

These dhammas are not belong to us. The mind experiences of sukha & dukkha. I know this nature. It's arising & passing away, arising & passing away, etc. It only has sabhava dhamma (its own nature) & common characteristics (samañā-lakkhana) of anicca, dukkha, anatta.

With the eye & 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 6 elements & the 6 objects (arom) are doing their own job (i.e., 12 ayatanas). Then we know the sabhava lakkhana & samañā lakkhana of mind & form. As we have seen the internal sabhava elements the external of form, sound, smell, etc are also sabhava dhātu.

They exist in their own nature. We understand the nature of elements.

At the time of seeing I know the nature of form (rupa) & mind. Seeing the elements attain Nibbāna. Seeing form also enter the stream (sotapatti magga). How does he sees it? What are the nature of the characteristics of 6 sense objects & the 6 senses of door? Seeing, hearing, smelling, etc are sabhava.

I only know sabhava (sabhava means natural dhamma - usually using & the other 2 words as - nisatta, nijiva, sabhava = not a being, not a soul & only nature). Seeing sabhava lakkhana attain Nibbāna. The whole world is sabhava (In Burmese sabhava is nature, in Pali individual individual character of thing, samañā is common character. As example, earth element is has its own individual characters of hard, soft nature & impermanent (anicca) is common nature to all things - except Nibbāna.)

These are the form (rupa) nature only & don't the mind nature yet.

Today I'll mention the form nature only. It's free from vedana sañña by seeing the form nature (here vedana sañña refers to physical pains).

There is no hot, cold, stiffness, pressure, etc. With arom 5 & aromb contact at the present moment there are no 4 bad men can enter it. (lobha, dosa, moha & māna). There are no rāga, dosa, moha, māna not arise on visual form (other objects also the same), & sankhara dhammas ceases. Then what are there? At every moment the arising sabhava dhamma of arom 5 & rom b are there, & free from concepts. The rise & fall of nama (mind) comes to end. What kinds of mind & its rise & fall come to the end?

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

It only has the sabhava dhamma of rupa lakkhana, and seeing its nature. I am not seeing the cittasankhara such as; woman, dog, etc. The visual form, sound, smell, etc are only sabhava nature. Fragrance, smelly, sweet, sour, etc. (taste & smell) cittasankhara are ceasing.

Arom 5 & arom 6 all are existing as sabhava, & not thinking about the past, no expectation for the future, only staying & the present moment. How it stays at the present moment? In books it was said that stream enterer abandoned wrong view & doubt. How he sees it & abandon it? He abandons it by seeing one Dhamma - ekodhammo, & ~~seeing one~~<sup>Knowing</sup>.

From the eye door it completes ī sīla, samādhi & pāññā, & gets viññāna-kāraṇa. Rāga, dosa, moha don't have the chance to arise & magga eradicate it. At the time of seeing only has the seeing sabhava lakkhana & the unwholesome mental factors (akusala-cetacikas) which send one to a pāyas are ceased. In book it was mentioned as stream enterer abandoned 3 samyojanas (fetters). The 3 fetters of past, present & future of wrong see & knowing not exist because of right seeing & knowing. The impermanent of mental factors come to end, vedana not connect to tanhā, & stopping at vedana. Because it sees the sabhava lakkhana. There are many Sotapanna's minds. In regarding to doubt on the past, present & future, some said about on the Buddha, Dhamma & Sangha, these are in books. What is stable in sīla? This is an indriyasaṃvara sīla - sīla in the restraint of the sense faculties. If from the eye seeing woman, man, etc sīla not stable. Sotapanna sees the one Dhamma - ekodhammo of form(rūpa) sabhava, mind (nama)sabhava or seeing one sabhava dhamma. The noblest knowing is this one sabhava of knowing. I wish you all could abandon the concepts of knowing which are the opposite of right view & knowing, & then realize the sabhava right view & knowing.

Sadhu! Sadhu! Sadhu!

Note on Sotapanna: From Sayadaw's talk we know some nature of a sotapanna. He is quite different from a worldling. One of the very distinct nature is he never views & knows things ī concepts by knowingly. He will communicate ī 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 Chantima & his practice for Sotapanna. The-inn Gu Sayadaw had said if you see a woman & it's a woman, see a dog & it's a dog, then you are not a Sotapanna. When he was starting the practice U Chantima did not have knowledge on Dhamma & not had a proper teacher to guide him. He used the above quotation by The-inn Gu Sayadaw & 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 & practice. Once time he went to see The-inn Gu Sayadaw & 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 Sotapanna.

This same author mentioned in one of his writings that a sotapanna took alcohol only water went to his body the spirit could not enter it. U Sung Lwin (later Ven. Adicaramsi) asked Taung Pyi Lu Sayadaw as it was true? Sayadaw's answer was; "Sotapanna or whatever it's nature you if you take alcohol in accordance to its chemical-dhatu, would be drunk."

