor woman; not a place for love and hate and not a place for clinging with fetters. He discerns and understands it that the falling away for the identity view (sakkayadiṭṭhi) becomes more purified Mr. Brown continues with other objects with the contemplation (including family members, etc.) for many times.

## The connection between internal and external worlds

From the above experiences, Mr. Brown understands that there are three worlds that exist as mind and form phenomena. (i.e., okāsa, satta and saṅkhāra-lokas, The sunlight colour is form (rūpa) phenomenon and okāsa-loka, and it dispels darkness by conditioning that also saṅkhāra-loka. This loka contacts with the eye clear element of okāsa-loka and eye-consciousness of satta-loka arises.

This satta-loka of eye-consciousness inclining toward the okāsa-loka of form object that it also called saṅkhāra-loka. These three lokas contact together by conditioning that phassa-satta-loka and saṅkhāra-loka arise, which is the result. This phassa-loka changes the physical object-loka at eye clear element-loka into mind object-loka (dhamma-ārammaṇa) by sending it to the bhavaṅga-loka via the nerve system loka.

With the contact of the dhamma-object loka of the Sun and the bhavaṅga of satta-loka and the conditioned ahetuka viññāṇa of satta-loka arises. These three lokas are also saṅkhāra-loka and come to contact again. Because of this cause phassa of satta-loka arises and this loka conditions the form (rūpa) object at the eye-door as dhamma object loka and sends it to the bhavaṅga loka for conditioning. For this dhamma object loka of desirable or undesirable experience, it connects to vedanākkhandha of satta-loka. Based on these vedanākkhandha satta-loka and the form dhamma of okāsa-loka objects, with the arising and experience of the sahetu viññāṇa of satta-loka, becoming greedy when happy and painful when unhappy, leads to the mind process of loka existence.

[In this section Sayadaw U Candima gives his view on the true nature of the mind and right or true insight as follows:

The mind is except from the bhavaṅga which is at the hadaya-vatthu (i.e., heart basis) does not go out anywhere. This point is also mentioned by Mogok Sayadawgyi in the wrong view of ordinary people - such as atta or soul, and even some Chinese monks use this way when teaching people the subject of rebirth. Therefore, the external five sense objects fall on the five sense-doors and arrive at the bhavaṅga. The

tastes of desirable and undesirable sense objects also arrive at bhavaṅga. The objects of past and future also rely on the bhavaṅga. With the contact with objects, the bhavaṅga mind consciousness arises. Taṇhā, man, diṭṭhi arise if the mind with unwholesome mental factors. It becomes sīla samādhi, paññā mind if combined with wholesome mental factors. Therefore, all the objects fall on to bhavaṅga only and the mind consciousness can reflect their natures. For insight contemplation, if one's contemplative mind is still taking the external object for attention or reflection (or) one's body form of concept, then it's still not the right contemplative knowledge. Because as explained above all the objects on the bhavaṅga and mind consciousness with roots (here contemplative mind) also at the bhavaṅga contemplates the objects with its characteristics. Therefore, if the yogi still does not see the clear element of bhavaṅga, then he still does not see the phenomena of mind (dhammas) or the true Dhamma.

There is a saying by the wise, i.e., “Knowing and seeing two views purify wrong view; seeing the bhavaṅga attain the right way.” The objects of worldly sensual concept and the worldly paramatā objects only appear at the bhavaṅga. The yogis contemplate the appearing objects at the bhavaṅga. In this way, it arrives at purification of view by two knowing and two seeing. Ledi Sayadawgyi wrote in his book with “Uttama-purissa Dīpanī” as follows: "If someone penetrates the bhavaṅga he should know that is an outstanding man." All the dhammas appear at the bhavaṅga and contemplation also at this place. The three worlds also exist at the bhavaṅga and transcending the worlds also at this place. This transcending comes from the cessation of clinging in the mind, which based at this bhavaṅga.

## **Note on the existence of the internal world**

Mr. Brown understands the internal existence of the world as mentioned above. These are at the bhavaṅga clear element the appearance of the image of the dhamma objects (i.e., mind object) of the near past, the appearance of the image of the dhamma objects of the far distant past and the future and at the present time objects. He reflects their nature with the following analogies.

The bhavaṅga clear element is like a white canvas, attention (manasikāra) is like

a paint brush, clinging is like paint; a painter with thought (vitakka) thinking about one's desirable object and with his hand like volition (cetanā) draws a picture (one's desirable object) on the canvas and the five khandhas of mind object loka appear on it.

The meaning here is at the bhavaṅga clear element a sight of mind object loka appears if pay attention of a form object (rupārammaṇa) which one had seen before in the past. In the same way, the other objects of sound, smell, taste and touch the mind objects (lokas) of them appear or arise at the bhavaṅga clear element respectively. It's also the same at the present, the five sense objects fall on the five senses of door and arise at the bhavaṅga if paying attention to them, the five sense objects appear at it and become lokas.

Many uncountable Buddhas and arahants (including pacceka-buddhas) were liberated from the three lokas (okāsa, satta and saṅkhāra lokas) of the three internal lokas, which are the causes of the clinging mind. The external three lokas are always existing as the changing processes. Mr. Brown has understood this point.

