

Two Sides of a Coin

Sayadaw U Ukkatṭha

Translation based on the recorded tapes (Burmese)

By
Bhikkhu Uttamo

2022.04

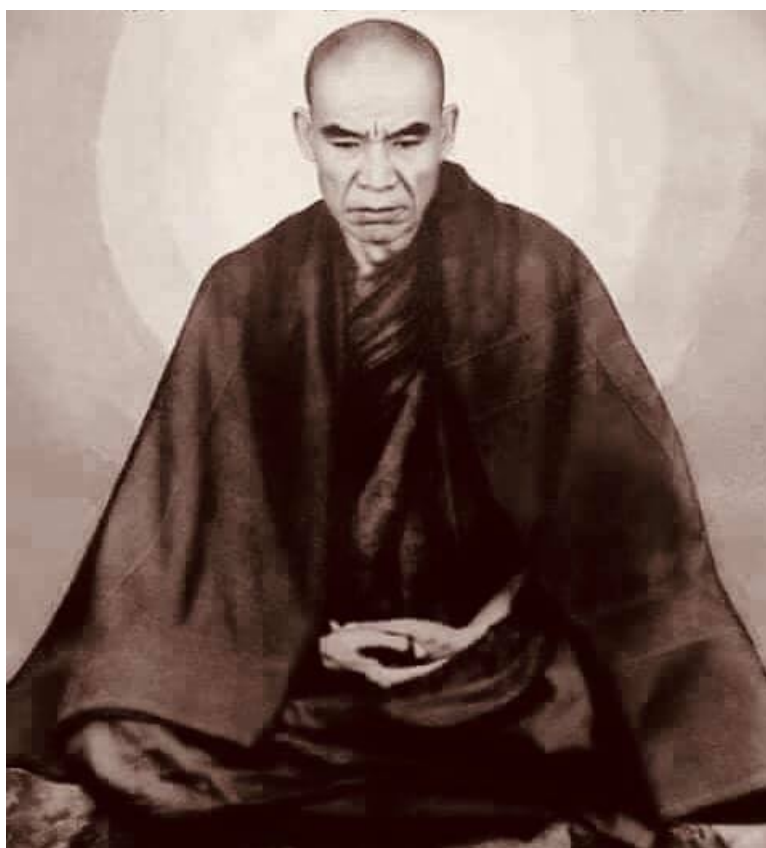
Content

Introduction.....	1
Two Sides of a Coin.....	7
The Four Levels in Practice.....	25
The Way of a Stream Enterer.....	41
Obstacles for realization of Dhamma.....	60
From the Beginning to the End.....	65
Short Biography and Instruction on Practice.....	79
Appendix.....	87
A Mogok teacher:.....	90
Taw-Ku Sayadawgyi.....	90
Tha-thom Min-goon Sayadawgyi (Mahāsi Sayadaw’s teacher).....	91
Sa-gaing Taung Mahāgandhāyon Sayadaw U Uttara (1858— 1919).....	92
On Samādhi.....	93
Loong Por Tate’s “Buddho”.....	94
Loong Por Tate talked about Jit & Jy.....	95
(This is from a talk given by Ajahn Jayasaro).....	95
Chan Master Hsuan Hua’s on Samādhi.....	96
Some Dhamma Reflections.....	97
A Buddhist View:.....	97
Why did Buddha Dhamma disappear in India?.....	98

Phtoto: Page 1, 3, 6, 23, 24, 39, 40, 63, 64, 77, 78, 86, 106

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

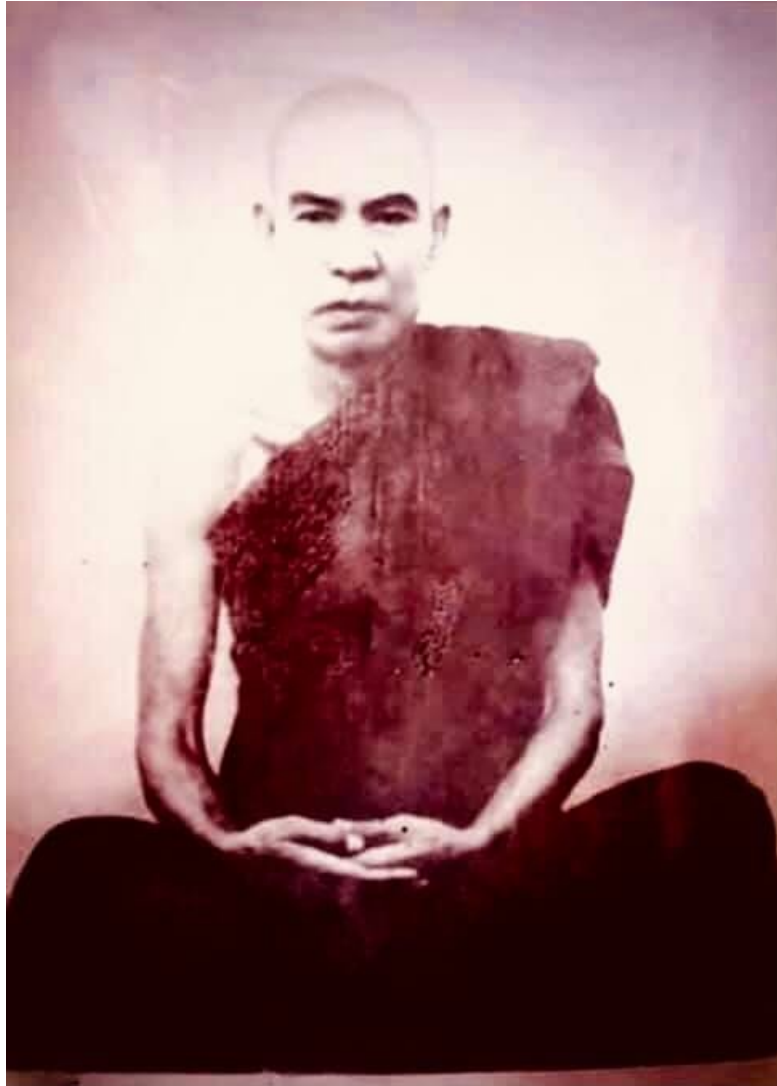
person and reflecting as one day I would also die in this way. He saw his body slowly becoming bloated and loathsome. A very strong putrid smell came out from the body and becoming unbearable for him. After he let go of his mind, and it became normal again.

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.



Two Sides of a Coin

Thae Inn Gu Sayadaw U Ukkattha

(1913-1973)

Burmese monks are often known by the name of the place where the Buddhist temple they preside over is located. It seems to me Thae Inn Gu monastery is a cave monastery surrounded by four lakes. This also mentioned by Sayadaw in one of his talks. Sayadaw gave a three-hour talk, referring to his life and practice. This was requested by a lay supporter for the future generation to come. Sayadaw's talk was as follows:

He was born in 1913 at Naw-gon village in Maw-be town area. At his time, it did not have modern school system in most villages. So, most village children of boys and girls attended the monastery school, where the monks taught them reading and writing. In the beginning he said that when he was going very lazy to attend the village monastery school and not interested in learning. And very often he ran away from school. Even he could not recite the Maṅgala Sutta which most village children would do. He was also afraid of speaking to the monk because monks had influence and respect by villagers. At the age of 14, he told his father not wanting to study and after six months he took a wife. (Later in this talk, Sayadaw mentioned that he had two wives). This was a Karen wife from the village. The Karen is the 2nd larger ethnic group in Burma.

“In the past, I only relied on kamma (i.e., the law of action) and especially on the wholesome merit of dāna (giving). I had done a lot of them before. It's not the real refuge. After one has done his kammas, he will experience suffering (dukkha). The concepts of Buddha, Dhamma and Saṅgha can't do anything for us. Now, for the present, I only rely on the real Buddha, Dhamma and Saṅgha (the term "real" here refers to the paramattha—exact Buddha, Dharma and Saṅgha.) Even conventional Dhamma can't send one to heavenly realm. Dying with a concept

(i.e., a wrong view) is more likely to become a hell, an animal, and a ghost. With the wholesome results arise, we receive the happiness of human and deity. With the unwholesome results, we fall into the plane of misery (apāya).

The Buddha taught us not to think about the past, the present and the future. For 46 years I had relied on the stone images of the Buddha, the Shwe-ta-gon Pagoda, the Dhamma in the piṭaka (Buddhist Text Books) and the ordinary saṅgha of the conventional world. When I understand the truth and only rely on the real Buddha, Dhamma and Saṅgha of the supramundane reality (lokuttara province). But before you reach to the other shore (i.e., Nibbāna Element, from sotāpanna to arahant) don't reject on kamma (actions) and the conventional truth. There are two provinces of truth—convention and reality (sammuti-sacca and paramattha-sacca).

In the past before not knowing these things I only relied on kamma. If I had died at that time, I would have definitely met dukkha. At the time of death, the Buddha can't send us to heavenly and brahma-god realm, and to Nibbāna. When the five khandhas (i.e., Mind and body) perish the stone Buddha, Shwe-ta-gon and Shwe-maw-dhaw Pagodas can't send us to good destinations (sugati). (The Shwe-maw-dhaw Pagoda is located in Pegu (or Pagoh) and is one of the famous pagodas in Burma.) Why is that? Because all these are concepts. Therefore, you all should do a lot of wholesome kammas before arriving to the other shore. Even the saints (from sotāpanna to anāgāmi) who still have ignorance (avijjā), they are doing merit all the same.

I don't have any book knowledge on study about the practice and its result. But I have completed in regard to practice and its result. When I was contemplating the khandha (i.e., mind and body), the samādhi light was shining on it and wisdom analysing it as this is mind, body, wholesome and unwholesome Dhammas, etc. And then the path knowledge (i.e., The Noble Eightfold Path) made the decision on it. On practice I know all the mind states (i.e., mind with mental states). Before I believed in the Buddha, Dhamma and Saṅgha and building monastery making merits. It is dependent on kamma, and if its results are not arisen at the time of death, then it will still sink in misery.

In his youth, he was a rough and tough guy, but had good nature. He had

sympathy and concern for others. If someone came and asked for help, he would help people as much as he could. If he lent money to people and never asked the money back (easily let go of things). He never observed the precepts (sīla) but never took people lives (these are related to his life as a robber). He had done a lot of dāna and built a monastery in his village. After finishing the monastery, the monks invited him for the merit ceremony, but he rejected it and said as it was enough. So, he had a sharp mind and determined nature. (it makes me remember Mogok Sayadaw's talks on the character of someone who has the view of annihilation).

He had committed some crimes (maybe robbing, but Sayadaw not mentioned it), and was put into jail for seven years. This happened around 1934 or 1935 when he was 21. It was close to the 2nd world war in 1941, the Japanese Army entered Burma from the south via Kanchanaburi west of Bangkok, Thailand. In 1942 Rangoon had fallen into the Japanese Army. Sayadaw told about his life during the prison years as followed.

First, he was sent to Oak-pho prison, which may be not far from his birthplace. And then moved to Hanzada prison and Bassein prison, which were in the delta area. Bassein prison was a labour prison, and he had to weave 16 mattresses per day. From there he was moved to Maok-palin prison, which also a labour camp. There he had to break rocks into the sizes of pebble eight dins per day.

(This is a Burmese measurement for rice and beans, one din = six cans of condensed milk, eight dins=48 tin cans of condensed milk.)

That is a big number. It was quite a rough and tiresome task, and he had to break the dynamited rock fragments into pebble size. Sometimes it hit the bodily parts, especially legs, and became injuries and wounds. If someone could give the money, he can stop to do it, or reduce the numbers. This was a prison in lower Burma. When the Japanese Army arriving in Burma he was in hope for freedom, instead he and the other prisoners were moved to Mandalay prison in central Burma. Their ankles were shackled with iron chains and sent by train to Mandalay.

After three months in the prison, all the prisoners were free because of the war

and Japanese air force bombing Mandalay city. He and other six companions walked to the east of Yan-kin Taung (i.e., a well-known hill range near Mandalay city, it is also a spiritual place for practitioners). There they met some Buddhist yogis who had taken refuge there to escape the bombing. They were fed and spent the night at the place. In the morning, a Chinese Buddhist gave them each seven kyats (the currency of Burma). They resumed their journey towards Sel-taw-gyi area (means Big Canal) which was in the west of Yan kin Taung.

They arrived at Big Canal in the afternoon and took a rest near a village called Forty Miles Village which had a ceti named Shwe-tha-lyaung (Reclining Buddha). Furthermore, they took a nap under a mango tree and woke up in the evening. A rich man from Mitthila City met them. He had a house in the village and came here for temporary to escape the war from Mitthila (Mitthila is in the south of Mandalay and a big city and has a big lake which also has the same name.) He was looking for someone who could help him to go and get the money and some gemstones which were left behind at his big house in Mitthila. Likewise, he was observing seven of them and preferred U Aung Tun (Sayadaw's lay name) among them.

According to Sayadaw, the Mitthila Boss chose him because he said very little and kept quiet. He invited all of them to his house for the night. At night, the boss came to see U Aung Tun and spoke to him. He told him that the time was not very safety, and he could encounter dukkha. So, he told him to stay here for a while, and when the Japanese army arrived in Mandalay, he would send him back to Rangoon by Japanese train. U Aung Tun thought that if he met dukkha, he would never see his parents again. Therefore, he agreed to leave behind.

In the morning, the other six continued their journey, and the boss gave them some money. According to Sayadaw these men's mind was also unwholesome. They had a plan of robbing and killing people on the way. In the end, they met with death themselves. In the evening, the boss came and gave the news to him. He said that these six men encountered some villagers at a place called Small River (Myit-nge). The villagers were waiting for released prisoners who would come to their place. Because sometime before, some released prisoners attacking and robbing them when they arrived here. They arrested these six men and bound their hands

behind their backs and threw them all into the river.

He confirmed to say that if U Aung Tun went with them would meet the same fate. Myit-nge River is passing through Amarapura area and Mogok Sayadaw's birthplace is on the bank of this river. U Aung Tun stayed with the boss for three months, and when Mandalay became calm down again, the boss took him to Mittila. (The British Army and government staffs retreated to upper Burma when the Japanese Army advancing.)

The boss had two houses there, one of the houses was destroyed by bomb and only with the walls were intact. The other house had two safes, and the one in the kitchen was opened and empty. U Aung Tun was using an axe demolished the wall behind the safe which was in the guest room and took out some money and gemstones it could be filled a tin can. The boss gave him 700 dollars (kyats) with some clothes and put him on a train to Rangoon. From there he arrived back to his home in Maw-be.

Sayadaw said that he had two wives (as U Aung Tun), one in the village and the other in Rangoon (this one was a Burmese woman). At village, he did farming and in Rangoon doing nothing.

(Maybe sometime he did the robbing if the chances arose to help his companions. We will see one of these incidents later).

He stayed at each place for a month. When he was in Yangon, he was always with some of his friends, and it was difficult for him to be without them. He was used to it. Sayadaw did not say what he was doing with them. It could be that he was drinking intoxicants and gambling with these people. His wife disappointed with these situations.

One day, his wife got angry with him (probably because of an argument) and went to a meditation retreat for seven days. This was Min-goon Meditation Center which taught the Mahāsi system of dry insight. The meditation teacher was a layman named Sayagyi U Myat Thein Tun, he was a disciple of Min-goon Thathon Jetavana Sayadaw who was also the teacher of Mahāsi Sayadaw. U Aung Tun also

heard about that he was teaching the system of touching, touching; hearing, hearing; etc. When the body touching another part of body and knowing as—knowing, knowing. Maybe he got this misinformation from his friends. After his wife had come back from retreat, he asked her about these things. His wife's response was it was the teaching by a Buddhist monk. U Aung Tun knew that he was insulting his wife and the monk and asking forgiveness from her. Here we know U Aung Tun's strong saddhā and respect on the Buddha, Dhamma and Saṅgha.

The second time when she came back from retreat and brought a book with her. This was a Dhamma book on Soon Loon Sayadaw's Biography and his teachings. She asked him to read this book and told him that Sayadaw was a farmer before, and with the practice, he became an arahant. When he read a few pages of the book on ānāpāna practice, a strong pīti (rapture) arose in his body and mind. With this strange experience, he decided that he must realize Dhamma if he practiced. So, he wrapped the book with a new paper and kept it in a drawer. It's been in the drawer for two years. Another strange thing that happened to him was the two observant days (uposatha), the full moon and the new moon. On these occasions, every early morning (mostly before the sun arises or the dawn periods) a Nibban Sor was going every street reminding and urging Buddhists to get up early doing the Dhamma duties of the day to come.

Nibban Sor can be one person or two people. If there is only one person, he will carry a small Burmese Dhamma bell which has flat shape and made of brass iron hanging with string on the top of the bell. The other hand carries a wooden hammer. He will chant some Dhamma verses in Pāli or in Burmese with a louder voice to remind and urge people to get up early doing pujas, bhāvanā, preparing foods for the saṅgha, etc., and then he will strike the bell. If there are two persons, on their shoulders, they carry a pole with a bigger bell hanging in the middle of it. The one in the back has to strike the bell. When U Aung Tun heard the sound of the Dhamma bell and the Dhamma chanting it made him strong rapture arising.

[Note on Nibban Sor: This is a very old Buddhist tradition and even we can trace its source as far as to the Buddha Kassapa's time. Most Burmese Buddhists

heard about Mahādug (the short form of Mahāduggata), a very poor man. One day there was an offering to the Buddha and his saṅgha and a Nibban Sor went to every part of the city to inform the people. He met Mahāduggata on the street, and he urged Mahāduggata to make an offering. Even though he had no money and gave the promise to offer dāna for one Bhikkhu. So, he worked harder on that day. But Nibban Sor thought that Mahāduggata could not offer for a saṅgha therefore he did not put him on the list. When the time came Mahāduggata went to the monastery for a saṅgha.

Only the Buddha was without a donor. Everyone there was expecting for the Enlightened one. On that day the Buddha entered the state of Nirodha-samāpatti. When he came out with the bowl, he handed it to Mahāduggata. The day onwards he became a rich man. This was the past life story of novice Pandita who was seven years old arahant. This practice may now be extinct in Burma. This practice is connecting with appamāda—heedfulness. It should be maintained in the Buddhist communities as a Dhamma practice and duty. I have seen a lot of benefits from it.]

