

A Noble Search

Sayadaw U Candima (Sandima)

Translation based on the recorded tapes (Burmese)

By
Bhikkhu Uttamo

2022.04

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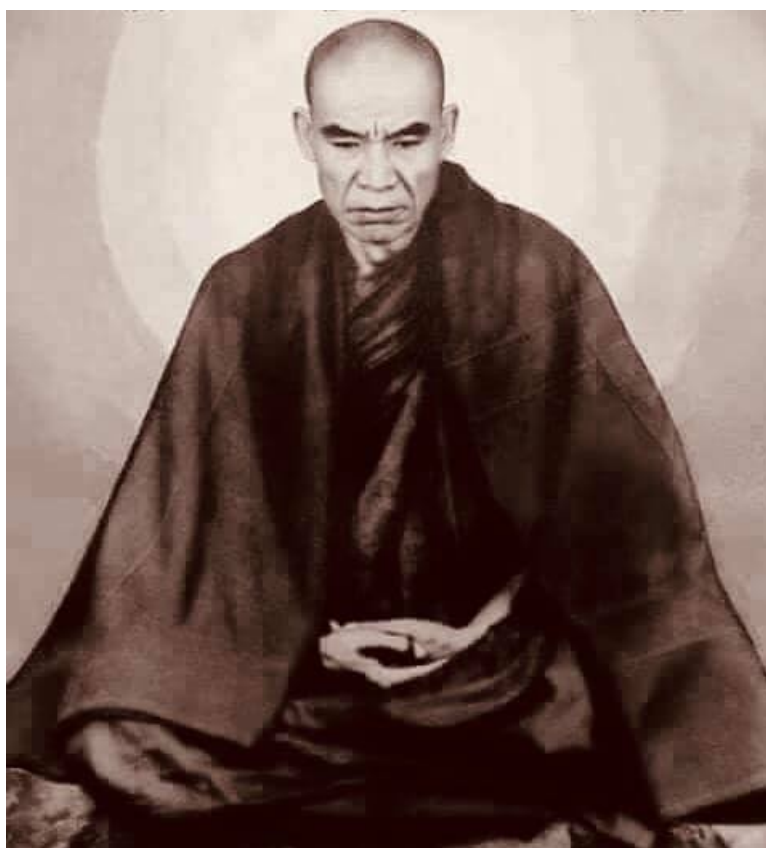
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Introduction

This is a book about two Burmese monks—Thae Inn Gu Sayadaw U Ukkatṭha and Sayadaw U Candima (Sandima). Both of them are well-known meditation teachers in Burma. Sayadaw U Ukkatṭha passed away in 1973 at the age of 60. Sayadaw U Candima is still alive and in his 70. Both of their lives are interesting and give us some Dhamma reflection. They are not scholar monk and even do not know much about the Buddha Dhamma. Before their practices they were just traditional Buddhists and like majority of Buddhists. They are different from the others; it is they have pāramīs from their past lives, strong saṃvega (sense of wise urgency) and can give up their lives for the Dhamma.



Thae Inn Gu Sayadaw U Ukkatṭha

Sayadaw U Ukkaṭṭha was born in 1913 in a village of Maw-be town not far from Rangoon (Yangon) on the way to Mingaladon Airport. He was named Moun Aung Tun by the parents. When he was young not interested in study and only has very basic education. According to his talk he was married twice and had a wife in his village and the other in Rangoon. He separated his time in these two places. During the time of farming, he stayed at his village. After the cultivation, he lived with the other wife in Rangoon. He lived his life as an alcoholic, gambler, a professional thug and robber. He spent some time in prison for his crimes.

At the age of 46, when he was in Rangoon, he went with two accomplices to rob a house at night. It seemed that the owner of the house knew their plans and waited for them with a long knife. When he was leading the others and entering the house and attacked by the man inside. The knife fell on his head, and he fell down with his buttock on the floor. The man did not strike again, that they ran out for their lives. He was wearing a hat on that occasion, and it saved his life. This life-threatening incident let him have strong saṃvega. After healing his wounds, he returned to the village with his wife's book, which was about the life and practice of Soon Loon Sayadaw's. From that time on, he observed the nine precepts and confined himself to a room in the village monastery; he then diligently practiced meditation according to the book.

We can read about his life and practice in the following translation of his some Dhamma talks which include four talks here. The first talk had no date and place, but it seems to be at his Thae Inn Gu meditation center in Maw-be. It was requested by a lay disciple, and it took more than three hours long. It mentioned his life from young boy to until his practice up to arahant. The 2nd talk is in 1964 at University Dhammasāla. The first talk on the practice of becoming a sotāpanna and the other to become an arahant.

Sayadaw possessed a clear and good voice. Sometimes his talks were like reciting poems and had a smooth and continuous flow. He knows nothing about the Suttas, and he left it to the reader to decide whether some of his interpretations of the Dharma are in accordance with the Suttas. Sayadaw talked the Dhamma according to his seeing and understanding.



Sayadaw U Candima (Sandima)

Sayadaw U Candima was born in 1951 at Ta-khun-dine Village, Ta-nat-pin town, Pe-gu district, north of Rangoon. He has two elder sisters before he was born. So, his mother desired a baby boy. One night during sleep, she had a strange dream. In the dream, the Buddha and some arahants came for alms-food to the house. After she gave the foods to the Buddha and waiting for the monk to open his bowl cover. Then the monk opened the bowl and took a baby from inside and gave it to her. She received it with her shoulder cloth and looked the baby. It was a boy, and it made her in joy. Then she woke up from the dream. At the young age, he was a genius and had a highly developed mind. At the age of five or six, every day at night he asked his mother to light a candle on the shine for him. He would sit cross-legged in front of the Buddha statue for some time every day. He went to bed in this way.

Furthermore, he saw people around him suffered from ageing, sickness and death which made him sadness and fright. Likewise, he asked his mother how to overcome these human sufferings. At the age of 10 or 11, one day he went inside an empty clothes cupboard and laying down there. He imagined himself as a dead

person and reflecting as one day I would also die in this way. He saw his body slowly becoming bloated and loathsome. A very strong putrid smell came out from the body and becoming unbearable for him. After he let go of his mind, and it became normal again.

He finished his high school, but we do not know he continued to his study or not. At the age of 23, his mother engaged a village girl for him. Then one day, his family members took him to Mingaladon (an area where Rangoon Airport exists) where a Thae Inn Gu branch monastery has offered a nine days retreat for temporary ordained monks. They did not tell him anything about it. Sayadaw did not make the reason behind this matter very clear. To me, that looks a lot like the Thai tradition; men are ordained as monks for a short period of time before they start their family life. But anyhow, after the nine days retreat, he continued his monk life for life. He practiced diligently over one year and entered the stream. It was quite remarkable because he knew nothing about the Dhamma on practice and did not have a qualified teacher to train him.

We can read about his life and practice in the following translation of his some Dhamma talks and some samādhi teachings he trained the yogis. After the practice, he kept quiet about it for 20 years without giving talks or teaching people. Now he has his own meditation center in Aung-Lan town, Pye District, north of Rangoon (in the British Colonial time known as Prome City).

These two biographies can be called audio—autobiographies. It is very rare to read someone's practice in such detail as this, from sotāpanna to arahant. U Candima talked about his practice even more details. Their lives and practices are inspiring for all Buddhists. The teachings of the Buddha and ancient Chinese sages not only changed some people to become great men and women in the past but also up to this present day. It is only if we take these teachings faithfully and seriously and put it into action. It will improve our lives and develop our mind. At the end, I will make an overview reflection on their lives and practices. Mogok Sayādawgyi's Dhamma talks help me a lot to understand the Dhamma clearly and profoundly. I hope that these translations of the Dhamma will help Buddhist practitioners understand the essence of the Four Noble Truths and their practice.

