

They are always waiting for this chance.

(46)

living near humans. [↑] These beings can share the merits [↑] others make. I had heard a Thai forest ahjahn (teacher) said, when he visited 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 & sharing \bar{c} them).

In this area we met a person like this (not far from his centre). You can also go there & ask them. ~~Our monks~~ This is at our almsround place. Even before this person died they were making merit for her. They wanted to make it sure for her good destination. They offered robes to the monks. The husband put the monk robes in to 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 the moment Shwe-hin-tha Sayadaw said to the man; "Dakargyi! you offer the robes yourself & then pouring merit water & sharing the merit \bar{c} her also possible for it." So the monks gave \bar{c} sila to the family members & pouring the merit water. The man went near her & ~~asked~~ told her to receive the merit of offering but she could only said; "It's hot! It's hot!" Even ~~if~~ she couldn't say a word of "sadhū!" The family members also was asking her to say "sadhū" but she couldn't make it (she was tortured by heat element which killed her). So, could she say anything of sadhū?

Don't do just; "lifting, moving, etc." at near death will become "It's hot." (this referred to yogis just noting as correcting the postures) She had lung cancer that it was like poking \bar{c} hot fire & her mind was stuck \bar{c} ditthi.

Why I am asking you to breathe strongly? It's not possible \bar{c} slow breathing.

If \bar{c} slow breathing the mind moves to vedana. You can try it out.

At making effort \bar{c} the 5 strengths if you keep the mind on the top of the head \bar{c} the strong vedana (strong pain) it's difficult to put effort. If \bar{c} great effort it's possible (Thae Inn Gu Sayadaw was a very good example. He had the perfections of endurance - khamti, & persistence - viriya & determination - aditthana.)

If you use the rising & falling of the abdomen ^{for} one hr time is a bit easy. For 2 hrs it becomes difficult. Meditation ^{systems} objects are not wrong. With ānāpāna using ^{one} kilo of strength, & for rising & falling have to use 5 times of strength (Sayadaw using the Burmese weight). Therefore you have to breathe \bar{c} ānāpāna by using strength & acceleration. The Buddha said - passambayam kayasamkharam - at first the sound of brass bell is strong, later becoming soft & at last it stops. Breathing is also the same ^{and} at last it stops. Now, we are still in breathing exercise.

Later \bar{c} the continuing of breathing which stops & the mind not suffers. You ~~will~~ look ^{so you are} looking at it \bar{c} ^{calmness} calm. Before arriving there ^{still} you have to breathe strongly. Yogis' minds have the strong mind process of lobha (greed), dosa (hatred, aversion), moha (delusion) & ditthi (wrong view) & \bar{c} these rough states of mind process can't attain it \bar{c} slow breathings.

(There are some truths in it. Usually \bar{c} light or normal breathings most people fall into sloth & torpor or the breath becomes not clear & forget the breath.

So yogis have to find out themselves their proper & suitable breathing. With experiments & exercises only we can find out our ways.)

Do we ask you to do our ānāpāna meditation comes from our own invention? or asking you to overcome vedana (pains & aches)? In breathing strongly is not like rowing the boat, sawing the wood & running a race. We use 3 factors of sati-mindfulness, ñāna - knowledge & paññā - discernment to breathe strongly. Awareness (sati) of the air place where the air & the tip of the nostril ^{contacts} is sati. Checking if there are any mistakes in the in & out breaths, the equalness of short breaths & long breaths, the rightness of slow breathings & fast breathings, soft breathings & strong breathings have to be right, not doing of sometime stop it & sometime do the breathing etc., reflect on these factors is knowledge (ñāna). Discernment (paññā) is tuning these factors become balanced. Is there any extreme breathings there? (as e.g., like in Indian Parayana practice). Yogis have to note is ^{it has to be} good breathings, not slow & not fast breathings, it can breathe longer. You ^{have to} choose a good breathing ~~system~~ ^{method}. After you're in ready relaxing the body & mind from any tension. This body is a cruel snake. You practice to free from the snake that by squeezing & tensing the body could you send the mind to the nostril? Don't breathe by squeezing & tensing the body. If pain following behind you & can't make it. With vedana increasing yogis are tensing or tightening their bodies & it become ^{that} worsening. The habit of worldling is to vedana increasing & let it be. Don't know they have to let it go. (It means yogis are resisting the pain & it makes worse. The right way is non-resistance.) Don't control & tense the mind. If happening like this ñāna (ñāna) has to know it. Don't tense the mind instead releasing or relaxing it. Before was calm & smooth to vedana increasing the mind becomes tense & fear. Don't do it (i.e., tightening the muscle of the body). At that time breathings become randomly by doing it (by tensing the body). And then not know the in & out breaths, short & long breaths, etc. This is vinipata-baya - i.e., falling down randomly like fruits & leaves. At dying is even worse than that! If vedana is arising don't let it this way. With vedana starts increasing & making adjustment to the in & out breathings. Yogis must breathe in the way not effecting the acceleration of ^{preceding} & following breathings. And also tuning the rate of acceleration not to destroy it. The ^{breaths} ~~breathings~~ of ^{short} slow & fast breathings; soft & strong breathings have to be right. With the ^{increasing of vedana} ~~if vedana increasing~~ some yogis stop the breathings & not breathe anymore. It can't solve the problem by stopping it. So, don't stop the breathing. You ^{practice} ~~have to~~ do the primary object regularly to its long & short, slow & fast, & strong & soft breathings. One of the caused dhammas will pull the mind down to vedana. The pulling down element (i.e., mind dhamma) is arising & don't be in fear, and continue to contemplate the primary object without wavering. You continue to breathe regularly at the chest (here he made a short demonstration to the breathing). Without breathing roughly (i.e., force) to lobha & dosa & continuously to one's own short & long breathings, slow & fast breathings & soft & strong breathings the mind will follow you. If vedana is increasing could it be possible reacting to fear? Even to fear you have to stay in this body. Fear or not fear you have to die in this body. Are you free from it? So, don't go & associate to it. You know about its great danger. Lower yourself to gain something is for this body. Busy oneself for a livelihood ^{Even though} in rain & sun shine to less sleep is also for this body. At near death it kills itself. ^{should we} ~~We feed~~ & look after this physical body - does it bring happiness to you? Why ^{to follow} ~~we have to~~ continue following the body which ^{does} ~~not~~ bring benefits to us?

