

From the morning 6am to 10 am was one sitting & from midday to 5 pm was another long sitting. At 7pm we had to do the evening puja, I went to see Sayadaw & told him; "Sayadaw I don't want to attend the puja. I don't have enough time for the practice." So Sayadaw designated a place in a sima for me to do my practice. He also gave other monks permission if they wanted to do the practice.

From then onwards from mid-day 12 p.m to night time 7pm I did one sitting. I desired for the Dhamma & no need to reduce the price like in business.

Most people (in most centres) did the sitting for an hour only. They thought one hour was enough. (& one hour was enough what was the use of it?)

I was desiring for the Dhamma that I had to sit for attaining it. (& you didn't succeed then it was only wasting the time & the numbers of sitting.)

(This reflection is important for young serious yogis - man or woman)

"I must practise to attain it" & the desire mind (chanda) I did my practice.

(In one of Mogok Talks - it mentioned yogis should practice & samavaya, chanda & mana for attaining of Dhamma) every day

The practice & the process were not fit in together that it was only left to pain & aches. It took long for me but I didn't get the exist. I tried to run away from vedana & only short time & fallen back into it. Only & anapanas practice I freed from it & without it became unpleasant again. I was not freed from dukkha. How should I practise this Dhamma? And then I was praying for the Buddha.

I couldn't rely on my teacher that I prayed for the Buddha but he didn't teach me. I was afraid of the 4 woeful existences (apaya). Fear of ageing, sickness & death sufferings was also this mind. The young female boss Visakha & the Anathapindika boss became stream winners (sotapanna) & enjoyed the sensual pleasure in havens were also this mind. This mind was changing in various ways to express its nature - which became understanding of it. It was arriving at insight. When doing the practice didn't get what one's desire & thinking as follow.

In the past arahants were attained absorptions (jhanas), before I also had attained jhanas. Attaining of jhanas must be arahant. Therefore I practised anapanas up to jhana levels, after attaining it I went up to the sky as before & came down again. I was playing jhana in different ways, after that I opening my eye & when seeing ^{as} a nun & only knowing as a nun. In this case if seeing man & knowing as man, seeing dog & knowing as dog, then my practice was not attaining the Dhamma yet. I was straying from it, then how should I do to attain the Dhamma. I didn't see the trace of the path was because I didn't get the good method & the right way. Therefore I myself teach you & guarantee the right method & right way. I concern for you not happen the same as like me. I am teaching to you these kinds of saddha.

I was practicing until my buttocks were falling apart & the skin fallen out. After the sitting if I got up my buttocks & ruke were sticking together.

I had to use my spittle to separate it. I was practicing without getting up & also not thinking of to get up. Attaining jhanas also was not arahant yet.

~~I was~~ an arahant by seeing things? (i.e. divine eye). In this case I must establish the vision & I practised for it & attaining the light element (dhatu) or the clear element. With this I was looking at celestial beings & their heavenly mansions, forests, & mountains, cloud & earth under in earth and seeing living beings, worms in different shapes & forms. Then I was become an arahant & opened my eye in seeing man & dog only knowing as man & dog.

it was

Before the practice when seeing man & dog, only knowing as man & dog.

After the practice it was not making by oneself only in the internal normal mind & looking at also ^{still} seeing & knowing as man as man, dog as dog. This was still not the Dhamma. Then what were the other ways? I was looking at things which were appeared by itself. With this mind it was purified. I would control the mind to be calm. With a lot of control the mind became calm down & ceased in a blip. The life continuum mind (bhavanga citta) vibrated & the clear element went out in light. Its cleft element was another kind. The light element came from ānāpāna-sati was a different kind - which encountered & seen things randomly. The light element now was appearing in brightness when I wanted to see anything ^{and} it was like looking at things in a torch light. Now, I was practising at Maw-be & my parents were at Pe-gu. I ^{wanted to} look at my father & mother ^{there} & when I looked ^{at} there ^{and} also saw them (the mind not went there as most people thought, it only inclining towards that direction). What were they doing at that time? Father was at the kitchen & roasting dry fish to eat & after that looking for the oil bottle. I was seeing it as like opening my eye. He couldn't find it, so he asked my mother; "Ma Khin Mya! where is the oil bottle. I heard his voices like using an ear-phone small & clear voice. Mother replied as; "It's at the corner of the food cupboard."

Father took the oil bottle from the corner of the food cupboard & looked at it only a little bit of oil in it. He was angry & scolding mother as; "The oil is nearly finished & why ^{don't} you buy & fill it again?" All these things I saw & heard from my place. Now, I was knowing things which I wanted to know see & hear, so I thought I was become an arahant. I still didn't know about stream winner, once-returner & non-returner. I thought attainment of Dhamma was arahant, if became arahant must attain Nibbāna (i.e., unborn).

When a nun came & looked at her & only knew as a nun. When looked at monk & only knowing as a monk. When looking at man & only knew as man.

Oh! my view was not changed. My practices were seemed to be wrong. You had to destroy these practices. It was very valuable by hearing a sage's word of Sayadawgyi (i.e., referred to The-inn Gu Sayadaw) ~~a wise person~~.

If Sayadawgyi was not mentioned it I would could take pleasure in visions & hearings (i.e., divine eye & ear), it would be wrong. I would take them as real & it I would turn around by them and it ^{took} make me moving ^{around} in it.

Now I was arrived to the top in a noble word of a sage. I want you all to get this kinds of general knowledge.

(Divine eye, knowledge of past lives, jhanas & abhiññā - intuitive power, psychic power, etc. can be said the highest worldly knowledges. If people attain it mostly they are get lost in it. Even Soon Loon Sayadaw as a lay man practised ānāpānasati he also attained these things. He was mentioned about it as followed -

^④ Loka (i.e., highly worldly knowledges as mentioned above) is very good indeed.

I am very lucky can cross to the other shore (i.e., Nibbāna), if not I am sinking in these worldly knowledges."

Here we can see U Chandima's wisdom character. He was easily given up them.

His search was not these unstable things - a noble search which was Nibbāna.