The internal sense bases (ajjhatta-āyatanas) are true paramatā and essence of natural phenomena, which are profound and difficult to discern. We cannot know about them by speculation, hearing and studying knowledge (e.g., genesis, evolution etc.). The writer (refers to his present books) did not write about it by imagination, study and hearing. It was like he himself put the most valuable ruby in his hand and discerned it clearly. To be able to know and see it is quite difficult, and he must put his life and body to realize it. Even though he had to write about it and also be aware that it would be rare for someone able to put forth the effort to see them. It's unable to discern them with ordinary faith and effort. The Buddha himself said this to Prince Bodhi—Bodhirājakumāra Sutta, MN 85, Majjimanikaya (also can be found at MN 26, The Noble Search).

## **Insight contemplation with the first and second bhavaṅga samādhi**

After the contemplation of the mind and body nature with the 3rd Samādhi, Mr. Brown abandons it and goes down to the 2nd samādhi.

He knows the cessation of the bhavaṅga clear element in the 2nd samādhi. There are no worldly sense concepts of the object and paramatā object, and knowing the cessation only with the samādhi. With the following contemplative knowledge of sahetu viññāṇa he knows the preceding samādhi mind of sahetu viññāṇa there. At that time, taking the objects of 36 kinds of paramatā mind and form in the 3<sup>rd</sup> samādhi are not there any more (or) he does not see it.

Even though making the effort of attention for many times it does not appear, only the attention mind arises once and ceases there. This is like the analogy mentioned before, when the owner of the house comes out of the bedroom and then closes the door, he can no longer see what is inside the bedroom, only what is outside the bedroom. He also does not see the thing inside the house compound and outside of it. The object of cessation is like the object outside the bedroom.

If he comes out from the object of cessation and pays attention to the physical body will discern the refined particles are changing very thickly. These refined particles also like the object outside the bedroom.

The discernment of particles with the 3<sup>rd</sup> samādhi are the mind object particles (dhamma-ārammaṇa) which appear at the bhavaṅga clear element. The discernment of the particles with the 2<sup>nd</sup> samādhi is not this one, it's the paramatā rūpa particles (kalāpas) of the physical body. Mr. Brown contemplates the changing particle because it has no sign of shape or form and exists only as a group of particles. It's changing, not according to my will. At this changing process, **I** do not exist. This changing form (rūpa) is not my creation. There is no life and soul in these changing particles. It does not have the nature of stability, and only exists as change. It is itself the (nature of ) "conditioning form".

Again, Mr. Brown changes his samādhi into the first bhavaṅga samādhi. At that time, the first level purified mind (contemplative mind) discerns the inclining mind (mano-samphassa) from the mind-door (mano-dvāra) toward the hotness of the form (the afflicted form). Once this inclined mind (mano-samphassa) reaches the most prominent place (i.e. the hottest place), this mind will have a concept (as heat) when the following contemplative mind investigates it and sees or discerns it with the arising mind as the concept of heat. You cannot change the awareness of the hot mind



to the awareness of the cold. The following contemplative mind contemplates the arising hotness of mind of its nature non-self (anatta). The perception of the hotness of mind is not by **my creation** and **not me**; he is contemplating with insight. Again with mindfulness he contemplates it as only the nature of form (rūpa) and the preceding mind taking the concept of hotness cease by itself and the mind knowing with paññā of the changing nature of form arises; he investigates them with the three universal characteristics.

Again Mr. Brown contemplates the mano-samphassa which from the bhavaṅga inclining toward the afflicted form (rūpa). This inclining nature does not have life or soul; there is no I-ness exists and not my creation (also not by God or Mahābrahma); there are no instigators (or others). This is the natural characteristics of the mind which inclining toward the afflicted form by itself to connect rūpa with the bhavaṅga; he contemplates it with insight knowledge.

Again, when he contemplates with insight to the following result of the inclining mind he discerns the experience of feeling (vedanā) which feels the undesirable nature of afflicted form at the mind-door (mano-dvāra); this is the feeling nature of experience on the object. This is not my feeling; there is **no me** in the nature of experience nor life and soul in it; there is no creator, etc. He contemplates the nature of vedanā with insight.

When contemplating only its nature of vedanā and in one's own mind, there is no pain and pleasure (dukkha and sukha). If not contemplating vedanā as just only feeling nature and let the following mind relates it with self (diṭṭhi) nature and with the undesirable taste of vedanā, then the mind with concepts (hot, tense, pain, etc.) arises for not wanting to experience it (i.e., undesirable or unpleasant objects). The following contemplative mind with the three characteristics of insight contemplates the arising conceptual mind. Again change the contemplation to vedanā as just feeling nature then the original perception of the mind with the hotness and pain, not wanting to feel, all these mental states cease by themselves. This can be discerned with contemplative knowledge.