However you feed & look after the body; decorate it with gold, silver, & ^{jewels} gemstones and perfumes it will still cruel to you. Does it reduce its cruelty to you? It doesn't give you any goodness that let it dies. You discard the body which will kill you to death. So you have to send the mind to the 5 strengths to the primary object of the air at the nostril. (It's very important we should ^{reflect very often} about the khandha dukkha & the 4 meanings of dukkha sacca ⁱⁿ our daily experiences - i.e., oppressive; burning & fire of defilements; conditioned dukkha; & disturbances, affliction, change.)

We should not follow behind khandha process, the dhamma process & ~~quick~~ desire (for achievement), doing it quickly & fear of pain. No-one here is at the time of death, and don't be afraid of it (i.e., to the increasing of pain & aches).

~~At real time when this body kills us~~ We are doing the practice for how to deal with the body at real time when it kills us. (can be said prepare for dying).

Don't move or correct the body out of fear of the short arising vedana (pain).

You must win in pulling the mind to the object of contemplation. If you practice the 5 strengths on winning it the mind will follow you. If you not doing it what the teacher has asked you & instead making friend with vedana by following the comfortable way will ^{have} no benefits & ^{result}. However vedana is increasing let it by itself (like a stranger - parato). The mind will not incline toward vedana (pain) if you pull the mind or ~~you~~ keep the mind to the 5 strengths at the primary object (mūla-kamattham). In this way no suffering & free from the pain (not suffer by it). Dhamma practice is dealing with this problem (i.e., how to overcome pain & attain strong samādhi.)

Some reflections on samādhi:

One of Ajahn Mun's senior disciple - Ajahn Lee Dhammadaro gave an analogy with sīla, samādhi & paññā in a talk. Dhamma practice is like building a bridge across over a river. We can divide the bridge into 3 sections. This side, the middle & the other side. This ~~side~~ side is like sīla, the middle is samādhi & the other side is paññā or vipassana. At working with the bridge the most difficult part is the middle. There are profound & useful Dhamma in this analogy. No sīla you can't close to samādhi, & without samādhi you can't penetrate the true nature of phenomena & seeing Nibbāna. Therefore the Buddha emphasised the importance of samādhi practice. The commentary mentioned 2 ways of insight practice - i.e., ^{samatha} samādhi based wet insight & non-samatha based dry insight (it does not mean no samādhi. It is develop in different way). The commentary gave an analogy for these 2 practices. Samatha based is like using a boat to cross a river from this side to the other shore. Dry insight is like ^{by} swimming to cross the river. With a boat to cross a river is pleasant & 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} as Paññā, Sīla & Samādhi factors: - such as -

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| ① Right View | Paññā factors |
| ② Right Thought | |
| ③ Right Speech | Sīla factors |
| ④ Right Action | |
| ⑤ Right Livelihood | |