Nothing is worthy of clinging)

Which one was Dhamma? I was in the state of looking for the Dhamma and still not found it yet. Arahants could separate many bodies. Could it be the Dhamma in able to separate the body? I was separating the mind from the body. I attained them by creation. In sitting a body was separating out in a blip & it went away from me & each step. (This kind of experience is confusing & misunderstanding people as a soul goes out from a body. Not only scientists believe it even Buddhist monks. Some Mahayanaists interpret it as a soul by seeing someone in hypnotic state has this kind of experience.)

At that time I was thirsty of water. The mind of wanting to drink drink water arose & I must go & drink water, but without getting up to drink it. With a lot of exercises that this body went out step by step slowly. This body opening the lid of the water pot & held the cup & took the water inside & drinking it. Ahh! It cooled up my chest. This body (form) returned to the sitting place & ceased, the mind & the sitting body combined together again.

(Here most people take the body as abha-self & also the mind. Without the Buddha appeared all living beings would take it the same. How thick & deep self view in beings? The Buddha gave each analogy to the 5 khandhas & for the mind-consciousness as a magician. All beings ^{are} playing tricks by this mind. We create all sorts of problems & sufferings for oneself & others. We should disillusion home disillusion & disenchantment for the mind.)

I could separate a body & it was quite significant. It seemed I became an arahant, so I opening my eye looked at people seeing man & dog still in the level of knowing as man & dog. It was the same view as before the practice & no significant at all. In this case I still not attained the Dhamma yet. Which one was the way of practice?

My desire of the Dhamma was very strong. A man who was hungry & tired came back home from a far journey. He was very tired & hungry that, & wanting to eat the rice & strong desire that only & salt also fulfilled it rice & rice & salt also fulfilled his desire. When he was very tired & hungry that even only had rice & salt he had the strong desire to eat it. I had a very desire strong desire of the Dhamma, but I didn't get the good method & system. I thought could I get the Dhamma & a normal eye, so I opened my eye & looking at people in front of me (don't forget he was in the centre) & closed my eye again & thinking about its form. Opening the eye again & pulling the form towards me. After 3 or 4 days the forms (human form) were appeared in my mind as seeing like a normal eye. This was not only for the people in front of me but also the people behind me. When & the mind spreading it on the whole object of the Dhammasala (i.e., the whole meditation hall) I was seeing the whole Dhammasala ^{as like a} the normal eye. I went down from the Dhammasala staircase & looking at all the streets & seeing all of them. When looking at the ^{was} whole centre compound (a large area) I saw all of them. And then I thought becoming an arahant now & opening my eye & looking at things - seeing nun, man, ~~and~~ dog, etc only knowing them as still as nun, man, dog, etc. the normal knowing was still there & not disappeared. I was low spirited by thinking ~~I couldn't~~ it seemed to me I couldn't attain the Dhamma.

(Here I want to do some reflection on the divine eye which mentioned by U Chandima and other sources. In Sayadaw's practice we know that he mentioned divine eye 2 times ī the light nimitta & abhiñña - intuitive knowledge. In Burma there was a system called Kanni method which taught by Kanni Sayadaw U Sobita (1880-1966), one of his disciples was Mye-zin Sayadaw U Sobita (now passed away). Kanni Sayadaw's teacher was Lat-pan forest Sayadaw U Adicca (we don't know much about his life & seemed to be the contemporary of Ledi Sayadaw) Sayadaw U Adicca learnt it from the Theravadin Tibetan monk Shila-tissa who passed away at Lat-pan forest. It seems to me Ledi Sayadaw also had tried this system before in his commentary on ānāpānasati Sutta can see some traces of this practice. One time Ledi Sayadaw in a retreat developed the divine eye - according to him he was trying to spread the light nimitta to the whole universe but it was too extensive that he could not retreat it back to him.

Kanni System is based on ānāpānasati sutta of the first 4 tetrads to develop samādhi ī the light nimitta ~~it is also~~ not the same as in the commentary. They sit meditation closed the eye ī cloth that light nimitta easily to arise. So in the first step of the first tetrads yogi even can has the light nimitta. As a 2nd step they use the light to send it short & long distances by exercising ~~it~~. As the 3rd step send the light inside the body up & down accordingly knowing the breath in the beginning, in the middle & in the end (the whole breath). Later send it outwardly. When the practice is mature they can use the light to see ~~whatever~~ whatever they want.

There was an interesting story about a Burmese woman yogi Daw Khin Thein. She was the niece of Sayadaw (Mye-zin) became blind at the age of 3 (not mentioned the cause). At the age of 42 Sayadaw taught her ānāpānasati & developed the light nimitta. Later Sayadaw asked her to see the Mahā Ceti in Buddhagaya in India. She said that ^{she} could not find the Mahā Bodhi Ceti but instead she saw a 4-sided a tall structure which going up become smaller & smaller (She did not know that what she saw ^{was} the Mahā Ceti because she only knew about the shape & form of the cetics in Burma only.) Daw Khin Thein did not possess the vision of flesh eye but she possessed the Dhamma Eye - dhamma-cakkhu.)

I re-established the ānāpānasati but I didn't do it blindly as before. You all have to know it ^{that you} can't do a work blindly (He was a good example here) In vipassanā practice there are saccāñña, kiccañña, katañña, yathabhūtañña (In simple words - they are; knowledge of study, knowledge of practice, knowledge of result, knowledge of the things as it really is.) We have to analyse & reflect them. I was doing what the teacher had told me but I didn't know why I had to do it. I didn't know what was necessary for the goal. Why he asked me to do it? He didn't explain them to me. The teacher didn't tell me clearly on the practice. I myself also did not do it definitely. If like this I would never attain Dhamma. Why I had to establish ānāpānasati? The Buddha became a Buddha ī ānāpānasati. Dhamma must exist in ānāpānasati meditation. I was doing ānāpāna in natural way as mindful of the nature of in-breath & out-breath, and knowing the contact of the nostril ī the in & out breaths. I didn't do it blindly ^{as before} breathing in shu-shel, shu-shel, etc., not doing it without any reason, and doing it mindfully.