One day an incident changed U Aung Tun's life totally. That day, one of his friends came to him for help, because he needed some money. So, he and two men went to rob a house that night. Usually, he never wore a hat, but luckily on that day wore a thick hat. At that time, he had no desire for the task but anyhow he wanted to help his friend. In an area they saw a house in a compound with the front door was opened. They went in, and suddenly it was raining and came out again. They walked a distance for some time and returned to the same place. Likewise, they entered the same house again. Usually, U Aung Tun held a gun and entered a house, but this time he did it blindly. When arriving inside, a man holding a long knife struck him on the head and suddenly, he fell down with his buttocks hitting the floor. But the man was holding the knife and looking at him instead of another strike. The other two pulled him up and ran out for their lives.

It seems to me the man in the house saw their suspicious behaviors in the house and waiting for them with his knife. According to Sayadaw, the knife cut through two or three finger lengths (it could include with the thickness of the hat). One of the two friends took him to his house to spend the night and treated his

injury. Six days later, even before he had fully recovered from the knife wound to his head, he told his wife that he would return to the village and does the practice. His wife was very glad about it and gave him a lot of encouragement. Sayadaw said that his wife at Kamayut (i.e., in Rangoon) was the main person who guided him to the practice.

U Aung Tun returned to his home village with the book he kept in a drawer two years ago. He observed the nine precepts from the village monk and shut himself up in a small room of the monastery *sīmā*. On day 5, he frequently fell to the ground from a sitting position due to changes in the four elements of his body and severe pain. He had to repay his negative kammic debts. Only the practicing yogis know about these things. Some people suffer a great deal from the element of heat (heat element) when they are on the verge of death, and this kind of element is what will kill him.

U Aung Tun was very tough and determined person, he would not change his body and posture. He would follow the *dukkha vedanā* (the feeling of pain) until finally even he fell down. After that, he would resume his sitting posture again. On the 9th day, he returned to his home and observed the eight precepts. In this talk, Sayadaw did not mention his first realization (i.e., *Sotāpanna*). In a biography after his death, however, it is mentioned that the first realization was on the 6th day of his practice—12th September 1959.

Sayadaw continued his practice at home, where he often sat under the Sae-yoe tree (the name of a tree in Burma) in the garden of his eldest sister, Daw Bwa Sein. In the afternoon he went to the cemetery of Naw-gon Village where no-one could disturb him. After he had overcome the painful feeling (*dukkha vedanā*) he increased his effort for seven days in day and night without taking food. During sittings, many mosquitoes and gnats bit his whole body, and his white clothes were stained with blood. Maw-be area was very well-known for its mosquito bite.

After a month and three days (i.e., start from the beginning of the practice) by transcending the *samādhi* state, he arrived at *vipassanā*. Sayadaw mentioned his direct experience by reciting the Pāli words from the First Discourse—i.e., *cakkhuṃ udapādi, ñāṇaṃ udapādi*—vision arise, and knowledge arise. Then he

talked about discerning of impermanence. “Mind and body are perishing as the boiling water, or broken apart like a big foam of water. Therefore, the body shape and concept disappear. And then the khandha element (i.e., body) reappear again as a serious wound. It is filled with white worms and is eaten by many worms—as I am seeing its arising and passing away by their eating. Later the body becomes bloated and rotten like a 10 or 15 day old corpse. Even I can hear its sounds with the ear. The putrid body liquid is flowing out from it, and also seeing the intestines and lung inside.

After that it is burnt by fire and all apart. By seeing all these events arising and passing away one by one, it reduces my sensual desire and lust (kāmarāga). It happens at day and night. If I look at someone, be it a man or a woman; all I see is its ugliness, and there is no beauty to be found. Whatever I am looking only seeing in these ways. At that time, I was in the stage of once returner (sakadāgāmī). I didn’t know about it at the time. Only later by reflection I knew it. (His second realization was on 10th October 1959. At this stage he could see and know other things with the samādhi power. This was recorded in his biography.) After over a month, I returned to Kamayut (i.e., in Rangoon).”

After three days had passed and a misfortune was fallen on him. Two crime inspectors came to his place and arrested him. It was the year of 1960, and it could be the period the military took control of the country for temporarily as a government because of instability around the country. Sayadaw mentioned this incident as followed:

“From Naypyidaw (that referred to the capital city) crime inspectors U Ko Ko Lay and U Maung Ko came to arrest me. My kammic debt (i.e., misfortune) is not finished yet. They searched my home and did not find anything which they were looking. So, they took me to follow them; and on the way, U Ko Ko Lay asked me, “Do you practice meditation?” I answered him; “Yes.” He asked me again; “Do you know U Ba Yin?” At that time, I was only concerned with discerning the impermanence and answered him, “I don’t know this person.” His response was “You was practicing Dhamma and telling lie.”

We arrived at the crime inspection center, and Colonel Kyi Win was

questioning me. After that, he told the officers to question me. That was asking them to beat me. They sent me to Insein Prison. (This is a well-known prison in Rangoon to question and torture criminals.) There, inspector Hla Myint was interrogating me. At the time my samādhi was good; discerning impermanence (his practice was on the way to anāgāmi), and I knew it. I have the kammic debt to pay. He asked me where the gun and the looted property were.

I answered him as “I don’t know anything” He said to me “If you don’t tell the truth you must die” My response was “This is up to you.”

U Aung Tun was handcuffed from behind and bound with rope around the arms. They put him down with his back on a wooden platform which was six inches thick. His two legs were also bound with rope. Two men controlled him at the head and the other two at the legs. Inspector Hla Myint sat on U Aung Tun’s stomach. They covered his face with a wet cloth and pouring water on it. Water went into his mouth, and it was quite unbearable. It was also difficult to breathe under the water, making a wah-wah-wah sound. Because of his samādhi power, U Aung Tun could bear it. With the practice of insight by seeing anicca after the ending of it and became quite (it could be in the fruition state—phala). Hla Myint thought that I was in coma. I was not in coma, the water went in and the stomach rising up. When my stomach was full of water, Hla Myint with his buttocks pounded on my stomach four or five times and all the water came out from the mouth.

If I was like I used to be, I went into a rage. This time I didn't get angry. I suffered because of my karmic debt, only this mental state. For a month they could not get any confession from him and sent him back to Naypyidaw. Hla Myint told Colonel Kyi Win “I think it was a mistake. We can’t get any information from him.” Inspector U Ko Ko Lay was dissatisfied with it and wanting to do the questioning again. Kyi Win asked me, “I heard that you were bad before.” I answered him that I was bad before and not now and practicing Dhamma. Colonel Kyi Win asked them to free me, but U Ko Ko Lay did not want to free me. So, he sent U Aung Tun to Kamayut Police Station and put him in a cell. He is being arranged to have him sent to a distant prison. The police officer of the Kamayut

Police Station knew U Aung Tun and sent him to Rangoon Prison. After seven days passed, Colonel Kyi Win freed him from the prison.

As soon as U Aung Tun was free and going back to his village. He asked his family members (brothers and sisters) to build a Kuti for him, and he would do the practice. They build the kuti in the Hte-yo woods—the base has eight pillars and the floor has six planks, forming a square. U Aung Tun interpreted it as—eightfold paths, six elements and four noble truths. He made a determination that because I must realize Dhamma and I would try to practice hard without rising from his seat.

“ I am seeing the dissolution of the phenomena. However, I still cannot distinguish between paññatti (concept) and paramattha (ultimate reality). The body becomes putrid and bloated, burn with fire. These are concepts appearing in the mind. So, it’s not free from the concept yet. After some time, free from the mental factor of the concept and the concept of solidity and shape disappear, and it becomes fine particles. And then I only see the dissolution of the atomic paramattha matter. With them the desire of seeing, hearing, smell, ... knowing mind not arise. It’s still not crossing into the path knowledge of a non-returner (anāgāmi) yet. I sat a lot, it is not very good on the release of my stomach. I go to the toilet only once every seven or ten days, and it makes me painful. One day I went inside the bamboo forest to release my stomach. With the contemplation of strong feeling arising in the body and it came to the ending of it.

[It was on 15th March 1960 and with the realization came the knowledge of seeing the six heavenly realms, the twenty brahma god realms and many hell existences up to the great hell (mahā-avici). This was in his biography.]

After the ending of saṅkhāra—conditioned phenomena. The mind went up to the sky and three to five minutes later it fell down again with the whole body became tense and stiff.

(We cannot interpret it literally; the mind can’t go here and there. This is a wrong view of a soul. The mind inclining towards somewhere. Later we can see this kind of expression with Sayadaw U Candima’s experience of Jhāna.)

With the reviewing knowledge that I know the realization of Nibbāna. With this knowledge I'll become a Brahmā god if I die. With continuous reviewing I know that I will take rebirth in the highest pure abode—akaniṭṭha brahma. Before death, the noble path knowledge incline towards brahma god realm (these words relate to the 2nd sentence above). The unwholesome mental state or unwholesome mind (akusala citta) will incline towards painful realms (apāyabhūmi—such as hells, animals and hungry shades). I review my future birth with the knowledge and seeing the sandy area of Thae Inn Gu which is surrounding by four lakes at my village. There are other visions—a stupa, a vihāra, and my body in a glass coffin. I tell my family members (mother and brother—sister) about a golden stupa, the vihāra and this place becomes a town with high road.

I continued my practice and one night a brahma-god came and asked me to take the monastic robes (i.e., become a monk). I told him as I wouldn't and asked him to leave. Sakka—the king of 33 gods and other brahmā-gods also came and requested me. “I don't want to be in robes. This is up to me.” So, I asked them to leave. Next time, when they came and made a request, I told my mother and brother that this was the time for me to ordain as a monk. Yogi U Su Ya in Maw-be town sponsored my ordination. Many people know my struggle in the practice, but some don't believe it (because he was quite bad in the past, had bad reputation in Maw-be area and was fear by rich men.)

He practiced quite hard and becoming thin and bony. “I was bitten by mosquito and gnats, and my white clothes were stained with red blood. Because of Dhamma rapture and happiness (pīti and sukha) I could bear it. With patience (khanti), I can practice not missing anything. If people practice in this way, they will also be able to achieve it. Some friends were telling me that I would die in this way. Even my yogis (yogis in his meditation center) can't bear the mosquitoes' bite and changing their bodies. They are obstructed by diṭṭhi (i.e., self-view). How can they attain the Dhamma? If the ants are moving on their bodies and in closed eyes, they sweep it away with the hands.”

“After ordaining (i.e., 12th March 1961), I went alms-round and offered them to the monks. According to the monastic rules, there are duties of a monk. For

example, cleaning the temple compound and burning leaves or garbage, but there are ants and other insects in there. If we ask laypeople to do it, it will be like killing them too. In this case, it is best to do it by yourself. I have abandoned the defilement of sensual desire (kilesa-kāma) of the six senses of doors (as a non-returner). Defilements are arising from these senses of doors. Therefore, I want to keep the mind on its original state, if not it affects the mind. If seeing something, and it becomes the five aggregates (khandha). I am afraid of it by knowing these things. Can a secular person know these things? The minds arising from the six senses of doors are led to suffering, and could a worldlyling know it?”

(Here we can know the mind states of an anāgāmi and layman Visākhā is a very good example. U Kyaw Din—i.e., Soon Loon Sayadaw lay name, after becoming anāgāmi, he had a lot of difficulties and suffering to live with his wife.)

She also did not let him ordain as a novice. If we study the teachings of Mogok Sayadawgyi on paṭiccasamuppāda, we will know or understand these things very clear and profoundly. If you don’t know about the mind, don’t check it. If you want to do it, then simply check your own mind, otherwise it will harm oneself.

“After ordaining and it’s not good for my mind to stay here .” One day when he saw the assistant abbot was painting the monastery and advised him to ask a layman for the job. His response was “I was doing for the wholesome merit (saṅkhāra kusala dhamma)” It’s all right, he wants merit. But I don’t want it (It doesn’t mean ariyans would not do things to benefit to others.) When my teacher came back (the abbot) I asked him permission for going somewhere to practice. I also talked to him my situation here. Now I have attained three path knowledges that my seeing and knowing consciousness are changed. From stream enterer to non-returner are speaking in concepts. These referred to the changing levels of seeing and knowing.” He got permission from his teacher.

He wanted to go to Toon-tay forest, which is near a small town of the same name (not very far from Rangon). Then, he went to Maw-be town with only three robes and a bowl. He went to Dayaka U Su-ya for a train ticket (not handling money). The Dayaka requested him to leave next day. Because he wanted to offer him dāna (rice and foods). “I have to go there by train because I don’t possess the

super-normal power (abhiññā). At the time of the Buddha, they ate vegetarian foods that people could get it. Nowadays, people eat meat and the body becomes heavy. In practice there is strong pain arising, and the body can't bear it and at near abhiññā it falls back. The last period of the Buddha Sāsana people can't get abhiññā.”

[It is interesting how Sayadaw or where he got this information. Even the commentary mentioned that there could be no tevijja (i.e., triple knowledge) arahants this time. It's not true, and we can't take it at face value. We have some records of the psychic abilities of We-bu Sayadaw.]

“Between 8 and 9 p.m., my spiritual faculties became balanced, and the final knowledge of the path arose (i.e., 20th May 1961). I had previously promised Danaka U Su-ya that I would inform him if I had completed my practice, as he had asked me to do before. Therefore, I told him what happened to my practice. I also informed my family about it and asking them to find a place for me, so that I can spend my whole rain retreat there (vassa). Furthermore, I tell them as I'll not accept any invitation, making merit for the dead and offerings. Likewise, I'll keep with my practice. I have spent my whole vassa with peace and happiness. At the place of Thae Inn Gu, they built a small kuti for me. I go for alms round but if raining I don't go then shut the inside door. There is another larger kuti near my place and my mother stays there.

So, if mother comes and asking me, I don't even open it for her. I don't practice Dhamma for others; I just practice for myself because a strong sense of urgency (saṃvega) arises. I don't practice it out of greed for money. If I want money, I will do the robbing. After the vassa in November between one and two a.m. in the early morning three men came toward my kuti. They were wearing white clothes and bowing in front of me. Reviewing with my knowledge. I found out that they were brahma gods. I asked the reason for their coming here. They requested me for teaching Dhamma. I told them that I was illiterate and couldn't give talks. But they were pressing me to do it. After that, they asked consent and left the place.”

After they had left, Sayadaw went down to Thae Inn Gu area and when he

stood there the earth trembled on the spot. He knows that it was the place for spreading the Dhamma.

After some time, Sayadaw's mother and brother went to Mahāsi Center, Soon Loon Center and Min-goon Center, and they told them about him. They told them of a village monk whose practice was quite noteworthy. So, they requested them to check his knowledge by using the piṭaka textbooks. But no center responded to their request. At last, they and Sayadaw went to see Tham-Lynn Sayadaw, who was a well-known scholar and meditation teacher of that time. He could speak six languages and wrote a book named "Ladder of Vipassanā Knowledge" (This is a book criticizing on some systems of that time). "We went to see him because he was also a meditator. I have not any knowledge on textbooks, so he pats an object with his hand near him. And then, he asks me; "What is this?" I answer him as "It stays as it is." He is dissatisfied with my answer. I explain to him, "In a blink of an eye, I saw the mind vanished hundred thousand billion times and matter disappeared at the rate of five thousand billion times.

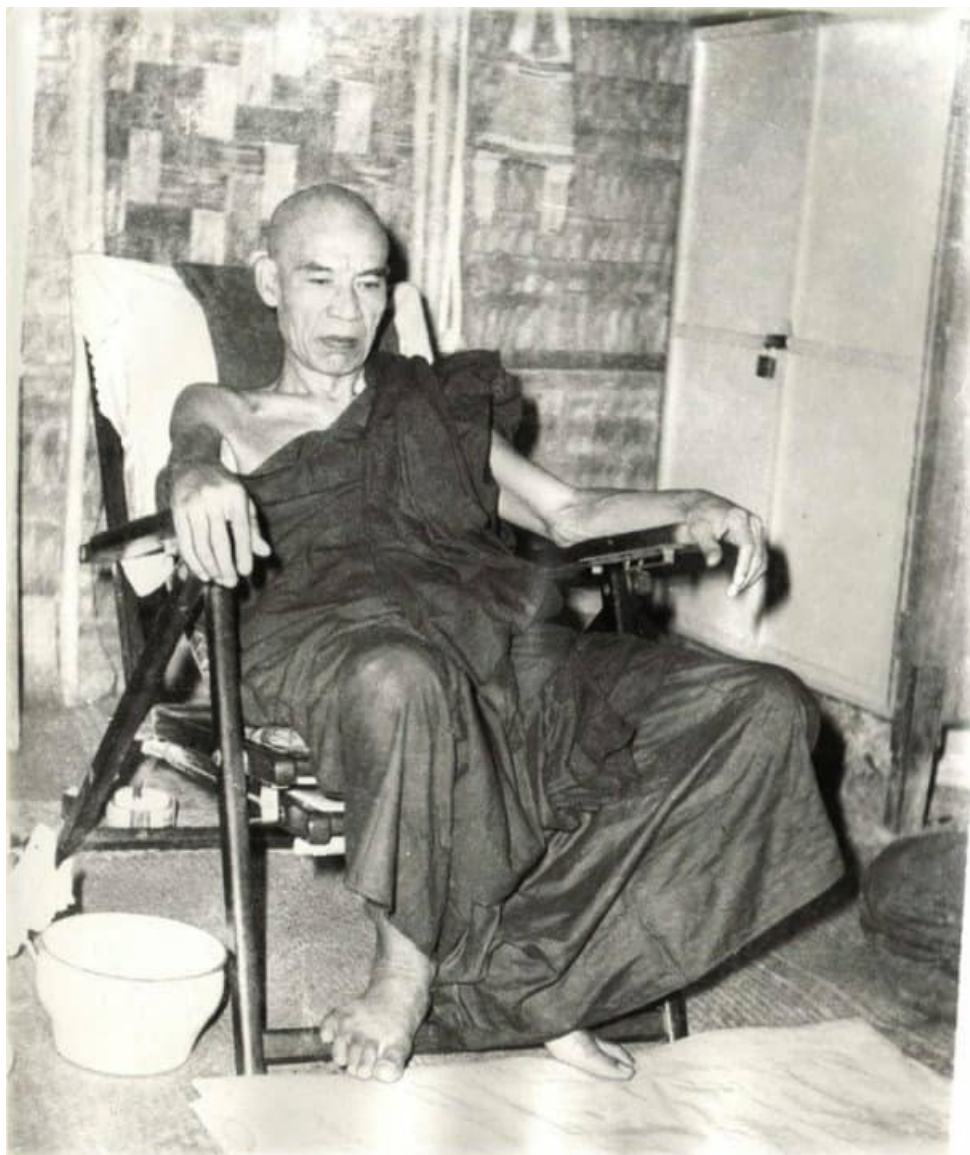
If you take them as seeing it and it becomes a concept, also as vanishing is a concept. My mind just stops at seeing only (not more). There is no vanishing and knowing it. I am just stopping at it. It stays as it is. Do I hear the sound (the patting sound)? Yes, I hear. I don't know the sound vanishes. I am staying at just hearing (but not more). When the smell contact with the nose and take it as smell is a concept, as vanishing is a concept. There is no smelly vanishing. It's just smelling. At eating the taste is concept, sweet is concept. It stays at just tasting. Therefore, my answer means "It stays as it's" If still knowing it as vanishing will get birth—jāti. The vanishing phenomena in me are in the state of cessation. (This statement is profound.) Tham-lynn Sayadaw exclaimed, "I understand it now." And then, the problem was solved.