In the Chinese Mahayana Chan (Zen) tradition there is a saying by Chan masters - this was before the practice mountain is mountain, river is river. During the practice - mountain is not mountain, river is not river. After the practice - mountain is mountain, river is river. In the Sotapanna's view & 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 sotapannas to arahant's purity are lower than these upasikas (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 pali-suttas.

# From the Beginning to the End

(1968)

U Zin only thinks about the existing dhamma (real phenomena) & not thinking about the non-existing ones. There are 4 knowing dhammas of 4 Satipatthanas. There are 2 dhammas to exterminate - ditthi (wrong view) & tanhā (craving). Exterminate ditthi will be free from apāyas, & exterminate tanhā will attain Nibbāna. I'll now talk about what kinds of mind & form of ditthi ~~are~~ are exterminated & what kinds of mind & form of tanhā are exterminated (i.e., from sotapanna to arahant level). I'll talk about minds, these are khandha dhammas that I know all about them in the practice. The-inn Gu is surrounded by 4 lakes. (The-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 & cut its meat near a lake. And then one village man came near them asked for some meat. He gave him the bad parts of the meat which they did not want.

But the 2 men who were the owner of the buffalo ate the best meat. In the same way most Buddhists meet the Buddha Sāvana but they are wasting most of their time in worldly dhammas - Such as dāna & sila & other merits. So they are like the village man eats the bad meat. Very few indeed are like the 2 men eat the best meat because they are the owners of ~~the~~<sup>it</sup> meat. It means very few Buddhists are the owners of Dhamma. I don't like people not doing the practice. U Zin myself practised for 21 months (over 1 year) until my bones & skin were worn out. I had the determination & effort, if I died or tanhā died. I had been checked my minds & knew all of them, & <sup>also</sup> other people's minds. I knew all the clinging minds (upadana citta),

mind frees from upadana (clinging) & the liberated mind. Don't look at people's minds but your own minds (checking your mind & not others). Don't find other's faults but your own ones. (This was also admonished by the Buddha)

I had a lay disciple disciple U Ba Yin who taught others & I heard from what he said as follow. I don't know about pariyat (learning) & if you come & tell me I'll listen to you as my teacher & gratitude. U Ba Yin's story: There was a house of 2 stories. In the upper story a virtuous man in white clothes (symbol of purity) lived & at the ground floor was a young woman living there. We have to be careful of verbal actions (vacī kammas) because its results are terrible. Our bodhisatta (Bantama Buddha) in one of his past lives said if other practised for 6 days I could do it even for 6 years. So our bodhisatta was practicing for 6 years to become a Buddha. Therefore even a Buddha couldn't escape the results of action of many past lives.

(Our human actions commit & the mouths are quite many & various. I had written about some of them in the Marigala Sutta already. Most people without the knowledge of Buddha Dhamma will never know about its importance & serious consequences. In the Buddha's time the beautiful sex worker Ambapali was a prostitute for many past lives until her last life. In the Buddha Kassapa's time she mentioned to an old arahant bhikkhuni as like a prostitute. Maha-moggallana 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 & became a slave. One of the great disciples of the Buddha (maha-savaka) in his past life was making a joke to a paccakkabuddha as looked like a leper. So in his last life as a monk suddenly one day he was sick & infested in serious skin disease. Later he had to stay in a monk hospital & no one came to see him because of the body smell & disgusting skin disease. Only Sariputta came to see him & cared for him. He was like a brother to all monks, & the most loveliest man on earth.

Nowadays humans commit verbal actions are quite extensive, many & various because of the many kinds of media. We could see all 4 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 karma. The holy man (i.e., virtuous man) admonished her for her job & behaviour. She listened to his admonish for sometime, but because of her livelihood or some other reasons had to continue the profession. Every day this holy man observed her & the clients upstairs. With each client he made a marking & a small pebble near him. At last it became a pile of pebbles. And then he called the young woman to him & showing her the pile of pebbles & teaching her. She at last had a strong sense of wise urgency (sati-vega) & fear & changed her life style. She lived a life of blamelessness & tried her life completed in sīla, samādhi & 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 sabhava lakkhana - the character of the khandha nature (as vipassanā). I'll talk on the process of the practice from kaya, vedana, citta & dhamma & how it relates to each other step by step. And how sotapanna eliminates ditthi, how once-returner (sakadākāmi) reduces kāma (lust), non-returner (anāgāmi) frees from rāga & arahant frees from the taints (āsavas).

There are 2 ways of extermination - extermination of result & cause. (Sayadaw talked 2 stories to describe these 2 ways).