Here I want to express my thank and gratitude to people who help and support me in this project—Nanda, A-Liang, Mun-A et al. Without them, it will not come into existence.

A Noble Search

Sayadaw U Candima (Sandima)
(1951-)

သီလဂုဏ် သမာဓိဂုဏ် ပညာဂုဏ်တို့နှင့် ပြည့်စုံတော်မူသော
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Sasana Nursery Foundation (USA)

Sayadaw U Candima (Sandima)

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-kin, and other smaller sects.)

I started my Dhamma teaching from there. At that place I gave only one talk there. The 2nd 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 3rd 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-goon-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 10th 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 9th level of high school, I stayed at my aunt's home in Saketa town. At the 10th 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.

[This is my reflection—maybe in his past life as a monk he practiced four elements meditation on earth element (paṭhavī)].

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 on 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 Siyama 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]

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 saṁvega like me. I was afraid of encountering the fetters (saṁyojana), 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 Kuti 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 12th 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's 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 want 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., fix 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 Pāli 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. (18th or 19th 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 get to exist. 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 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 Mahayanist 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 reflection 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 2nd step they use the light to send it short, and long distances by exercising it; as the 3rd 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, yathābhuta 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.

Vīthiccita (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 fall 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 lakkaṇa) 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 from 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 paññā to vijjā paññā. It couldn't kill the 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 was with the cause ceased. 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 3rd 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.

(Here is misusing the words as seeing the mind as *atta* again, it should be designated to the *khandhas* as *atta*.)

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 Pāli 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 Pāli word.)

Carrying this heavy load in human life I couldn’t never put it down. (?? 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. Diṭṭhi 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—diṭṭhi). 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 saṃsāra, 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—diṭṭhi. 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 kammaṭṭhāna (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 kammaṭṭhāna. 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 4th 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 passambhaya-kāyasaṅkhāra—from strong breathing to become lighter. (this referred to the 4th stage of ānāpāna in Pāli). 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 are only ways (i.e., as the Noble Eightfold Path). There are no two methods, and you can learn about them through practice (i.e., samatha-based or insight-based).

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

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 (abhiijjhā, 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 deformed 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 tip 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 (vipera 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 appear 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—virīya. (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 "Sādhu!" The family members also was asking her to say "sādhu", but she couldn't make it (she was tortured by heat element, which killed her). So, could she say anything about sādhu?

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—viriya, 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 kāyasaṅkhāram—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.)

Some reflections on samādhi:

One of Ajahn Mun's senior disciples—Ajahn Lee Dhammadaro gave an analogy with sīla, samādhi, paññā in a talk. Dhamma practice is like building a bridge across a river. We can divide the bridge into three sections. This side, the middle, and the other side. This side is like sīla, the middle is samādhi, and the other side is paññā or vipassanā. When working with the bridge, the most difficult part is the middle. There are profound, and useful Dhamma in this analogy. No sīla, you can't get close to samādhi; and without samādhi, you can't penetrate the true nature of phenomena and see Nibbāna. Therefore, the Buddha emphasized the importance of samādhi practice.

The commentary mentioned two ways of insight practice—i.e., samatha based wet insight, and non-samatha based dry insight (it does not mean no samādhi. It develops in different ways). The commentary gave an analogy for these two practices. Samatha based is like using a boat to cross a river from this side to the other shore. Dry insight is like swimming to cross the river. To cross a river with a boat is pleasant and quicker than by swimming. Here also we can see the importance of samādhi practice.

The Buddha described his Dhamma trainings as sīla, samādhi, paññā, but in the Noble Eightfold Path he described the practice sīla, samādhi, paññā factors—such as:

- | | | |
|-----------------------|---|-----------------|
| ① Right View | } | Paññā factors |
| ② Right Thought | | |
| ③ Right Speech | } | Sīla factors |
| ④ Right Action | | |
| ⑤ Right Livelihood | | |
| ⑥ Right Effort | } | Samādhi factors |
| ⑦ Right Mindfulness | | |
| ⑧ Right Concentration | | |

Here again we can see the wisdom of the Buddha, and he arranged the path factors in a very systematic way. We cannot have correct sīla and samādhi without correct views and thinking or thoughts. Therefore, it is very significant to learn or listen to or study Dhamma before actually practicing it. Mogok Sayadaw's Dhamma talks are for this purpose. In this arrangement, we also see the importance of samādhi. Only we can develop the right samādhi and can develop insight.

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 saṁyojana—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 saṁsāra. 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 *ditṭhi*—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., *maggāṅgas*) 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 pāḷi 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-kāyasaṅkhāra—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-kāyasaṅkhāra (calming down the breath). Kāyasaṅkhāra 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. Saṅkhāra-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 Dhammado. 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 4th 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-saṁvara 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 3rd 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.

Passambhaya-kāyasaṅkhāra—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 pāḷi 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-samādhī* 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 *samādhī* 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 tañhā 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. Chāḷaṅgupekkhā

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 tatramajjhataṭṭā (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. Tetramajjhata-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 3rd jhāna. The happiness (sukha) in the 3rd jhāna is quite happy but its happiness is controlled with equanimity.

9. Parisuddūpekkhā—equanimity in the 4th 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 more 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 Buddhō! 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 saṃsāra 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 liked 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.

A Postscript

In Thae-inn Gu Sayadaw's teachings, I don't include his meditation instruction to yogis. So here I want to describe in gist from his many talks. We also will know why U Candima had difficulty in his own practice by following it. At the time when he was following the system had no knowledge about anything on Dhamma. Thae-inn Gu Sayadaw's practice is not much different from Soon Loon Sayadaw's practice because he used the book about him and the practice. One time a very senior and well known Taung Tha Sayadawgyi requested Soon Loon Sayadaw to write the practice of ānāpānasati for him in gist was as follows—

“Even though taṇhā could be cut off from the eye door etc. by watching, but with touching, knowing and sati by watching at the body door to cut off taṇhā is easy to develop the strong view of mind-body knowledge (nāma-rūpa ñāṇa). At the body door contact (phassa) arises; condition by contact and feeling arises (vedanā); from feeling not let it become craving (taṇhā), clinging (upādāna) and becoming (bhava) by cutting it off with mindfulness (sati)—i.e., at feeling. If cut off taṇhā in this way vedanā not become vedanā saññā instead it becomes vedanā paññā.”

This part of the instruction was in the letter. Soon Loon Sayadaw wrote it from the beginning of ānāpānasati up to path and fruition mind states. Thae-inn Gu Sayadaw did not have much education and knowledge. So his style of teaching is very simple and like a fixed formula. His voice and language had strength and energy, very direct and blunt.

In the case of ānāpānasati, for example, the mind must know the pressure of the incoming and outgoing air. Breathe naturally and following the nature of

knowing. Near death, the four elements will kill you. There are 40 samatha objects. There are physical form (ārammaṇa kammaṭṭhāna), loathsomeness (asubha kammaṭṭhāna), form (rūpa kammaṭṭhāna), mind kammaṭṭhāna. Just know the in and out pressure (air). Don't think anything. After a period of sitting contact with a hard floor (phassa →), vedanā arises. Mind and body of people are not the same, in the same way, their dhammas are different. From mind kammaṭṭhāna, form kammaṭṭhāna and ārammaṇa kammaṭṭhāna can become sotāpanna. In your past life, if you had practiced ārammaṇa kammaṭṭhāna before, physical objects will arise (in the mind)—such as red color, yellow color, forest and mountain, etc. These are arising by changing. Only if you can give the correct concept (paññatti) can you discern the paramatā.