Carefully

I was

(With ē mindfulness) mindful of the touching nature from the beginning to the end. I was mindful of the breaths touching ē the nostril & knowing & its vanishing. These were not fit in together - I was knowing it only after it arose & after it vanished (i.e., not in the present moment). I reduced the quick air into balance & mindfulness. After it was levelled out the knowing them only when it's just arising & it's just passing away. ~~for these things what having~~ that Dhamma existed?

My desire of wanting to know in Vithicitta (consciousness belonging to a cognitive process) or process mind arose ⁱⁿ my knowing of rise & fall. With balanced sati not let it more than necessary & it became balanced, & then knowing them just arising & passing away. With the touching & knowing arose & knew it; when it ~~passing~~ away & ~~just~~ knowing it just passing away (i.e., magga fit in ē the rise & fall which very often mentioned in Mogok talks). After that life continuum mind (bhavanga citta) ceased (in Burmese the usage is fallen into bhavanga) falling ē From (the rise & fall of) touching & knowing it fell into bhavanga. It was like a fan bhavaga vibrated. Dhamma existed in ~~fell~~ ^{the mind} anāpāna that I let my mind returned back to the touching point of the nostril. With a vibration bhavanga pulled ~~the mind~~ back to it. Oh! What was that? I was looking Dhamma at anāpāna but something which ^I didn't know pulled it ^{was} pulling ~~it~~ ^{the mind} back to bhavanga (in Burmese using the short form of bhavam). I returned the mind back to the knowing of touching & vanishing. I didn't do it blindly like before.

You all have to be careful is in practice you encounter something - have to reflect → why it happens? What is the result of it?, etc. This kinds of investigating nature, observational nature & reflective nature was the seed of to get insight knowledge. So don't do it blindly & you'll not attain by it. With mindfulness I was knowing of the arising & passing away & observing it ē knowledge (ñāna), the knowing mind disappeared in a blip. I thought if ^{it} you didn't stay at where I led, then let it stayed & where it was going. So my mindfulness stayed at bhavanga. Before I didn't know about bhavanga & its existence. Consciousness arose, vedana arose, etc. knowing them & its disappearing. When vedana arose the mind at bhavanga ^{moved} to vedana. Who was this culprit? What was it meant? I was reflecting on them. When I let it at vedana & it couldn't bear it.

This was the result dhamma. I ~~did~~ wouldn't let it happening again. This mind desired for Dhamma, afraid of ghost, desire for Nibbāna, afraid of samsāra & it wanted to ^{be} freed from samsāra. After it moved to vedana & not stayed there & ran away ē fear. The bhavanga or chest area became tense. What was that meant? With the increasing of vedana & more tension became ē it. The mind was suffered & tired ē it. Vedana increasing underneath was nothing to do ē the body khandha (i.e., become tense at the chest) When I was reflecting on the reason, the mind suffered that it became tired. This body & this mind were functioning together. If the mind suffered bhavanga became tense (chest & heart area). If the mind relaxed bhavanga was also relaxed. This mind & this body had cause & effect relationship.

These are the processes of *vipassanā*. It'll be difficult for you all to contemplate, but it has value. If your knowledge was not enough for contemplation you don't know what I am talking. On the path of *vipassanā* you have to practise in this way to develop it. I am delivering it for you to attain wisdom knowledge. You have to observe & know them what it's about?

Before practice the *bhavanga* was not tense. With practice *vedana* arose that *bhavanga* became tense. If the mind suffered *bhavanga* was tense and if the mind was happy *bhavanga* relaxed. This mind & *bhavanga* must have cause & effect. I didn't re-establish *ānāpāna* again instead at *bavanga* looked after the mind not to be tensed, looked after the *bhavanga* not to be tensed.

When *vedana* increasing this mind wanted to move. I was warning it as staying as usual & not to be chaotic. The body changed was its job, the mind had to do its own job. [Practising & the strength of *saddha* & *viriya* (faith & energy)] Even though → *vedana* was increasing & last *bhavanga* mind ceased. This mind no need (Start here) to look after & it separated & the body. It was nothing to do & me & *bhavanga* became cool & happy. Before & *vedana* increasing *bhavanga* became tensed & the mind in pain. Now *bhavanga* relaxed & happy. Even *vedana* was increasing only the body pained & no mental pain. Before I couldn't bear the tenseness, stiffness, numbness & aches & the mind was in pain. I had made the wrong accusation on the body (i.e., taking as the cause of the body). This was dispelling of wrong view & changing into wisdom knowledge. In common common people when they were sick, head, body, hands, etc in pains & aches they thought & accused on the physical body. They didn't know the real (i.e., *paramat*) & knowing the non-existence of concepts (*pakkatti*). They were clinging to the not existed suffering of the body became craving (*tanhā*) & sticking & wrong view (*ditthi*). Now *ditthi* was fallen away. Because of this boy (*rūpa*) *vedana* were arising which led to wrong view & perception. The aching of lap & leg were not suffering, suffering was the mind, so knowing the mind as the cause.

Before clinging to the body & made the accusation of it. It was not existing in the body but in the mind. Before in *ānāpāna* even *vedana* was increasing when the mind could stay in *ānāpāna* it was happy. The body was functioning according to its nature. Now the body was changed (disturbed) & fallen into *bhavanga* & the mind freed from it. It made me more uplifted. The body was not the main factor, the pain & happiness of the mind was the main one. Craving & clinging were fallen off away. Which kind of What kind of craving, wrong view & clinging fell away? The wrong view of my lap & leg were unpleasantness & my lap & leg were in pain, clinging in *tanhā-upadham* to the body, lap, hand & leg - couldn't bear the pain of *tanhā* fall away.

From sotapanna to arahant their *ditthi*, *tanhā* & *upadham* were not the same, & their *khandhas* (i.e., 5 *khandhas*) also not the same. Now is the dhamma of cessation of cūla-sotapanna's *ditthi*, *tanhā* & *upadham* dhammas.