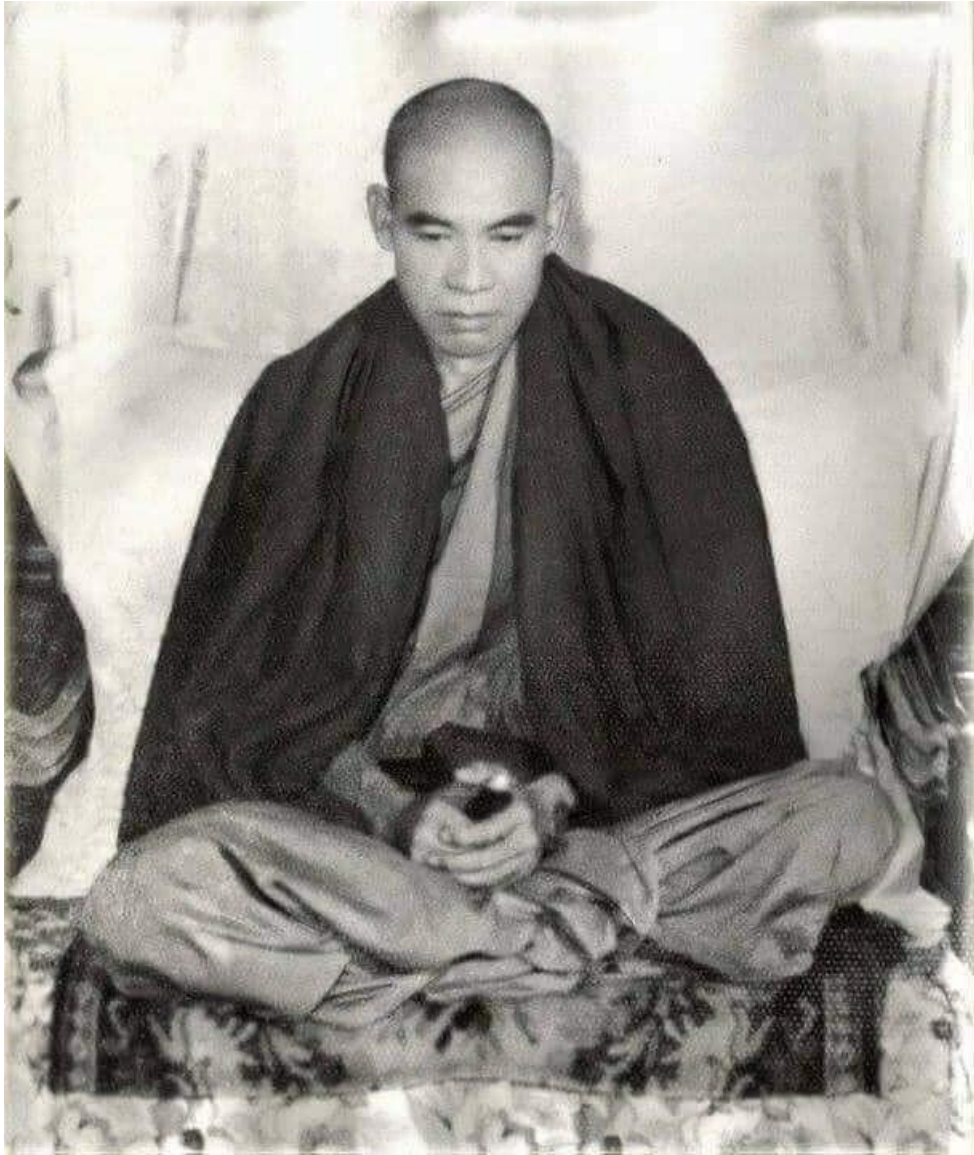
"I am talking the Dhamma which I have attained and not from the books. Can't you learn it from books? The child can learn it also. To understand about the khandhas you have to practice for getting it. The Dhamma for attainment is only get by practice."

[Sayadaw's talk on his life and practice end here. His answer to Tham-lynn

Sayadaw's test is interesting. It is simple, direct and profound. Furthermore, it represents what an arahant mind is. This is a mind without any attachment. Without any attachment and there is no birth. This is a pure mind. Some traditions interpret as the arahant still had defilement and selfish, it is nonsense at all. In the talks of Mogok Sayadaw, he taught the meditation which the Buddha gave to Bāhiya Dārucīriya and Mālunkyāputta. His interpretation on this meditation was quite different from others. He said that in the whole Nikāyas only Bāhiya and Mālunkyāputta had this instruction—i.e., just stop at seeing, hearing, etc. Therefore, it was difficult for everyone practiced in this way. This is similar to the arahant mind.]

Note: In the following, three talks by Thae Inn Gu Sayadaw are included. The first one was delivered in 1964 at University Dhamma Sāla. The others were at Mye-ni-gon Dhamma Sāla in 1968. All these talks are without titles and all relate to his experiences in practice. The first talk on the practice of stream enterer to arahant, the second on stream enterer and the third to arahant. Usually, monks never talk about their practices, even if they talk these are only in general. Here Sayadaw himself and Sayadaw U Candima are the exception.





The Four Levels in Practice

(in 1964)

I have traveled to many places to teach Dhamma, such places as Rangoon, Mandalay, Shwe-bo, Hehzada, Moulamein, etc. even to the southernmost part of Burma-Kau-thaung. Most of them were in Rangoon. More women than men come to my teaching. It's also more women than men in heavens. Dakarmas (Burmese word for upāsikās) have strong faith (saddhā). Dakarmas come for sitting meditation. Dakars (i.e., upāsakas) drank wine and mingled with women in hotels; just enjoying pleasure in the senses. Also, at the meditation center, if there are 200 dakas, then there are 1,000 dakamas. Therefore, there are more Dakarmas in heavens. Also, there are more women than men in realization of Dhamma. Where the men were gone? (i.e., after death).

(With my experience in Thailand, in every uposatha day there were more women than men coming to our place for the whole day and night practice.)

[More women than men:

Some years ago Sitagu Sayadaw gave some teachings in Germany. At every teaching, he had seen more women than men. 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.]

It's very rare to know anyone who wants Nibbāna. Why is that? There is no mind and body in Nibbāna. There are no pork, chicken and beef curries to eat and no ice cream there. Furthermore, there are no diamond earrings to wear, no diamond necklace and no bracelet to wear, etc. Therefore, they have no desire for Nibbāna. They also heard about that there is no mind and body and no impermanence. They do not know about feeling (vedanā), so they are happy with vedanā. Nibbāna is quite a happiness, only someone arrives there know about it. It's very rare to see someone who desires for Nibbāna. Humans, deities (devata) and Brahma gods also don't want it. Brahma gods are taking pleasure in absorption (Jhāna) direct knowledge (abhiññā) and with desire of form (rūpa-taṇhā). Devatas are on the beauty of physical form, and humans are taking pleasure in sensual objects of defilement and clinging to them. Nuns and monks are also not wanting it (i.e., Nibbāna).

Because all of them don't know dukkha (sufferings). They take enjoyment in the feelings of pleasant and unpleasant (sukha, dukkha vedanā). They don't know about vedanā (feeling). With the six senses of doors, they enjoy the five cords of sensual pleasure. These are the objects (ārammaṇas) will send them to painful existences (apāyas). Why can they enjoy these things? They don't know about sukha and dukkha vedanās and don't know cause and effect dhammas. If they know about it, they will be afraid. If they know with the enjoyment will fall into "painful existence", they will become afraid. ??) Mind and body will stop by knowing cause and effect.

The result of mind and body will stop by destroying the cause (i.e., by discerning of anicca).

(Sayadaw explained it by using each one of the senses of doors—see the 12 links of paṭiccasamuppāda)—you'll know Nibbāna is happiness if knowing cause and effect (i.e., the D. A process and dukkha sacca).

Would you be happy owning \$10 million and living in a multi-story building? Will you perish first or will your property perish first? Can you be happy riding in a car worth \$30,000 or \$40,000? Do you perish first, or the car or burnt down with fire? The Buddha said that it was the truth of dukkha if mind and body arose. Not

knowing of these things that we desire for the happiness of humans and deities. You only get dukkha and the round of existence if attaining of them.

Don't you worry about living and family members (wife and children)? You'll encounter many dangers, dukkhas and the results of them if mind and body arise. With the becoming old age, sickness and death follow. These are the results of not knowing impermanence. Don't desire for the mind and body and finish with it in one life (just like him). We get the inconstant (anicca), suffering (dukkha) and not-self (anatta) phenomena (dhamma) which we have no control on them. The world (loka which is mind and body) only has impermanence (rise and fall). These are arising in turn. You have to establish samādhi and practice to know the four noble truths. Only by conquering of the internal worldly dhammas (loka dhamma) you'll conquer the external worldly dhammas.

Only seeing the internal impermanence (one's own) will see the external. If you see this way, and you'll attain happiness (i.e., the mind inclining toward Nibbāna). As the becoming of the mind/body, there will have seeing, hearing... and knowing if these experiences are good or bad. (Sayadaw explained it with the six senses of doors and six sense objects.) With getting of khandha will encounter dangers and dukkhas. When the Buddha passed away, only half of his disciples—the easily accessible to instruction (veneyya) disciples—were liberated (the half leaving behind will be liberated by their teachers). If we practice it now, we still can realize it. Paññā will arise with samādhi. If you practice it really and must get it. You can be free from the round of existence (saṃsāra) by having wisdom. If you don't have it, you will sink in the flood of saṃsāra (ogha).

Therefore, someone who practices hard in the Buddha Sāsana will get it. People are happy with greed, anger and delusion (lobha, dosa, moha), happy with cinema, happy with alcohols and happy with sensual pleasure of the five senses. People with practice can become stream enterer, once returner, non-returner and arahant. If no practice, one will sink in the woeful planes (apāya). If die with the mind of greed, then one becomes the ghost, with anger falling into hell; and with delusion, one will become dog, pig, chicken, etc. At the time of death, these greedy, angry, and delusional minds will arise due to the ripening of reserve (kaṭattā)

kamma. Bad habitual actions (āciṇṇa kammās) will arise. Lobha kamma, dosa kamma and moha kamma from the six senses of doors are the actions to painful existence (apāyas). You have to check your mind. It is the last night here. Listen carefully!

I don't know about books (i.e., piṭaka texts) and can't read them. I'll talk about my own knowledge. These are the knowledge from stream enterer (sotāpanna) to the noble one (arahant). The Buddha taught that knowing (i.e., paññā or wisdom) was the noblest dhamma. Who could know the mind of a stream enterer to a noble one? Some say that the arahant has hooked jointed bones and the Buddha with chained jointed bones. (Mogok Sayadaw had hooked jointed bones.) These are according to book. In fact, the Buddha's and Arahant's minds abandoned the five kinds of abandonment, so their minds were as such unmoving.

(There are five kinds of abandonment: 1. tadaṅgappahānaṃ—abandoning in a particular respect; 2. vikkhambhanappahānaṃ—abandoning by suppression; 3. samucchedappahānaṃ—abandoning by eradication; 4. paṭippassaddhippahānaṃ—abandoning by subsiding; 5. nissaraṇappahānaṃ —abandoning by escape.)

It becomes natural minds and changing into hooked jointed bones (i.e., arahant). Sotāpanna's six senses of doors are completed with sīla, samādhi and paññā. However, he is seeing and knowing completed with it. He penetrates the five khandhas as anicca, dukkha and anatta with knowledge (vijjā). Regarding to the four great elements he discerns the impermanence of internal five khandhas. In regard to external things the path knowledge (magga ñāṇa) abandoned the unwholesome dhammas which arose from the six senses of doors (i.e., eye, ear, ... mind). It increases the wholesome dhammas. He knows the impermanence of the five khandhas arising from the six senses of doors by six sense objects. Sotāpanna knows the nature of the elements. With the five khandhas he sees the three characteries of anicca, dukkha and anatta, and seeing the natural phenomena.

Whatever he is seeing the path factors exterminate them. Could it be possible if seeing as a woman? Only seeing it true nature or real nature that it's concept. Therefore, not seeing the five khandhas and giving the concept of woman so that mental formation (saṅkhāra) arises and takes it as beautiful and pretty (conditioning

by saṅkhāra). And then knowing the five khandhas with ignorance in seeing, hearing, etc., and it becomes beautiful, pretty, fat, the voice is pleasant, etc. defilement arise and lead to apāya (painful existence). It becomes mind and body which fall into apāya. This kind of knowing is the bad knowing of ignorance and the bad habitual kamma (āciṇṇa kamma).

The way of path factors killing the phenomena arising from the sense doors and objects is not giving the concepts (saññā) to it and stopping at feelings (see the 12 links of paṭiccasamuppāda). This is killing the cause, and the result dies. The yogi only knows that the five khandhas arise and cease. Whatever five khandhas arise from the eye, ear, etc., do not give concept and kill it with the path factors. Whatever is arising, mindfulness, effort, and samādhi know it; and paññā discerns it. (i.e., sati and paññā). Therefore, from the eye, ear, nose, ...etc. the yogi has sīla, samādhi and paññā and not giving concepts it stops at feeling (vedanā). Vedanā comes to an end is Nibbāna. Stopping at vedanā is insight knowledge (vipassanā ñāṇa).

Discern the arising and passing away of the internal four great elements with momentary concentration (khaṇika samādhi). Also knowing the external phenomena of seeing, hearing, etc. and their passing away. Knowing momentary arising and momentary passing away rightly. These are the perishing of the minds. Contemplate on feeling which arise from the changing of form—rūpa. (This way is Sayadaw's way of practice.)

The form (rūpa) do not arise because of killing the impermanence of the five khandhas or mind/body. It's with the cause that killing the result. The yogi knows the element as according to its own nature, eye, ear, nose, etc. ...are also according to its own nature. Sotāpanna's view knows the momentary arising and passing away of the internal and external five khandhas. This is body contemplation (Kāyānupassanā satipaṭṭhāna). (This bases on four elements). Sotāpanna abandoned wrong view and doubt. Before was "I see, I hear, etc. ...", now is seeing the five khandhas and its vanishing wrong view falls away that there is no doubt in him and knowing the four truths.

The view of once-returner (sakadāgāmi) will follow. Sotāpanna needs two

pounds of samādhī and sakadāgāmī needs four pounds (Sayadaw used the Burmese wt.). You'll not see it without samādhī. Sotāpanna abandons dukkha vedanā which arises from the changing of four elements. He still has sukha with it. Mind and body (nāma and rūpa) can't separate. You can do it with insight knowledge. Sotāpanna uses the four pounds of samādhī power light, and he sees the nature of form (rūpa) with just like open eyes.

Even though sotāpanna has abandoned dukkha because of sukha that the mind inclined to the physical body shape as beautiful, pretty, etc. Now with the samādhī power he sees the physical form becomes deformed. Seeing in loathsomeness (asubha) as the body becomes bloated decomposed and putrid with popping eyes, etc. He also sees it as like a boiling, foamy water. Once-returner mind inclines toward the deformed body. I don't know how the textbook describes it. He doesn't see himself/herself as beautiful, pretty and abandons sukha on the body. Therefore, once-returner's mind is saṅkhāra-upekkhā mind.

(I don't know where Sayadaw got this pāli words. It can be from his own wisdom. In one of his talks, he said that some lay supporters offered him piṭakas, but he couldn't read and leave it there. His view is once-returner abandons dukkha and sukha. As Sotāpanna overcomes dukkha and sakadāgāmī on sukha. He described once-returner as at the time of realization with the saṅkhāra-upekkhā ñāṇa.)

Sotāpanna has seen the change of the four elements, that is the knowledge of appearance. (The Burmese words for this usage are athim-nyan; athim = appearance, nyan = ñāṇa.) Sakadāgāmī has seen the body becomes bloated and putrid, that is knowledge of seeing. (The Burmese words for this usage are amyin-nyan; amyin = seeing or view, nyan = ñāṇa). With this knowledge he is seeing body swollen, decomposed, putrid; and boiling like a foamy water, burning with fire, etc. Seeing the intrinsic natural phenomena of the four elements is amyin-nyan (knowledge of seeing). If he looks at other bodies, he is also seeing in this way as the body is eating by worms, as bones, etc.

All these seeing is strong insight (balavā vipassanā, balya vipassanā). If he looks at other physical objects also seeing as bloated, decomposed and putrid—

such as Buddha images, cetiyas, earth, sky, etc. The whole world for him becomes strong insight. Insight has to be seen as perishing or vanishing. With one self's bodily form and other bodily forms are not perishing that we have affection, craving and clinging to these things. Some thought that if seeing loathsome (asubha), bones, etc., it was concept. I have to say this is not true. This is seeing its natural arising or process that it's an ultimate phenomenon (paramattha dhamma).

(Here Sayadaw's view was this is not making it by happening and not reflecting on it. It appears through the power of samādhi and natural process.)

Athim-nyan means with the changing of the four elements and its impermanence appear in the knowledge (ñāṇa). Amyin-nyan means seeing the nature of loathsomeness of the body, etc. Like with one's eye is seeing knowledge.