A hunter with his arrows & bow went into a forest for meat. After sometime he met a wild dog & he used his arrow & bow shot the animal. But he missed the animal, & the arrow fell near the dog. The dog instead of running toward & attacking him it bit the arrow. So the hunter took another arrow & shot the wild dog & it killed the animal. Here the wild dog instead of ~~biting~~<sup>attacking</sup> the hunter & (i.e., the cause) it bit the arrow which was the result.

This is an example of extermination of the result.

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

(Here this story teach 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 & the internal pollutions of the mind, i.e. all sorts of unwholesome medya. How did United Nations, world leaders, politicians & governments, etc dealing with them? Usually or mostly they solve the problems like ~~the~~ dog in the

story, it'll never solve & never finish, it goes on & on. They are themselves the problems, if they fix the problems outside there will be more arrows to ~~come~~ come. They have to change their foolish, stupid minds behaviors & actions, etc. with wholesome education & 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).

Sayagam talked the 4 great elements by the Buddha as mentioned in suttas. What I know about them is stiffness, tension, aches (i.e., earth element); in the chest area it becomes tight & sweat comes out (i.e., water " ); the body becomes hot & when it's cold like an ice block (i.e., heat " ); the body is moving & goes-fishes arising (i.e., air element). When the 4 elements are disturbed or changed if we note them as pressure, stiffness, aching & it's exterminating of the results. Wrong view will never fall away. This everyone knows & even the child knows it.

These are 2 knowledges - wrong & right knowledges. Exterminate the result has samādhi but can't know the 4 truths. The extermination of external results are - (give examples of 6 senses of door & 6 sense objects) at when seeing contemplate the eye & visual form, this is similar to the hunter & the wild dog. You have to contemplate the mind & not form (rūpa). If you contemplate stiffness, tension, aches, hot, cold; seeing, hearing, smelling, etc & this is the dhamma for the dying of dog. The cause is the mind & the result is form (rūpa). The contemplation of the cause is the pressing nature, ~~distortion~~<sup>distended</sup>, nature, tensing nature, etc.

With the long period, vedana arises because ~~one~~ one of the 4 element form (rūpa) is disturbed & one of the 4 elements leading it. From the knowing of the in-breath & out-breath & the mind inclines toward the painful vedana. This happens by its own nature & not ~~happening~~ <sup>doing it</sup> by the yogi oneself. This is not Samatha practice ~~by~~ knowing the sabbava dhamma that it's vipassana. When vedana arises & contemplate the stiffness, tension, etc. it'll continuous to painful & could it be ended? Vedana is nama dhamma (mind dhamma). if you contemplate stiffness & it's form (rūpa). Experiencing the stiffness is vedana nama dhamma or mind dhamma. You have to contemplate the experience of vedana. With little stiffness & you experience it or feel it. With more stiffness you experience (feel) it, & following it to the ending. You have to contemplate the <sup>vanishing</sup> nama nature of experience, contemplate the vanishing of experience, etc. And then it comes to the ending & at the same time the pain in form (rūpa) also ending together. With the ending of vedana it arrives to cittamupassana. I don't know the satipattham in the books but I know them in the khandha. With dukkha ends & arrive to sukha. From here is cittasatipattham, the mind becomes peaceful & feel happiness. The mind is like a small frog sitting in the water pool quietly & calm. The Buddha said that only seeing dukkha would see sukha. If not seeing dukkha & never seeing sukha. The whole world only indulgence in sukha (i.e. on kāmaguna - sensual pleasures). You must also understand this. Experiencing dukkha is <sup>like</sup> someone in the very hot season of March & April (Burmese weather) without umbrella & sandals walking under a very hot sun on the hot sandy ground. He is also thirsty of water. The mind, experiencing dukkha vedana & looking for happiness & freedom. The mind wants to be free. I don't know how it said in the books. The mind <sup>is</sup> experiencing vedana again. The mind is looking for a shady tree & lake for comfort. When <sup>he</sup> finds it & running there & drinks the water fully. All the dukkha is extinguished. This is arriving to cittasatipattham. If you arrive there tell your family not to make merits for me if I die (i.e. become sotapann & never take rebirth <sup>again</sup> in woeful existences).

I am still not arriving at home yet (i.e. Nibbāna - our real homes) & can't stop at here, & will continue encountering dukkha. I continue the journey & reflect as - nama (in Burmese ~~nam~~ name or mind) is the nature of experience or feel dukkha & sukha. Form (rūpa) nature is changing, deformed, afflicted, etc. This is dhammanupassana satipattham.

During the contemplation know the nama nature of experiencing dukkha & sukha <sup>and</sup> the forma nature of hot, cold, <sup>stiffness</sup>, ~~tension~~, etc.

If you contemplate the stiffness, ~~tension~~ pressure, coldness, etc of form it <sup>becomes</sup> contemplating dukkha-samudaya-the arising of dukkha. This is exterminating the result.