This is not the kind of abandoning with one's own will or desire, also not the kind of cessation by changing the posture. This is also not the kind of cessation by

running away from the object during the arising. It's seeing the characteristic of the mind experience of vedanākkhandha (feeling aggregate) the sakkāya-paramatā dhamma (which means the true existence, not like the self or soul) that the cessation of dosa with domanassa. In other way the discernment of the truth which is the true knowledge (vijjā—ñāṇa) that from feeling (vedanā) and craving (taṇhā) ceases.

With the attainment of right view (sammā-diṭṭhi) there is only the feeling of the mind nature exists, no I-ness exists. With the discernment of it's only the changing nature of form (rūpa) and feeling of the mind nature and the non-self insight knowledge arises. Discernment of these with khandhas is seeing the truth of dukkha.

If contemplate the feeling as me and with feel it which is related with diṭṭhi and taṇhā, and the original concept of hotness with not wanting to feel domanassa mind arises again by itself. This is the mind changing by changing the object of attention taking the object of concept as reality then diṭṭhi and taṇhā mind arises, if contemplate the reality of paramatā dhamma diṭṭhi and taṇhā ceases.

Again, take off the inclining mind contact (mano-samphassa) from the object and return it to the mind-door, then contemplate on the original form element with knowledge and cannot give the perception (saññā) of hotness to the conceptual object. It can be given the perception that it has the quality of paramatā form that is only constantly changing. These are existing as changing form paramatā and the inclinable volitional formation of the mind (saṅkhārakkhandha) which are mind and form. There is no person nor being exists, the non-self insight knowledge arises.

Again, take off the inclinable mind from the original form object of fire element (hotness) and return to the bhavaṅga, and then with one's desire, change the object with another object. Mr. Brown discerns the mind contact (mano-samphassa) from the mind-door, it inclines toward the changing object (new object). It happens by attending to the new object (manasikāra) with the mind, at that time, with knowledge sees the mind contact inclining toward the new object from the bhavaṅga. Again, with one's desire relaxes (i.e., let go off), the attention on the new object and the inclining mind contact ceases by itself, and a new mind contact arises by itself toward the original distinctive heat element of form (tejadhātu). Mr. Brown discerns all of them with knowledge (directly). He is able to do these things like a cat getting a mouse and

playing with it—i.e., the arising of the inclinable nature of the mind by itself, controlling the inclining mind and changing the inclination toward a new object with one's desire.

## **U Candima's view on this point**

Experiencing the Dhamma and discerning of the truth of dukkha mean discernment with analytical knowledge on the natural qualities of the paramatā mind and form objects, which is like seeing a priceless ruby in one's hand. With one's own thought and speculation, contemplate on feeling (vedanā) as it's experiencing or feeling the object. It will only become the insight of appearance (in Burmese athim-vipassanā; athim means appearance). And then the valuable insight dhamma becomes cheap dhamma and an easy-going practice, from cheap value it can fall down to no value. (This warning is important. In the past I had read some English books written by westerners in practice and the title of one of the books is- Lazy Guide to Enlightenment, etc.)

In the following, U Candima continues to explain the contemplation of insight on other mind contacts and feelings (vedanās) from the other doors (dvāras). The readers already have the general idea how to do it, so I will leave here.

## **Contemplation on mind contact and feeling with the body movements**

Mr. Brown continues his practice on the mind and body process with the body movements as follows: There are body movements of sitting, standing, lifting the feet, stepping, butting down the feet, taking things, giving things, etc, he takes these objects with concepts and intrinsic nature (paramatā) and contemplate its arising mind and matter (form) process with insight knowledge. For example, in the process of stepping on the foot, the only thing to be aware of is the rising of the mind of the desire to step. The following mind should not give the perception of a mind that wants to step out (saññā) (not like the Mahasi system).

The mind contact will incline toward by itself to the heaviness of form (at the feet) which arisen by itself. As soon as after the inclination, the knowledge mind pays

attention to the nature of feeling (vedanā) which experiences good or bad. A mind will arise by itself, with no concept (perception) of heaviness—such as the mind inclines toward the arising form (rūpa) and feels it. If the concept of object is taken, the above-mentioned mind that just knows the nature of paramatā will stop on its own, a mind that arises by giving a heavy name to it, without wanting to feel it. When putting down the foot, the prominent form (rūpa element) arises with the mind by themselves, yogi has to watch and observe them.

Knowing the paramatā form dhamma is kāyanupassanā satipaṭṭhāna. Discernment of the feeling which experiences the object form is vedanānupassanā satipaṭṭhāna. Contemplation of the mind with vedanā is cittānupassanā satipaṭṭhāna.

Contemplate on the rise and fall of mind and form process according to their cause and effect relationship is dhammānupassanā satipaṭṭhāna. In this way, contemplate to have the clear knowledge on the cause of the arising of ignorance (avijjā) and its cessation; the cause of the arising of dukkha and its cessation; the cause of the arising and taṇhā, māna and diṭṭhi and their cessation. The following contemplative mind sahetu viññāṇa is seeing penetratively of the mind contact which inclining instantaneously and after the inclination the mind (also sahetu mano-viññāṇa which is the preceding mind) feels the feeling (vedanā) of the desirable or undesirable object (iṭṭha-ārammaṇa and aniṭṭha-ārammaṇa).