(Sayadaw compared it with the example came from the first discourse—the wheel of Dhamma—cakkhum udapādi = it means vision (seeing) arose.))

Some teachers told their students that if you see loathsome (asubha) it's concept, don't contemplate and abandon it. That is, they don't know rightly what the concept (paññatti) and ultimate reality (paramattha) is.

[Note on concept and reality: It seems to me the Buddha did not make any distinction about it in the suttas. It comes from Abhidhamma. These two views could be arisen from atta and anatta doctrines or related to them. In Burmese meditation traditions, all accept these two views and using them in their systems. Even illiterate monks like Soon Loon Sayadaw, Thae Inn Gu Sayadaw and Sayadaw U Candima accepted them in their teachings and practices. The most accepted view on paramattha dhamma is it doesn't have any form and shape, so can't see with the eye. Therefore, when they heard about Sayadaw's practice and rejected this as mentioned by Sayadaw.]

Once-returner is from sukha he sees dukkha again—of the whole world. He couldn't sleep because of it with the closed eyes or with the opened eyes. Because of dukkha he doesn't want his khandha and other people's khandhas. The body not deformed that people are craving and clinging to it. With the right seeing and

knowing about the deformed khandha and from the eye, dukkha vedanā arises. Contemplation of feeling (vedanānupassanā) is the knowing of once—returner. He gets the right knowledge (i.e., vijjā ñāṇa). Because of seeing loathsomeness (asubha) it reduces lust (kāmarāga) but it doesn't purify from concept yet. He still has the concept of solidity (ghaṇa paññatti, ghaṇa saññā) with it. The lower two path knowledges (i.e., sotāpatti-magga and sakadāgāmī magga) are still remaining in insight knowledge.

(Here we may think Sayadaw misinterprets it. The process of practice will come to an end only by becoming an arahant. So it means still in insight knowledge. It's different from the traditional interpretation.)

He doesn't make any distinction as man and woman by seeing the perishing of loathsome body (asubha). Dukkha vedanā arise from the eye that he doesn't want to enjoy it and disgust with it. He becomes afraid of seeing at it. (If he observes the nature, it happens the same way e.g., sky, mountains, earth, etc.) With it, wrong thinking and wrong perception are disappeared. Perception (saññā) deceives us that we can't see it as mind made form (citta-ja-rūpa). From sukha he is seeing dukkha that it's vedanānupassanā (contemplation on feeling). This is once-returner insight.

[It seems to me Sayadaw's practice from Sotāpanna to arahant—the four levels relate to the four stages of satipaṭṭhāna bhāvanā—i.e., kāya to dhamma—In Mahāsi system to become a sotāpanna with the four satipaṭṭhāna stages, from coarser object (rūpa) to refined objects (dhammas)]

Whatever experience from the six senses of doors becomes feeling (vedanā), because seeing of asubha dukkha vedanā (loathsome unpleasant feeling). In terms of loathsomeness, here's how it becomes disgusting; if I had to make an analogy, it would be as follows—Someone catching fish in a muddy stream, he spreads a net in the muddy water and waiting for some time there. When he sees something inside the net is struggling and trying to escape. So, he slowly pulls the net toward him and slowly put his hand inside and grasps the thing inside the net. He thought it as a fish and pull the fish out from the net. It's a poisonous snake. So, he was using both hands to grab the snake's neck hard and squeeze it to death.

He is not fearful of the disappearance of the mind, but of the dissolution of the form (rūpa or body). (Here we can see the differences between sotāpanna and sakadāgāmin) When seeing the deformed body, he wants to run away from the fearful phenomena. Man and woman have affection to each other because theirs are not deformed. (When someone dies no-one want to keep the body, if you throw it away quicker and better. Even before death, our bodies stink so badly and disgustingly that only flies rush to us, not bees.)

Sotāpanna sees the impermanence of the five khandhas. Sakadāgāmin sees the perishing of rūpa (body form) and then knowing each of the khandha separately. Sotāpanna's knowing knowledge is one kind and Sakadāgāmin's is another; he is seeing asubha with the eye and contemplating them. Perception deceiving him as loathsome (asubha) such as bones, putrid, burning with fire, eaten by worms, etc. After he knows the deception by concept (saññā) and abandons it. He does not give the perception of putrid and bloated and stops at vedanā. With this the concept of solidity (ghana) falls away and not see the putrid body, bones, etc. What does he see? He sees the whole world of the physical form (rūpa) vanishing as like particles. He doesn't see the khandha form (rūpa) only the particles of form (rūpa).

This is the concept (paññatti) of a non-returner (anāgāmi). It's fit into the Buddha's teaching of mind and body arising and passing away in a hundred thousand billion times and five thousand billion times per seeing respectively. (It is in accordance with the Buddha's teaching that the body and mind arise and pass away ten trillion times and five trillion times respectively in each vision.) Whatever he is looking at it not seeing its solidity and form only the particles. His mind (anāgāmin) is inclining toward sabhāva concept (i.e., particles). If he looks at the whole world, only seeing the particles. Therefore, the non-returner abandons the defilement of lust (kāma-kilesa).

[The differences between once-returner and non-returner are seeing deformed body and particles-reduce lust and abandon lust. It is not surprising that humans are crazy about lust. Even once-returner seeing deformed body (disgusting) only reduce lust. Sometime human's stupidity is no limit someone can end up in suicide out of love or lust.]

If seeing rūpa and nāma (mind) vanishing, you still can't abandon it yet. I don't know how what the textbook says. I tell you what I have seen naturally in the khandha (not book knowledge but direct experience). Non-returner has rūpa-kilesa—defilement on material form (i.e., particles or material jhānas or rūpa-jhānas). His mind is sticking in the refined particles. If he dies, he will have the five khandhas in ariya brahma world (noble material jhānic god). Regarding with the five khandhas, non-returner sees the past, present and future births (jāti) and seeing its coming and going paths. U Zin (a monk refers to himself) in past lives had been a monk and after death fallen into hell as animals (e.g., bird) and hungry shades etc.

I also see the future births by viewing the object (ārammaṇa = arom) and see the suddhāvāsabhūmi of anāgāmi—the highest plane of ariya brahma god. Some people are asking the questions of “Is there any hell or brahma worlds?” You can't see it because of without even one ounce of samādhi you don't have it. According to the Buddha's teaching of āloka udapādi—light arose (from the first discourse), with this light he could see from this universe to other universes. Some said that there were no hells. If they die with this wrong view, they will suffer in hells and not free from it. There are also those who accept the view that human become human after death and not otherwise.

(This view was accepted by some Burmese Buddhists, such as Shin/U Ukkatṭha, who wrote a booklet—“Men Die Become men” - around 1960 or 1970. According to some sources, the monk was fluent in six languages. He had some young lay followers who were communists and well-educated. A scholarly monk is prone to hold wrong views, just like some modern educated Chinese who look down on the teachings of the Chinese sages as outdated and conservative. But they don't know it that truth will never change, only wrong view will change all the times.)

These people have to go and suffer between universes. (According to science there can be the black hole between them. Here are some hells between universes.) Therefore, you should practice to know where you'll born e.g., heavenly realm, brahma world, Nibbāna, etc. If you die with kilesa—gati defiled destinations, you'll

go to painful existence (apāya).

People are enjoying their lives with heedlessness. They are in pleasure with family members (wife, children), with dollars, with gold, etc. At near death if they die with greedy mind have to suffer for 5000 billion times—hundred thousand billion times per second in accordance with the mind/body process. Non-returners possess the knowledge of knowing births (jātissara ñāṇa). The Buddha taught his Dhamma as akālika (non-temporal). If you really do it and will get it for sure. You don't see it because you don't do it. Anāgāmin's mind has rūpa-kilesa (defilement of refined form), that is mind/body particles.

He contemplates the five khandhas—e.g., with the contact of physical form and eye door, and the five khandhas arise. He contemplates their cause and effect. Furthermore, he discerns the five khandhas from the eye door and their rises and falls (i.e., mind and form) at the rate of hundred thousand billion times and 5,000 billion times/sec. If dies with the defiled mind (kilesa-citta), you will get birth. It was a woeful birth, and he became afraid. He has to suffer a hundred billion and 5000 billion times according to the mind process. He sees its births of hundred thousand billion and 5000 billion times in a wink of the eye.

Sotāpanna sees the impermanence of the five khandhas/mind and body. Sakadāgāmin sees the impermanence of form. They penetrate the four truths, respectively. The Buddha could count the rises and falls of mind and form in a wink of the eye with the rate of hundred thousand billion and 5000 billion times (this is not the counting of a mathematician). We only know its great numbers. From seeing, hearing etc. (six senses of doors) the 11 kinds of fire are burning with defilements (kilesa) and he becomes in fear of it. (It reminds us about the Fire Discourse the Buddha taught to Uruvela Kassapa brothers). We don't know these things that we're not fear.

The anāgāmi contemplates the five khandhas arise from the six senses of door one by one and discern anicca, dukkha and anatta and penetrate the four truths. Here again he is seeing the impermanence of the five khandhas and its three characteristics. How does he contemplate on form (rūpa)? At the eye it arises momentarily and passes momentarily. I have to see at mind and form, even I don't

want to see it and know it. All these things are great suffering (dukkha). It arises and passes away according to its nature, anicca, dukkha and anatta nature. Solidity of form disappears, that non-returner's insight is contemplation of the mind—cittānupassanā. He contemplates on the arising of the mind, He contemplates on the arising from the internal bases (ajjhata āyatanas) such as want to see, hear, etc.

Because the solidity of form (rūpa-ghana) disappears, and he has nothing to 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.

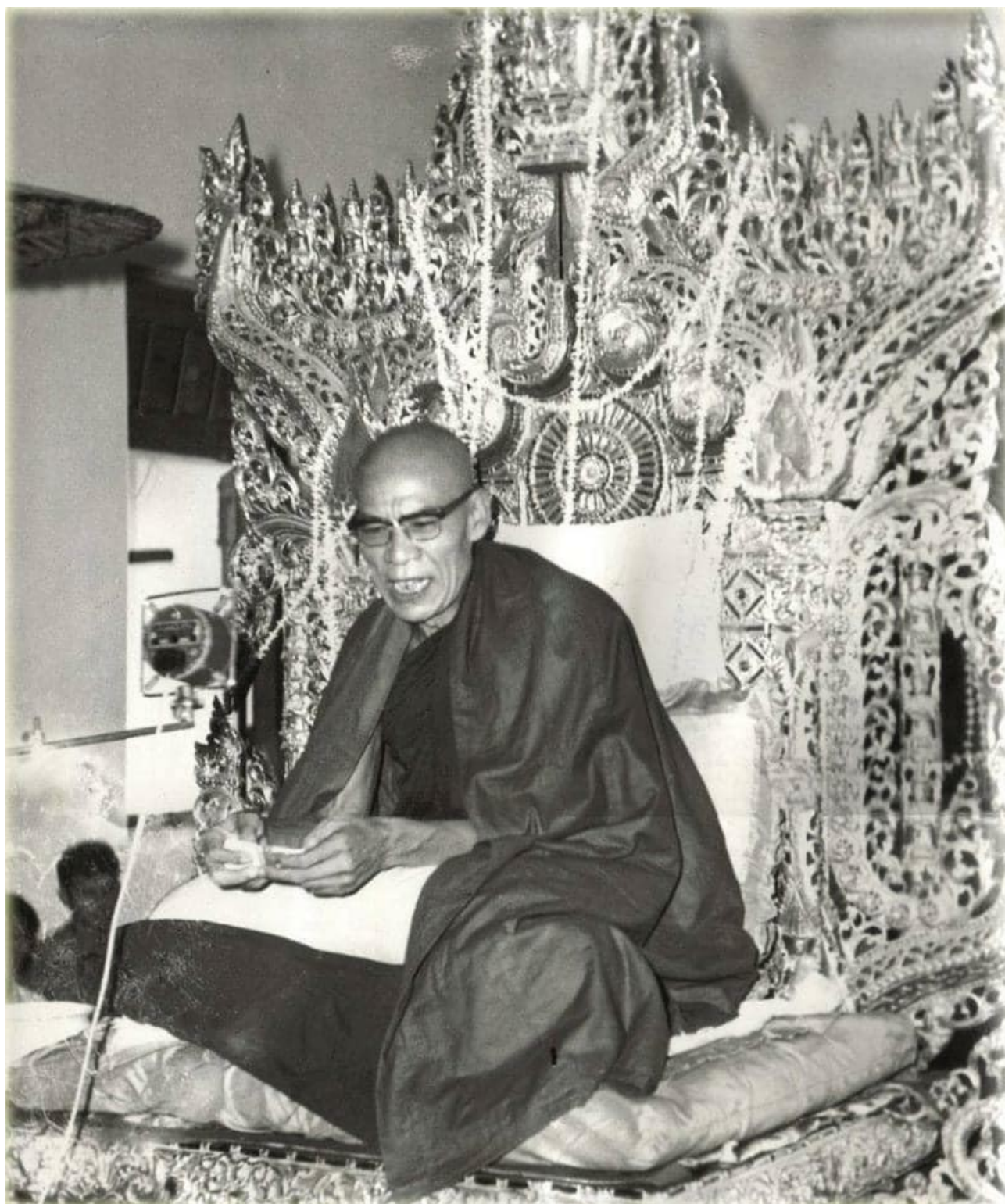
(Sadhu! Sadhu! Sadhu!)

Some reflection on this talk:

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 two kinds of concept—paññātti and paramat which could come from practice and experience; and based on the suttas—even though it was not mentioned it directly. I myself see the benefits of using them. In Burmese tradition very rare talking about insight on asubha mostly mention on insight knowledges. Sometimes we see asubha in some of Mogok Sayadaw's talks—together with anicca, dukkha, anatta and asubha, sometime with dukkha sacca. Here we see asubha as important insight of a once–returner, and it also has connection with non–returner practice.

Thae Inn Gu tradition don't talk much about insight knowledges only how 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 Mogok 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 Ādiccaramsī (Sun Lwin), when he taught yogis on cittānupassanā, most of them difficult to do it. In his experience of teaching people, kāyānupassanā was 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 Way of a Stream Enterer**”). The second talk is the way from sotāpanna to arahant (“**From the Beginning to the End**”).





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 pāḷi 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.

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. For 21 months (nearly two years). I practice it like my bones and skin, are worn out. If I don't die, then let me realize the Dhamma (i.e., if I don't die and let kilesa die). With strong saṃvega and fear, I did the practice without getting up (This kind of determination is coming from the Buddha himself. See the MN 32:

Mahāgosingasutta). In the province of practice, I know all the natural dhammas. I am 54 years old now (in 1968). In 45 years, I was called a human. Did I have the mind of a human? NO! I didn't have it. (What about most people today? See the pollution—i.e., mind, body and nature around the world). These things you could ask me.

Previously, my lay name was U Aung Tun. I didn't have the mind of a human. Why was that? I am talking about myself and not on others. To know a human mind is a very difficult thing. A noble being (ariya) will know it. This dhamma can't be known by worldlings. I check my mind and know all of them. How did I know it? The Buddha said that knowledge—knowing is the noblest thing. The knowledge must be right. Let's analyze the knowing. In my speech, please forgive me if the word "bya" is at the end of a sentence. This has become a habit of mine.

(We-bu Sayadawgyi also had this habit. This doesn't happen all the time, just some of the time. It has nothing to do with defilements. This is a misinterpretation by Mahayana followers who think that arahant still has defilement.)

I have also been accused by others of taking legal action regarding this matter.

(Someone might think—it's improper as a monk says this word. This bya word is no meaning at all. If you call out someone by his name, he can respond it with "bya!" It's a masculine usage. For woman—shin!)

Except for a Buddha no-one can abandon it. There are two kinds of knowledge—lokiya (worldly or mundane) and lokuttara (supramundane) sammuti (concept) and paramatā (ultimate reality) truths (sacca) or paññatti and paramattha. There are two extreme ways—left way (torturing oneself) and right way (indulgence in sensual pleasure). The middle way is the Buddha's way. In knowledge, there are wrong and right knowing (micchā and sammā). Micchā knowing is wrong knowing—knowing of which is not existed. Sammā knowing is knowing of which is existed. I don't know pariyatti. Now I'll talk about its nature and just listen to understand its nature. Pariyat (Pariyatti) is conceptual knowing. Patibat (paṭipatti) is viññāṇa knowing. Paṭivedha is paññā knowing. These are three knowing. I know about them with viññāṇa and paññā knowing. I don't know it with saññā knowing

because I don't have pariyatti skill.

I am a worker and not a speaker. I have to talk about the nature of work. Furthermore, I also prefer people to do the work (i.e., practice). You also have to practice. Later I'll talk about the minds. Dhamma could also be attained in one sitting.

(Most people would take it as an exaggeration. It's not true, even the Buddha urged the monks for the attainment in one sitting—see the Mahāgosiṅga Sutta, Majjhima Nikāya 32. If someone achieves jhāna and has a good teacher and system to guide them, then it is possible. Some people can even reach jhāna in one sitting, e.g.—Mae-chee Kaww Sian-lam, a Thai forest nun; Sayadaw U Candima—Thae Inn tradition, we can see it in his life story.)

With clear knowledge to understand the cause-and-effect dhammas in one sitting, one can enter the door of Nibbāna, and then close the door to apāyas (woeful planes). Concept is not existing dhamma. Seeing and knowing are paramatā. Some said that seeing was a concept. NO, seeing is paramat (paramatā)—nāma paramatā (i.e., viññāṇa). If not existing, you'll not see it. Soon Loon Sayadaw said—if paññatti and paramatā are separated, this is not a noble person. Knowing both of them also is not a noble person. Only knowing their relationship is a noble person. (Soon Loon Sayadaw's sayings are shorter and simple but there are profound meanings in them. It needs to contemplate them.)

How to know their relationship? This is paññatti and this is paramatā. Likewise, this is its nature. This is existing dhamma and this is not existing dhamma. You have to know them differently. The Buddha said that seeing was paramatā dhamma. Therefore, we should not argue as my dhamma is right or his dhamma is right. We'll attain Nibbāna if we know the dhamma nature and sacca dhamma.