Because of this mind that pain & happiness arose, so the increasing of *vedana* was the cause. At near death I should not could not pass away in the cause, only in the cessation of the cause Nibbāna.

→ to ↗

Because of this mind pain & happiness arising that I had the desire to know the cause of this mind. This time when vedana was ~~arising~~^{increasing} I didn't fall into let bhavanga fell in. Instead I contemplated the ~~aris~~ increasing of vedana to know its mental factor ~~was~~ who was the one to experience the increasing of vedana? It was true that Dhamma existing in the khandha. ~~Search~~ looking for Dhamma was opening the khandha package & looking into it. When ~~vedana was increasing the mind~~ with the increasing of vedana the mind was moving, and wanting to run away.

I wanted to ~~run away from vedana~~^{run towards} to ānāpāna & bhavanga. No! you had to stay in vedana & focused it on vedana but it didn't stay there. Before this mind and the I-ness mixed-up & became I was in pain. This was the mind in pain & stuck in lust (rāga) & defilement (kilesa). What was this mind? Mind & body were the objects of contemplation & contemplative mind was mindfulness (sati).

If without the differentiation & mixed-up, only ^I could see the body, I had to contemplate them in separation. There was ~~a way~~^{aris} ~~arising~~ to contemplate the mind & form in separation. Before ~~only~~^I had upadham on the mind. I wanted to know how this mind was relating to vedana? So I let the mind to vedana & it freed from clinging to the mind, & sakkaya ditthi ceased (i.e., identity view). With the cessation of lust (rāga) on vedana & this mind ceased in a blip. The mind was clear & transparent.

Vedana was increasing but the mind was clear. It was no need to shun away from it, no need to separate from it. It was no need to run away & look after for it & the mind ceased by itself. The mind stopped in clearness. If vedana was increasing before wanting to change & move. With the re-establishing of ānāpāna it freed from

~~vedana~~^{it}: If fell away from ānāpāna & arrived back to vedana & became painful. Now, bhavanga was ceased, if not it was painful. Now, without one's correction it was ceased by itself. If no mindfulness (sati) it re-appeared & falling back to vedana ~~with~~^{on} pain. So I let it to stay there ~~in~~^{the} vedana. What about this mind & I contemplated it & it ceased; then the mind of wanting to free & escape arose. With their cessation (i.e., tanhā sankhara) the clear ~~tanhā sankhara~~^{mind} freed from clinging (upadham) arose. So it no need to escape or shun away from it. When I knew this & paid attention to the clear element, then the body form ~~was~~^{was} disintegrated and vanishing. The body form (rūpa) became a block of water foam in particles.

It was like moving & disintegrating. It was like the water foams were moving & vanishing. When I was looking at the whole body it liked water foams were arising & vanishing. With the observing the khandha became a block of water foam. Originally I thought it was a solidified form in shape. Now it was not a block of water foam. I was continued to the contemplation & the block of water foam was like arriving to the center of a whirlpool in explosion & vanishing. It was vanishing like a fire work, & like the sesame seeds inside the hot iron cauldron exploding & vanishing. With the vanishing & became fear of it. I was looking for the Dhamma & the khandha became in dissolution. I thought it was a good thing, now it was dissolving. It became longer & in more dissolution. Looking at lap, leg, waist, hand, etc. were dissolving & there was no place which was free from dissolution, & more looking & more dissolving. It were like the sesame seeds in the hot cauldron like mountains were collapsing & disintegrating, like sand storm arising & like rocks were falling apart. It was frightening like a strong typhoon blowing & making the trees in violent shaking & striking each other, & became noisy.

(In one of The-inn Gu Sayadaw's talks even he could hear the sound of dissolution)

This khandha body was become frightening. Before I thought this body as solid & stable, and now it was not anymore. It was a big block sintegrating in a fearful way. I was seeing the present dissolution nature of ultimate reality (paramat). It was not noting ~~it was~~ concept (saññā) but seeing its own nature.

With more time ~~it was~~ & more dissolution. It was so much dissolving that I became even ~~I~~ fear of association ~~in~~ this body. It was dissolving at standing, going, coming etc. I couldn't speak & relate to other people, not wanting to know ~~its~~ ^{nature} also impossible. I wanted to run away ^{to} a place which ~~was~~ free from this body. With more fear & more running, & more running & more dissolving ~~&~~ I was in trouble, even ~~I~~ I couldn't sleep at night ^(at the stage of strong insight) ~~that~~

At that time ^{have} Bee-linn Sayadaw informed everyone came to the monastic meeting & I had to go there. Sayadaw ^{was} giving talk & asking me; "U Chandima! Do you appreciate my exhortation?" I was responding as; "Ven. Sir, I don't know about it." My answer made him displeasure. So he said; "Ven! You don't pay attention what I exhort you." My answer was; "No, I don't Ven. Sir." It made him more anger, then he asked me why I didn't pay attention to him. My ^{response} was; "Ven. Sir, I don't have the strength to listen ^{en} you. My body is in dissolution & becoming a block of particles. I become fear & out of control if this body was like a robe I would take it off & discard it. Therefore I am thinking of how to be freed from this body form."

With this ^{response} Sayadaw became quiet about it and turning towards the Sangha & said; "Venerables! he has the strong insight knowledge & will become a seven lives time strem enterer." I didn't know anything what he said & not taking it seriously. The most important thing was ^{me} was in suffering & how to ~~do~~ be free from it. Therefore I was asking him to give, a way to free from dukkha. His ^{response} was; "Dhamma will give you & it doesn't need me."

I thought he was leaving me alone & became low spirit. I was looking for the whole body ^{for} where it could be freed, instead it was disintegrating. It was ^{frightening} like a strong wind of typhoon & sand storm & frightening. I was looking for Dhamma instead only encountered ~~a~~ dukkha. I didn't know that it was Dhamma & Dukkha. I still didn't know them as knowledge of dissolution & knowledge of fear (i.e. bhanga nāna & bhaya nāna). Later it ^{was} changed into very refined particles.