You have to contemplate the nama (mind) (sabha lakkhana) of experience (vedana). This is the exterminating of the cause & ditthi will fall away. Contemplating in this way whatever ~~mind dhamma~~ arises from the 6 senses of door & its impermanences coming to end. These are citta sankhara - minds are revolving around vedana. This is the revolving of dependent co-arising (paticcasamupada). The mind & tenseness, stiffness, etc are dhamma ~~turning~~ the paticcasamupada. Not paying attention to the form dhamma & only know the feeling of vedana. There is no dukha & sukha & only exist as just vedana (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 abayas (woeful existences). These minds are ~~turning~~ the D.A process (Dependent arising = D.A.). With the cessation of these minds & paticcasamupada is cutting off.

All the minds arise from the 6 senses of door only have the nature of feeling or just feelings. Knowing the experiences of the form nature is kayasati pattham. because it bases on form (rupa). This is sotapanna sati pattham.

I'll continue on vedana. With the cessation of dukha, sotapanna has sukha, & dukha ceases & sukha samadhi arises. His samadhi becomes good. Now, it'll exterminate tanha (craving). Contemplation of sukha will become dukha, this reduces tanha. Now, I'll talk about the dissolution of form (rupa). Dissolution of nama (mind) is related to sotapanna. There are sabha view & mind view - with a lot of contemplation on the khandha ~~and~~ loathsomeness of the body appears (asubha). Seeing it like an open festering eye, like a large foamy water, as like 10 days or 15 days loathsome corpse, etc. This is seeing its dhamma sabha (dhamma nature). Some said that the in practice was on concepts. The Buddha said the whole world (loka) was paramat dhamma. Not really exist is pannatti-concepts. Seeing & knowing dhammas are paramat dhamma, because of seeing its sabha lakkhana.

There are 5 concepts - from sotapanna to arahant the abandonment of concepts in different levels. What concepts are abandoned by sotapanna? He abandons the concepts of 4 elements as - stiffness, tenseness, etc (internal) & from external the concepts of man, woman, dog ~~cat~~, etc. He understands the feeling ~~of~~ nama dhamma.

The ~~corpse~~ stomach of the corpse is opened & blood & pus flowing out from it. It's infested & many worms. & bones are exposed. Skeleton appears & seeing one's khandha as disgusting. The body appears also as a boiling foamy water, & burning & fire. All these signs (lakkhana) are the perishing of form (rupa) of the 4 elements. The skeleton represents earth element (pathavi); bloated swollen, putrid, flowing & pus & blood represents water element (apo), the corpse burns & fire represents fire element (tejo), boiling foamy water represents water air element (vayo). At now, form is the cause & nama (mind) is the result. At sotapanna nama (mind) is the cause & form is the result. It's seeing the khandha terrible situations ~~that~~ & not desire it. Become disgusting & wanting to throw it away. In sleep <sup>is</sup> this state of mind & 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.

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In the mind seeing the khandha's sabbava which is paramat. In the past I had 2 dakamas (i.e., 2 upasikas - in Burmese is dakama), his 2 wives in lay life) I thought as they might be good for me. At that time I was practising in the village (see his auto-bio talk). When I was looking at the dakama in Rangoon (Burmese wife) & seeing her ~~swollen~~<sup>boated</sup> putrid corpse in the mosquito net.

As a sakadagami - once returner his Samādhi was very good & he had the power to see things. U Chantima 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 & she also became putrid, smelly & 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 & foolishness of man lust in woman. Even nowadays sexual lust is become extreme & abnormal in humans - see the same sex affairs & marriages & it becomes normal.)

When I was looking at the whole world water, mountains, forests, Shwe-tagon (the golden stupa in Rangoon), statues, etc all become putrid & no desire to looking at them. From the eye door vedana arises (unpleasant or dukkha) & don't want to enjoy sukha. How vedana 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 & disgusting. But there are many white worms twisting & wriggling fighting for the yellowish stuff like golds. Nowadays some humans - politicians, world leaders, business people, rich men, etc fighting for power & wealth for these yellowish stuffs) I don't want to attache my khandha & others also. Don't desire for one's khandha & also not desire for others' khandhas.

These mind states arise & don't want to go near dakkars & dakkarmas (male & female followers). ~~It reduces~~ Reduce the defilement of lust (kāmakilesa) by obtaining the vippassanā nyan (ñāna) eye, but ~~it still~~ not free from concepts yet.

From the 6 senses of door vedanas arise & attain vijjā ñāna (knowledge).

The whole world (loka) becomes vedanas & the eye doesn't want to experience it (because from sukha it becomes dukkha). Don't want to experience he sees, hearing, smelling, etc because it sees dukkha. All become dukkha vedanas.