There are 40 samatha practices, practice with one of them as one's preference. Knowledge comes from the doors of the six senses and their corresponding objects as the noblest knowing. Seeing, hearing, smelling, tasting, touching and knowing are dhammas. Seeing is visual paramatā, hearing is sound paramatā ... knowing is

dhamma paramatā. Some thought that seeing was a concept. NO, seeing is paramatā. Some say that seeing is a concept. They can't distinguish between samatha and vipassanā. Thought (assumption) is a concept which is assuming something of not existing. Seeing is paramatā. Seeing mind and form is paramatā. You have to know their nature.

With samatha also know the samatha nature. With vipassanā also know the vipassanā nature. You have to know the element nature (dhātu). In mundane (worldly matter—lokiya) they practice alchemy and in supramundane (lokuttara) also. In mundane is using the billow and in supramundane is using the ānāpāna billow. There are dhammas—drifting and sinking, floating and liberation. Drifting is samatha. Floating is dāna, sīla actions (kamma). Sinking is the indulgence of sensual pleasure. The floating dhamma of dāna and sīla is only sometime we do it. For the sinking dhamma we do it all the time in non-stop.

Maybe it's like a machine gun without a break. If we examine modern people in today's world at an international level, only a very few will float, the rest will sink to the deepest depths.

Some (very few indeed) practice the drifting dhamma of samatha. If they attain jhānas and abhiññā (absorption samādhi and super-normal powers) and die, he will go to the lower planes of brahma god existences (i.e., lower than ariyan brahma gods). When their jhānas and abhiññā are finished, they will fall down again (like a bird falls down to the human earth). And he could continue falling down to apāyas if they meet bad companions here (i.e., on earth). (In today's world, this is the way to go for sure; because there is a lack of wholesome media and education.)

Now I'll start talking about sinking dhamma. I'll talk about the mind, and you listen to understand its nature. U Zin did the practice just for himself, not for others. Why is that? I didn't have the mind to teach people. I was fear with saṁvega (sense of wise urgency) and practicing diligently until my bones and skin were worn out. In the past, I made wishes that now have to propagate the last Buddha Sāsana (In one of his talks, he mentioned that he had met the Buddha Padumuttara in the past. At that time, he was a king and inviting the Buddha and saṅgha to his offerings. This was the wishes he made from the Buddha. It seems to me it's not for the

mahāsāvaka's pāramitās).

If I don't do it, it's also impossible. Therefore, I propagate the right dhamma for the sāsaṇa. Now I'll talk about the sinking (not arising) dhamma. In the past, U Zin was a bad guy and did a lot of robbery. I was a robber in the past, but don't look down on me as a robber. I never killed people, and not as bad as Aṅgulimāla of the Buddha's time. (Aṅgulimāla was a well-known bandit and killed a lot of men for his fingered garland.) Greedy mind, angry mind and deluded mind were with me before. This mind is an animal mind. For 46 years was a human but no human mind. Others took me as a human, no! I was not. I was not a human. (Humanity today should contemplate this. I didn't have a human mind with me.

For the whole 46 years, only sinking dhamma was with me. I didn't know the paramatā dhamma of mind and form nature. Only knowing the non-existing concepts and became atta—self view. For the whole 46 years I only had the minds of hell beings, animals and ghosts. If I died at that time, I would suffer at the places of hell, animal kingdom and hungry shades. Why was that? Because I didn't have the human mind. If you ask me, "Since you are a human being, why don't you have a human mind?" I was clinging with wrong thought, wrong concept and wrong knowing to the minds and actions (kamma) which would send one to apāyas (painful existences).

What kinds of mind arose in me? I knew only non-existing of wrong view concepts (micchā-diṭṭhi paññatti). When the senses of door and sense objects were contacting, I didn't have the knowing with me. I didn't keep the door watch man with me. The Buddha said that we must have the knowing. When from five and from six contact, you have to go with knowing, eating with knowing and seeing with knowing.

(Here Sayadaw's usage of his experiences has a problem. From five and from six means internal and external sense bases for him. From five is the five khandhas arising inside the body and mind. From six is the five khandhas arise from the six senses of door contact with external objects. In the beginning of this talk Sayadaw already mentioned his weak point in learning—pariyatti).

Seeing is also dhamma, hearing is also dhamma, tasting is also dhamma, etc. Going, stepping, sleeping, etc. are also dhamma. In the past I didn't have knowledge that I didn't know it. I knew only non-existing concepts. All these are sinking dhamma. The Buddha taught that we should not think about past, present and future. We should know the present arising dhamma rightly. In the past I knew things with wrong knowing for the non-existing concept. All these were sinking dhamma. If died with this mind of 46 years, I would never rise again. How did I see things? When the eye and visual object contact, I didn't know it as visual object. Since I didn't know the cause and effect relationship between mind and form, I didn't know that because of the cause, the result arose. From the eye door, I didn't know it as dukkha, I didn't know vedanā, I didn't know about sukha and dukkha vedanās.

When I saw a visual object which I liked, it became pleasant and desirable. It became a happy mind (sukha and lobha). When seeing undesirable object, and it became disliked mind and angry mind arose. With hearing, smelling, tasting and touching kāma-raga (desire and lust) mind arose. I wanted to experience it very often. I didn't know the characteristic of changing nature of the four elements such as stiffness, tension, pushing, pulling, hotness, coldness, etc. Likewise, I didn't want to experience it. When the body became changed, I relied on the doctor. Because of the nature of dukkha, the dosa mind arose. This was how all the different kinds of knowing mind occurred as well. Knowing about good things became pleasant and on bad things became unpleasant.

Rāga and dosa (lust and anger) arose from seeing, hearing, smelling, etc. Because I didn't know them as vedanā and not knowing them as dukkha. Not knowing about the truth of dukkha that rāga-dosa arose within me. Why these minds arose within me? Because I was not seeing vedanā, not knowing upādāna (clinging) and not knowing dukkha sacca. My mind was always covered with moha (delusion). Therefore, only lobha, dosa and moha were arising with me. When the six senses of door contact with the six sense objects and I knew the arising dhamma with non-existing concepts that these minds arose. The Buddha taught that non-existing was concepts and the existing was paramatā. U Zin didn't know about the mind and form nature and its characteristics.

How did I see the concept? I saw a woman, and it became a desire lust mind (raga mind). When seeing a woman and knew it as a woman. Seeing her fat body and knew it as fat. If seeing thin, pretty, beautiful and only knew these things and raga mind arose. When seeing ugliness and dosa mind arose, and I knew non-existing things. Therefore, it became raga, dosa, moha, māna minds. Seeing the dog and knowing as dog, seeing pig, chicken, etc., it was also knowing as pig, chicken, etc. These were not right and it was only a concept. In reality these were feeling nature (vedanā), changing form nature (rūpa), mind and form nature. If you are seeing non-existing things and then going down by kneeling with your four legs

(i.e., to apāya, may be as a dog, animals, etc.; here Sayadaw's usage is rough but has a serious tone and makes you remember it forever.)

This thing happens because we're covered with moha (delusion) of avijjā dhamma (ignorance). Other sense doors of ear, nose, etc. were also in the same way. Whatever arose from there, I didn't know about their vedanās, mind and form and couldn't differentiate paññatti and paramatā, didn't know their natural characteristics. I only knew about their non-existing dhammas (i.e., concepts).

When I saw a woman and I asked a child (a boy). What is that? His answer was, "This is a woman." "Is she beautiful or pretty?" "She has white skin, fat and pretty" U Zin also was seeing it this way for 46 years. I was not different from the child's view, and only had a child's knowledge. When I heard a sound and asked the child. There was a dog barking, and I asked him, "Child! What is that sound?" The child's response was "Ha! Why asking me? This is a dog barking" I heard it and also knowing as a dog barking. The child was also knowing as a dog barking. Everyone has the same knowledge, that is conceptual knowledge. We all are knowing the non-existing dhamma. We're seeing and knowing of the non-existing dhamma.

The Buddha taught two views—wrong and right views. We don't know the right view. The existing dhamma is mind and form, which is paramatā dhamma. We know only the non-existing dhamma that—in regarding smell, knowing as fragrance or smelly, etc. We have to stop at vedanā; if not, it continues to taṇhā and

upādāna and the five khandhas/mind and form arise, and it's turning the dependent arising process. Once an odor is smelled, "cittasaṅkhāra" or mental factors arise (i.e., minds arise). If you take it as fragrant rāga mind/lobha mind, peta mind (ghost mind) arise. If it's a putrid smell, then you don't want to experience it and dosa mind arises. If these minds arise, where do you think you're going? These are non-existing dhamma and with these minds and die in 100, thousand humans die and no-one becomes human again. They'll become dogs, pigs, chickens, fishes in the water and in hells (include hungry shades).

[Here we can see Sayadaw's wisdom comes from enlightenment. Even though he knew nothing about the suttas, his understanding of paṭiccasamuppāda was very profound. Listening to his talk is very similar to Mogok Sayadaw's teaching.]

With eating foods also, we don't know about feelings (vedanā), don't know mind and form and can't differentiate between paññatti and paramatā. Eating sweet and knowing sweet, eating salty and knowing salty, etc. then we know the non-existing dhamma. These are concepts and atta dhamma, if you are knowing this way and die kneeling with your four legs and going down (i.e., apāyabhūmi).

[Today, humans should reflect this question. Why nowadays there are more animals on the earth than before? Where are they coming from? Every day around the world how many animals we kill them for foods, for oil, for medicine, for fur, etc. Every year it can be a billion (I don't know the exact record) If we put pet animals in the list, it is unthinkable. Nowadays human greed, anger and delusion are greater than ever. If humans die and become animals, they will not have a forest to call their home, because many forests have disappeared. They are sure to end up on animal farms and breeding grounds, where they are subjected to human cruelty.]

Eat toddy (a type of palm tree) and know it is sweet; this even a child knows it. Eat salty food and know that it is salty. A child also knows it. For 46 years, I knew it this way. If die like this keep your back upward toward the sky and going down with your four legs (animal's back is always toward sky), and become dog, pig, chicken, etc. These are peta mind (ghost), animal mind and hell being mind. Don't take oneself as highly. With touching sensations, we experience it in the same way.

In terms of the things we like, we behave like a cow (i.e., we rethink them as often as a cow ruminates its grass). We desire to experience it very often.

When the four elements change, we don't want to experience it. You should not know them as aching, numbness, pain, etc. Right view (*sammā-diṭṭhi*) is right knowing and seeing. Knowing the not existing things is everyone knowing. A child also knows it. A child said to his mother, "Mom! It's too hot." We're not different from the child. These knowledge have been known even from the beginning of the world. Numbness, pain, hot, cold, etc. are conceptual knowledge. If knowing this way with the back toward the sky and going down with the four legs. (This usage is referred to become a dog or falling down to woeful existences).

There used to be many red flag communists over in the countryside before.

(After Burma Independence in 1948 Burmese communist parties started the revolution. They were one party before, they split into two later; one inclining toward Soviet Russia and the other toward China.)

I had to make friend with them. Even before, I was not afraid of the Red Flat. Here I am talking about the mind. We were also bad that once time arrested by the red flag group. When I was in prison, my second younger brother was killed by them. (It seems he was put in a communist cell and not by the government.)

As soon as I heard the news, I was so angry and making an angry sound. When hearing and knowing something we don't like become angry, but with what we like it becomes pleasant and taking pleasure in it, because we don't know about mind and form. I didn't know that the cause of his past kamma that now he had to pay for it. Not knowing about mind and form arise when the senses of door and the sense objects meet together and only *raga*, *dosa*, *moha* and *māna* arise (on the seeing, hearing, etc.) For 46 years if I died with these states of mind and never rising up again (to good destinations) because these were sinking dhamma. What I want you to know is whether you have these mental states (i.e., warnings.)

These mind states lead one to become dog, pig, chicken when minds arise during the seeing, hearing, etc. Do *lobha*, *dosa*, *moha* and *māna* happen to you? If

happening, then you have to go down kneeling with your four legs. These knowing are not the right knowing and non-existing knowing. Therefore, the Buddha taught that these were not the ways of seeing and knowing and not the way of hearing and knowing, etc. (whatever arises from the six objects). You must see and know the existing dhamma. Now what I am talking is about the sinking dhamma. Dāyakas and dāyikās! Check your own minds. If you have wrong view and knowing, then practice quickly when you still have times.

The Buddha gave the following simile—he took a piece of earth on his finger nail and asking the monks “Bhikkhus! The earth on my finger nail and the entire earth on the ground, which one has the greater number?” They answered “Ven. Sir, the earth on the ground is more than on the finger nail.” “Yes, that’s right! If a hundred thousand humans die and reborn as humans are the numbers like the amount of earth on the finger nail. But the others born as hell beings, animals and hungry shades are as much as the earth on the ground.” Tomorrow I’ll talk about the drifting and floating dhammas.

I’ll continue to talk about wrong and right views, wrong and right knowing. I’ll talk about only the minds. For 46 years, U Zin only had wild and inferior minds within me, I didn’t aware of them. The Buddha reminded us that we must have awareness from the six senses of door on seeing, hearing and smelling, etc. Coming and going stepping taking things, etc. with knowing to do these things, etc. (see the satipaṭṭhāna sutta). Not put a watch-man or closed the door there that the guest minds come in and combine with the host mind. Without a watch-man, the mind is covered with delusion (moha) and the mind become out of control and behave according to its own. (Modern philosophies of freedom, human rights, etc. are similar to this mind. We should use it properly, wisely, in the directions of wholesomeness.) It follows behind the objects and indulgence in it.

The Buddha taught about the indulgence in sensual pleasure (kāma-sukha way), indulgence in the objects of visual form, sound, smell, etc. “Every time the doors (dvāra) come in contact with objects (ārammaṇa), indulging in the objects is the practice of kāma-sukhallikā-anuyoga—indulgence in sensual pleasure.” [or the western hedonism (an American Syndrome)]. Whoever follows this practice will

not rise up again, and this is sinking dhamma. We're not controlling our minds and look after with knowing. Let it free that it goes out on its own and going everywhere. This mind is similar to a wild bull without an owner. This bull eats and sleeps as much as it can and in free time looking for sexual pleasure. A bull with its owner was tied to a post with a rope and could not go to the people's fields or eat there.

People without a door watcher are like the wild bull. This bull goes to the people's fields, eats there. Going inside the fences and eats the crops and trample on them. It knows only eating and goes to paddy fields, bean and corn fields where it used to be. A man who leaves his mind to its own devices is like a bull without an owner. At last, the owner of the farm can't bear it anymore. He knows that at night the bull went in from this entrance. He sharpens his long knife until it's shining. When night comes, he goes there with his knife and waiting for the bull. Out of greed, the wild bull can't see the suffering of cutting with the knife. It has only greed and knowing only greed. At night, it goes inside the field at the usual entrance. The man is hiding and waiting there to strike its front legs with the knife, and it cries out loudly and falls to the ground. It's so painful that the bull continues to cry out, at that moment the man with his knife cut its throat.

Out of greedy, the wild bull legs and throat are cut by the man with knife. (This story seems very cruel. But if we're influenced by *diṭṭhi-taṇhā* our future births would be worsening than this bull's suffering. The sufferings in hells are even unthinkable.) Lobha, dosa and moha minds, etc. arise from the six senses of door are the minds leading to the sufferings of woeful existences (*apāya dukkha*). Therefore, *dāyakas* and *dāyikās* should not content only with the ordinary merits of outside the *sāsana* (such as *dāna*, *sīla*).

You are doing merits only for some time. Taking and looking after the precepts (*sīla*) for four days in every month. (That is Burmese uposatha days—full moon, new moon, two 8th days). *Sīla* is kamma (action). When it gives the results, it will have beauty and long life, etc. With *dāna* it gives the results of human and heavenly happiness and wealth, etc. When good kamma results not arise and have wrong view on the non-existing dhamma which send one to painful existence (*apāya*).

Dāna and sīla can't do or help you in this case.

Therefore, at the time when we meet the Buddha Sāsana, the Buddha taught us not to associate with the fools (bāla) and associate with the wise (paṇḍita). (Sayadaw tried to recite the Maṅgala Sutta chanting, but he couldn't do it well. This point was also mentioned in the talk on his life). This was teaching to the heavenly beings. They don't have the coarse physical forms. So, they only have mental feelings (vedanā). They are refined forms (These points give us the idea of heavenly beings don't have sexual relationship). Heavenly beings are a kind of hungry shade (ghost) because they are very greedy.

(Sayadaw was using it as great peta. It does not mean they are a kind of peta, just as a metaphorical term. Their hunger for sensual pleasure is very great and never have satisfaction like some politicians and a million or billionaires of today.

But they are better than modern economists who have nothing of power or money and postulate a lot of greedy ideas and views how to make money).

The male devata is served by 500 or 600 celestial nymphs on each of his left and right sides. The Buddha called them as mahā-peta (great hungry ghost). The Buddha admonished them (here Subrahmā devata and his 500 celestial nymphs came to see the Buddha for help.) for making companionship with the fools (bāla). U Zin myself in the past associated with the fools. What kinds of fool it is? You make friend with the fools of lobha, dosa, moha and māna which arise from visual object, sound, smell, etc. I had no knowledge about them before and not having a door watcher with me. This was happened for 24 hours each day.

The Buddha taught to associate with the wise (paṇḍita). If you're consorting with three wise men will have blessings (maṅgala). You have been consorted with the fools started from the beginning of the world (i.e., in the beginning less of the saṃsāra). Are you now still consorting with them? They are the ones who push you down the saṃsāra chasm. The three wise men are sīla, samādhi and paññā or sīla maggaṅga, samādhi maggaṅga and paññā maggaṅga.

These are the wise men. The fools we're talking are opium eater, alcoholics

and gamblers, etc. Really pushing down us to painful existences (apāyas) are lobha, dosa, moha and māna dhammas or minds falling down there. We don't know about the foolish minds which are consorted. We associate with them continuously. It's possible if we don't consort with drunkards and can shun away from them. Could you shun away from greed, anger, delusion, etc.? You'll fall into the chasm with them, but you don't stay away from it. The fools are not the drunkards, gamblers, opium users (at that time Burma didn't have heroine yet), murderers, etc. It was talking about the minds. Pushing down someone into apāyas and the rounds of existence (saṃsāra) are these states of mind.