This body was fallen apart like ~~a~~ refined particles ^{from} a lump of flour. It seemed to me it would be burnt down into ashes by fire that made me in fear.

Without running away from it I must look for the Dhamma in them.

I was making ^{an} investigation on why it had to be disintigrated? This was knowledge of exploration coming in (sammasa nāna). I couldn't find body, head, hand & feet of my physical body instead a lump of particles (kalapa). It was the perished body combined ~~in~~ fog & dew particles & my knowledge was changed. The cause dhamma of impermanent characteristic (anicca lakkhana) that received the result of dukkha. This was still in mundane knowledge (lokiya nāna). It was seeing the dissolution that becoming of pain. What was dissolution? - with this inquiry I ^{was} concentrating on ^{were} the size of a coin on the body. At there heat wave & cold wave, arising, among the particles hot & cold arose intermittently & the particles were collapsing & vanishing. Clinging to this body as head, hand & feet, etc. actually it was not in that way. It was arising as hot, cold, tense, stiff ^{& pain}, a lump of element, hotness, coldness, tension, stiffness, tenseness tightness.

happening

It was happened as the 4 elements ~~were combined~~ together. Clinging to the khandha body as mine was changed to ~~insight knowledge of~~ hotness, coldness, stiffness, tension, etc. Therefore yogis were saying as seeing the elements (dhatu). I couldn't order them these particles not to change - they were changing into hotness, coldness, etc. Craving (tanha) still not died yet & not freed from dukkha yet. I was looking at them as would their changes come to an end but it was not ending. Did pain exist in dissolution? Dissolution ~~itself~~ was not pain or suffering & it was functioning according to its nature. I attained this knowledge. This physical body became a lump of elements that it couldn't be called as man, woman, etc. I discerned it as a lump of elements which doing its duty according to its nature. I attained the knowledge of this was not me, man, woman, etc. With this discernment I held my hand with the other hand - "This is my hand!" and opening my eyes & looking at the hand, but it couldn't be confirmed as a hand because the hand was disappeared. I only knew it as - softness, hardness, coldness natures, etc. With the opened eyes & looking at physical form only knowing the nature of seeing (not as man, woman, etc.) Holding the hand & looking at it only seeing the nature of coolness, hardness, etc but not saw the hand. No-one taught me about insight knowledge (vipassana nana). There was no clinging as hand, body, leg, head, etc. These were the nature of elements. It was according to its own nature & not me. With the knowing of sabhava form dhamma - natural phenomena of form (rupa) and suffering ceased. With the cessation of suffering & knowledge (nana) was leaving behind it. Firstly it was the characteristic of elements that it was expressing the nature of elements. Element was element, so the place of the hand was not the hand. Where was my hand gone now? This must be my hand & making the accusation fervently. These were the differences between concepts of anica, dukkha, anatta & the wisdom of anica, dukkha & anatta. Anatta means the finishing power of the atta. Can't cling ~~it~~ atta is anatta. Even though I was making the accusation strongly as my hand still impossible. Knowledge (nana) expressed its own nature. Hardness, softness, hotness, coldness was existing as its intrinsic nature. I was opening ~~my~~ the eyes & holding the hand & making the accusation as my hand but it was impossible I only knew the hardness, softness, hotness, coldness, etc. The hand was not the hardness, coldness, etc. The concept of the hand & hard, soft, hot, cold, etc were no connection. (We can't think about it in normal experience). When opening the eyes & looking at it, I was only seeing the colour. This was not the hand. My hand was gone & became in low spirit. Looking at it in the eyes & holding at it in the hand & making the accusation was also impossible. I held my robe & said saying as my robe. No! it was not & only knowing the colour nature (shape, form, image disappeared). I couldn't make the accusation as a robe, & then I was squeezing my calf in the hand & looking at it & reciting as - the calf, the calf, etc. but couldn't find it, instead it stopped at the colour. The hand only knew its hardness, softness, hotness, coldness & couldn't find the calf of the leg. I was looking for it back & forth Back & forth I was looking for it, and also reciting as the calf, the calf, etc. My knowledge (nana) was found out the mind which reciting mind at the heart. The world became up-side down, & from then on concept & reality (pañatti & paramat) became different. (i.e., not mixing up & become separately). The exposure of colour & the concept of calf were not mixed up. The exposure of hardness, softness, hotness, coldness & the concept of calf were not mixed-up.

determining

The world (loka) was happening in accordance to the expression of the mind. Loka was disappeared. Where was loka? It was happened by the mind. The mind was ~~saw~~^{determined} seeing as a man was reserved by the mind in the colour of form (rupa). The mind took it as a man, accused it as a man, knew it as a man. The mind made the decision & gave the answer. What was happening now? When the eyes seeing the colour of form couldn't determine it ~~was~~ in the concepts. It stopped at the seeing of colour of form (rupa) which was real (paramat). The form (rupa) nature didn't tell us as man or woman, it was determined by the seeing mind (i.e., for worldling - putthujana); now it was separated. This was knowing the real existence (paramat) of all the ~~5~~ sense objects of the 5 senses of door (eye, ear... body). Non-existing of conceptual objects were stopped. It couldn't be given the names & concepts to them.

Man, women, dog, etc. were happening in the mind & not in the outside or external. The world (loka) was disappeared. & stopped ^{the outcome of} The whole world was stopped. The existence of the world outside existed was, the inversions of the mind in wrong perception, wrong knowing & wrong viewing. If all these distortions (inversion, perversion) were ceased ~~the world and no world outside~~. If the mind was not determined as man & the outside (external) was not man; not as tree & the external was not tree, etc. These were the intrinsic nature of the elements. It was existing in their own nature & not arriving to the concepts. It was like the following example -