At this place, whatever desirable or undesirable object of the feeling (vedanā) arises if the contemplative mind only contemplates just as feeling to pain and pleasure and only knowing as feeling. The following contemplative mind also can contemplate and discern the preceding knowing mind.

If the yogi not contemplate just as vedanā but as me and mine with diṭṭhi-taṇhā, and with the base of desirable object of feeling and the pleasant nature of the mind arises by itself. This mind is discerned by the following contemplative mind. If based on the undesirable object of vedanā, an unpleasant mind arises by itself. This arising mind also has to contemplate with the following contemplative mind with insight knowledge by way of three characteristics.

This 1<sup>st</sup> bhavaṅga or 1<sup>st</sup> level of purified mind or the contemplative knowledge

mind cannot discern the mind and body of the 3<sup>rd</sup> bhavaṅga and also the mind and body of the 2<sup>nd</sup> bhavaṅga, it also cannot take these objects. Similarly, the first samādhi cannot take worldly objects of the senses, such as man, woman, my son, my daughter, human being, dog, tree, etc. These sensual conceptual objects are like all the objects outside the house compound (see the analogy of the three bhavaṅga samādhis compare with the 3 doors of the house)

With the 1<sup>st</sup> bhavaṅga samādhi, as mentioned above contemplate the mind and form contemplating thoroughly by insight knowledge until all doubts are clear away, and then abandoning it and changing into the 2<sup>nd</sup> bhavaṅga samādhi. At that time, this 2<sup>nd</sup> samādhi can't contemplate and see the four elements, 32 parts of the body objects and worldly sensual objects which the 1<sup>st</sup> samādhi has discerned, these objects cease. In the same way, it does not see the 36 types of mind and form, which the 3<sup>rd</sup> Samādhi discerns.

After arriving at the 2nd bhavaṅga it takes the cessation of worldly conceptual objects and worldly paramatā objects with the perception of the mind. Abandoning the cessation (i.e., come out from Samādhi) and paying attention to the physical body, and it discerns the groups of refined particles are falling apart. At that time, the 2nd samādhi cannot contemplate all the external objects of outside the house compound which are like sensual conceptual objects (i.e., ordinary mind) and the objects of inside the house compound which are like the four elements and 32 body parts (i.e., the 1<sup>st</sup> samādhi). It also cannot see the objects inside the bedroom, which are like 36 kinds of mind and form (i.e., 3<sup>rd</sup> samādhi). From the 1st bhavaṅga to the 2nd bhavaṅga is like opening the main house door and entering inside the house.

If the yogi not entering into the 1st bhavaṅga and with the ordinary mind cannot know all the objects of mind and form related to the 1<sup>st</sup>, the 2<sup>nd</sup> and the 3<sup>rd</sup> bhavaṅga samādhis respectively. It's like knowing the objects of earth, forest, mountain, etc. and the mind knows them as man, woman, I am hot, I am unbearable, etc. which are non-existence of concepts with taṇhā, mama and diṭṭhi mind. In the same way, if the yogi abandoning all the three bhavaṅgas cannot take the objects of related to them, and he has the mind of like someone who does not practice only has common view and knowledge. At that time, the yogi only with the speculation of knowledge can know the contemplating objects with their minds and the nature of the contemplative mind.

This is the description of the analytical knowing of the paramatā mind and form nāma-rūpa pariggaha ñāṇa by way of purification of view (diṭṭhi-visuddhi).

**Note:** Afflicted rūpa (form), the inclination of the mind, experience of vedanā—these pair of mind and form can be contemplated at the 1st bhavaṅga and also at the 2<sup>nd</sup> bhavaṅga.

## Purification by Overcoming Doubt

### (paccaya--pariggaha Ñāṇa)

In the purification of view (nāma-rūpa pariggaha ñāṇa) explained about the objects of mind and form which can be contemplated by the levels of bhavaṅga samādhi (i.e., 1<sup>st</sup>, the 2<sup>nd</sup> and the 3<sup>rd</sup> bhavaṅga respectively). Now here U Candima continues to explain the causes of their arising to the mind and form in three levels which is the arising of the discernment of the conditions of mind and form (paccaya-pariggaha ñāṇa).

After his discernment of the present nature of mind and form, Mr. Brown knows them with the analytical direct knowledge as these are not mine, not my construction and nor the I-ness exists. If this khandha group is not my construction, then what made it happen? This desire for knowledge arises in him, and he contemplates it with his discerning knowledge of the Buddha's teachings.

In the Chachakka Sutta- the Buddha taught as follows:

"Dependent on the body and tangibles, body consciousness arises, the meeting of the three is contact, with contact as condition there is feeling, with feeling as conditions there is craving."

Based on the four elements is the body clear element (kāya-pasāda). Dependent

on contact of body clear element and the tangible object, the result of body consciousness arises. Again dependent on the contact of the 3 (i.e., body consciousness, body clear element and tangible object), the result of the new element body contact (kāya-samphassa) arises. This new arising body contact changes the object into mind element (dhamma-dhātu) by connecting the bhavaṅga and new cause arises. Dependent on this cause, the tangible mind-objects (ahetuka and sa-hetuka) in bhavaṅga result in the arising of mind-consciousness.