(Mogok Sayadaw also interpreted the fools in the maṅgala Sutta as unwholesome dhammas. Ariyas know between the fake and the real very clear.)

You can get the three wise men with you only by practicing insight. The Buddha taught about the four establishing of mindfulness practice—kāya, vedanā, citta, etc. He was teaching the right things. There are no other dhammas to Nibbāna except these four dhammas. There are 40 objects for samatha practice and people practice what they like it. The important thing is knowing the differences between paññatti and paramatā. With the right concept only get the right paramatā, and with the wrong ones and become wrong. These are to know with knowledge and ignorance (vijjā and avijjā).

For 46 years U Zin made friends with the four fools (lobha, dosa, moha, māna) who were going down to apāyas kneeling with their four legs. I practiced for 21 months with the strong determination as if I have to die let it be, otherwise I must realize the Dhamma. Firstly, I am mindful of the in-breath and out-breath of the ānāpāna (breathing) practice. If only knowing the in and out breaths is samatha practice. In kāyānupassanā (body contemplation) what is air (vāya)? It's the nature of pressure, motion, distention. These are all known by the mind, which is not the practice of samadhi. After the pressure, motion and distention it ceases. This is the ceasing of mind and form, and knowing the nature of vanishing. With many times of knowing the pressure and distention pressure and distention, etc. at the sitting area, the four elements are changing.

Knowing the pressure and distention of the air is kāyāsatipaṭṭhāna—

mindfulness of the body and the other elements of earth, water, fire are also in the same way of knowing their nature. The earth element, the air element, etc. will kill you (in life at any time, near death is sure). All these are the elements of form (rūpa), and like the four dragon snakes, of the form you'll bite with one of them (If they become imbalance, the most prominent one will kill you). Bitten by the earth snake one will die with stiffness of the body, by fire snake the body was burnt like fire and die with hotness, with air snake the body like cut into pieces and die. The excessive elements effecting the body are—earth effects the body and jaw with stiffness, water make the liquid body flowing out, with tejo—heat one will cry out “Ahh! Very hot and burning, please help me.”, with air (vaya) become dizzy and the stomach can be burst open and die This air element can kill you at any time during eating, sleeping, in the toilet, on the car, etc. It's a very quick air snake. Only vipassanā yogis know about their nature. If you contemplate their outer forms, you will only know the concepts.

(The four vipers designate the four elements, which were mentioned in the discourse of "The Simile of the Vipers")—Āsīvisopama Sutta, Saṃyutta N (SN.35.238) and the commentary. This sutta is important for mind development. Later we will see its importance in the teaching of Sayadaw U Candima. These four great elements effect our lives and during dying. Our health is also dependent on them (one of the causes). If they are imbalanced or in disturbance, they give us suffering in life and at dying, most important is at death.

When there is a disturbance in the earth element, the body becomes stiff like wood. The Buddha compared it as bitten by a viper of the wooden—mouth type. With the disturbance of the water element the body becomes putrid, oozing pus, fresh and blood and later leave behind bones and skin. It's like bitten by a putrid—mouth snake. With the disturbance of the fire element, it becomes feverish all over. It's like thrown into a pit of coal. The Buddha compared it with a fire—mouth snake. With the disturbance of air element, severe pains run through the joints and sinew. It's like the body was smashed by rocks and the bones pulverized. It compared with a dagger—mouth snake. At near death, we'll be bitten by one of the elements.)

When the four elements of the internal body are disturbed, the noble beings (ariyas) are not afraid for dying. They know all the four elements and the mind nature, the body loathsomeness, and kammās and its results that not afraid for dying. It becomes knowledge (vijjā). We sit longer on the hard floor and vedanā (feeling) arises. This arising form (rūpa) will kill us. We don't know its nature of pressure and distention, go and feel the vedanā. This is vedanā satipaṭṭhāna—contemplation of feelings). If you only know the feeling of pain it's wrong view (diṭṭhi). This is knowing upon the dukkha on dukkha. If you know hotness, aches and pains become dukkha samudaya (the cause of dukkha).

From vedanā it connects to taṇhā (feeling → craving). I don't contemplate the feeling (vedanā) of pain and stiffness, instead contemplate the feeling mind (i.e., mind experience vedanā.) How does the nature earth element arise? It becomes stiff, tense, numb, ache, etc.—this is the nature of earth element. In books, it mentioned as the nature of hardness and softness—is paṭhavī. In the khandha arises as becoming aches, numbness, stiffness. What is the nature of water element (āpo)? During the contemplation, the chest becomes tense and something is choking or blocking inside. Sweat is flowing out the body.

The nature of fire element (tejo) is becoming hot as fire heat and cold like a block of ice. The nature of air element (vāya) makes the heart beats in the chest, the body moves and tremble. I don't contemplate the stiffness of form (rūpa) and instead contemplate the experience of vedanā (mental feeling appears at the mind base—heart area) nature of the mind. How the mind is experiencing vedanā? If you contemplate the stiffness and numbness, it becomes vedanā saññā (concept). I follow it with vedanā paññā of the feeling of the mind. I feel the stiffness; I feel the numbness, etc.; I feel the hotness, coldness, pressure, etc. of the four elements. In this way with the understanding of the characteristic nature of mind and the doors of apāya will be shut down.

In the past U Zin was counting the rosary beads with anicca, dukkha and anatta. This is saññā knowing. This is not the Buddha's knowledge, everyone and even the child knows it. Likewise, this kind of anicca is the broken down of plate and pot, etc. When a man dies, it is dukkha. When you hit a stone with your leg and fall

down, it is anatta (all these are used by ordinary Buddhists with the three universal characteristics as concepts in daily life.) What about the three characteristics taught by the Buddha? What is the nature of form (rūpa), mind (nāma) and loathsome (asubha)? You must know their characteristics. For example, when seeing the visual form and the knowing nature of it, the nature of inclining to it, every time from five and from six contact the inclining nature of the mind (i.e., six objects and six sense doors), and what is the nature of the mind doing? They have the nature of experience.

Not knowing this and with saññā knowing (concepts) will go down apāya (because of diṭṭhi). You must know with the Buddha's knowing. (Here Sayadaw is only dealing with mind, form and loathsome and their nature). Majority of people only know with saññā nature. What is the nature of loathsomeness? After man dies, there is no mind dhamma. After three or four days, the body becomes bloated. Asubha means there is no movement of the body which is dead. After three or four days, it shows its asubha nature. The flesh body becomes dark color, brown color, bloated, putrid, tongue comes out, blood and pus come out from the eyes, later infested with worms eaten by them and only leaving behind with bones. These are the characteristics of the loathsome nature. You must see in these ways.

The Buddha told us that we have to know it in accordance with his knowing. The four satipaṭṭhāna insight practice starts from kāya and end with dhammānupassanā step by step. Establishing of ānāpāna is kāyāsatipaṭṭhāna. Contemplation of feeling or experience is vedanāsatipaṭṭhāna. After finished vedanā or ending of vedanā, it comes cittasatipaṭṭhāna. With dukkha ends the mind becomes happy, its happiness is short term. After some time, the four great elements reappear again.

These dhammas do not belong to us. The mind experiences of sukha and dukkha. I know this nature. It's arising and passing away, arising and passing away, etc. It only has sabhāva dhamma (its own nature) and common characteristics (samaññā-lakkhaṇa) of anicca, dukkha, anatta. With the eye and seeing form is seeing form nature, hearing sound is hearing sound nature, etc. The eye can't hear, so they do their own job, etc. The elements and the six objects (arom) are doing

their own job (i.e., 12 āyatanas). Then we know the sabhāva lakkhaṇa and samaññā lakkhaṇa of mind and form. As we have seen the internal sabhāva elements the external of form, sound, smell, etc. are also sabhāva dhātu. They exist with their own nature. We understand the nature of elements.

At the time of seeing, I know the nature of form (rūpa) and mind. Seeing the elements attain Nibbāna. Seeing form also enter the stream (sotāpatti magga). How does he see it? What is the nature of the characteristics of six sense objects and the six senses of door? Seeing, hearing, smelling, etc. are sabhāva. I only know sabhāva (sabhāva means natural dhamma—usually using with the other two words as—nissatta, nijjīva, sabhāva = not a being, not a soul and only nature). If seeing sabhāva lakkhaṇa attain Nibbāna. The whole world is sabhāva (In Burmese sabhāva is nature, in pāli individual character of thing, samaññā is common character.

For example, earth element has its own individual characters of hard, soft nature and impermanent (anicca) is common nature to all things—except Nibbāna.) These are the form (rūpa) nature only and don't know the mind nature yet. Today I'll mention the form nature only. It's free from vedanā saññā by seeing the nature of form (here vedanā saññā refer to physical pains). There is no hot, cold, stiffness, pressure, etc. With aroṃ five and aroṃ six contact and at the present moment there are no four bad men who can enter it. (lobha, dosa, moha and māna). There is no raga, dosa, moha, māna mental factors (cetasikas) and it does not arise on visual form (other objects also the same), and saṅkhāra dhammas cease. Then what are there? At every moment the arising sabhāva dhamma of aroṃ five and aroṃ six are there, and free from concepts. The rise and fall of nāma (mind) come to an end. What kinds of mind and its rise and fall come to the end?

In the past, if seeing a woman, the mind was on a woman (concept of a woman), seeing a dog and the mind on dog, etc. which are changing cittasaṅkhāra—these minds not exist now. The guest minds not exist, and only the host mind exists. (Here we need to contemplate Sayadaw's profound wisdom without any background of suttas).

It only has the sabhāva dhamma of rūpa lakkhaṇa, and seeing its nature. I am not seeing the cittasaṅkhāra such as woman, dog, etc. The visual form, sound, smell

etc. are only sabhāva nature. Fragrance, smelly, sweet, sour, etc. (taste and smell cittasaṅkhāra are ceasing.)

Arom five and arom six all are existing as sabhāva, and not thinking about the past, no expectation for the future, only staying with the present moment. How it stays at the present moment? In books, it was said that stream enterer abandoned wrong view and doubt. How he sees it and abandon it? He abandons it by seeing one Dhamma—ekodhammo (eka-dhamma), and knowing one. From the eye door it completes with sīla, samādhi and paññā, and gets vipassanā- ñāṇa. Rāga, dosa, moha don't have the chance to arise and magga eradicate it. At the time of seeing, there only is the seeing sabhāva lakkhaṇa and the unwholesome mental factors (akusala-cetasikas) which send one to apāyas are ceased. In book, it was mentioned as stream enterer abandoned three saṃyojanas (fetters).

These three fetters of past, present and future of wrong see and knowing not exist because of right seeing and knowing. The impermanence of mental factors come to end, vedanā not connect to taṇhā, and stopping at vedanā. Because it sees the sabhāva lakkhaṇa. There are many sotāpanna's minds. In regarding doubt on the past, present and future, some said about on the Buddha, Dhamma and Saṅgha, these are in books. What is stable in sīla? This is on indriya saṃvara sīla—sīla on the restraint of the sense faculties. If from the eye seeing woman, man, etc. sīla not stable. Sotāpanna sees the one Dhamma (eka-dhamma) of form (rūpa) sabhāva, mind (nāma) sabhāva or seeing one sabhāva dhamma. The noblest knowing is this one sabhāva of knowing. I wish you all could abandon the concepts of knowing which are the opposite of right view and knowing, and then realize the sabhāva right view and knowing.

Sādhu! Sādhu! Sādhu!

Note on sotāpanna:

From Sayadaw's talk we know some nature of a sotāpanna. He is quite different from a worldling. One of the very distinct nature is he never views and knows things with concepts by knowingly. He will communicate with people by

using concepts, but never take it as real. This point is very important for yogis to check their first stage of realization. Later we will see its important point in Sayadaw U Candima and his practice for sotāpanna. Thae Inn Gu Sayadaw had said if you see a woman, and it's a woman, see a dog, and it's a dog, then you are not a Sotāpanna. U Candima did not have knowledge on Dhamma and not had a proper teacher to guide him when he started the practice. He used the above quotation by Thae Inn Gu Sayadaw and checked his practice.

I heard a story on a very well-known Burmese author, Shwe U-daung. Actually, he was not a Buddhist—a Christian, but also study and practice. Once time he went to see Thae Inn Gu Sayadaw and talked about his realization. Sayadaw asked him by pointing to a woman, “What do you see?”

Shwe U-daung: a woman.

Sayadaw: No! You're not a sotāpanna.

This same author mentioned in one of his writings that a sotāpanna took alcohol only water went into his body, the spirit could not enter it. U Sun Lwin (later Ven. Ādiccaramsī) asked Taung Pu-Lu Sayadaw as was it true? Sayadaw's answer was; Sotāpanna or whatever it's, if you take alcohol in accordance to its chemical nature (dhātu) you would be drunk.”

In the Chinese Mahāyana Chan (Zen) tradition there is a saying by Chan masters—this was before the practice mountain is mountain, river is river. During the practice—maintain is not maintain, river is not river. After the practice—mountain is mountain, river is river. In the sotāpanna's view and knowing after the practice—still mountain is not mountain, river is not river. So, which one is true?

Worse than this is some Chinese Buddhists compare some great religious figures at the same level of the Buddha. So sotāpanna's to arahant's purity are lower than these upāsakas (prophets). How did they become Buddhists? I don't understand them. Then the Buddha's teachings will become wrong views. This is very clear they don't know the pāḷi-suttas.

Obstacles for realization of Dhamma

There are some unwholesome dhammas which stop someone to realize Dhamma in this life, and some are curable and some are not. It is based on a book called, “Fundamental Paṭiccasamuppāda Lectures” by Sayadaw U Sumana—Mogok meditation teacher, Sagaing Hill Siri Sumana Maggin Dhamma Center.

There are five kinds of obstacles (antarāya) which hinder the paths and fruits in practice. These are –

1. Ānantarika kamma—the five heavy kammas
2. Kilesantariya—defilements of wrong view
3. Vipākantariya—the results of past kammas
4. Ariyūpavādanantariya—unwholesome actions done to noble beings.
5. Paññatti-vītikkamantariya—breaking the vinaya rules and no purification.

1. The five heavy kammas

- a Killing one’s mother
- b Killing one’s father
- c Killing arahant
- d Harming the Buddha by injuring him
- e Splitting the saṅgha

These five heavy kammas are incurable in this life. If a being dies with these kammas (even one of them) next rebirth will be in the great Hell.

2. The obstacles of defilement

There are ten kilesas—(1) greed (2) hatred (3) delusion (4) conceit (5) wrong

views (6) doubt (7) sloth (8) restlessness (9) and (10) shamelessness and fearlessness of wrongdoing.

Here the obstacles of defilement means wrong views and doubt. The leader of wrong views is identity view (*sakkāya-diṭṭhi*) and from it develop two main wrong views—eternalism (*sassata*) and annihilationism (*uccheda*). With the extension of them—55 *sassatas* and seven *ucchedas* which are mentioned in the *Brahmajāla Sutta*, *sutta* no. 1, *Digha Nikāya*.

All these 62 wrong views have fallen away only to overcome the obstacle and with the practice can eradicate wrong views and doubt. To achieve this, yogis must understand the law of dependent co-arising—*paṭicca-samuppāda* by study or taught by teachers (e.g., Mogok Sayadaw's talks).

3. The results of past karmas

There are eight kinds of living beings that can't realize paths and fruits in their lives. These are: (1) beings in hells (2) beings in animal kingdom (3) beings as *peta*—hungry ghosts (4) beings as titans—*asuras* (5) worldly formless *brahmā*-gods (*puṭhujjana arūpābrahma*) (6) beings as *brahmā*-gods with no minds (*asaññābrahma*) (7) a person born with two wholesome roots only (*duhetuka puggala*), i.e., non-greed, non-hatred and delusion (8) seven persons without wholesome roots by births (*ahetuka puggalas*)

The seven persons without wholesome roots are: (1) born with blindness (2) born with deafness (3) born with dumbness (4) born as a dullard can't remember things (5) born with craziness (6) not a man nor a woman (maybe between) (7) a person born with both organs of male and female.

I want to make some reflections on the (7) and (8) living beings in the list. Taken together, there are eight types of people, among them no. 4—born as a dullard can't remember things and no. 5—born with craziness can't even practice meditations. The other five people can do it, so they should study and practice planting the seed of wisdom. It makes me remember Don—an Esan youth (Thai

Laotian) from our forest monastery in Ubon Province, near Bung Wai Village. He was born as a person with deafness and dumbness. His family are living in the village. In the beginning he came to the monastery very often. He helped the monastery in many ways—sweeping, hauling water, going alms round with the monks for carrying rice and foods for them, sometimes it was quite heavy, etc. On observant days, he sit meditation with the monks. Later he stayed at the monastery most of the time and stayed at empty kutis. Even sometime saw him wearing white clothes as phacow (eight-preceptor who wears white).

My emphasis here is even though he was an ahetuka person carrying some wholesome kammās with him to this life. If we contemplate them with the blessings mentioned in the Maṅgala Sutta and will find some of them—such as consorting with the wise, residing in a suitable place, directing oneself rightly, etc. Among them, it is very important to guide yourself correctly in this life and into the future.

The obstacles related to past kammās are incurable in this life for these beings (these include eight human beings: one duhetuka + seven ahetukas).

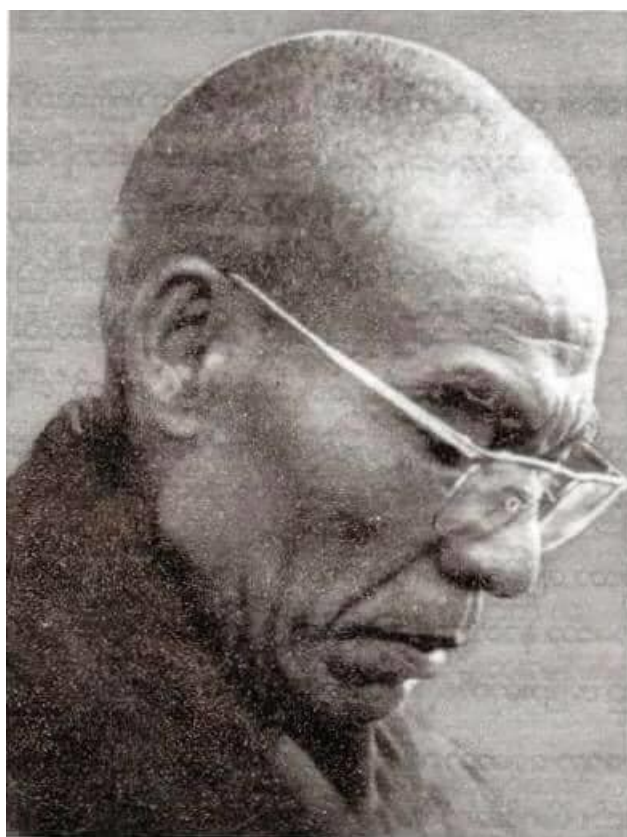
4. Ariyūpavāḍantariya—wrong doings to noble beings

There are four noble beings from stream enterer to arahant, and three kinds of actions—mental, verbal and bodily actions. If someone with one of any actions has done wrong to any noble being (e.g., sotāpañña) is an obstacle in practice. This obstacle not only relates to worldlings, but also to other ariyas, e.g., sotāpañña to sakadāgāmi. This obstacle is curable by asking forgiveness.