With the rise & fall come to end become once-returner, & ~~kilesa~~ <sup>kilesa (lust) is reduced</sup> reducing of kilesa. The shape of form concept not exists, but the perishing of ghaṇa pāññatti <sup>wholeness</sup> is still exist. With the cessation of vedana is vedanasati-pattham, this is not momentary of impermenence. Seeing the continuous rise & fall that it's strong insight (balava vippassana). I should not talk about the path & fruit (magga & phala) & 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 & fruit (magga & phala) are also concept, this is vijjā-mana pāññatti (concepts about knowledge). It's not ignorant concept anymore (avijjā pāññatti).

(avijjā pāññatti)

Not wanting to experience vedana <sup>dosa</sup> mind. Have to practice to let this dosa mind ceases. Perception (saññā) deceives on form (rūpa) & the asubha - loathsome concept. Saṃsāra will arise on form (rūpa). In the state of unconsciou 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 (rāga) not exists & reducing of it. Now <sup>it</sup> will kill the dosa mind. Form (the body) is the cause, & giving the concept of putridness is the result of nama (mind).

Because of saññā (perception) the result of clinging nama (mind) arises. This is how the 5 khandhas arise - because of mind & form <sup>become</sup> dūkha vedana; because of saññā become putridness; not wanting to experience is

sankharakkhandha (mental formation); the knowing is viññānam (conscious-

Because of the 5 khandhas & the result of 5 khandhas arise. (see D. A process)

Contemplating in this way is free from saññā, & only impermanence exists.

Therefore not give the perception of putridness. Contemplating the cause & effect is freed from saññā (perception or concept), & then what happening to it.

The ghaṇa concept of wholeness is disappeared, & can't see the whole world & its mountains, earth & rivers, etc. Instead what I see is the arising & passing away of the mind & form (rūpa) in the rate of 100 thousand billion times of mind & 5 thousand billion times of form/sec. The gross form ceases

& what kind of rūpa I have seen? Non-returner (anāgāmi) abandons ghaṇa pāññatti - wholeness concepts & arahant abandons sabbava pāññatti (it may be the most refined concept in nature).

If I am looking at the Shwe-dagon great stupa only seeing its rises & falls, looking at water & seeing its particles, the earth also in particles. The whole world only has sabbava rūpa & you only know it by practice. The very coarse kāma-kilesa

(defilement of lust) of seeing man, woman, etc is abandoned & not seeing man, woman, etc. What <sup>it</sup> is leaving behind? In the process only seeing

mind & form in the state of rises & falls <sup>in</sup> the rate of 100 thousand billion times & 5 thousand billion times in a wink of an eye - these are leaving behind.

He is clinging to these billion times changing form (rūpa) & rūpa-tanha - craving to form is still in him. He has the fear <sup>of</sup> mind on the impermanent of mind & form. With rūpatanha in his mind he reflects <sup>on</sup> past, present & future periods & seeing births (jati). 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 about it. At that time he was a king & inviting the Buddha & sangha & giving some dāna & making this wishes.

Nearly ~~all~~<sup>all</sup> the maha-savakas of the Gautama Buddha were making wishes in the

Padumuttara Buddha). Only after the perception of the wholeness of form disappears that I do the reflection. Now my perfection-parami is fulfilled. If I die now what will happen to me? If I die now I will be born in the highest pure abode - akkāniṭṭha of pure abode - Suddhāvāsabhūmi.

I ~~see~~ see my brahma-god's body there. Brahma-god body is very big indeed, nearly at the height of a toddy palm tree. In 24 hrs I stay 5 hrs there.

(The highest pure abode brahma-god life span is 16,000 great aeons. ~~Five hrs~~  
~~human time may be very short - a few seconds or minutes.~~ This is not Alice in the wonder land - see Einstein's Relativity Theory). Noble beings not fear of death because they see & know their coming & going. I was in the brahma world for staying 6 months long. (This 6 months will be counted in human life span & may be equal to 5 hours in the brahma-god life span). If I'll die at that time in clinging to that plane of existence. External sense bases (bahiddhā ayatana) are ceased & internal sense bases (ajjhiddhā ayatana) 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, & this is contemplating the not yet arising yet mind. These are wanting desirous minds - the minds of latent defilements. This is contemplation of the minds - cittamupassanā. Non-returner contemplates the not yet arising minds latent defilements. This is killing the latent tendency (anusaya) & not let them arise. Now people (scholars) are arguing according to the books (suttas & commentaries) which we really not experience directly). The mind is inclining towards these refined particles, & enjoy in it. The mind inclines toward it, seeing it & 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, & not inclining will not experience it. This is let the mind stops by itself.

There is nothing to be called for that not naming it, because all the concepts pakkatti are falling away. This is not the Dhamma which can be seen by ordinary mans, ordinary deities (devatas) & ordinary brahma-gods. Only insight practising yogis can see it; this is the Dhamma to Nibbāna.)

