

~~Two Faces of a Coin~~

~~From An Ignoble To A Noble One~~
~~Ukkatha~~
Sayadaw U Ottama ~~Ukkatha~~

and

~~A Noble Search~~

~~Sayadaw U Chandima~~

~~Their Lives & Practices~~

~~Sides~~

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~~His Life and Practice~~

and

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Translation based on the recorded tapes (Burmese)

by

Bhikkhu Uttamo

Introduction

Ukkatha

This is a book about two Burmese monks - The inn Gu Sayadaw U Okkatha & Sayadaw U Chantima. Both of them are well known meditation teachers in Burma. Sayadaw U Okkatha passed away in 1973 at the age of 60. Sayadaw U Chantima is still alive & in his 70. Both of their lives are interesting & give us some Dhamma reflection. They are not scholar monks, even do not know much about the Buddha Dhamma. Before their practices they were just traditional Buddhists like majority of Buddhists. They are different from the others is - have paramis from their past lives, strong samvega (sense of urgency) & can give up their lives for the Dhamma.

Sayadaw U Okkatha was born in 1913 in a village of Maw-be town not far from Rangoon (Yangon) on the way to Mingaladon Airport.

When he was young not interested in study & only had very basic education. According to his talk he was married twice & had a wife in his village & the other in Rangoon. He separated his time & in these 2 places. During the time of farming he stayed at his village. After the cultivation he lived in the other in Rangoon. He lived his life as an alcoholic, gambler, a professional thug & robber. He had been in prison for sometime for his crime. At the age of 46 when he was in Rangoon with 2 accomplices went to rob a house at night. It seemed to be the house owner knew their plan & waiting them with a long knife. When he was leaving the others & entering the house & attacked by the man inside. The knife fell on his head & he fell down in his buttock on the floor. The man did not strike again that they ran out for their lives. He was wearing a hat on that occasion & it saved his life.

This life threatening incident let him had strong samvega. After curing his injury he took the book on Soon Loon Sayadaw's life & practice which was belongs to his wife & returned to the village. He observed the 9 precepts & shut himself up in a room of the village monastery sima, & then practised meditation diligently according to the book.

We can read about his life & practice in the following translation of his some Dhamma talks which include 4 talks here. The first talk has no date & place but it seems to be at his The inn Gu Meditation Centre in Maw-be. It was requested by a lay disciple & it took more than 3 hrs long. It mentioned his life from young boy to until his practice up to arahant. The 2nd talk is in 1964 at University Dhamma-sala & about the practice from sotapanna to arahant.

The last 2 talks is in 1968 at Mye-ni-gon Dhamma-sala. The first talk on the practice of becoming a sotapanna & the other to become an arahant.

Sayadaw possessed a clear & good voice. Sometime his talks were like reciting poems & had a smooth & continuous flow. He knew nothing about the suttas & Some of his interpretation of Dhamma, in accordance to them or not let the reader to decide. Sayadaw talked the Dhamma according to his seeing & understanding.

He was named Maung Aung Tun, by the parents.

Sayadaw U Chantima was born in 1951 at Ta-khun-dine Village, Ta-nat-pin Town, Pe-gu District, north of Rangoon. He had 2 elder sisters before he was born. So his mother ~~wanted~~ desired a baby boy. One night during sleep she had a strange dream. In the dream the Buddha & some arahants came for alms-food to the house. After she gave the foods to the Buddha & waiting for the first monk to open his bowl life cover. Then the monk opened the bowl & took a baby from inside & gave it to her. She received it & her shoulder cloth & looked at the baby. It is a boy & she is in joy making her in joy. Then she wakes up from the dream.