So you must give the right concept. How to contemplate it? Contemplate form (rūpa) as changing nature. Don't give the concepts of red, green, yellow, etc. If you do it and connect to vedanā, contemplate the nature of form as changing and dissolution. You can see each one of them is changing (i.e., not changing into something—each one arises and disappears). Don't know them as—green, yellow, blue, etc.

In the past, if you had practiced an asubha object, asubha nimitta will arise. The acquired sign (parikamma nimitta) arises in the mind. If you practiced skeleton before, now skeleton will arise (Sayadaw also talked about other asubha nimittas). Don't be afraid of it. These are your Dhamma inheritance of the past. Some people talked about them as concepts. They didn't know the differences between concept and reality (paramatā). These are the results of past karmas.

If seeing asubha in this life, you will go to Nibbāna (i.e., can finish the practice like him). It kills taṇhā directly. Don't let it disappear. Contemplate its nature. How does it appear? For example, the fresh body changes slowly stage by stage—becoming brown and black in color, flowing out with putrid blood and pus, the body becomes bloated, etc. Observe its nature. How does it change and dissolve? You will see its nature. Seeing, hearing, smelling, etc. are dhamma. You don't need to argue about it.

Don't be afraid of the putrid, bloated corpses which are upādānakkhandha of

the mind. You'll see the whole world as asubha (as in his own practice).

With nāma (mind) kammaṭṭhāna from the internal, the affliction of the four elements arise. The elements' nature of earth, water, heat, air arise. If the earth element arises first, it'll kill you (i.e., at death). When the earth element arises, the mind knows it as stiffness (i.e., concept). You have to change it as affliction of form (rūpa) and feeling (vedanā). Don't know its nature of stiffness. Contemplate it as afflicted form and feeling, again feeling is nāma (mind).

And then know the nature of nāma. What is the task of nāma? Nāma nature is that it feels (experience) and dissolves. Don't take it as stiffness and tenseness.

If you make it, vedanā connects taṇhā. You will be not free from apāya (woeful existences) if you take it as painful. Instead you have to know it as afflicted form and feeling. This is knowing the mind and form. Feeling is mind (nāma) dhamma. What is the natural characteristic of nāma? Its nature is feeling and dissolution.

In this way, know all the bodily sensation as the feeling of the mind, which feels and dissolves. All these continuous knowing of them come to the end (i.e., following the ending of feelings). This is nāma kammaṭṭhāna you have to put effort in one sitting to free from apāya. You contemplate with the five powers (bala) of faith, effort, mindfulness, concentration and wisdom—saddhā, viriya, sati, samādhi and paññā. You must know these minds.

1. Mind with faith: I'll do what the teacher asks me, even if my bones and skin are worn out. If I die, then let me die. If I don't die, then let me attain Dhamma. I'll not get up from sitting. In this way will realize the four truths.

You'll not attain it if you are groaning with pain and stop it. I am asking you for temporary dying exercise. You have to practice it to become habitual.

This is practicing for dying. If not a hundred thousand humans die, no-one becomes human again. Why is that? Because you'll designate it as I (i.e., self).

If someone dies by wriggling his body on bed, he will not become human again because of dying with the wrong view.

2. Mind with effort: From the beginning of the world this mind goes out external and feels the objects, mostly to experience pleasant feelings. You have to put in the effort and not let the mind go out. This is mind effort. The Buddha only taught about the mind.

3. Mind with sati: You must always keep sati in mind. If stiffness arises, don't know it as stiffness. Know it as the afflicted form (rūpa) with vedanā. Vedanā is nāma dhamma. Because I am worried that you will know them as stiffness, tenseness, etc. Sati supports the mind so that it does not become an unwholesome mind (akusala citta) but a wholesome mind (kusala citta).

4. Samādhi mind: The mind does not change and only knows one.

5. Pañña mind: Mind (nāma) nature is feeling and dissolution and knowing this is wisdom or knowledge mind.

Vipassanā yogis are free from apāyas by knowing the mind in this way, if not far from it. The Buddha also had done this work. You can become a child of Buddha by doing only this work. The truths of seeing the mind, seeing form and seeing objects (ārammaṇas)—these are seeing the truths by stages. These also called the truths of sotāpanna, sakadāgāmi, anāgāmi and arahant respectively (i.e., stream enter on mind, once and non-returner on form, arahant on ārammaṇas).

If you try hard, and you must do it for a dependency; you will surely reach it. Breathe strongly if it is painful. If you treat it as painful, the mind will not want to feel it. With anger or aversion, you'll go to hell. Don't stop it. With one sitting, let vedanā cease. Don't give a perception (saññā) to it, otherwise saṅkhāra will condition it. If vedanā becomes strong, not allowing these states of mind to arise, you have to breathe strongly (i.e. ānāpāna).

Balance samādhi and pañña. (Here or anywhere of his talks, Sayadaw did not mention how to do it. He only recited a short verse which belonged to Thathom Mingoan Sayadaw. From this verse, later U Candima taught "samādhi like the

scales”.)

According to the Buddha—the result stopped by killing the cause.

Pain, aches, etc are the result dhamma and concept dhammas. Have to know them as vedanā nāma dhamma and this kills the cause. If it is treated as pain, aches, etc., it will kill the results. The cause will follow by killing its result. The hotness, aches, etc. will stop by killing the cause. Near death with pain and aches, one will rely on the doctors. Tell people this is exercising for dying (i.e., dealing with pains).

You’ll die later. When dying, you’ll know how to die. There are the minds to apāya, to celestial realms and to Nibbāna. You have to know about these minds. You have to practice knowing them with knowledge—wisdom (vijjā-paññā).

Furthermore, you can’t overcome it with saññā. If it’s painful, then you’ll be finished, and become afraid. Don’t know like this. When the four great elements are afflicted, vedanās arise. Vedanā is nāma (mind) dhamma.

What is the nature of nāma dhamma? It feels and dissolves. How to follow vedanā? Tension is feeling, aching is feeling, etc.

In this way, know the nature of nāma. The Buddha asked to follow the ending of form and mind natures. Don’t let them be your nature (i.e., by noting as—tense, stiff, hot, cold, etc.). If vedanā becomes strong, breathe strongly. Level samādhi and paññā will see impermanence.

[Here levelling or tuning samādhi and paññā is tuning the five spiritual faculties (indriyas). There is no mention in the scriptures or other teachers of how to tune it in detail. U Candima’s scales like meditation is not an easy one but simple.] You’ll find out the nature of mind (nāma) which feels sukha and dukkha.

The mind fears dukkha and likes (love) sukha. When dukkha vedanā arises, it knows at the legs (in sitting) and not able to bear the pain it moves to the tip of the nostril. Knowing these (dukkha and sukha) to and fro is knowing impermanence (this is not the same as U Candima’s Scales like meditation—see above the instruction of U Candima). If you follow them to the end, mind and form cease at

the same time. The mind becomes peaceful and happy. This arrives at cittānupassanā-satipaṭṭhāna, from dukkha into sukha (i.e., into sotāpanna).

Knowing the tip of the nostril is kāyapassanā (i.e., breath meditation), knowing feeling (vedanā) arising is vedanā-satipaṭṭhāna, and then the feeling nature of nāma dhamma will come to ending—and arrive at cittasatipaṭṭhāna (from where one continues to become a once-returner, non-returner and arahant, see Sayadaw's practice and realization).