A man was very poor & in his dream he found a bag of gold coins on the road. With joy he picked up the bag & another man saw it & shouting at him that he should also has the share. The poor man did not want to share & him & ran in the gold bag & the other following him behind. Unfortunately the poor man stumbled down on the uneven road. The poor man woke up suddenly in a shock, & looking at his hand & no gold bag in him. In the same way if concept & reality (patinatti & paramat) were separated the preceding knowledge was paramat (reality) & the following one was concept. It was stopping at reality & not knowing the concept. The physical form (rupa) was not giving the concept & only the mind giving it. One's own mind was clinging & believing in it that the world (loka) appeared. The external sense bases (ayatana) were form (rupa) dhamma in its own nature. One's own mind paid attention (manasikara) on the arising form. Concept was mind dhamma & reality (paramat) was form (rupa) dhamma. Concept & reality were separated, & stopping at paramat (reality) of form. And then couldn't see it as man, woman, etc. I opened my eyes looking at people & not seeing as nuns, because the mind determining it was ceased. The forms (i.e., nuns) in its own nature (i.e., colour) that nuns disappeared. If looking at dog, its form (i.e., colour) was expressing its own nature & only the mind determining that seeing dog. The mind making the concept stopped ceased by when seeing its stopping at the reality of the colour (i.e., ^{visible form} kanna paramat). Visible form (i.e., colour) was not a dog came the knowledge with the understanding that visible form (i.e., colour) was not a dog. I attained Dhamma now. Sayadawgyi (i.e., The-inn Gu) said that seeing man & knowing as man, seeing dog & knowing as dog, etc. was still not attaining the Dhamma yet.

Before when I saw man & knew it as man. Now visual form (colour) was expressing its element nature & the mind stopped at the ultimate form (paramat rūpa). Mind & form were separated, and form stayed on its own, giving the concept on it was mind dhamma. Form was not mind & mind was not form, so mind & form were separately. This was a small stream enterer (cūla-sotapanna). If someone was penetrated concept & reality became cūla-sotapanna or māha-sotapanna. (now here - he was a cūla-sotapanna, the insight process not ending yet).

If seeing & just at seeing, if hearing & just at hearing - on the hearing just knew its element nature & not as a crow (i.e., the sound of a crow). If hearing the sound of a dog & just at hearing & not clung to the dog because knowledge (ñāna) preceded it, only knowing the changing nature & after knowing it's vanished.

I put down my foot on the ground when walking & not knowing the ground only knowing the visual form (colour) of hardness, stiffness, coldness nature. It was not hand & foot only the characteristic of form (rūpa) & element (dhatu). It was only expressing its own nature, just form paramat.

After that I took my alms food. A nun came & offered me some lemons. I liked sour taste, so I paid attention to the mind ^{was} i.e., sour taste. but it, ceased & ~~the mind only in paramat & not continued to non-existing concept, just knowing~~

But the mind ceased at paramat dhamma & not arriving at not existing concept (i.e., sour taste, sweet, bitter, etc.). It was just knowing only i.e., its expression.

With the preceding knowledge (ñāna) the mind wanting to making of sour ceased without existing (i.e., the concept of sour ceases without arising). The same as the mind ceased at feeling-vedana & not continuing to craving-tanha. Sayadaw's emphasis is not on anicca which most teachers talk about it. Instead he is talking about the mind & mental process analytically). I was only knowing the changing paramat of form & not the taste of sour, sweet, etc. which was absent.

But I was knowing all the nature of its hardness, coldness, etc which were shown by them. I didn't make concepts or naming on them. If I was naming them it was wrong. Giving names them was the mind & not form (rūpa). Form was not in the mind vice versa. Mind was not me & also form was not me. They existed on their own nature. They were expressing their nature. ~~I will talk about insight~~

~~knowledge here~~ Insight knowledge levels of insight knowledge will start here. I will not mention the levels of insight & only talk about their nature of characteristics.

If seeing the element nature of characteristics is stream enterer. Discerning of the concept & reality (paññatti & paramat) separately is stream enterer.

I was knowing the mind dhamma of saññākhandha (aggregate of perception) & mind (here consciousness) - form (rūpa). This mind (i.e., consciousness) only knowing the paramat object, but saññā - perception which giving the concepts was ceased.

If hearing sound & only knowing the hearing but the mind which giving the concept was ceased. The whole world was stopped. Man, tree, etc were stopped & disappeared.

On Sunday busses came to the centre & children were coming in & making noises. So I looked at the direction of noises & not seeing humans. I didn't know what it was? (i.e., ^{overwhelm} covered up i.e., aniccas), I was dazed. The hearing sounds & the seeing of visual objects (i.e., colour) were not mixed-up. It was existing as the nature of seeing quality & the nature of hearing quality. The concept & paramat were separated. The ignorance of concept was ceased (i.e., avijjā paññatti) & becoming of knowledge of perception (vijjā saññā).

It was expressing its form (rūpa) characteristics, with its own nature & changing (anicca). From the ignorant perception (avijjā saññā) it changed into wisdom knowledge (vijjā paññā). Form was changing & the mind giving the paramat perception. From it was only from avijjā saññā it changing into vijjā paññā. It couldn't be killed the 5 khandhas yet it was the 5 khandhas changing into paramat sense object. The dhamma of hotness, coldness, etc which I was using the talking by using the concepts in reality it was changing & vanishing. I was not using concepts naming it in concepts. If a paramat dhamma arose & the mind knew it. And the mind changed. I didn't give the concept on the form paramat. Every time form arising & the mind knew it. It was not form & it must be the mind (i.e., nama-name) nama-dhamma, because the mind knowing the paramat was ceased. Why every time it was arising & knowing it? What was this? The mind was changing in stages. Before was seeing form (rupa) & the aggregate of perception (saññāk khandha). Knowing each form was not my knowing & not me. The mind was staying & stayed & the element (form) which was arising, on the right knee the form of aches arose. I had mindfulness on it, from here who was the one changing to another form? What did it mean? I was observing it & the desirous knowledge. Everytime form arising I was catching it & mindfulness (i.e., hotness, coldness, tenseness, etc) Before I was contemplating form. When concept & paramat were seperated perception stopped, so there was no form for contemplation. Now, everytime form arising only I knew it. Over 2 days I was contemplating in this way. My body became tired because I practised the whole night (i.e., 24 hrs) 24 hrs without sleep. I was over exertion & may be I couldn't attain the Dhamma. I put down my sādha & conceit. In the world people are looking for what they desire. Whatever is & conceit. In supramundane (lobiya) - On supramundane dhamma searching & desire is ~~mundane~~ (lobiya). On ~~lobiya~~ (lokuttara) we can't do it ~~whatever~~ & desire. Contemplate & desire is greed (lobha) & not knowing it is delusion (moha). These are sasata (eternal) & uccheda (extinction) two wrong view (ditthi). We have to contemplate to free from these two extremes. I had the desire & to know what kind of mind (nama) knowing this form? After I put down my conceit (māna); changing was one thing, the mind (nama) incling/inclining toward the changing was another thing & the contemplative mind was another. It was seperated to 3 things. Did I see mind & body? It was not seeing like looking at the body. For an example, ē anāpānasati - on touching & knowing, Does it means knowing of the touching? or Does it means knowing of both (i.e., touching & knowing)? or Does it means touching is one thing & knowing is another? It needs to be differentiated. These are the records to check oneself for Dhamma attainment.