Again with this mind-object (dhamma-ārammaṇa), ahētuka-mano-viññāṇa and bhavaṅga dependent on the three contact that the result of mind-contact (mano-samphassa) arises. This cause of mind contact causes the result of feeling which experiences the desirable and undesirable objects arises. If this feeling with the new arising sahetu viññāṇa sticks with moha (delusion), the result of lobha, dosa, diṭṭhi unwholesome dhamma arises. If this rooted mind-consciousness (sahetu viññāṇa) arises along with the path factors (maggaṅgas), it can abandon the corresponding defilement, and lobha, dosa, moha, etc., these defilement will cease.

In this way, Mr. Brown continues to contemplate and reflect on the other sense-doors to understand the causes and effects relationship of mind and form, until overcoming doubt.

## **Present supporting conditions for the cause of khandha**

Here I will not describe U Candima's description on this topic. I will only give a general idea about it. The conditions for the causes are—kamma, citta, utu, āhāra, sense objects, sense doors, dependent co-origination process, etc. (Here Mogok Sayadaw's teaching on this subject is very good for contemplation).

## **The arising of the mind process and its ending**

After contemplation on the present conditions for the arising khandha, Mr. Brown continues to deal with the following questions in his mind.

1. Why does this khandha process arise?

2. What are the causes for the arising (life) and cessation (death) of new minds in this life?
3. At present, every human being supports the body with nutriment (āhāra) but they can't prevent aging, sickness, and death. What are the causes of it?
4. Is there any new khandha still arising after this khandha ends, or not arising?
5. What are the causes of new khandha arising and not their arising?

Mr. Brown uses the Paṭiccasamuppāda (dependent co-arising) teaching with contemplation to find out the above questions for the answers. The answers for them are as follows:

1. This khandha process is the action (kamma) of a past life process.
2. In this present life, the arising of new mind processes (existence or alive) is the cause of kammic energy, the four elements and the present sense objects. New minds not arising (i.e., death) is the ending of the energy for the round of kamma result (vipāka vaṭṭa) or the life span of the khandha built by kamma.
3. In this present life however we support the khandhas with nutriments, we still cannot stop ageing, sickness, and death (It is like a house that becomes slowly degraded is the ending of the vipāka vaṭṭa energy).
4. Even though this present khandha is over if it still has kamma and new khandha of the next life (future life) will arise again. The khandha house will continue to build new life due to the presence of the kamma.
5. Because of kamma we get the new life of the khandha house.

In this way, overcoming doubt and knowing the causal relationship between the aggregates (khandha) of mind and form is paccaya-pariggaha ñāṇa. The arising of the paccaya-pariggaha ñāṇa in the yogi's mind that clear away doubt on the past khandha, present khandha, future khandha and on the teaching of PAṬICCASAMUPPĀDA.



# Purification of the path and not-path

## (Sammāsana Ñāṇa)

In this section I will not explain what U Candima explains in his book. Here I only give the general idea about them. Yogis have to contemplate the three universal characteristics of anicca, dukkha and anatta for many times. First with the 1<sup>st</sup> bhavaṅga samādhi with their corresponding objects such as 32 body parts, four elements, etc. And then with the 2<sup>nd</sup> bhavaṅga and the 3<sup>rd</sup> bhavaṅga respectively. Contemplations are quite in detail.

At the end of contemplation with the 3rd samādhi section, he writes:

In this way, with the four postures (lying, sitting, standing and walking) contemplating the basic mind and form (nāma-rūpa) at the six sense-doors. This contemplation of knowledge is the coarser rise and fall knowledge (udayabbaya ñāṇa). When the contemplation and reflective power become powerful and sati power with contemplative knowledge power becomes better or increased. And then the knowledge mind is able to contemplate the objects of mind and form more and more details. Yogi entering the three bhavaṅgas of samādhi back and forth quickly able to discern in details each level of the objects. Even the yogi can discern the collision with form particles with each other. (It is mentioned in one of The-inn Gu Sayadaw's talks that he can hear sounds.) Another experience is from the five sense-doors the inclination of the contact element can be discerned as like electric current with electric particles falling apart, like sparks. In this way, discernment of contemplative knowledge becomes powerful so that it doesn't need special attentive sati, and it's like contemplation and discernment arise automatically.

U Candima continues to explain some experiences of the 10 insight corruptions (vipassanupakkilesas) yogis encounter. I will not explain it because readers can find them in other teachings.

At that time, (with the above experiences) yogi without knowingly cling to these things with thinking as “I attain the path and fruit”. He can abandon his contemplation of paramatā mind and form objects. If yogi has these experiences, he should know that it's still not the supramundane path knowledge. At that time, yogi has to continue with its primary paramatā mind and form objects until insight knowledge becomes purified. This is the insight process of purification of the path and not-path. In most cases, the above experience of insight corruption occurs more often in people who have not learned knowledge (Pariyat).