Stiffness, tension, etc., are non-existent dhammas. Nāma feeling is an existing dhamma. When you arrive cittasatipaṭṭhāna, your destination (good existence—sugati) is stable. You have to practice becoming stable destinations (gati). Work hard! Be patient with vedanā and attack kilesa. If you have patience (i.e., khanti) will attain Nibbāna.

What has to be patient? Following the vedanā which arises from the afflicted khandha with patience, from the beginning, middle till to the end. You must work with it, it'll become vijjā-ñāṇa. If you know or take it as pains and aches will become more painful and aching. Pain and aches are not existing knowledge. This is what everyone knows (even animals). Feeling of vedanā is the existing knowledge.

How to know it to be free from everyone's knowledge? Vedanā is mind (nāma) dhamma. You have to know the mind. If you don't understand the mind, and instead see it as pain and aches, then it is in trouble. Have to go down to apāya, keep this in mind (especially at dying). You only have to know its one nature as feeling and dissolution. And it will become skilled (like in jhāna). If you know vedanā feels and dissolves near death, you will go to sugati heaven (as the Buddha had mentioned). If taking it as pain and aches, you'll become dogs, pigs, chickens and fishes in the water. You all are eating a lot of pigs, chickens, etc. therefore if you die, you will become ducks, pigs and chicken and repay your debts with the khandhas. Contemplate vedanā to free from me and mine, not let vedanā connect taṇhā. Vedanā is the mind which nature feels and dissolves. Hotness, coldness, stiffness do not exist; without clinging dhamma free from the kammās (actions) of going to the four apāyas. I am correcting your thoughts. Form (rūpa) nature is

afflicted by its own; mind nature is feeling on its own.

Where are the pains and aches coming from? Only mind and form exist. You don't do the habitual practice (bhāvetabba). In the beginning affliction and feeling it, that is knowing with saññā (i.e., right and existing perception). This is asking you to contemplate to become samādhi and paññā.

(At Sayadaw mentioned above—humans have to pay their evil debts with khandhas. This is not an exaggeration. Nowadays humans consume or to be consumed a lot of different kinds of animal flesh where these came from—from animal farms and very few were from forests, rivers and seas. Humans cannot expect to be born in forests.

Because most of the forests were extinct. Mogok Sayadaw also reminded the yogis to practice hard if not had to pay their debts with khandhas as flesh for foods—as pigs, fowls etc. Or toiled for humans as horses, oxen, etc.)

You were watching outdoor shows for the whole night.

(There are many kinds of outdoor shows in Burma. Some relate to religious festivals, some for entertainment. Usually it starts from 7 pm to until dawn. But when for practice, most Buddhists can't give or use their time or sitting for a short period. Here, Sayadaw referred to practice).

If you sit in meditation, you will go to heaven after death (sitting in recreation will lead to apāya). Among one hundred thousand people, if one knows only pain and suffering, no one becomes a human being again after death or is not born in a good destination (sugati).

It becomes unbearable at the time of death and will enter apāya. During going and coming (i.e., in daily life), you have to know feeling (experiencing) vedanā and its dissolution (i.e., the same as Soon Loon Sayadaw's way of practice). Sitting meditation is changing apāya destinations with heavenly realms. Pains and aches are upadhānaṃ-dhamma which are unbearable minds. These are lobha, dosa, moha minds. Knowing of feeling and dissolution is right view (sammā-diṭṭhi). Knowing of pains and aches is wrong view (micchā-diṭṭhi). All these are wholesome minds

and unwholesome minds. Only these two mind states exist. (Kusala citta and akusala citta), sugati minds and apāya minds. You have to practice for a fixed destination (gati) and become skilled.

(Regarding shows and entertainments, I heard a story from a Burmese. There was a well known traditional Burmese dancer. He worked for his professional career until old age. One of his sons was a famous movie actor. When the dancer died, a village woman had a dream. The dream was the dancer after death taking rebirth at her place in the womb of a she-pig. This news spread widely and became well known. Later the dancer's son bought this piglet and looked after it very well. There is a sutta in Saṃyutta Nikāya in parallel with this case. It is called Tālapuṭa Discourse, Salayatanavagga. (SN.42.2) Actor Tālapuṭa asked the Buddha where an actor would take rebirth after death. The Buddha's answer was—hell or animals. The audiences are also not good either. Nowadays movies, video games, etc. are more and more erotic and violence. So their minds are more and more polluted with lust, anger and delusion.)

I have no idea how successful Thae-inn Gu Sayadaw's teaching has been for yogis. Sayadaw U Candima's teaching seems quite successful. From their autobiographies and practices, we can say that they had pāramīs. The most important point is the quality of their minds. Both of them are tough, resolute, have a lot of patience and endurance with strong faiths and true noble warriors. Pāramī is coming from practice. So a Buddhist's duty is to study and practice Dhamma.

A noble search does only exist in the Buddha Dhamma. So it is a very difficult and rare chance to encounter. Therefore, the Buddha Dhamma represents wholesome and noble education. Other secular knowledge and religions have only wholesome education that they can teach to human beings. This much is even very rare. Only the sages and the wise can do it. Most human beings only end up with ignoble educations and searches. Nowadays, human situations are more and more inclined towards this direction. From societies to internationals, many problems, dangers and disasters arise from this kind of education and search. Humans are more and more greedy and selfish. It seems to me, only two types of people make this beautiful earth become an unpleasant place—immoral politicians (some world leaders) and very greedy wealthy people—i.e., misuse of power and wealth. The

most stupid and foolish thing is arms industries and businesses. If you don't use it for killing and murdering people, what is the use of it. U.S.A. is a good example. If arms industries and arms businesses develop and flourish, there will be no peace and human well-being in the world. These power mongers and wealth mongers always look for excuses to create wars and instability around the world.

In the Dhammapada—XXIV: Craving (Taṇhā)

Verse 355:

Riches (powers) ruin the man
Weak in discernment,
but not those who seek
the beyond. (noble search)
Through craving for riches (powers)
the man weak in discernment
ruins himself
as he would others

(All kinds of pollution and violence occurring in the world today testify to the Buddha's wisdom and insight.)

There was a wise message or remark made by Ven. Nyanatiloka Mahāthera (a pioneer German monk) in his address in 1956 at the Sixth Buddhist Council.

“For the Buddha’s doctrine forms the only safe and firm road that will keep mankind away from those crude materialistic notions which are the root-causes of all selfishness, greed, hate and therefore of war and cruelty, and of all misery in the world.”

I will end this noble search with the following story on taṇhā—craving and clinging. In Sayadaw U Candima’s talk on Living, Dying and Future, he told a story of a woman. She was rich and kept a lot of gold in a safe. Sometimes she was thinking of making merits with it, but because of stinginess and cannot let it go.

Unexpectedly one day she died and left everything behind. After she died, the children wanted to divide the wealth among them. What did they find out when they opened the safe? They found out a big myaw (Burmese) clung to the golds. (I don't know it in English. It's similar between a leech and a slug without eyes and mouth with a grey color body, emits liquid like mucus.) U Candima said that this animal was spontaneous birth (opapātika). In Buddhist texts, spontaneous births are only associated with some petas, heavenly beings and hell beings only, and never mentioned animals.

There is a parallel story in the Dhammapada—Impurities (Mala vagga, Dhp. 240), the story of monk Tissa who died with attachment to his new robes and was born as a louse in the robe. This is a very quick rebirth that can be counted as spontaneous.