Form (rūpa) was changing nature. Mind (nama) was incling toward form. I was seeing its inclining nature directly. Sati-mindfulness was watching at it. Before I was couldn't differentiate ~~me~~ I & mind (nama) which knew the changing of form. I thought it was I knew it. Now I knew that it was not my knowing. Changing was form, inclining toward it was not me & it was mind dhamma. The wrong view of me & others fell away. Seeing in pair of the changing form & the inclining mind was called discerning of mind & form. Seeing mind & form directly was called discerning of mind & form. Changing was form & giving the perception was mind, this was one pair. I had seen 2 pairs now. I was forcing the mind on the right knee toward the left knee, then my bhavaṅga (i.e., heart area) became tense.

Knee

I couldn't create the inclining mind, it was not-self (anatta) nature. The mind at the right knee ceased & another mind arose at the left knee. With the cessation of the mind at right side & another mind was arising at the left side. Not-self (anatta) nature, ^{way} appeared because with the cessation of the preceding mind & a new mind arose. The changing nature was form, the inclining nature was mind, so mind & form - not me, not him & not a soul. Form was changing stage by stage, the mind also changing & inclination stage by stage. Only by knowing these things → really discerned the 5 khandhas. Changing was form, & inclining was ~~not~~ mind dhamma, & after inclining what could it do? I had to follow the 5 khandhas until the path knowledge of stream entry. No-one came & taught me. It was the connection of cause & effect & their own nature. What were the things in the khandha? Everything, ^{was} there had to be come out. These were insight knowledges.

The mind was after its inclining & feeling & good or bad. The 5 senses of door contacted & the 5 sense objects & phenomena were arising. Then the mind was inclining toward them & feeling the objects as good or bad (e.g., when seeing, hearing, smelling, etc.). What happened when contemplating the mind of good or bad? Watching & the one pointed samādhi knowledge (ñāna) & when arrived at one pointed samādhi (ekaggata samādhi) found out the feeling nature of vedana.

In the 12 links of dependent co-arising (patuccasamupada) vedana there is this one, no pleasant or unpleasant (sukha & dukkha) feelings and just feel only. Form was changing, the mind inclining toward it & feeling it. Couldn't find a person, a being, man & woman there, even & more time of contemplation & observation became more & more clearer, not a person, not a being. In the present ^{the} mind & form combined ~~together~~ & functioning together according to their own nature. What happened by getting this form? It was impossible didn't want to see, hear and know, etc. ~~This mind & body~~ After feeling the object what other things the mind & body had? I continued to observe & it came to end & there was nothing to it. It was stopped at vedana. After feeling & it was vanishing, only had this. Could I throw it away ~~this feeling~~? No! I couldn't. It was like carrying a burdened load. I was ^{fear} of the impermanent of vedana (i.e., arising & vanishing). It was -(changing & feeling it, & then vanishing)-on & on like this. (i.e., form changing, vedana feeling it & then passing away). It was painful by seeing its dissolution (dukkha). In regard to vedana I got the knowledge on dukkha. After dukkha-painful ^{what} did it do? What did it do after dukkha? With the observation - it was ~~vanish~~ dissolved & ceased. So wrong view (ditthi) fell away on feeling (vedana). This was not arrived at path knowledge yet (magga ñāna).

It was not freed from vedana that focusing the knowledge (ñāna) on the dissolution (i.e., banga) ^{and} at the bhavanga (heart or chest area) it was vibrating 3 times & ceased. At the mind door (hadayavutthu - heart base) found out the element of mind consciousness (i.e., mano viññānadhātu). I know, I know - What do I know? and How do I know it? (i.e., mano viññānam) This is important. Mind door was clear & transparent. Mind consciousness (mano viññānam) was knowing. Formrūpa also was clear element. Mind dhamma was knowing. What did it know? It was not knowing with white or black, man or woman, and just only knowing. I was sitting & my closed eyes when the bhavanga vibrating 3 times & the eyes opened. And then I heard the sound of a crow - arhh! arhh! The mind was inclining toward the sound. How did it appear in the knowledge (ñāna)?

It was appearing in the knowledge as the form dhamma of arhh! (i.e., at the ear door) & the knowing^{arhh!} of mind dhamma (i.e., at the mano ~~sth~~dvāra - mind door). Before what we were knowing was - seeing is form & knowing is mind; hearing is form & knowing is mind, etc. This is not true. After the 3 bhavangas ceased & able to contemplate mind consciousness (vinnānam).

(Sometime we are using ~~at~~ language, not very accurate, as e.g. here seeing is form should be - seeing is visual form or object, knowing of visual form or object is mind, etc. Here Sāyadāna's experience supported the teaching in the Abhidhamma. When we see a visual form it appears at 2 doors - i.e., the eye-door & mind-door; sound also in the ear-door & mind-door, etc. If we contemplate a sound the mind should not go out to external where the sound comes. The mind should be ~~at~~ the ear if not we are contemplating at the wrong place. As a teaching theory teachers are talking - seeing is visual form & knowing of visual form is mind, etc. That is also true, not wrong. We can also contemplate them separately, as e.g., sound object at the ear & mind object of the sound at the heart area, etc. Contemplate together as above mentioned is another thing. This is dependent in the context.)