## **Purification of the way**

### **Knowledge of rise and fall (the mature stage)**

In this section U Candima explains about knowledge of the dissolution of formations (bhavaṅgañāṇa); knowledge of dissolving things as fearful (bhayañānam); knowledge of fearful things as dangerous (ādīnava ñāṇa) and knowledge of disenchantment with all formations (nibbidā ñāṇa); knowledge of desire for deliverance (muñcitukamyatā ñāṇa); knowledge of reflecting contemplation (paṭisaṅkhā ñāṇa); knowledge of equanimity toward formations (saṅkhārupekkhā ñāṇa).

### **From the knowledge of equanimity toward path knowledge**

Whatever living being maybe, if they have the khandhas and every time the sense objects contact with the sense-doors, the impermanence of mind and form always exists there even though they can contemplate with insight or not. The nature of their rising and falling conditions will not end. A yogi has faith (saddha) as if he can discern mind and form will arrive at Nibbāna. He has effort (viriya) to discern them, and has mindfulness (sati) to contemplate them without fail. Every time mind and form arise, one can contemplate straight away with samādhi, and with wisdom (paññā) contemplate the nature of mind and form. All these are only worldly objects, and

behind these five factors there is a latent element (anusaya) with dissatisfaction. This dissatisfaction has a desire to free from the impermanent mind and form. There is conceit if seeing impermanent mind and form must be able to attain Nibbāna which is the cessation of them. The desire is for the permanent Nibbāna, and what one gets is impermanent. But the mind is unable to stay at a place which is free from mind and form objects.

This happening because there is clinging with desire in the contemplative mind for the cessation of impermanent khandha. This level is the early stage of knowledge of equanimity. From there, when the power of contemplation becomes strong, the knowledge of contemplation is freed from desires, and one can only see them (without reaction) while contemplating. This is the mature stage of the knowledge of equanimity.

### **Knowledge of conformity (Anuloma-ñāṇa)**

This knowledge is still contemplating with equanimity the worldly objects of conditioned mind and form with the three characteristics. Even though it's contemplating on the impermanence of the mind and form, which are not ending yet. The contemplating knowledge is like stopping the impermanence of a conditioned mind and form with calmness. When contemplating in this way and reflection arises as follows. Mind and form conditioned phenomena are in the processes of arising, presence and dissolution (three sub-moments of duration) after attaining the khandha. If the yogi does not abandon it, he will not free or liberate, but except this object of conditioned worldly dhamma there is no other object to incline on. He also became a little tired from contemplation. Even though becoming tired, he still doesn't know and see Nibbāna yet, also not free from the worldly province. With the desire to be freed by contemplating it but arriving back to the worldly province.

From the above reflection and yogi contemplates it every time with the desire to know but not free from the lokiya province. In this way, he reflects and contemplates for many times and makes a strong decision. "I'll not realise Nibbāna" with this decision and put down his concern and abandon all his desires and volition to do it. At that time, the mind wanting to contemplate to know, to free; and the mind wanting to

find the cause to be free, how to look for it, etc. and then all these mental formations (citta saṅkhāra) with desire are ceased and fall into bhavaṅga.

(This process is similar to some mentioned in the commentary and teachers, such as jumping to cross the trench, a sea-bird looking for the shore)

At that time, the minds with all the worldly mental formations are ceased, and it takes the object of Nibbāna which is freed from the shape and image of worldly objects. It stays by itself like it has no owner. This is taking the object of cessation of the worldly mental formations or the object of Nibbāna—the truth of cessation of Dukkha.

This mind is specially purified and able to take the object of Nibbāna because it could abandon both desire of wanting to take the worldly paramatā objects and wanting to realize Nibbāna. At the contemplative knowledge, all the desires are ceased, and it liberated from the bondage of craving (taṇhā).

Here is the ending of Sayadaw U Candima teaching on right samādhi and insight. Readers who want to know more in detail please search for the English translation of his book on the internet [www.amazon.com](http://www.amazon.com) as an ebook.

In the following I want to offer the readers an important simple practice related to kamma (the law of action) and its result which was mentioned in his book:

*“Jonathan Livingston Seagull”* written by American author Richard Bach”

## **The reason for fewer followers in Buddhism and the reason for easy disappearance**

The Buddha taught human beings to see the faults of sensual pleasures and to abandon them. But humans like sensual pleasures with strong desire. He taught humans to look after their sīla (precepts), virtues and morality. But they do not want to look after it. The Buddha taught them to purify their minds by practising samādhi. But humans prefer their minds to be suffused with variegated defiled objects. The Buddha taught to contemplate the nature of the khandhas—mind and matter as inconstant, suffering and non-self. But human being clings to them as a person, a being or a soul (self) and sees them as constant (permanent), happy, self and beautiful (subha).

As a result, Buddhists are fewer in numbers than other faiths and Dhamma tends to disappear.

(Saṅjaya, the first teacher of Sāriputta, said that there are more fools than wise people, and this is true. The wise will come to Dhamma and the fools to other views).