At ~~as~~ ^{the} young age ^{at night} he was a genius & had a highly developed mind. At the age of 5 or 6 everyday he asked his mother to light candle lights on the shrine for him. He sat & sitting crossed legs in front of the Buddha Image for sometime. Only that way he went to bed everyday. He saw people around him suffered from ageing, sickness & death which made him sad & frightened. He asked his mother how to overcome these human sufferings. At the age of 10 or 11 one day he went inside an empty clothes cupboard & lying down there. He imagined himself as a dead person & reflecting as one day I would also die in this way. He saw his body slowly becoming bloated & loathsome. A very strong putrid smell came out from the body & becoming unbearable for him. After he let go of his mind & it became normal again.

He finished his high school, ^{but} we do not know he continued his further study. → or not. At the age of 23 his mother engaged a village girl for him. And then one day his family members took him to Mingaladon (an area where Rangoon Air Port exists) where The-inn Gu branch monastery ^{was} offered a 9 days retreat for temporary ordained monks. They did not tell him anything about it. Sayadaw did not tell this incident very clear behind the reason. It seems to me like the Thai tradition before a man starts a family life ^{would} ordain as a monk for short period. But anyhow after the 9 days retreat he continued his monk life for life. He practiced diligently over 1 year & entered the stream. It was quite remarkable because he knew nothing about the Dhamma on practice & did not have a qualified teacher to train him.

We can read about his life & practice in the following translation of his Some Dhamma talks which mentioned about his life & practice & some of the Samadhi teachings he trained the yogis. After the practice he kept quite to ^{about} it ~~for himself~~ for 20 yrs without giving talks or teaching people. Now he has his own meditation centre in Aung-lan Town, Pye District north of Rangoon. (In the British Colonial time known as Prome City).

These 2 biographies can be called audio-autobiographies. It is very rare to read about someone's practice in details like here - from sotapanna to arahant. U Chantima told about his practice even more details. Their lives & practices are inspiring for all Buddhists. The teachings of the Buddha & ancient Chinese sages not only changed some great men & women in the past but also up to this present day. It is only if we take these teachings faithfully & seriously & put into action, & it will improve our lives & develop our mind.

At the end I will make an overview reflection on their lives & practices. Mogok Sayadawji's Dhamma talks are helping me a lot to understand the Dhamma clearly & profoundly. I hope these translation of Dhamma can help the Buddhist practitioners on the essence of the Four Noble Truths & its practices.

Ukkatha
The-inn Gu Sayadaw U Okkatha

(1913 - 1973)

~~"From an Ignoble to a Noble One"~~ Sides
Two Faces of a Coin

Burmese monks are known by the places where their monasteries exist. It seems to me The-inn Gu monastery is a cave monastery surrounded by 4 lakes. This also mentioned by Sayadaw in one of his talks.

Sayadaw gave a 3 hours talk mentioned about his life & practices. This was requested by a lay supporter for the future generation to come. Sayadaw's talk was as follow—

He was born in 1913 at Naw-gon Village in Maw-be Town area. At his time it did not have modern school system in most villages. So most village children of boys & girls attended the monastery school, where the monks taught them reading & writing. In the beginning he said that when he was young very lazy to attend the village monastery school & not interested in learning. And very often he ran away from school. Even he could not recite the Mangala Sutta which most village children could do. He also was afraid of speaking to the monk because monks had influence & respect by villagers. At the age of 14 he told his father not to study & after 6 months he took a wife. (later in this talk Sayadaw mentioned that he had 2 wives) This was a Karen wife from the village. The Karen are the 2nd largest ethnic group in Burma.

Even conventional dhamma can't send one to heavenly realm, animal & ghost
Dying & concepts (ie, wrong view) become hell being, animal & ghost are more possible.

"In the past I only relied on kamma (i.e, the law of action) & especially on the wholesome merit of dāna (giving). I had done a lot of them before. It's not the real refuge. At the time when one's kammas are finished & encountered suffering (dukkha), The concepts of Buddha, Dhamma & Sangha can't do anything for us. Now, at the present I only rely on the real Buddha, Dhamma & Sangha (here real is referred to paramattha Buddha, etc.) (add here) With the wholesome results arise we receive the happiness of human & deity. With the unwholesome results fall into the plane of misery (apāya). The Buddha taught us not to think about the past, the present & the future. For 46 years I had been relied on the stone images of the Buddha, the Shwe-ta-gon Pagoda, the Dhamma in the pitaka (Buddhist Text Books) & the ordinary sangha of the conventional world. When I understood the truth, I only rely on the real Buddha, Dhamma & Sangha of the supramundane reality (lokuttara province).