Arhh! Arhh! was form dhamma & mind dhamma. This was knowing mind & form. Before was form & perception (rūpa & saññā). Now was ~~form~~^{clear} dhamma (eye, ear, nose, tongue & body-doors) & clear bhavanga form dhamma (i.e., mind-door). The elements of earth (pathavi), water (āpo), etc. were ceased & at the clear form of ear arhh! sound & at the bhavanga arhh! knowing element appeared. It was quite significant - arhh! was form (sound) & arhh! also knowing (mind). Both of them were arhh! Before what I heard was hearing ~~is~~ is form & knowing is mind. This is mixing up them. So in ānāpāna it should be - touching is form & touching is mind. It is not - touching is form & knowing is mind. (Here was an interpretation problem - it should be - touching is form & knowing the touching is mind). These were seeing nature & seeing the knowing the seeing nature. It was not knowing as body, head, hand & feet. Touching was form dhamma & knowing the touching was mind dhamma. So this body was a clear lump of clear element & a lump of knowing element.

This was not a person, not a being & not a soul. Wherever at looking observing there was knowing^{exist - these are} touching nature & knowing nature. Carefully observing in mindfulness (sati) it was not knowing the sound coming from there (i.e., external). At ~~then~~ hearing the sound in the ear - every time, hearing form & hearing of knowing the hearing^{was were} arising (i.e., form & mind), when look looking at bhavanga & saw the contact (phassa) ~~was~~ ^{was} arising. ^{when thin-} Burmese

I don't know the texts (i.e., suttas) & ~~Din-~~gyo (the Abhidhamma text of Abhidhamma ttha Sangaha). Fire element was arising when the hand touching the gas lighter. With the vibrations of bhavanga & the mind was inclining toward it. For example, from outside when the sound of the crow arhh! arising^{didn't know} didn't know the outside sound. The sound came & contacting the clear element of ear was seen in mindfulness by looking at the bhavanga. From the outside was one arhh! at the clear element of ear was one arhh! & at the clear element of bhavanga was one arhh!, so three arhh!. Everytime mind & form arising found the contact (phassa) which inclining to the bhavanga. There was existed a current of inclination. At the clear mano element (mind element) a mind & form arose. The outside mind & form was not me. The mind & form arose at the clear element of ear was not me. The mind & form arose at the clear element of bhavanga also not me. I ^{was} discerned all the 5 khandhas.

(It is quite interesting. U Chandima's own explanation of his experiences were confirmed in ⁱⁿ the ⁱⁿ Abhidhamma which some scholars rejected.)

was after

All of the wrong views were not falling away yet. Before the three bhavangas ceased and the mind arising again & seeing, hearing, etc were happening again. as before And then I reentered the bhavanga (samādhi) & it cut off 3 times (vibrate 3 times). Of the 3 bhavangas I entered the first bhavanga first & observing the clear mano hadayavutthu (the clear element of mind door at the heart), a feeling(vedana) arose & ceased, & then bhavanga vibrating came to cease. I tried it not to fall away by controlling the bhavanga & observing the form(rūpa) of how it functioning. Vedanas were changing but the mind not experiencing pleasure & pain, contact(phassa) & vedana ceased. At the first bhavanga contact & feeling were ceased, but the perception concept of hot, stiff, ache, pain, etc were still there (i.e, the concept of form). I entered the second bhavanga- hot, stiff, ache, pain, etc perceptions ceased. (including phassa & vedana), but the changing form nature (~~intrinsic~~ intrinsic nature of form) still there. After entered the third bhavanga & ceased, the elements of the mind door(hadayavutthu) & the consciousness of knowing were there. Contemplating the mind consciousness (mano-vinnānam) is possible only after the 3 bhavangas. Directly knowing the seeing, knowing the hearing, etc are not true. I am saying this I guarantee. I say about it because I myself has arrived this stage that I know - How is the aggregate of perception (saññakkhandha)? , How is aggregate of feeling (vedanakkhandha)? How is contact (phassa)?, etc.

[Note - It seems to me there are many ways of practice for realization of Dhamma, from simple to complex ways. As examples- Mahāsi system is simple & Pha-awk system is complex. Maha-moggallana became arahant in one week because his way of practice was more simpler than Sariputta's way which took 2 weeks. Because Sariputta was foremost in wisdom that his contemplation of Dhamma could be in more details. The Buddha also taught people differently without a fixed system. Therefore we cannot justify any system & a fixed view as wrong or right.]

When sound contacted in the ears - there were 2 sounds at the clear element of the ears & at the clear element of mind door also 2 sounds (These are 2 pairs of mind & form). With the vibrating of bhavanga & the mind inclining toward the clear element of bhavanga (mind door). If at that time stopped the bhavanga in the mind & listening to the speech outside (when someone speaks) didn't know anything but heard the sound ~~was~~ not clear. When released the stopping of the mind door(bhavanga) could hear the speech. These things were happened by stopping bhavanga in sati & releasing it in sati. What was this meant?

The bhavanga in sati & releasing it in sati. When the eyes contacted in the visual object & the ears contacted in the sound with mindfulness(sati) stopped the bhavanga & then released it & contemplated them. With the stopping the seeing nature & hearing nature were stopped. If ~~that~~ I releasing it could know the seeing & hearing. I was contemplating them again to see what ~~was its nature?~~ the dhamma which knowing the meaning of it?

Perception(saññā), feeling(vedana), mental formation(sankhara) & consciousness (vinnānam) the four combined together & staying on the form(rūpa) (i.e, 5 khandhas working together). It was like a table in 4 legs that it ~~could~~ be stable. The 5 khandhas was not me & not other. Everytime mind & form arose it functioned its own duty. It was becoming more & more clear as not me. It couldn't find a person or a being & couldn't contemplate it this way. In seeing was 5 khandhas, in hearing was 5 khandhas, etc..