This is contemplation on the refined form (rūpa) & it becomes the faculty of wisdom (paññindriya). It's arriving at the top of insight (vipassanā) & contemplating on the refined mind & form. In looking for the way out I have to contemplate again on the external. The seeing nature, the experiencing nature, etc. all the 5 khandhas are rising & falling away. Contemplate them & the 3 universal characteristics of anicca, dukkha & anatta & this also not free from it & contemplate again on the mind. What it look like is - as the simile of the sea crossing ship & the bird. The ship was in the middle of the water & the bird on the ship mast went out & looking for the sea shore. When it did not find it & returned back 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 & looking for the sea shore is like contemplating of the mind & form which arising from external ayatana - sense bases.

the 3 characteristics

From the contemplation of mind (cittanupassana) let us contemplate dhammanupassana (contemplation of dhamma). When contemplate again the internal & the wanting or desire minds are not there anymore.

Now we are closing to the sea shore & When contemplate again on the seeing, hearing, smelling, etc minds & form (rūpa) - the non-existing anicca, dukkha & anatta are concepts (saññā) or perceptions. We are contemplating of non-existing things ī saññā - concepts. We are not stopping at the real existence of just seeing, just hearing, etc. & clinging on the saññā - concepts. Anicca, dukkha & anatta saññās are fallen away by knowing this & arriving on the shore. And then the Bird (yogi)<sup>will</sup> never comes back again (totally free forever). I am not contemplating the phenomena which arise from the 2<sup>nd</sup> sense objects (arammana or aroms) only at just seeing, just hearing, etc. & nothing is there just sabhava phenomena, & it becomes zero (sunñā). This is dhammanupassana (contemplation on dhammas). I have no births anymore & nothing have to do & free from the 3 bhūmis (sensual realm, form realm & formless realm - the realms from hell to celestial beings; fine material jhanic-gods; and formless jhanic-gods)

### Ukkatha

The-imb Gu Sayadaw U Ukkath  
(1913 - 1973)

The following short biography & instruction on practice was compiled by Ven. Uttamasara for his web site - From Avijjā to Vijjā. It seems to me after Sayadaw passed away in 1973, his disciples wrote a book on his life & practice. I had read this book very long time ago & now don't have any memory about it.

Sayadaw was born on 16th March 1913 & his parents named him as Maung Aung Tun. When he was young not studying well enough that only could read & 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 & 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 2 places, one in his village during the farming season & outside this period he stayed ī his second wife in Rangoon.) He was committed some crimes & had been in prison.

One day his wife (in Rangoon) bought a book on Soon Loon Sayadaw life & practice. Soon Loon Sayadaw was illiterate but he heard a few words on Dhamma from others & practised diligently & in four months became a noble one (arahant). This <sup>was</sup> made U Aung Tun (The-imb Gu Sayadaw) interest & he read the book & pictures which told about Sayadaw's lay life & about the 4 Satipatthams. The following thought arose in him; "If he could become an arahant, if I practise also <sup>will</sup> become one." This was the first time which made his interest in the practice.

At the age of 46 & his last attempted for robbing a house his head was injured ī the attacker's knife & had a strong sainvega-wise urgency. In the 7th day his head wound <sup>became</sup> a little better & took <sup>the book on</sup> Soon Loon Sayadaw ī him to his village. He went to the village monastery & taking the 9 precepts.

(45)

He shut himself up in a room of the monastery sima (usually a small building for the meeting of Sangha matters) & 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 & out-breath touching at the tip of the nostril. Very strong painful feelings (vedana) were arising in his body that he was very often fallen down on the floor from the sitting posture. Even though fell 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, he did not do anything for the comfort of the body). He had a strong determination that in battling to 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) had to month

(Some may think it as impossible, even Soon Loon Sayadaw practised for one month ~~not~~ to enter the stream. Soon Loon Sayadaw had a disciple called U Mya Maung who was very cruel & bad in his life. He was the son of a village head-man.

He had seven wives & treating them very bad. If he had suspicion other men to ~~the~~ his wives <sup>also them</sup> gave troubles. ~~to these men~~ One time he drove a bullock cart to heavy loads on it. At one place he crossed a stream & going up a slope but it was too heavy that the ox could not pull it up ~~there~~. He beat the ox to force but still it could not pull the cart up there & at last fell down. He beat the ox again to let it getting up <sup>but</sup> without any success. So put some he piled up some dried rice stalks on the ox & lit the fire on it. It did not mentioned the ox died or not. But because of these evil actions he had to pay for its result.

After sometime he had strong sami Vega & came to Soon Loon Sayadaw & became a monk named as U Mani Sata - the essence of gem. He went to Maung Yin Paw valley (where Soon Loon Sayadaw also practised as a novice) & did the practice. with 7 days became a noble one (arahant). The year was 1942 on March on the 10th, 12th, 14th & the day after full-moon day (i.e Buddhist calendar days). Each realization took 2 days each & Soon Loon Sayadaw was one month each.