A western teacher said, “People who don't realize the harm they can do to themselves and to other people are really dangerous.” That is true, and it can be related to all worldlings who are full of kilesas. With strong desire and anger, one can do all possible evil things to oneself and others without knowing the consequences.

The education on the law of kamma becomes very important to every human being whatever their color of skin, nationality, culture and religions. Because it is a universal teaching. Everyone understands kamma rightly and seriously about it, they will have shame and fear of wrong doings. These two qualities are the guardian dhammas of the world. Even if we cannot follow the Buddha's Dhamma and become a noble person, we should at least become a decent person. It's not only to create peace, harmony and well-being in this life but also the future life to come.

Appendix

Here I want to include some teachers' teachings on samādhi and pain related to sitting meditation. It can be a wide subject if includes many teachers. Here is only just for a few to reflect. Whoever is a samatha-yānika yogi or vipassanā-yānika yogi, in practice, he/she has to encounter pain and learn how to deal with it. Actually, pleasure is more harmful than pain. Because sukha vedanā is deceitful and people get lost in it (see today's world situations). Dukkha vedanā is straightforward and people have the chance to overcome or escape them. How to deal with pain there is no fixed rule about it. Teachers have their own views, and sometimes they are opposite to each other. For example, one teacher said that in samatha or samādhi practice, when pain occurs while sitting, one cannot change or correct the posture, but in insight (vipassanā) practice, one must change or correct it; another teacher said the opposite.

We can develop our meditation only by practice and experiment, not copying from others. We must learn from other teachers and do the experiments they teach with them as well. For most people in the beginning of practice, sitting for a long period is impossible and because of pain can give up meditation very easily. It is better to increase the time period little by little with the practice going on. The best way is making the practice become the way of life—i.e., mindful exercises in daily life. The Mahāsi meditation system is good for this.

Actually, the four noble truths or dependent co-arising are intertwined with our daily life, and only we don't know about them. Someone has mindfulness in daily life, practicing the four noble truths in accordance with the 12 links of D. A. process. But for common people they are creating the two truths of dukkha and samudaya in daily life for wandering in saṃsāra on and on.

Only by direct practice and experiment can we understand pain and find a way out to overcome them. One of the beneficial ways in daily life practice is using the Dhamma, especially the teaching of paṭiccasamuppāda with contemplation in daily life experiences. There are many Buddhists in Burma to study or listen the

teachings of Mogok Sayadawji's talks (on D. A. process and practices) or some of the teachers who taught in his style and system have great benefits. Some people understand it very clearly and using the teachings in their lives change their behaviors and overcome problems and difficulties.

(I get this information from Ven. Ādiccaramsī's talks. He had given a lot of D. A. lectures in the whole Burma and I met many Buddhists who really changed their lives for the better. It was like the education of the Chinese sages who changed people's lives, who really put into practice in societies. We can change people's life only with wholesome education and noble education).

Another key point in understanding D.A.'s teaching and through reflection is that we can let go of our egoic views or selfishness, and so temporarily reduce much of the suffering we experience. With the self view or unwise attention, it'll create or make the problems or suffering greater. With the right view and thinking, sitting meditation becomes easier and good for dealing with pain. If we take pain or view them with self, it becomes more unbearable or increases the mental suffering. We view and contemplate pains or unpleasant feelings as not-self (*anatta*), empty of essence (*suñña*) and stranger or alien (*parajana*) and become *sati* and *paññā*. There were some who didn't know anything about dependent co-origination before and practiced with the wrong view. Even though they were tough, people couldn't bear the pain. After they had the right view and let go of the self and selfishness, they could contemplate pains as separate from the mind and see them as alien. They discerned pains as something in front of them.

In one of Mogok Sayadaw's talks on *dukkha vedanā*—he said if *dukkha vedanā* starts arising, contemplate it as quickly as possible, and it becomes less severe.

Actually, pain is not bad as most people think, only we identify it with oneself and fear that it creates a lot of suffering to the mind.

A Mahāsi teacher: During the *samatha* practice with pains, aches and tiredness can change and correct the postures. In *vipassanā* practice, you can't change it. Contemplate it with patience and endurance. In this way, you can understand the nature of the *khandha*. At Taw-ku meditation center (in southern

Burma, Mon State) at least yogis have to sit for three hours. Some elder female yogis could sit for five or six hours

(we also see elder female yogis in Thai forest monasteries on the uposatha days, they came to the monasteries and practice for 24 hours even without sleep. Sometimes they sat there for many hours. Therefore, Thae Inn Gu Sayadawgyi had said that there were many women in heavens and more women were attaining Dhamma than men. More women than men also listen to Dhamma talks and make merits. Where will the men go?)

Practicing with patience and endurance to overcome dukkha vedanā; overcoming vedanā does not mean there is no vedanā. From dukkha vedanā it changes into sukha vedanā or upekkhā vedanā. The yogis are not afraid of dukkha vedanā if knowing its nature. Later, yogis could sit longer and overcame vedanā and learned about them. Thae Inn Gu Sayadaw said in his talks that it was practicing for dying. Experienced yogis do not fear death when dying.

Should not contemplate dukkha vedanā with the desire of wanting it to go away or disappear. This includes desire (lobha). Another way is contemplating with dosa to totally extinguish it. Yogis have to abandon both extremes. Then, how to contemplate it? Contemplate to know its nature—this is feeling or experiencing nature, not a being nor a self nature. One yogi asked this question. In one book it was mentioned that contemplating vedanā as painful, painful or pain, pain or aching, aching and dying at the moment, one will fall into apāyas (i.e., the four woeful existences).

Therefore, how to contemplate it? Not listening to the Dhamma (i.e., suññatā dhamma, paṭiccasamuppāda dhamma, etc.), not having any knowledge of the Dhamma, and dying with only concepts or wrong views and thoughts, one will be oppressed by dukkha vedanā at the time of death and look at one's body in great pain. This is unwise attention with diṭṭhi and taṇhā. At that time, there is body pain and mental pain. If you die like this, you will fall into apāyas. The yogi's contemplation is not including bodily concepts such as head, body, hands and feet and should not pay attention to them. He pays attention only to its intrinsic nature of paramatā dhamma. Noting the pain of object as pain is sati and knowing of its

nature is paññā. Therefore, noting with sati and paññā, and he will not fall into apāyas at the moment of death.

[It seems that this is not simple, because the mind's response to pain is the focus. If the mind with aversion, irritation, etc., it's not easy to overcome it. Instead of the physical pain, it is better to contemplate the mental pain (feeling); as Thae-inn Gu Sayadaw says, it is better to do so. See Sayadaw's teachings and instructions.]

A Mogok teacher:

The importance of vedanā—many yogis are stuck at dukkha vedanā. Their practice did not develop because they did not understand vedanā or contemplated it in the wrong way. This is reacting to vedanā wrongly with unwise attention. One also cannot overcome it with wrong views. Should not contemplate dukkha vedanā in an unbearable way. There are four faults dealing with dukkha vedanā unbearably. These are: (1) Dukkha vedanā becomes stronger (2) Samādhi falls down (3) Wanting it to disappear (4) Vedanā covering the mind and delusion comes in, and does not know one's situation.

There are two kinds of khandhas: (1) The original khandha, i.e., the physical body and can see with the fleshy eyes (2) The arising khandha, this can only be known with the mind eye. They can be called conceptual khandha (paññatti) and intrinsic khandha (paramatā). The yogi has to contemplate the arising khandha. If one does not overcome the pain when dukkha vedanā arises, the mind also becomes painful because of the mix-up of the two khandhas. We see pains with normal eyes—this is seeing with self-view (attato-anupassati). Have to contemplate the arising khandha with knowledge eye (ñāṇa eye). When discerning anicca, only the body is in pain and not affecting the mind. The mind can bear pain.