## **A simple experiment for one who disbelieves in the law of actions and its results**

Here is an offering to someone (or people) who does not believe in the law of actions and its result, which can be known directly with the following experiment. This practice refers to people who have wrong livelihood such as: killing (to animals), murdering (criminal gang, mafia gang, etc.), etc. They should do this experiment by themselves."

1. Spread a thick blanket on the floor.
2. Sitting crossed-legs on the floor.
3. Put your right hand on the left hand
4. Breathe the air in and out more than six or 7 times stronger than normal breathing, so that one can hear loudly with one's ears.
5. Breathe the air arriving at the chest

6. Breathe with acceleration (not breathing slowly)
7. Breathe mindfully (with sati) in and out
8. Practise for at least 40 minutes

Practise in this way for around 30 or 40 minutes, one has to suffer as one's own action. As an example, if one had killed pigs, he would suffer like pigs; if killed cows, he would suffer like cows, etc. All these people will know themselves according to their own actions. After gaining an understanding of your behavior, you want to walk away from the exercise, then slowly reduce your inhalation and exhalation. And don't stop it instantly. Don't put effort in the breathing. Abandoning all the objects or views one has been seen (It seems this point is important. No-one should carry around one's own unwholesome actions in the mind—We only need to learn our mistakes and try our best to correct and change them.)

I once saw a Chinese documentary about this issue. One of the scenes showed a middle-aged man killing a donkey by hitting the poor being on the head with a sledgehammer (It's too cruel). There is another scene which shows the same man squatting on the floor with both hands on his head, crying with pain and moving on the floor. Facing this suffering person was the Chinese yogis who were meditating on their seats.

Western evolutionary theory speculates that human beings developed from monkeys. But they don't have a devolutionary theory. The Buddha taught both evolution and devolution but not as theories and as law—The Law of Kamma or Actions which are mental, verbal and physical actions respectively. Of these three, mental law is the most important one and the basic for the others— mental → verbal → physical actions. The law of kamma is a natural law, not man-made. It never deviates from the truth. Laws and regulations made by man are made by worldlings full of defilement. As a result, it sometimes causes problems, danger, and suffering. (For example, gun laws in the United States; some politicians and political leaders change laws and regulations because of corruption—for their purposes: control of power and wealth.)

The Buddhist law of karma is related to evolution and degeneration (devolution). The dhamma of evolution is the wholesome or positive dhamma, while the dhamma of

degeneration (devolution) is the unwholesome or negative dhamma. There is a special law of action which transcends both of them (i.e., positive and negative). This is the Noble Eightfold Path. Human beings have mind and body. Evolution of the mind is more important than physical evolution, which is also based in the mind. Therefore, if the human mind does not evolve, human will retreat into monkey, hell being and hungry shades. There are ways to evolution and devolution, and Buddha Dhamma is for this purpose. Even it has a special way to transcend them. All the discourses in the Pāli Nikāyas are related to these three paths. For worldly evolution and devolution, there are two important suttas in the Sutta Nipāta—these are: Maṅgala (Blessings) Sutta and Parābhava (Downfall) Sutta. Therefore, Buddha's Dhamma is an education related to humans. Without this noble education, humans never know how to deal with their mental defilement and solving the human problems, instead, they will always nourish their defiled minds!

It's amazing to see humans never learn from their mistakes and do the wrong things or following the wrong ways to deal with their problems. The worst thing is even they don't consider it as a problems—e.g., some world leaders, governments and politicians. They are making the same mistakes and problems again and again and never learnt from the history of the world. Humanity has created many problems in the world today that support this important point.

Western discoveries and inventions in science and technology created Western hedonism, leading to insatiable lust and greed, creating colonisation around the world. The two world wars of the 20<sup>th</sup> century began in the West. After the 2<sup>nd</sup> World War, there was a Cold War between capitalism and communism. After the Soviet Union collapsed, communism was nearly in demise. What is happening in the world in this 21<sup>st</sup> century? In the field of political influence and economy, there are still confrontations, rivalries, struggles and battles between the superpowers, up to the international level.

So the Buddha Dhamma and world history teach us that material progress or evolution is not true progress because it is based on hedonism and represents desire, greed, lust, selfishness, jealousy, delusion, etc. These unwholesome dhammas will lead to the devolution of mankind. It will create disharmony, no peace and happiness, and lead to suffering. Therefore, material progress must go hand in hand with the mind or

mental progress or development. This gap can be filled by the wholesome and noble education of ancient sages and Buddhism. Actions based on wrong views, wrong ideas and wrong actions will never bring peace and happiness on earth. Man can create Heaven or Hell on this beautiful earth.

## Conclusion

Sayadaw U Candima own experiences and teachings are clearing away of the views, opinions, speculations, etc. on samādhi and insight practices by scholars and practitioners. Among modern Buddhists, there is much confusion and doubt about the Buddhist practice of samatha and vipassanā. His interpretation of samatha-yānika way of practice is similar to the lifestyle of the Thai forest monks of Ajahn Mun's tradition. Vipassanā-yānika way is suitable for the long retreat in a meditation center, or in a secluded place for some longer period. His interpretation of the practice as it relates to pain is also reasonable. In Samatha practice yogi can change and correct the posture with pain but not in vipassanā practice. In Samatha practice, the yogi can change or correct postures with pain, but not in vipassanā practice. The reason behind this is that for samatha-yānika it takes time to develop jhāna samādhi with signs (nimitta), but for vipassanā-yānika it takes a shorter time to develop vipassanā meditation and one has to deal with suffering directly. We also see that developing a samma-samādhi is not an easy task.