In 1946 on April U Mani Sata went to the toilet at 11:30 pm 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 & bound his body to rope & put ragged cloth in his mouth, & then put him ~~in a cave~~ in his cave, burnt his body to fire. U Mani Sata could not shout for help & he informed Soon Loon Sayadaw to mind. Sayadaw received his message & able to get him out from the burning cave. After he informed Sayadaw he went into the fruition state (phalasamapatti) which protected his body ~~not~~ without any harm. This kamma retribution came from his evil deed of burning the ox to straw fire. (May be he was also had a lot of enemy in lay life) In the same year he passed away & lived a very short life.

In some of Mogok Sayadaw's talks he mentioned people who had 2 wrong views & their characters - i.e, eternalism & annihilation of views or sassata & uccheda views. Character of uccheda view is more easier for enlightenment than sassata character who has very <sup>strong</sup> ditti & bhava-tanha. The inn Sayadaw & U Mani Sata were uccheda characters.

Both of them had strong samvega & i strong Saddha & determination that had quick results. Even they did not know about the suttas & western philosophy or philosophers to practise Dhamma. Buddha Dhamma is completed by itself, no need outside teachings to understand it. We need strong faith in the triple gems, determination & really doing it. To understand Buddhism is not in the books - in oneself & the world around us. Buddhist texts are only guide lines. We use these guide lines observe oneself & the world in contemplation. It teaches us all the times its causes - pollutions of the mind & its results - all the sufferings & problems in today humans & its societies - around the world.)

On the 9th day he changed his nine precepts to 8 precepts & went inside the garden of great sister Daw Bwa Sein & used to sit meditation under the sac-yoe tree. In the afternoon he went ~~to~~ the cemetery of Nan-gon village for the practice where no-one could disturb him. After he overcame vedana (i.e., dukkha vedana) & increasing his effort for 7 days without sleep & foods. During the sittings many mosquitoes & gnats bit his whole body & the white clothes (wear as a pha-kha) were stained in blood. He could have equanimity to the internal vedana & also had patience & 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 in samādhi power.

After over a month practicing ~~in~~ the ~~home~~ village he went back to his home in Rangoon. And then after 3 days passed he was arrested for a crime (robbery) which he did not know anything. He was sent to Insein Prison (also in Rangoon) questioned & tortured by the crime inspector to get the confession. After a month in the prison, <sup>at last</sup> he was freed because of no evidence for the crime. As soon as he was freed & 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 & there realized the 3rd level of Nibbāna (i.e., non-returner) in the knowledge of seeing the 6 celestial heavens 20 brahma-god realms & all the hells to the deepest avici-hell (i.e., divine eye). He only knew his first & second levels of realisation only after the 3rd attainment (because he had no teacher to guide him & no knowledge about the practice).

He ordained as a monk on 12th March 1961 & the requests of Sakka (the king god of 33 gods) & brahma-gods. He had no desire to stay in the monastery to continue the practice & got the permission from his teacher to a forest for 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 (arahanthood) on the 20th May 1961. There was no more to do now. Later 3 brahma-gods came to see him & request for the teaching to spread the Dhamma. For 1/2 years as a monk he gave teaching around Burma - <sup>& request</sup> to the east side of <sup>Burma</sup>, in Taung-gyi (in Shan State), to the west in <sup>in</sup> Taung-gyi, in Sit-twe (in Arakan State), to the north in Myit-gyi-nar (Kachin State) & to the south (in Kan-Thanng, the most southern part of Burma), etc.

Every day he gave two talks on these occasions about his 21 months of practising experiences on the khandhas & the 4 paths which we already seen in his talks. After the talk he asked people to sit meditation & 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 & bearing his illness & continued to teach people.) His undecomposed body was kept for 3 years in his monastery. One day suddenly the monks heard a thing sound inside the glass coffin & went near to see it & found out 2 corneas of the eye there. It was red colour & like ruby & transparent. They preserved the relics in the monastery & we can see it in some of Burmese Dhamma web site of these relics photo. Mogok Sayadaw's eye relics was the whole eye-balls crystallized in the fire instead of becoming ashes. Dhamma power is unthinkable & impossible becomes possible.

The-inn Sayadaw was a very good example for yogis - he taught us in his life that there was nothing not impossible if someone has strong mind & effort (i.e., can give up one's life for Dhamma) & the strong faith for the desire to achieve it (here we can include one main factors which is strong Samvega). In one of Mogok Sayadaw's talk on Ven. Ananda & a bhikkuni who fallen in love for him. Sayadaw urged his disciple to practice in strong Samvega, desire (Chanda) & conceit (māna). Of the 3 he said Samvega is the best in battling in kilesa enemies.) From a thing, a bandit to become a noble one which he turned his life upside down & received the highest status which the Buddha desired for his followers. For the future generation he was living behind the The-inn Gu patipatti sāsana & nowadays it is over a half century now. It is still flourishing & now continue it tradition in a well known teacher as Ven. U Chantima Sayadaw. The following Dhamma instruction is from one of Sayadaw's talk -

The-inn Gu Sayadaw was illiterate of suttas, so his teachings were simple & direct of the practice. But sometimes its had profound meanings underneath them we have to read it in contemplation. Reading suttas also is the same way manner.