Taw-Ku Sayadawgyi

1 If you desire great happiness, you must have patience with small dukkha. With

dukkha only you attain great happiness.

2 The main point of sitting for a longer period is to be patient with it. Therefore, during the contemplation, you must be patient with endurance.

3 Don't be afraid of dukkha vedanā. With patient contemplating of dukkha vedanā, I will develop mature samādhi quickly and not very long, I will experience strong coolness. In this way, refresh and uplift your mind and contemplate with persistence. After overcoming of dukkha vedanā, I will encounter happiness.

4 In Dhamma practice, you have to practice with patience and don't change the body very often from this side to the other side, like roasting a moke-lay-puay.

(moke-lay-puay is a kind of Burmese cheap sweet food made with rice flour and sugar in a thin slice. This slice of sweet food has to be roasted on a charcoal stove and has to turn both sides very often, and then it expands.)

Sayadaw himself is a very good example of patience and endurance with pains in sitting meditation. He taught what he himself had practiced. All Mahāsi centers only sit for an hour with walking meditation. At Sayadaw's center, yogis have to sit for at least three hours.

Tha-thom Min-goon Sayadawgyi (Mahāsi Sayadaw's teacher)

Don't make it arise or vanish, but know it arises and vanishes. Making it arises is lobha or making it vanishes is dosa. Not knowing the arising and vanishing is moha. Contemplate with patience the unbearable and different kinds of dukkha vedanā until their end without changing the posture. At that time, you should not relax your noting or contemplating. Giving up your khandha and life for changing with Dhamma and with persistence and courage you have to note or contemplate them. Only you discern dukkha sacca that you will see the path of extinction of dukkha. Kilesa has the nature of burning like fire.

Because of this burning kilesa that suffering (dukkha) arises, and we experience dukkha vedanā. At the time of battling with kilesa enemies which are testing the yogis' courage and persistence of effort. Vipassanā practice is long term practice. Our age (era) is also neyya period or neyya-puggala (in our time most people take some time to practice for realization of Dhamma, and need a lot of effort). So the main point is contemplating the vanishing of mind and body (form). To contemplate all the time is the duty of yogis. Only with continuous contemplation knowledge (ñāṇa) develops to the top and when encounter a suitable situation, it will arise instantly.

Sa-gaing Taung Mahāgandhāyon Sayadaw U Uttara (1858— 1919)

Before the dangers of sickness and death come first practicing the Dhamma. If you fear the great sufferings of apāyas (woeful existences) and try to be patient with small sufferings.

If you desire the great happiness of Nibbāna and try to abandon small happiness.

On Samādhi

Here I include on samādhi by two teachers—a Thai forest ajahn and a Chinese Chan (Zen) master. These are only in gist, if people are interested in their teachings they can search on the internet. The Thai ajahn was Loong Por Tate Desaramsi—a senior disciple of Loong Por Mun. There was an autobiography by him and translated into English as—An Autobiography of a Forest Monk. The Chinese Chan Master was Master Hsuan Hua—City of Ten Thousand Buddhas. There was a biography about his early life in Mainland China and Hong Kong. Compiled and written by his western disciples in two volumes.

On samādhi by Loong Por Tate is taken from a small booklet called “Buddho” translated by Ajahn Ṭhānissaro, Buddho mantra meditation. The Buddho mantra is quite well known in the Thai forest tradition and is used by many famous ajahns, e.g., Ajahn Mun. Once, when he was living in a forest in Northern Thailand, he taught some hill tribesmen to recite it, and achieved good results. Using it with breath meditation (ānāpāna) is also very good. Its meaning also reminds us that we must always be awake. So it is a good meditation object that combines the Buddhist mantra Buddho with the breath in daily life. Also, it is very easy to practice by all, even for children.

In Chinese Mahāyana tradition—the mantra Ami-to-fo or Amitabha is quite a common practice. They have many records on Chinese practitioners from a long time ago. One of the Chinese monks who became adept in Amitabha mantra was Guang Ching old monk. He was quite skilled in samādhi and could stay in samādhi for many days. At the age of 95, one day he was sitting on a cane chair and said to his monks and nuns as follows: “No coming and no going; no business matters” and closed his eyes in samādhi and passed away very peacefully. No-one knows the time of his death because he was used to sitting in samādhi like We-bu Sayadaw. There are many similarities between them. Both of them were sitter practitioners for their whole life, very few words and quiet, adept in samādhi, attained psychic ability, etc. We-bu Sayadaw’s practice was also very simple with ānāpāna in all postures—one dhamma (eko-dhammo). Once Sāriputta asked a female wanderer a

simple question—“What is the one dhamma to Nibbāna?”

She could not answer, so Sāriputta gave her the answer—“With vedanā can arrive at Nibbāna.”

There are many of one dhamma to Nibbāna. Some even think without the knowledge of abhidhamma it's not enough for realization. If this is true, there would be no realization in the Thai forest tradition. Nor would there be a 7-year-old novice arahant in the suttas. One of the well known Mahāsi meditation teachers mentioned the stories of some children who practiced the Mahāsi system. They told their direct experiences in a very simple way without any knowledge of books. They could enter phala samāpatti (fruition state) after testing by teachers. Some Buddhists, they have strong desire for coming and going in saṃsāra to save all living beings. But they do not know that they are deceived by kilesa māra of bhava-taṇhā. It was like the coolies at the sea-port. They are carrying heavy rice bags coming and going for sensual pleasures.

They prefer to carry more and more rice bags on their backs than put it down. Likewise, they took dukkha as happiness. Even the Buddha could not help everyone, don't talk about saving them. Buddha is not a Savior. You have to save yourself. So don't be confused, otherwise, it will become empty words.

Loong Por Tate's “Buddho”

Before practice meditation, you should first learn the differences between the heart and the mind (in Thai: Jy or Jai and Jit, in Pāḷi: mano or citta and viññāṇa) They are not the same thing. The mind is what thinks and forms perceptions and ideas about all sorts of things. Jy is what simply stays still and knows that it's still, without forming any further thoughts at all. Their difference is like that between a river and waves on the river. When the waves are still, all that is left is the clear bright water of the river. All sciences and defilement are able to arise because the mind thinks and forms ideas and strays out in search of them. You'll be able to see

these things clearly with our own heart once the mind becomes still and reaches the heart.

Water is something clean and clear by its very nature. If someone puts dye into the water, it will change in line with the dye. But once the water is filtered and distilled, it will become clean and clear as before. This is an analogy for the heart and the mind. Actually, the Buddha taught that the mind is identical with the heart. If there is no Jy and there is no Jit. Jit is a condition. The heart itself has no condition. In meditation practice, no matter what the teacher or method, if it's corrected, it will have penetrated into Jy. When you reach the Jy, you'll see all your defilement, because the mind gathers all defilements into itself. If you don't understand the relationship between Jy and Jit, you don't know where or how to practice concentration.

Every man or animal has a Jy and Jit, they have different duties. Jit thinks, wanders and forms ideas of all sorts, in line with where the defilements lead it. As for the Jy, it simply what knows. It doesn't form any ideas at all. It's neutral in the middle with regard to everything. The awareness which is neutral. That is the Jy.

Jy doesn't have a body. It's a mental phenomenon. It's simply awareness. You can place it anywhere at all. It doesn't lie inside or outside the body. If you want to understand what the Jy is, you can try an experiment. Breathe deeply and hold your breath for a moment.