5. Breaking the monastic rules

These obstacles only relate to monastics—monks and nuns only. This obstacle can be cured by confession according to specific rules.





From the Beginning to the End

(1968)

U Zin only thinks about the existing dhamma (real phenomena) and not thinking about the non-existing ones. There are four knowing dhammas of four satipaṭṭhānas. There are two dhammas to exterminate—diṭṭhi (wrong view) and taṇhā (craving). Exterminate diṭṭhi will be free from apāyas, and exterminate taṇhā will attain Nibbāna. I'll now talk about what kinds of mind and form of diṭṭhi are exterminated and what kinds of mind and form of taṇhā are exterminated (i.e., from sotāpanna to arahant level). I'll talk about minds, these are khandha dhammas that I know all about them with the practice. Thae Inn Gu is surrounded by four lakes.

(Thae Inn means sand lake, Gu means cave—so it means sand lake cave. Then he talked about there were many wild water buffaloes in that area in the past. Two men killed a buffalo and cut its meat near a lake. And then one village man came near them, asked for some meat. They gave him the bad parts of the meat, which they did not want. But the two men who were the owner of the buffalo ate the best meat. In the same way, most Buddhists meet the Buddha sāsaṇa, but they are wasting most of their times with worldly dhammas—such as dāna and sīla and other merits. So, they are like the village man eats the bad meat. Very few indeed are like the two men eat the best meat because they are the owners of it. It means very few Buddhists are the owner of Dhamma.)

I don't like people not doing the practice. U Zin myself practiced for 21 months (over one year) until my bones and skin were worn out. I have this determination and effort: either I die, or taṇhā dies. I had checked my minds and knew all of them, and also other people's minds. Furthermore, I knew all the clinging minds (upādācitta), mind freed from upādāna (clinging) and the liberated mind. Don't look at people's minds but your own minds (checking your mind and not someone else's). Don't find other's faults but your own ones. (This was also admonished by Buddha).

I had a lay disciple U Ba Yin who taught others and I heard from what he said as follows. I don't know about pariyatti (learning) and if you come and tell me I'll listen to you as my teacher with gratitude. U Ba Yin's story: There was a house with two stories. In the upper story a virtuous man with white clothes (symbol of purity) lived and at the ground floor was a young woman living there. We have to be careful of verbal actions (vācā kammās) because its results are terrible. Our bodhisatta (Gautama Buddha) in one of his past lives said if others practiced for six days I could do it even for six years. So, our bodhisatta was practicing for six years to become a Buddha. Therefore, even a Buddha couldn't escape the results of action of many past lives.

(The acts we humans commit with our mouths are quite numerous and varied. I had written about some of them in the Maṅgala Sutta already. Most people without the knowledge of Buddha Dhamma will never know about its important and serious consequences. In the Buddha's time, the beautiful sex worker Ambapālī was a prostitute for many past lives until her last life. In the Buddha Kassapa's time she mentioned to an old arahant bhikkhunī as like a prostitute. Mahāmoggallāna in the same Buddha's time talked to a monk as behaving like a slave, because of this verbal action in one of the future lives he was born as a son to a slave woman and became a slave. One of the great disciples of the Buddha (mahā-sāvaka) in his past life was making a joke to a pacceka Buddha as looked like a leper. So, in his last life as a monk suddenly one day he was sick infested with serious skin disease. Later he had to stay in a monk hospital and no one came to see him because of the body smell and disgusting skin disease. Only Sāriputta came to see him and cared for him. He was like a brother to all monks, and the loveliest on earth.

Nowadays, human speech acts are quite extensive, many and diverse, because there are many kinds of media. We could see all four types of unwholesome verbal actions in them—such as cheating, lying, harming, frivolous talks, harsh speech, back biting, etc., there are no end about them.)

This young woman was working as a sex worker as a livelihood because of her past kamma. The holy man (i.e., virtuous man) admonished her for her job and

behaviour. She listened to his admonish for some time, but because of her livelihood or some other reasons had to continue the profession. This saint was observing her go upstairs with her clients every day. With each client he made a marking with a small pebble near him. At last, it became a pile of pebbles. And then he called the young woman to him and showing her the pile of pebbles and teaching her. She at last had a strong sense of wise urgency (*saṃvega*) and fear and changed her lifestyle. She lived a life of blameless and tried her life completed with *sīla*, *samādhi* and *paññā*. After death, she was born in heaven, but the holy man fallen into *apāya* (painful existence). Sayadaw continued to talk about the whole process of the practice.

I'll talk about the extermination of wrong view. The Buddha told us to know about the *khandha sabhāva lakkhaṇa*—the characteristics of the *khandha* nature (as *vipassanā*). I'll talk on the process of the practice from *kāya*, *vedanā*, *citta* and *dhamma* and how it relates to each other step by step. And how *sotāpanna* exterminates *diṭṭhi*, how once-returner (*sakadāgāmi*) reduces *kāma* (lust), non-returner (*anāgāmi*) frees from *rāga* and arahant frees from the taints (*āsava*).

There are two ways of extermination—exterminations of result and cause. (Sayadaw talked two stories to describe these two ways).

A hunter with his arrows and bow went into a forest for meat. After some time, he met a wild dog, and he used his arrow and bow to shoot the animal. But he missed the animal, and the arrow fell near the dog. The dog instead of running toward and attacking him, it bit the arrow. So, the hunter took another arrow and shot the wild dog, and it killed the animal. Here, the wild dog did not attack the hunter (i.e., the cause), but bit the arrow, which was the result. This is an example of extermination of the result.

The hunter continued hunting, and after some time, he met a tiger at a distance. So, he used his bow and arrow to shoot the tiger. It missed the tiger, and he used another arrow to shoot the animal. But this time before he shot the tiger again, it's running toward him, and he was killed by the animal. This is an example of extermination of the cause.

[Here this story teaches us humans how to deal with the problems which we create nowadays in the world—such as global warming, all kinds of pollution in nature and the internal pollution of the mind, i.e., all sorts of unwholesome media. How did United Nations, world leaders, politicians and governments, etc. dealing with them? Usually or mostly, they solve the problems like the dog in the story, it'll never solve and never finish, it goes one and one.

They are the problem themselves, and if they solve the problem out there, there will be more arrows to come. They have to change their foolish, stupid minds, behaviour and actions, etc. with wholesome education and not by unwholesome education which increasing their polluted minds—such as greedy, ill-will, hatred, anger, lust, selfishness, envy, stinginess, conceit, delusion, ignorant etc.) They have to solve the problems like the tiger in the story.]

(Sayadaw talked the four great elements by the Buddha as mentioned in Suttas.) What I know about them is stiffness, tension, aches (i.e., earth elements); in the chest area it becomes tight and sweat comes out (i.e., water elements); the body becomes hot and when it's cold like an ice block (i.e., heat elements); the body is moving and good-fleshes arising (i.e., air element).

When the four elements are disturbed or changed if we note them as pressure, stiffness, aching, and it's exterminating of the results. Wrong view will never fall away. This everyone knows, and even the child knows it.

There are two knowledge—wrong and right knowing. Exterminating the result has samādhi but it can't know the four truths. The extermination of external results is—(give examples with six senses of door and six sense objects) when seeing, contemplate the eye and visual form, this is similar to the hunter and the wild dog. You have to contemplate the mind and not form (rūpa). If you contemplate stiffness, tension, aches, hot, cold; seeing, hearing, smelling, etc. and this is the dhamma for the dying of dog. The cause is the mind and the result is form (rūpa). The contemplation of the cause is contemplating the sabhāva lakkhaṇa of its pressing nature distending nature, tensing nature, etc.

With the long period of sitting, vedanā arises because form (rūpa) is disturbed

and one of the four elements leading it. Form the knowing of the in-breath and out-breath and the mind inclines toward the painful vedanā. This happens its own nature and not doing it by oneself. This is not samatha practice by knowing the sabhāva dhamma that it's vipassanā. When vedanā arises and contemplate the stiffness, tension, etc. it'll be continuous to painful and could it be ended? Vedanā is nāma dhamma (mind dhamma). If you contemplate stiffness, and it's form (rūpa).

Experiencing the stiffness is vedanā nāma dhamma or mind dhamma. You have to contemplate the experience of vedanā. With little stiffness and you experience it or feel it. As the stiffness increases, you will experience (feel) it and follow it through to the end. You have to contemplate the vanishing nāma nature of experience, contemplate the vanishing of experience, etc. And then it comes to the ending and at the same time the pain in form (rūpa) also ending together. With the ending of vedanā it arrives to cittānupassanā. I don't know the satipaṭṭhāna in the books, but I know them in the khandha. With dukkha ends and arrive and feel happiness. The mind is like a small frog sitting in the water pool, quietly and calm.

The Buddha said that only seeing dukkha would see sukha. If not seeing dukkha and never seeing sukha. The whole world only indulgence in sukha (i.e., on kāmagaṇa—sensual pleasures). You must also understand this. Experiencing dukkha is like someone in the very hot season of March and April (Burmese weather) without umbrella and sandals walking under a very hot sun on the hot sandy ground. He is also thirsty of water. The mind is experiencing dukkha vedanā and looking for happiness and freedom. The mind wants to be free. I don't know how it said in the books. The mind is experiencing vedanā again. The mind is looking for shady tree and lake for comfort. When he finds it and running there and drinks the water fully. All the dukkha is extinguished. It is up to cittasatipaṭṭhāna. If you get there, tell your family that if I die, do not make merit for me. (i.e., become sotāpanna and never take rebirth again in woeful existences).

I am still not arriving at home yet (i.e., Nibbāna—our real homes) and can't stop at here, and will continue encounter with dukkha. I continue the journey and reflect as—nāma (mind or in Burmese nam) is the nature of experience or feel dukkha and sukha. Form (rūpa) nature is changing, deformed, afflicted, etc. This is

dhammānupassanāsatiṭṭhāna. During the contemplation know the nāma nature of experiencing dukkha and sukha and the form nature of hot, cold, stiffness, etc. If you contemplate the stiffness, pressure, coldness, etc. of form it becomes contemplating dukkha samudaya the arising of dukkha. This is exterminating the result.

You have to contemplate the nāma (mind), its nature characteristic sabhāva lakkaṇa of experience (vedanā). This is the exterminating of the cause, and diṭṭhi will fall away. Contemplating in this way whatever mind dhamma arises from the six senses of door with its impermanence come to end. These are citta saṅkhāra—minds are turning around vedanā. This is the turning of dependent co-arising (paṭiccasamuppāda). The mind with tenseness, stiffness, etc. are dhamma turning the paṭiccasamuppāda. Not paying attention to the form dhamma and only know the feeling of vedanā. There is no dukkha and sukha and only exist as just vedanā (it can be called equanimity or neutral feeling).

These are the internal dhammas. From external the knowing minds of seeing, hearing, smelling, etc. lead to seeing man, woman, etc. If this kind of knowing mind arises will lead to apāyas (woeful existences). These minds are turning the D.A process (Dependent arising = D.A). With the cessation of these minds and paṭiccasamuppāda is cut off. All the minds arise from the six senses of door only have the nature of feeling or just feelings. Knowing the experiences of the form nature is kāyāsatiṭṭhāna because it bases on form (rūpa). This is sotāpanna satiṭṭhāna.

I'll continue on vedanā. With the cessation of dukkha, sotāpanna has sukha, with dukkha ceases and sukha samādhi arises. His samādhi becomes good. Now, it'll exterminate taṇhā (craving). Contemplation of sukha will become dukkha, this reduces taṇhā. Now, I'll talk about the dissolution of form (rūpa). The dissolution of nāma (mind) is related to sotāpanna. There are sabhāva view and mind view—with a lot of contemplation on the khandha and loathsomeness of the body appears (asubha). Seeing it as like with an open eye, like a large foamy water, as like 10 days or 15 days loathsome corpse, etc. This is seeing its dhamma sabhāva (dhamma nature). Some said that Thae Inn practice was on concepts.

The Buddha said the whole world (loka) was paramatā dhamma. Not really exist is paññatti—concepts. Seeing and knowing dhammas are paramatā dhamma, because of seeing its sabhāva lakkhaṇa. There are five concepts—from sotāpanna to arahant the abandonment of concepts in different levels. What concepts are abandoned by sotāpanna? He abandons the concepts of four elements as -stiffness, tenseness, etc. (internal) and from external the concepts of man, woman, dog, car, etc. He understands the feeling (vedanā) of nāma dhamma.

The stomach of the corpse is opened and with pus and blood flowing out from it. It's infested with many worms. Skeleton appears and seeing one's khandha as disgusting. The body appears also as a boiling foamy water, and burning with fire. All these signs (lakkhaṇa) are the perishing of form (rūpa) with its four elements. The skeleton represents earth element (paṭhavī); bloated, putrid, flowing with pus and blood represents water element (āpo), the corpse burns with fire represents fire element (tejo), boiling foamy water represents air element (vāya).

Now, form is the cause and nāma (mind) is the result. At sotāpanna nāma (mind) is the cause and form is the result. It's seeing the khandha terrible situations that not desire for it. It becomes the result of disgust, and the desire to throw it away. In sleep, it is this state of mind, and at eating also the same state of mind. On the whole world becomes this state of mind. Wanting to throw it away but also can't do it. And then I am looking for comfort.

In the mind is seeing the khandha's sabhāva which is paramatā. In the past, I had two dakamas (i.e., two upāsikās—in Burmese is dakama, his two wives in lay life). I thought at the time that they might be good for me. At that time, I was practicing in the village (see his auto-bio talk). When I was looking at the dakama in Rangoon (Burmese wife) and seeing her bloated putrid corpse in the mosquito net. (As a sakadāgāmī—once returner, his samādhi was very good, and he had the power to see things. U Candima also had this power, which mentioned in his auto-bio talk.) It was quite disgusting. When my mind turned toward the Karen-ma in the village, and she also became putrid, smelly and disgusting.

(Karen-ma is the Burmese usage of a Karen woman, as a male Karen-hti. This

was his first wife in the village. We can see the stupidity and foolishness of man's lust in woman. Even nowadays, sexual lust becomes extreme and abnormal in humans—see the same sex affairs and marriages, and it becomes normal.)

When I was looking at the whole world water, mountains, forests, Shwe-ta-gon (the golden stupa in Rangoon), statues, etc. all become putrid and not desire to looking at them. From the eye door vedanā arises (unpleasant or dukkha) and don't want to enjoy sukha. How vedanā arises from the eye door? The whole world is perishing like a big pile of excrement.

(It may be liked in a pit toilet there are piles of yellowish excrement which is smelly and disgusting. But there are many white worms twisting and wriggling fighting for the yellowish stuff like golds. Nowadays, some humans—politicians, world leaders, business people, rich men, etc. fighting for power and wealth for these yellowish stuffs.)

I don't want to attach my khandha and others also. Don't desire for one's khandha and also not desire for others' khandhas. These mind states arise and don't want to go near dakars and dakarmas (male and female followers). It reduces the defilement of lust (kāma kilesa) by obtaining the vipassanā nyan (ñāṇa) eye, but it still does not free from concepts yet. From the six senses of door vedanās arise and attain vijjā ñāṇa (knowledge). The whole world (loka) becomes dukkha. Don't want to experience seeing, hearing, smelling, etc. because it sees dukkha. All become dukkha vedanās. With the end of the rising and falling, one becomes a once returner and the kilesa (desire) is decreased. The shape of form concept does not exist, but the perishing of ghana paññatti wholeness is still existing.

With the cessation of vedanā is vedanāsatipatṭhāna, this is not momentary of impermanence. Seeing the continuous rise and fall, it's strong insight (balavā vipassanā). I should not talk about the path and fruit (magga and phala) and I don't know it (as a monk this is declaration of attainment which monastic rule forbid). I am only talking about the nature of the mind. Path and fruit (magga and phala) are also concept, this is vijjā māna paññatti. (concepts about knowledge). It's not an ignorant concept (avijjā paññatti) anymore.

Not wanting to experience vedanā (dukkha vedanā) is dosa mind. You have to practice letting this dosa mind cease. Perception (saññā) deceives on form (rūpa) with the asubha—loathsome concept. Saṃsāra will arise on form (rūpa). In the state of unconscious or not knowing (something like in coma) is not the path knowledge. I am now talking about the nature of the mind. Now will exterminate the dosa mind. Now the cause of this mind appears, the concept of knowing the putrid body (saññā is the cause). Lustful mind (raga) not exists and reducing of it. Now it will kill the dosa mind. Form (the body) is the cause, and giving the concept of putridness is the result of nāma (mind). Because of saññā (perception) the result of clinging nāma (mind) arise.

This is how the five khandhas arise—because of mind and form become dukkha vedanā; because of saññā become putridness; not wanting to experience is saṅkhārakkhandha (mental formation); the knowing is viññāṇa (consciousness). Because of the five khandhas and the result of five khandhas arise (see D.A process). Contemplating in this way is free from saññā, and only impermanence exists. Therefore, not give the perception of putridness. Contemplating the cause and effect is liberated from saññā (perception or concept), and then what happens to it. The ghana concept of wholeness is disappeared, and can't see the whole world with its mountains, earth and rivers, etc. Instead, what I see is the arising and passing away of the mind and form (rūpa) in the rate of 100 thousand billion times of mind and five thousand billion times of form/sec.

