

Conclusion

Here conclusion is has double meanings - ending of Mogok Sayadaw's talks & some reflections on the translations of Mogok-Dhamma or Buddha-Dhamma. These translations are only parts of over thousand talks which ^{were} recorded more than half century ago. Sayadaw had great wisdom & his talks were not ordinary ^{but} with the quality of penetration. It reminds me of ^{the teachings by} some of the disciples of the Buddha - such ^{as} Sarikkas, Sariputta, Mantāniputta, Punna, Mahā Kaccāna. It was very fortunate that one of his last lay disciples U Tan Daing put a lot of effort to compile Sayadaw's recorded talks & transcribed into many volumes & Sayadaw's Dhamma survives into these days. Nowadays it seemed to be more than 39 volumes - each volume included 13 or 14 talks each. I have no doubt that Mogok Dhamma benefits a lot of Burmese Buddhists in study & practice of Buddha-Dhamma. As an example, recently a meditation teacher of Mahasi system combined the Mogok Dhamma talks & Mahasi method had great success in teaching yogis because he was an open ^{mind} teacher ^{not} clinging to tradition & ^{not} fixed views. Once Sayadaw said to one of his closest disciples as in the future his talks would be more valuable than gold. It's true Sayadaw's talks & Buddha Dhamma are like the 7 noble treasures - faith, virtue, moral shame, moral dread, learning, generosity, & wisdom (saddha, sila, hiri, ottapa, suta, caga & pañña). I met some students of Groenkaji - they had been practised for sometimes & advanced in practice but without a teacher's guidance for continued the practice. After they knew about Mogok Dhamma & overcame their difficulties. Even the a lot of listening & reading (i.e., the transcribed talks) & contemplation or reflection on Dhamma increase our wisdom faculty & will become wiser & intelligent. Not like the teachings of reliance on the outside power which makes the mind become blunt as a rusted knife.

Even ^{will} possessing the 7 noble treasures temporary (as good working - kalyana puthujjana) ^{even} have a lot of benefits in our life & there are also other reasons. Therefore I decided to translate them for ^{other} Buddhists ^{not} because my English language was very good. No Burmese Buddhist had been done it before even they knew Mogok talks were noble treasure or wealth. Recently some ^{new} meditation methods & teachings appeared & its followers translated them & spread outside Burma. Many Burmese were benefited by Sayadawgyi's talks but no-one tried to translate it for others.

Nowadays in Burma there are Buddhist schools open to lay community that more lay people are studying the Sutta Nikāyas, Abhidhamma & commentaries - such as Visuddhimagga, etc. This is a good sign for Burmese Buddhism. There are ^{some} lot of Burmese meditation systems are spread outside Burma, but it's very rare to see Dhamma translations books by well known scholar monks & meditation teachers. Even Ledi Sayadaw's books are very rare in Burmese before. Only not very long time ago a well know publishing group & the help of Ledi monks made Ledi Sayadaw's works available in Burmese. Ledi Sayadaw's works are also very important for translations to spread it outside Burma.

I have already mentioned above my English language is not excellent, but Mogok talks are like the noble treasures & noble taste of Dhamma. Therefore I want to share ^{it} ~~to them~~ others & also I don't see anyone will try to do it. I have the habit of making notes whatever good books (Dhamma or worldly) I am reading (including listening Dhamma talks). This is one of the important factors for Mogok Dhamma comes into existence. Actually I want to translate them from the transcribed books ^{at by} from the Mogok Center, in each of the talks there ^{was} other essence of Dhamma ^{included} but I do not have them in my hand. Even if I try them alone it takes me for many years to finish it. ———→

When I was still in Burma in 1980 Mogok talks ^{were in} only 33 volumes. In my short biography on U Sun Lwin (Ven. Adicaramsi) for his Dhamma in retreat I had ^{been} mentioned he had studied Mogok talks in volumes donated to him by friends. These were 39 volumes & he wrote about them ~~in~~ ⁱⁿ gist for 4 volumes in gist & finished it in 1990. At the time when he finished, Mogok Dhamma volumes were 44 volumes in numbers.

Even though I cannot translate the whole Dhamma talk (each one is an hour) it is better than nothing. I hope in the future some Dhamma protectors will come out to do this noble task. Sayadaw himself never gave the titles to his talks, so the title of each talk is my selection. I had never been written anything before as a book. I used pen to write these translations & gave it to a Theravada group of people ^{for typing} to type it for me & some corrections. But ^{could find no one who could make the} ~~could not find anyone to make~~ ^{they had been} ~~no one~~ ^{made} correction for me, even they made ~~many~~ ^{a lot of} mistakes in typing. So it ^{wasted} a lot of my energy & times. At last I found someone ^{him} who could help my works for correction & came into completion. If I could find ^{earlier} these works (i.e., Eighteen Days in Solitude, Mogok Sayadaw's Dhamma Talks & Protection with Blessings (Mangala Sutta) would be come out quite earlier. Here I want to say ^{gratitude} ~~grateful~~ & ^{appreciation} ~~appreciate~~ to people

who helping me to finish these project, especially to two khyamittas — the Noble Firstly Uppasika Daw Lay Thwe ^(New Zealand) who offered me Mogok Sayadaw's Dhamma Talks - DVD - MP3 Treasure (1323 Talks) which helping me to sharpen my wisdom faculty.

Secondly to Uppasaka - Nanda (Mr. Lin) without his corrections my project could be still in ~~the situation of~~ ^{the} ~~Samisāric~~ ^{existence of} ~~correction~~ ^{corrections}.

Every beginning has the ending except Nibbāna Element.

From the beginning ^{of} these projects to the end of it I had learnt ^{about} ~~about~~ something about the noble beings & ancient Chinese sages for their love, & compassion & services to their fellow human beings. For Buddhist monks - starting from Ven. Ananda to present day Burmese Tipitaka sayadaws they memorised the Buddha Dhamma until to this day was ^{power} not an easy task. It would need a lot of memory (sati), energy & concentration to maintain it. Therefore we are still benefit from the noble treasure in its original form. The ancient Chinese sages preserved their teachings & works on many slices of bamboo in calligraphy & all these slices of bamboo were connected together ⁱⁿ strings. From cutting bamboos to finish a book ⁱⁿ many slices of bamboo was not an easy thing to do. There was also the work of preservation of the slices of bamboo from insects & other things which I have no knowledge about them. Therefore the teachings of a Buddha & ancient sages are not easy to come by, not like nowadays media if you press a button it will appear on the screen. But a lot of them are rubbish & polluted matters which increase one's defilement. After death it'll send ~~one~~ ^{one} to the ~~for one of~~ ^{the} painful birth (hell, animal & hungry shade).

If someone listens or reads ~~recorded tapes & transcribed books~~ a lot of Sayadaw's talks many times ^{it's} ~~in~~ contemplation, for ^{will} ~~sure~~ to become a genuine Buddhist ^{if} ~~its~~ practice at least can discern ^{his} ~~anica~~ ^{difficulties} ~~These translations~~ ^{if} can help someone in this direction or solving ^{his} ~~ones~~ difficulties & problems in the practice then ^{it's} ~~it's~~ worthwhile for me to do the translation.

May all beings be well ^{lasts longer} and happy!
May the Buddha-Dhamma ^{lasts longer} ~~long~~ ^{lives} for human race!
Sabbe Satta Sukhi ~~h~~ satta sukhi hontu!