At that point, there won't be anything at all, except for one thing: the neutral awareness. That is Jy or "WHAT KNOW."

Loong Por Tate talked about Jit & Jy

(This is from a talk given by Ajahn Jayasaro)

By Jy, he means the sense of equanimity, the clarity of knowing; Jit refers to

thinking, feeling, perceiving. This is his way of talking. He gave a very simple means of understanding what he is talking about. He gave a very simple means of understanding what he is talking about. He says to hold your breath for a few moments. Your thinking stops. That is Jy. Start breathing again and as the thinking re-appears, that is jit.

And he talks about getting more and more in contact with Jy, and as the mind becomes calm in meditation. He doesn't talk about samādhi nimitta or a mental counterpart to the breath. He talked about turning towards the one who knows the breath. Therefore, as the breath becomes more and more refined, so the sense of knowing the breath becomes more and more prominent. He says-then to turn away from the breath and go into the one who knows the breath. That will take you into appanā-samādhi (absorption samādhi).

Note: For more teachings and on Dhamma about the Thai forest tradition are available on the internet at www.accesstoinsight.org; www.mettaforest.org; dhammatalks.org.

Recommendation for reading: “The Craft of the Heart” by Ajahn Lee Dhammadharo, translated by Ṭhānissaro Bhikkhu.

Chan Master Hsuan Hua's on Samādhi

“Concentration is a very important strength. If you don't have concentration, where will your discernment get any strength? The discernment of insight meditation is not something that can be fashioned into being by arrangement. Instead, it arises from concentration which has been mastered until it's good and solid.”

“Samādhi power comes from patience. You should be patient with pain, suffering and difficulties. After maintaining samādhi for a long time, you'll

spontaneously have wisdom. So sitting in dhyāna (Pāli—jhāna, Chinese—chan) is extremely important. It's just teaching you to bear what can't be borne, to be patient with what is impossible to bear. That's samādhi power."

"Sitting a long time we will gain chan (jhāna)"

"To gain freedom from birth and death, you must practice without fear of death. You must not be afraid of pain, difficulty, suffering or anything else."

"We must learn to look upon all matters as being trifles and should not be attached to anything. Endure suffering and pain. It's only by enduring a moment of pain that we can achieve everlasting happiness. All of you should be courageous and vigorous and cultivate diligently. In this way, you'll be able to overcome all obstacles."

"Truly recognize your own faults. And don't discuss the faults of others. Others' faults are just my own. Being of one substance with all is called great compassion."

(In the Theravada view—"being of one substance with all" means all beings are saṃsāric dukkha travelers in round of existence. If we really understand or penetrate Dukkha only develop true great compassion and not otherwise, because true wisdom and true compassion can't separate.

Some Dhamma Reflections

A Buddhist View:

The following story is from Sitagu Sayādawgyi's talk on the Lump of Foam, *Phenapiṇḍūpama Sutta* (SN 22. 95, *Khandha saṃyutta*). Near Shew-bo area in upper Burma, some yogis were using *suññatā* as meditation (*Kammaṭṭhāna*).

They reflected as—no fathers, no mothers, no wives, no sons, etc. to all external objects with concepts and their body shape and form disappeared. For example—the head of the body disappeared, the lower part disappeared, and then they thought if we continued to contemplate it could be wholly disappeared without me. They became frightened and afraid. (Sayadaw’s story ended here)

(My reflection)—The *suññatā-vāda* (doctrine of emptiness) of some Buddhists also might be like this. They thought: “I don’t want to be disappeared”, so they were scratching their heads and thinking of ways to solve the problem. Therefore, a popular view of Buddhism arose. This was coming and going to save everyone in *saṃsāra* until it was empty. The problem is that coming and going again and again are endless and feeding craving for becoming (*bhavataṇhā*). *Taṇhā* never has contentment, it’s always in discontent and asking for more and more. As a *ditṭhi* character they have eternalism (*sassata*). They are difficult to help and liberate, and playing hide and seek games in *saṃsāra* hide away from the Buddha and noble disciples.

Why did Buddha Dhamma disappear in India?

Some years ago, I read an article by the Indian writer Rāhula Samkicca on why Buddhism disappeared on Indian soil. It was in the *Maha Bodhi Journal* Number 81, September, 1973 issue. [Sankrityayan, R. (1973) “The Rise and the Decline of Buddhism in India”, *Maha Bodhi Journal*, Calcutta, Vol. 81, pp. 328-349]. Here I don’t want to mention anything the writer had said in it. I am quite sure there is already research, books, articles and essays on this subject. This thing is also mentioned by the Buddha in some suttas.

Buddhist monks are the protectors of the Dhamma, and if they keep the original teachings, do not change or add to them, and put them into practice, it will last much longer. There are two *sāsanas*: the internal and the external. The internal *sāsana* is to put the Dhamma into practice and become one’s own. The external *sāsana* is the records of the true Dhamma in accordance with what the Buddha had

really taught without changing and adding. Both sāsanas are important but the most important of the two is internal sāsana. Both of these sāsanas are now still available. So we should not miss this chance. Combining all the Buddhist traditions, there are two ways for practice. The noble eight-fold path, which the Buddha taught, and the bodhisatta ideal by later monks. For these two teachings and practices, an analogy is appeared to me as follows—

In the middle of the ocean, a ship was wrecked with people on it. After sometime, another ship with a captain and sailors came to rescue these people who were struggling and swimming in the dangerous water with sharks and harmful sea creatures. Not all the shipwrecked people wanted to climb on the ship. Some refused to go with it, and the captain asked them what was the reason? They answered; “We don’t need your help. We’ll find our own way to cross the ocean and reach the other shore.” So instead of going with the ship, they left behind in the dangerous water. The people who followed the rescue boat reached the other side and were safe forever. I don’t know what happened to the people who were struggling in the dangerous sea.

The analogies in this story are—

The captain and the sailors—the Buddha and his noble disciples.

A wrecked ship in the middle of the ocean—saṃsāra bound with Dukkha.

The people were rescued by the captain and sailors—Theravadin Buddhists.

The people refusing to go with the captain—other Buddhists

The rescued ship—the Noble Eight-fold Path

To cross over the ocean to the other shore by swimming—the six pāramitās.

The rescue ship arrived at the other shore in safety forever (free from Dukkha forever)—Nibbāna.

There is a big question that arises. What happened to the people leaving behind who were very stubborn with taṇhā, māna and diṭṭhi by swimming to cross

over the sea? Maybe they were sunk to the bottom of the sea forever—who knows? Why? Future is uncertain or not sure, the past is a memory, the future is unknown, now is the knowing.

A wrecked ship—dāna, sīla, samatha practices without right views.

Sometimes it's amazing to know people—even if they don't have common sense. If people have common sense, the situations or lives can even get better. It's even better if people have wisdom. We don't appreciate or understand Dukkha that we cling to the self view, sensual pleasures and becoming (bhava-taṇhā—coming and going forever) like a dog clung to its dry bone. We don't need western philosophers to teach us what Dukkha is? I don't know how many of them (in the past) became, are or will become Buddhists. Maybe they can teach you how to become a hedonist and hedonism. Today, world situations confirm this point.

To see, to understand, to penetrate Dukkha, the sutta teachings are enough. Actually, we are always living and experiencing these two noble truths—the cause and result (samudaya and dukkha) all the time. If we have sati and paññā—mindfulness, observation, observation and reflection will experience the four noble truths. Instead, we're like blind people have eyes but can't see. It was also like living with our minds all the time and never separated, but we don't know about it.