The gross form ceases, and what kind of rūpa have I seen? Non-returner (anāgāmi) abandons ghana paññatti—wholeness concepts, and arahant abandons sabhāva paññatti (it may be the most refined concept in nature). If I am looking at the Shwe-tagon great stupa only seeing its rises and falls, looking at water and seeing its particles, the earth also in particles. The whole world only has sabhāva rūpa, and you only know it by practice. The very coarse kāma-kilesa (defilement of lust) of seeing man, woman, etc. is abandoned and not seeing man, woman etc.

What it is leaving behind? In the process, only seeing mind and form in the state of rises and falls with the rate of 100 thousand billion times and five thousand billion times in a wink of an eye—these are leaving behind. He is clinging to these

billion times changing form (rūpa) and rūpa-taṇhā—craving to form is still with him. He has the fear of mind on the impermanence of mind and form. With rūpa-taṇhā in his mind, he reflects on past, present and future periods and seeing births (jāti). I am seeing my past life of at Padumuttara Buddha's time was making the wish for realization.

(In one of his talks he had mentioned it. At that time, he was a king and invited the Buddha and saṅgha and giving some dāna and making these wishes. Nearly all the mahā-sāvaka of the Gotama Buddha were making wishes with the Padumuttara Buddha).

Only after perception of the wholeness of form disappears that I do the reflection. Now my perfection—pāramī is fulfilled. If I die now, what will happen to me? If I die now, I will be born in the highest pure abode—akaniṭṭha of pure abode—suddhāvāsabhūmi. I see my brahmā-god's body there. Brahma-god body is very big indeed, nearly at the height of a toddy palm tree. In 24 hours, I stay five hours there.

(The highest pure abode brahma-god life span is 16,000 great aeons. This is not Alice in the wonder land—see Einstein's Relativity Theory).

Noble beings do not fear death, for they see and know their coming and going. I was in the brahma world for staying six months long. (These six months, if calculated in terms of human life span, may be equivalent to five hours of Brahma's life span.) If I'll die at that time with clinging to that plane of existence. External sense bases (bahiddhā āyatana) are ceased and internal sense bases (ajjhata āyatana) are still there. There are minds not arising yet. There are no dhammas to contemplate for the external.

The minds not yet arise are—the mind wants to see, wants to eat, etc. and this is contemplating the not yet arising mind. These are wanting desirous minds—the minds of latent defilements. This is contemplation of the minds—cittānupassanā. Non-returner contemplates the not yet arising latent defilements. This is killing the latent tendency (anusaya) and not let them arise. Now people (scholars) are arguing according to the books (suttas and commentaries). They are not really knowing it

(This point reminds us not to argue with practices which we really not experience directly). The mind is inclining towards these refined particles, and enjoy in it. The mind inclines toward it, seeing it and experiencing it. Therefore, D.A process is turning on the eye door. You can't let the mind be itself, with not seeing only it will not incline, and not inclining will not experience it. This is let the mind stop by itself.

There is nothing to be called for that and not giving names to it, because all the concepts paññatti are falling away. This is not the Dhamma which can be seen by ordinary men, ordinary deities (devatas) and ordinary brahmā-gods. Only practicing of insight yogis can see it, this is the Dhamma to Nibbāna. This is contemplation on the refined form (rūpa) and it becomes the faculty of wisdom (paññindriya). It's arriving at the top of insight (vipassanā) and contemplating on the refined mind and form. In looking for the way out, I have to contemplate again on the external. The seeing nature, the experiencing nature, etc. all the five khandhas are rising and falling away.

Contemplate them with the three universal characteristics of anicca, dukkha and anatta and this also not free from it and contemplate again on the mind. What it looks like is—as the simile of the sea crossing ship and the bird. The ship was in the middle of the water and the bird on the ship mast went out and looking for the seashore. When it did not find it and returned to the ship mast. The bird was perching on the ship mast is like contemplating of the internal anusaya—latent defilement of the desire or wanting mind. The bird went out and looking for the seashore is like contemplating impermanence of the mind and form with the three characteristics which arising from external āyatana—sense bases.

From the contemplation of mind (cittānupassanā) let us contemplate dhammānupassanā (contemplation of dhamma). When contemplate again, the internal and the wanting or desire minds are not there anymore. Now we are closing to the seashore. When contemplate again on the seeing, hearing, smelling, etc. minds and from (rūpa)-the non-existing anicca, dukkha and anatta are concepts (saññā) or perceptions. We are contemplating of non-existing things with saññā—concepts. We are not stopping at the real existence of just seeing, just hearing, etc.

and clinging to the concepts (saññā).

Anicca, dukkha and anatta saññās are fallen away by knowing this and arriving at the shore. And then the Bird (yogi) will never come back again (totally free forever). I am not contemplating the phenomena which arise from the sense objects ārammaṇa or aroms) only at just seeing, just hearing, etc. and nothing is there just sabhāva phenomena, and it becomes zero (saññā). This is dhammānupassanā (contemplation on dhammas). I have no births anymore and nothing have to do and free from the three bhūmis (sensual realm, fine material jhānic-gods and formless jhānic-gods).





Short Biography and Instruction on Practice

Thae Inn Gu Sayadaw U Ukkaṭṭha (1913-1973)

[The following short biography and instruction on practice was compiled by Ven. Uttamasara (U Ottamasara) from his website—From Avijjā to vijjā. It seems to me after Sayadaw passed away in 1973, his disciples wrote a book on his life and practice. I had read this book very long time ago and now don't have any memory about it.]

Sayadaw was born on 16th March 1913 and his parents named him Maung Aung Tun. When he was young not studying well enough that only could read and write little. He was four times married (but in Sayadaw's talks only mentioned two wives). For supporting his families, he lived a life of as an alcoholic, gambler, professional thug and as a robber boss.

(It seems to me also working as a farmer in his home village in the farming season. According to his auto-bio talk, every year he stayed at two places, one is his village during the farming season and outside this period he stayed with his second wife in Rangoon).

He was committed some crimes and had been in prison. One day, his wife (in Rangoon) bought a book on Soon Loon Sayadaw life and practice. Soon Loon Sayadaw was illiterate, but he heard a few words on Dhamma from others and practiced diligently and in four months became a noble one (arahant). This was made U Aung Tun (Thae Inn Gu Sayadaw) interest, and he read the book with pictures which told about Sayadaw's lay life and about the four santāpāṭṭhas. The following thought arose in him, "If he could become an arahant, if I practice also will become one." This was the first time which made his interest in the practice.

At the age of 46 and his last attempted for robbing a house, his head was injured with the attacker's knife and had a strong saṃvega—wise urgency. In the 7th

day his head wound became a little better and took the book on Soon Loon Sayadaw with him to his Naw-gon village in Maw-be. He went to the village monastery and taking the nine precepts.

He shut himself up in a room of the monastery *sīmā* (usually a small building for the meeting of *saṅgha* matters) and started his practice. With the very strong determination of “If I don’t die, then let *kilesa* dies!” With continuous mindfulness (*sati*) he observed the in-breath and out-breath touching at the tip of the nostril. Very strong painful feelings (*vedanā*) were arising in his body that he was very often fallen down on the floor from the sitting posture. Even though falling down on the floor, he did not change his posture but still continued to observe the painful feelings until it subsided (a very tough guy indeed, who didn't do anything for the comfort of the body). He had a strong determination that in battling with defilements one of them had to die—he himself or the *kilesa*. On the 6th day of 12th September 1959, he attained the first realization (stream enterer).

[Some may think it as impossible, even Soon Loon Sayadaw had to practice for one month to enter the stream. Soon Loon Sayadaw had a disciple called U Mya Maung who was very cruel and bad in his life. He was the son of a village head-man. He had seven wives and treating them very bad. If he has suspicions that other men are having an affair with his wife, he will give them trouble too. One time he drove a bullock cart with heavy loads on it. At one place he crossed a stream and going up a slope but it was too heavy that the ox could not pull it up there. He beat the ox with force but still it could not pull the cart up there and at last it fell down. He beat the ox again to let it getting up but without any success. So, he piled up some straws on the ox and lit the fire on it. It did not mention the ox died or not. But because of these evil actions, he had to pay for its result.

After some time, he had strong *saṃvega* and came to Soon Loon Sayadaw and became a monk named as U Manisara—the essence of gem. He went to Maung Yin Paw valley (where Soon Loon Sayadaw also practiced as a novice) and did the practice. He took seven days to become a noble one (*arahant*). The year was 1942 on March on the 10th, 12th, 14th and the day after full-moon day (i.e., Buddhist calendar days). It took two days for each realization, while a month for Soon Loon

Sayadaw.

In 1946 on April U Manisara went to the toilet at 11:30 p.m. at night. At that time, he was staying in a cave (it seems Soon Loon Sayadaw's monastery has caves because its name is the cave monastery at Soon Loon—a name of a place) On the way he met some men who arrested him and bound his body with rope and put ragged cloth in his mouth, and then put him in his cave, burnt his body with fire. U Manisara could not shout for help, and he informed Soon Loon Sayadaw with mind-to-mind, Sayadaw received his message and able to get him out from the burning cave. After he informed Sayadaw he went into the fruition state (phalasamāpatti) which protected his body without any harm. This kamma retribution came from his evil deed of burning the ox with straw fire. (Maybe he was also had a lot of enemies in lay life). In the same year he passed away and lived a very short life.

In some of Mogok Sayadaw's talks, he mentioned people who had two wrong views and their characters—i.e., eternalism and annihilation of views or sassata and uccheda views. Character of uccheda view is easier for enlightenment than sassata character, who has very strong diṭṭhi and bhava-taṇhā. Thae Inn Sayadaw and U Manisara were uccheda characters.

Both of them had strong saṃvega and with strong saddhā and determination that had quick results. Even they did not know about the suttas and western philosophy or philosophers to practice Dhamma. Buddha Dhamma is complete in itself and does not require outside teachings to understand it. We need strong faith in the triple gems, determination and really doing it. To understand Buddhism is not in the books—in oneself and the world around us. Buddhist texts are only guidelines. We use these guidelines observe oneself and the world with contemplation. It teaches us all the times its causes—pollutions of the mind and its results—all the sufferings and problems in today humans and its societies—around the world.]

On the 9th day he changed his nine precepts to eight precepts and went inside the garden of great sister Daw Bwa Sein and used to sit in meditation under the sae-yoe tree. In the afternoon he went to the cemetery of Naw-gon village for the

practice where no-one could disturb him. After he overcame vedanā (i.e., dukkha vedanā) and increasing his effort for seven days without sleep and foods. During the sittings many mosquitoes and gnats bit his whole body and the white clothes (worn as a pha-khao) were stained with blood. He could have equanimity to the internal vedanā and also had patience and endurance to the external ones. His second stage of realization (i.e., once-returner) came on the 10th October 1959. In this stage he could see things with samādhi power.

After over a month practicing at the village, he went back to his home in Rangoon. And then after three days passed, he was arrested for a crime (robbing) which he did not know anything. He was sent to Inn-sein prison (also in Rangoon) questioned and tortured by the crime inspector to get the confession from him. After a month in the prison, at last he was freed because of no evidence for the crime. As soon as he was freed and rushing back to his home village to continue his practice in a bamboo forest. One day he was going to the toilet to release his stomach problem inside a bamboo thicket and there he realized the 3rd level of Nibbāna (i.e., non-returner) with the knowledge of seeing the six celestial heavens, 20 brahma-god realms and all the hells to the deepest avīci-hell (i.e., divine eye). He knew his first and second levels of realization only after the 3rd attainment (because he had no teacher to guide him and no knowledge about the practice).

He ordained as a monk on 12th March 1961 with the requests of Sakka (the king of 33 gods) and brahmā-gods. Furthermore, he did not want to stay in the monastery to continue his practice and received the permission from his teacher to go to the forest for a retreat. On the way, he spent a night at his strong lay supporter U Su-ya's house because he wanted to offer him some foods in the morning. At night, in his sitting, he realized the final Nibbāna (arahantship) on the 20th May 1961. There was no more to do now. Later three brahmā-gods came to see and request him to spread the Dhamma. For 12 years as a monk, he gave teaching around Burma—to the east in Taung-gyi (in Shan State), to the west in Sit-twe (in Arakan State), to the north in Myit-gyi-nar (Kachin State) and to the South (in Kau-Thaung, the most southern part of Burma), etc.

Every day he gave two talks on these occasions about his 21 months of

practicing experiences on the khandhas and the four paths, which we have already seen in his talks. After the talk, he asked people to sit meditation and at the same time gave instruction on his seat.

On the 8th July 1973 he laid down his khandha forever (It seems to me he was quite ill in his last years and bearing his illness and continued to teach people.) His undecomposed body was kept in his monastery for three years. One day suddenly the monks heard a thud sound inside the glass coffin and went near to see it and found out two corneas of the eye there. It was red color and like ruby and transparent. They preserved the relics in the monastery, and we can see it in some of Burmese Dhamma website of these relics photo. Mogok Sayadaw's eye relics were the whole eyeballs crystallized in the fire instead of becoming ashes. Dhamma power is unthinkable and impossible becomes possible.

Thae Inn Sayadaw was a very good example for yogis—he showed us with his life that nothing is impossible if one had a strong mind and effort (i.e. one can give up one's life for Dhamma) and a strong faith to achieve it. (here we can include one main factor, and that is the strong saṃvega; it is the best in the battle with the kilesa enemies.) From being a thief and a robber to becoming a noble man, he turned his life upside down and reached the highest fruition that the Buddha expects his followers to reach. For the sake of future generations, he left the Thae Inn Gu paṭipatti sāsana, which is now more than half a century old. It is still thriving and now continues its tradition by the famous teacher Ven. U Candima Sayadaw. The following Dhamma instruction is from one of Sayadaw's talk-

Thae Inn Gu Sayadaw was illiterate of Suttas, so his teachings were simple and direct of the practice. But sometimes it had profound meanings underneath them, we have to read it with contemplation. Reading Suttas also is the same manner.

“Don't want to see it, don't want to hear it and don't want to know it. If you stay away from these three desires (wanting), stream enterer is easy (sotāpanna) and once-returner (sakadāgāmi), non-returner (anāgāmi) and a noble one (arahant) are also easy. You have to practice hard, with faith (here strong saddhā mind) and will attain Dhamma in one sitting. (This is not an exaggeration and the Buddha himself

said about it in some Suttas, see the Mahāgosiṅga Sutta, Majjhima Nikāya 32.) If you know how to do it and it's very easy. Close your eyes and put your hands on top of the other. First, you have to get the ānāpāna sati (mindfulness of the breath). Only to know its nature of distention or pressure. Don't think about the past and the future. In the khandha whatever is arising only know one vedanā (i.e., to know the feeling (experience) of vedanā nāma nature and its vanishing.) How it feels it and you observe its nature. Don't let the knowledge of knowing pain arises.

There is no one pains, no one aches and no one is in numbness. The entity of man and the entity of woman are not existing dhamma (phenomena). Don't concern for the khandha if you are concerning about it will not free from apāya (woeful existence). It wants to die, then let it dies. It's not me, you must have this state of mind. Vedanā (feeling) is not a permanent dhamma. If it's arising and has to fall away. It's happening according to its nature, and vanishing according to its nature. Don't get up from sitting (also not changing) until vedanā is ceased. Let bones and skin be worn out. If I have to die, then let me die; otherwise, I must attain the Dhamma. You must have this kind of spirit. Anyhow, you'll not die (no-one dies in practice). If you practice like as you die (i.e., kilesa) or I die in a war battle, and you'll attain it. Ignorance (avijjā) and knowledge (vijjā) are battling in war. This is changing the unwholesome mind to wholesome mind.

Today, most people are turning wholesome into unwholesome, with all the internal and external pollution that comes along and causes disasters—such as global warming and rising temperatures that threaten the survival of the human race.

He (kilesa) is crushing me (paññā or knowledge) and I am crushing him. You have to fight vedanā (dukkha) with patience and endurance. Don't retreat and stop it. Don't change it and get up. At near death you can't stop it (that is true, no pain is greater than near dying. We'll see a true story in Sayadaw U Candima's talk). This is exercising for dying (Mogok Sayadaw also mentioned this point very often). This is changing the four woeful existences with the heavens (there are many)

If vedanā (dukkha vedanā) becomes stronger and take the breathing a little stronger (Ānāpāna sati is not simple and like an art. It needs skill to develop it.

Thae Inn tradition has their breathing system, even they are recording their system with talk recorder. Every yogi should try it out and find the system suitable to them.) If you did not breathe (a little stronger) and follow it (with normal breathing) and can't bear the *vedanā*. If this is still not possible and spreading it to the whole body and contemplate, not at one place. Check one's mind, if the preceding mind wants to stop it and uplifting it with the following mind. It's not practicing by force.

Don't note it, if you note, it becomes a concept (as painful, painful or aching, aching, etc.) you following it to look at its nature. Following it up without break and look at its nature from the beginning, middle and to the end. It's ungovernable and not-self dhamma. You can't request it for not painful and aching. Don't make it as your own nature. "I, me" is not exist, if you take it as real, then "I" have to suffer. If you see a lot its nature "I, me" will fall away. If you can succeed to overcome the internal worldly dhammas (*loka-dhamma*—i.e., the eight worldly conditions) and the external worldly dhammas become water (8 worldly conditions are—gain and non-gain, fame and dishonor, praise and blame, pleasure and pain).

If this body and mind come into existence is great suffering (*mahādukkha*). You have to live with it even if you don't love it (the opposite is true for ordinary people—they fall madly in love with the body, but the body hates them and later kills them). Even you don't want to pain, and you have to be pained by it. (Nowadays humans are the opposite—they don't want to pain, but they are looking and creating for it up to the international levels—e.g., polluting the whole nature, creating global warning, wars in many places, etc.)

You don't want to experience all these, but you have to experience it. Don't want it anymore. Don't crave for it and clinging to them. (The worldlings' views are always the opposite of the ariyans' views.) It was like the east and the west. Worldly people always go toward the West, where the sun sets and becomes darker and darker. Therefore, man's delusion grows. This is the way of the fools (*bāla*). The ariyans and the wise (*pañḍitas*) are its opposite. They are walking towards the east, where the sun is rising. Their lives are better and better, and they are become wiser and brighter with full of light. This is the way of the wise (*pañḍitas*). East and West never meets!



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!