• Don't want to see it, don't want to hear it & don't want to know it.

If you stay away from these 3 desires (wantings), stream enterer is easy (sotapanna) and once-returner (sakādāgami), non-returner (anāgami) & a noble one (arahant) are also easy. You have to practise hard, in faith (here strong saddha mind) and will attain Dhamma in one sitting. (This is not an exaggeration & the Buddha himself said about it in some suttas, see the Mahā-gosīṅga Sutta, Majjhima Nikaya). If you know how to do it & it's very easy. Close your eyes & put your hands on top of the other. First you have to get the anapanā sati (mindfulness of the breath) Only to know its <sup>nature of</sup> distention or pressure. Don't let it goes in without knowing & don't let it goes out without knowing. Don't think about the past & the future. In the khandha whatever is arising only know its one vedana (i.e., to know the feeling (experience) of vedana nama nature & its vanishing). How it feels it & you observe its nature. Don't let the knowledge of knowing pain arises.

There is no-one pains, no-one aches & no-one is in numbness. Man entity & woman entity are not-existing dhamma (phenomena). Don't concern for the khandha if you are concerning about it will not free from apāga (woeful existence). It wants to die, then let it dies. It's not me, you have must have this state of mind. Vedana (feeling) is not a permanent dhamma. If it's arising & has to fall away. It's happening according to its nature, & vanishing according to its nature. Don't get up from sitting (also not changing) until it's ~~finis~~ vedana ~~ceases~~ is ceased. Let bones & skin <sup>be</sup> worn out. If I have to die then let me dies 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 practise like <sup>as</sup> you die (i.e., kilesa) or I die in a war battle & you'll attain it. Ignorance (avijjā) & knowledge (vijjā) are battling in war. This is changing the unwholesome mind to wholesome mind.

(nowadays most humans are changing wholesome to unwholesome that all internal pollutions & external pollutions arise & lead to catastrophes - as e.g - global warming, temperature rising which threatening to human survival.)

He (kilesa) is crushing me (pañña or knowledge) & I am crushing him. You have to fight vedana (dukkha) & patience & endurance. Don't retreat & stop it.

Don't change it & 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 Chantima's talk). This is exercising for dying (Mogak Sayadaw also mentioned this point very often). This is changing the <sup>four</sup> woeful existences & the heavens (there are many).

If vedana (dukkha vedana) becomes stronger & take the breathing a little stronger <sup>→</sup> Ānāpāna-sati is not simple & like an art. It needs skill to develop it.

The inn tradition has their breathing system, even they are recording their system & tape recorder. Every yogi should try it out & find the system suitable to them.)

If you not breathe (a little stronger) & follow it (& normal breathing) & can't bear the vedana. If this is still not possible & spreading it to the whole body & contemplate, not at one place. Check one's mind, if the preceding mind wants to stop it & up lifting it & the following mind. It's not practising by force.

Don't note it, if you note, it becomes concept (as e.g. painful, painful or aching, aching, etc.) you following it to look at its nature. Following it up without break & look at its nature from the beginning, middle & to the end. It's ungovernable & not-self dhamma. You can't request it for not painful & aching. Don't make it as your own nature.

"I, me" is not exist, <sup>if you</sup> 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 conditions the internal worldly dhammas (loka-dhamma - i.e., the 8 worldly winds) & the external worldly dhammas become water (8 worldly conditions are - gain & non-gain, fame & dishonour, pair praise & blame, pleasure & pain)

If the this body & mind come into existence is great suffering (maha-dukkha).

Even you don't love it <sup>you</sup> have to live & it (common mans are the opposite way - they fall in love & the body in madness but the body hate them & later kill them). Even they you don't want to pain, you have to ~~pain by it~~ be pained by it.

(Nowadays humans are the opposite - they don't want to pain but they are looking & creating for it up to the international levels - as e.g. polluting the whole nature, creating global warming, 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 cling to it crave for it & clinging to them.

(The worldlings' views are always the opposite of the ariyans' views.

It was like the east & the west. The worldlings are always walking towards the west where the sun set & it becomes darker & darker. So mans are more & more deluded. This is the way of the fools (bāla). The ariyans & the wise (panditas) are its opposite. They are walking towards the east where the sun is rising. Their lives are better & better, & they are become wiser & brighter. East & West never meets!

is full of light. This is the way of the wise (panditas)