Also, the four meanings of Dukkha are close to us in daily life—these are: oppressive, conditioned, burning and afflicting (pīḷanāṭṭha, saṅkhatāṭṭha, santāpāṭṭha, vipariṇāmaṭṭha). Here oppressive means—mind and form oppress, torture and torment the owner who attaches them. Conditioned means—mind and form are conditioned by taṇhā and oppressed by it. Burning means—burning with taṇhā fire. Changing means—changing with dukkha, oppress and torture by changing from aging, sickness and death. There is no dukkha greater than that, and all are included. So asking for more khandhas or uncountable khandhas is too extreme and only a nutty person can do it. There are opposite things in nature. With a teacher there are also students, with men there are women, vice versa, etc. This is common sense. When things get extreme and cause problems. Like the following true story told by Sitagu Sayadaw:

[More women than men:

A few years ago, Sitagu Sayadaw did some teachings in Germany. In each teaching, he saw more women than men in attendance. He was curious about it and asked them the reason on this matter. The answer was—during the second world war, many men died and left behind more women. This is the main cause of women population increases and men population decreases. Sayadaw also heard a true story which happened after the war. There was a passenger bus carrying women on a line with only a male driver on it and no male passenger. So the women forced this poor guy and drove the bus to somewhere. Sayadaw did not mention what happen to him later. What a poor man? Therefore when things are becoming extremes it becomes ugly and problematic. Without the middle way, humans are always in dangers. We see a lot of these things in today's world.

Buddhas are teachers who need students. If everyone becomes Buddha, where are the students. If everyone wants to be man and where are the women. It seems to me sometime human beings even don't have common sense. Go against the natural law!]

Here, I would like to bring up two stories of taking the Bodhisattva Vow in Myanmar. These are true and humorous stories mentioned in the biography of Mogok Sayadaw.

You have to look for another one:

One day, U Tha Oo who appreciated bodhisatta's way said; "In the world there were very few Buddhas. It needs more Buddhas to appear. There are many living beings to be liberated. Therefore, it's good to open classes for bodhisatta lectures." (Here we can see U Tha Oo was more intelligent than Mahayana philosophers).

But his wife Daw Chit Oo listened to the teachings of Mogok Sayadaw that she did not like longer existence. She held the view that it was better if existence could be cut off now.

U Tha Oo has made a bodhisatta vow. So he encouraged his wife to become his bhava-partner following him in the rounds of existence by helping him to fulfill the pāramitās (i.e., it was like princess Yasodharā to prince Siddhattha). Daw Chit Oo’s response was; “No! I don’t want to follow you. Your way (bodhisatta path) is so long.” So U Tha Oo went to see the village monk Phontawgyi U Nandiya for help. Sayadaw U Nandiya also went to see Daw Chit Oo and persuade her, but she rejected.

The village monk said to U Tha Oo; “Dakargyi! I can’t teach her, you have to look for another one.”

Buddhists also should know—what the Buddha had taught and what he did not taught (see the Pāli Nikāyas) in his life as a Buddha, what he only taught was Dukkha and the end of Dukkha (all other Buddhas also the same way). This is a true ideal of any Buddha.

Khin-gyi Pauk Became Disappointed

In the old days, Burmese monks were called as—Ah-shin-ghy, Tha-khin-gyi later using a short form—Khin-gyi (from Tha-khin-gyi). Even the monks had Pāli names, they were known with their lay names. In front of their lay names, they were added with Khin-gyi, e.g., Khin-gyi Pauk mentions here. Khin-gyi Pauk means Master Pauk (similar to Master Dogen), Pauk was a lay-name U Pauk. In the British colonial time, lay people called the British officers as masters, i.e. Tha-khin-gyi.

In a village monastery, Khin-gyi Pauk was staying as an abbot. He learned in Buddhist texts, completed with general knowledge and with pure sīla. He had vowed as a bodhisatta. The alcoholics were passing his monastery when they went to the toddy field for toddy liquor. One day two alcoholics were very drunk, and they passed near his monastery and both chanting loudly together as followed—

“Immature ones are 500, with matured ones are ten

Future bodhisattas will be 80,000

Behind these Buddhas are two of us

After us is khin-gyi Pauk”

The meanings of these verses are: immature ones are 500 numbers among the future of bodhisattas, and the matured ones are ten numbers (the ten matured bodhisattas are mentioned in the commentary on the future Buddha Metteyya). There are also 80,000 bodhisattas who already had the predictions from the past Buddhas. So 80,510 Buddhas will arise in the future. After these Buddhas, two alcoholics will become Buddhas. After them, the time will come when Khin-gyi Pauk will become a Buddha.

Thought arose in Khin-gyi Pauk “My brothers are even now still drunk, in craziness, and in bad shape. But for me, I am in strong desire to become a Buddha quickly and fulfill the pāramitās by doing dānas and looking after the sīla.” With thinking and grumbling, Khin-gyi Pauk became disappointed.

In this way, people having expectations for the future can never finish and never end with uncertainty.

In the Dhamma talk on bodhisatta and 24 Buddhas by Sayadaw Dr. Nandamalarbhi-vamsa had more information on bodhisattas. Our Buddha Gotama as bodhisatta met 24 Buddhas. Before he was born as Sumedha hermit (that was the time he met Buddha Dīpaṅkara and got the prediction from him) he had been followed the bodhisatta path a very, very long time ago. He was thinking about the bodhisatta path for seven incalculable aeons (asaṅkheyya-kappa) and making vows and prayers for nine incalculable aeons. So to become a true bodhisatta for 16 incalculable aeons. Adding with to fulfill the ten pāramitās four incalculable aeons, totally become 20 incalculable aeons. There are three types of bodhisatta according to their characters.

Faith character has to fulfill pāramīs for 16 incalculable aeons as true

bodhisatta.

Viriya character has to fulfill pāramīs for eight incalculable aeons as true bodhisatta.

Wisdom character has to fulfill pāramīs for four incalculable aeons as true bodhisatta.

One incalculable aeon is equal to 10^{140} (adding 140 zeros behind one)

Some Buddhists think bodhisattas are staying in some Buddha Lands and heavenly paradises, coming and going to save beings. Jataka stories on bodhisatta were the opposite, a bodhisatta still could fall into woeful existences (apāyabhūmi) because of sakkāya diṭṭhi. How can a bodhisatta fulfill his 10 paramis by staying only in heavens and Buddha Lands?

Human IQ. could be divided into five kinds (this is my reflection): fool, intelligent, intelligent fool, wise and intelligent wise. Who are the intelligent fools? With the modern world, many can be mentioned; for example, some politicians, some leaders, some economists, some businessmen, some scientists and some technologists (e.g., misuse of AI technology.) Why are these people intelligent fools? They misuse their intelligence harmful to societies and nature. The wise and intelligent wise are—the ancient sages and Buddha with noble disciples. If we follow the wise and intelligent wise, we'll never go wrong, otherwise in great disasters.

In the Bhaddekaratta Sutta (Majjhima Nikāya, Sutta No. 131) the Buddha taught as followed: (translation by Ajahn Ṭhānissaro)

You shouldn't chase after the past,
Or place expectations on the future.
What is past
Is left behind.
The future is as yet unreached.
Whatever quality is present
You clearly see right there,

right there.
Not taken in,
Unshaken,
That's how you develop the heart.
Ardently doing your duty today,
for—who knows?—tomorrow
death may come.
There is no bargaining
with Death and his mighty horde.
Whoever lives thus ardently,
Relentlessly
Both day and night,
has truly had an auspicious day;
So says the Peaceful Sage.

This is what every Buddhists should follow.

Sabbe satta sukhi hontu!