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|-----------------------|-----------------|
| ⑥ Right Effort | Samādhi factors |
| ⑦ Right Mindfulness | |
| ⑧ Right Concentration | |

contemplate. He contemplates the minds which are not arising yet as to be arisen (e.g., want to see, hear, smell, etc.). He is checking his own mind such as "Is there any wanting to see mind arises?", etc. This is killing the latent tendency (anusaya). Contemplation of the mind is only non-returner can contemplate it. (This is Sayadaw's view, which is different from others). Although he contemplates the three characteristics, **he can't** find the way out. Sometime samādhi over paññā and sometime paññā over samādhi that can't find the way out (not on the middle way and not become equanimity). He contemplates the desire of form (rūpa taṇhā), their refined particles with three characteristics. With over samādhi and paññā not arises and vice versa. **I can give** an example with a sea-bird. From the ship, the bird flies away to search the **seashore**. This is like contemplating anicca, dukkha and anatta. The bird can't find the shore and **return to** the ship. With contemplation on the three **characteristics, he ask to** himself "What is anicca?" For (rūpa) is vanishing by itself, seeing nature also seeing by itself, visual form also by its visual form nature, knowing is also with knowing nature.

Therefore, anicca, dukkha and anatta are concept nature. Giving them with concepts and it becomes clinging. He understands that it's deceiving by concepts. He is not freed from the mind which stuck with the three characteristics. So, he abandons the concepts of anicca, dukkha and anatta. He just stops at the seeing and knowing of form (rūpa) only. There is nothing **left** to do, and impermanence is **over**. From the eyes, ears, nose..... etc., **they are only** seeing, only hearing..., etc. Therefore, there is nothing **that has** to be done, **so I'm telling** you there is nothing to do. Now! The Buddha Sāsana is **still existing**. You all practice vipassanā and may you become sotāpanna to arahant. Sadhu! Sadhu! Sadhu!

Some reflection on this talk: (please add this one) ✓

In this talk we can see from sotāpanna to arahant they overcome different stages of perceptions on concepts. This may be one of the reasons commentary postulate 2 kinds of concept - paññātti & paramat which could come from practice & experience; and based on the suttas - even though mention it directly. I myself see the benefits of using them. In Burmese tradition very rare talking about insight on asubha mostly mention in insight knowledges. Sometimes we see asubha in some of Mogoke Sayadaw's talks - together with anicca, dukkha, anatta & asubha, sometime & dukkha sacca. Here we see asubha as important insight of a one-returner also has connection to non-returner practice.

Thae Inn Gu tradition don't talk much about insight knowledges only, the mind changes in the process. It seems to me more beneficial than insight knowledges. According to Sayadaw - contemplation on the mind is only non-returner can do it. In Mogoke Sayadaw's teaching mostly he preferred people contemplated the mind because they took the mind as self view was stronger than the other aggregates. According to U Adiccaramsi (Sun Lwin)

when he taught yogis on cittanupassana most of them difficult to do it.
In his experience of teaching kayanupassana was more easier for yogis.

The following two talks are delivered at Mye-ni-gon Dhamma Sāla in Rangoon. The first one is the way of a stream enterer (sotāpanna). The 2nd talk is the way from sotāpanna to arahant.

The Way of a Stream Enterer

(1968)

Today Dhamma listeners are more than the numbers in the movie, theatre. Beings are sinking and flowing down in the stream of saṃsāra. Therefore, people request me to deliver Dhamma talk to free from the round of existence. U Zin (~~monks refer to themselves~~) (**?? as the monk calls himself ??**) doesn't know what to talk. I don't know letters. I think that I don't have the learning pāramī (perfection) with me. There are learning, practice and result (pariyatti, **paṭipatti** and **paṭivedha**) of the Buddha Sāsana. U Zin doesn't know anything on pariyatti. Please forgive me if I give the wrong concepts in names (i.e., his experience is not wrong but giving the wrong Buddhist terms to its experience). There are some scholars also among us. If they come and tell me; U Zin—you should not say like this and have to say like that." Then I'll ready to listen to them. I can't speak pāli and don't know how to use them. When I was four or five years old, my parents put me in school. At that time **there was** no modern school like today. Children study in monk school (village monasteries become education center for village children—boys and girls). My parents put me in school and want me to read and write. I don't have interest and very often running away from school. I am very afraid of speaking to the monk and learning books. **Of the three sāsana (In these three sāsana??), Pariyat (pariyatti) is the cause; Patibat (paṭipatti) is the result (?? pursuance??) of it, and paṭivedha is the result and paṭivedha is the cause of pariyatti.**

you can use both
pariyat → patibat → pativedha → pariyat
you can use both better not to change Sayadaw said. *cause & effect process.*

I know nothing about pariyatti, but in the knowledge of paṭipatti and paṭivedha, I know them all, because these are Dhamma, **the result of** my practice.