One of the mistaken view on vipassanā Samādhi is on khaṇika-samādhi which is not the ordinary samādhi of moment to moment sati in daily life. It is the vipassanā jhanic samādhi (or vipassanā jhānas mentions by the commentary) or animitta cetto samādhi or upekkhā eggakkta samādhi which has the quality of the 4<sup>th</sup> rūpa jhāna.

Another important issue is the authenticity of the Abhidhamma doctrine, which some extreme Westerners strongly deny. But U Candima's direct experiences reject their wrong view, opinion and speculation. Surprisingly, some of them were strongly opposed to Abhidhamma and commentary, yet they readily accepted the knowledge of Western philosophers and used them to study Buddhism. They had faith in some of the



well-known western philosophers, but not in the Buddhists who were scholars and practitioners of the past centuries and handed down the teachings.

From the experience and teachings of U Candima, we also know that the views or knowledge of the saints (ariya) (from Buddha to sotāpanna) are quite different from the views of the worldly people; we can even say that they are opposite to each other. The worldlings see the world superficially and very coarse because of their defiled minds. Even with different levels of mental purity, the world is seen differently—from the precise to the more refined and subtle.

If we do not have many of the blessings mentioned in the Discourse of Blessings, then it is not easy to become a Buddhist in the cycle of many lifetimes. Now that we are in this era with Buddha's teachings (Buddha Sāsana), we should not waste our precious time as ordinary Buddhists do. Because we cannot take anything with us after death. As a human being and Buddhist we have three duties—not to do evil (unwholesome dhammas), to do good (wholesome dhammas) and purify the mind. These three Buddhist duties are also related to knowledge and conducts (vijjā and caraṇa). So this human world is a cultivation of goodness and wisdom faculties. (Therefore, this human world is a cultivation of the ability to be kind and wise.) Only as a Buddhist, we have the chances to follow these duties with the education of Buddha Dhamma. The Buddha also warned us that the frequent homes of living beings were the three woeful planes of existence—hell, animal and hungry shades. We are not born as human beings to see the sights and find sensual pleasures in this world.

The Buddha teaching is a way of life. So it is better and more beneficial if we can use the Dhamma in our daily life. Here I want to introduce Ajahn Chah's teachings to the readers. Among all the Thai forest ajahns (teachers) Luang Por Chah is quite unique. He is able to train and teach not only monks and nuns, but also lay community (lay people). He is a wise figure and has many skills in teaching and training people. It seems to me that many Buddhists (and perhaps even non-Buddhists) around the world have benefited from Luang Por's teaching. I have no doubt about it. His teaching is simple yet profound and easy to understand. Simplicity is beauty and a clear mind. It was like Japanese bonsai or Zen Gardens arts.

The last important point with want to emphasize is the teaching of the Maṅgala

Sutta—the Discourse in Blessings. This important discourse is important for all people—Buddhists or non-Buddhists. It is a wholesome and noble education for all living beings (even it had a strong influence) on celestial beings who posed the question to the Buddha.). Those who follow this doctrine in this life will not only bring wealth and happiness in this life; but also wealth and happiness in the next life.

## Recommendation for reading:

(1) Buddhadhamma

Bhikkhu P. A Payutto

<https://buddha.dhamma.github.io/>

<https://abhayagiri.org/books/643-buddhadhamma>

(2) Stillness Flowing-- the Life and Teachings of Ajahn Chah by Ajahn Jayasaro

<https://www.abhayagiri.org/books/617-stillness-flowing>

For **ebook** and audiobook **download** see [forestsangha.org](https://forestsangha.org)

(3) Beyond Birth: An Autobiography by Phra Ajahn Suchart Abhijāto

Website: [phrasuchart.com](https://phrasuchart.com)

**Sabbe sattā sukhitā hontu!**

## About the translator

by the translator

**There is nothing worthy of mentioning about it. Only the Dhamma has value.**

- Born in 1948 in Burma. **This is the beginning of the Dukkha.**
- In 1980 moved to Taiwan.
- In 1986 went to Thailand and in 1988 took the higher ordination **(became a monk) at the Monastery of** Loong Por Chah's Forest Tradition.
- Stayed in Thailand until 2005, and then
- Spent four years **at branch monasteries** in Italy and New Zealand.
- In 2010 returned to Taiwan.
- Now is living in the east coast of Taiwan. (2021)

**At last, everything will come to an end and become empty.**

**It is just a dream.**



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<https://nanda.online-dhamma.net/a-path-to-freedom/ven-uttamo/dhamma-talks-by-ukkattha-and-candima-sayadaw/content-of-dhamma-talks-by-ukkattha-and-candima-sayadaw/>