But before you reach to the other shore (i.e, Nibbāna Element, from sotapanna to arahant) don't reject on kamma (actions) & the conventional truth. There are 2 provinces of convention & reality (Samutti & paramattha).

In the past before not knowing these things I only relied on kamma. If I would die at that time sure of encountering dukkha. At the time of death the Buddha can't send us to heavenly & brahma-god realm, & to Nibbāna. When the five khandhas (i.e, mind & body) perish the stone Buddha, Shwe-ta-gon & Shwe-maw-dhaw Pagodas can't send us to good destinations (sugati). (Shwe-maw-dhaw Pagoda is at ~~Mawlamyene or Mawlamyaing~~ ^{Pegu or Pago} and pagodas in ~~Burma~~ lower Burma). Why is that? Because all these are concepts. Therefore you all should do a lot of wholesome kammas before arriving to the other shore. Even from sotapanna to anāgāmi who are still have ignorance (avijjā) doing merits."

" I don't have any book knowledge about on study, the practice & its result. But I have completed in regard to practice & its result. When I was contemplating the khandha (i.e, mind & body), the samādhi light shinning on it & wisdom analysing it as this is mind, body, wholesome & unwholesome dhammas, etc. And then the path knowledge (i.e the Noble Eightfold Path) made the decision on it. On practice I know all the mind states (i.e, mind & mental states) Before I believed in the Buddha, Dhamma & Sangha & building monastery & making merit. This was relied on kamma & when its results are not arising at the time of death will sink in suffering."

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

He had committed some crimes (may be robbing, but Sayadaw not mentioned it) & put into jail for 7 years. This was happened around 1934 or 1935 when he was 21. It was close to the 2nd World War. In 1941 Japanese Army entered Burma from the south via Kanchanaburi east west of Bangkok, Thailand. In 1942 Rangoon had fallen into Japanese Army. Sayadaw told about his life during the prison years as followed.

First he was sent to Oak-pho prison which may be not far from his birth place. And then moved to Hanzada prison & Bassein prison which were in the delta area. Bassein prison was a labour prison & he had to weave 16 leave mattresses per day. From there he was moved to Mok-balim prison which also a labour camp. There he had to break rocks into the sizes of pebble & dins per day (this is a Burmese measurement for rice & beans, one din = 6 cans of condensed milk, 8 dins = 48 tin cans of condensed milk). This was a great numbers. It was quite rough & tiresome task & had to break the dynamited rock fragments into pebble size. Sometime it hit the bodily parts, especially legs & became injuries & wounds. If someone could give the money he can stop to do it or reduce the numbers. This was a prison in lower Burma. When the Japanese Army arriving at Burma he was hope for freedom, instead he & the other prisoners were moved to Mandalay prison in central Burma. Their ankles were shackled to iron chains & sent by train to Mandalay.

After 3 months in the prison & all the prisoners were free because of the war & Japanese air force bombing Mandalay City. He & other 6 companions walked to the east of Yankin Taung (i.e, a well known hillage in the east of Mandalay City) At there they met some Buddhist yogis who took refuge there to escape the bombing. They ate their meal there & spent the night at the place. In the morning a Chinese Buddhist gave them each 7 kyats (it can be called Burmese dollar). (Yankin Taung is also a spiritual place for practitioners). They resumed their journey towards Sel-taw-gyi area (means Big Canal) which was in the west of Yankin Taung.

They arrived at Big Canal in the afternoon, and took a rest near a village called Forty Miles Village which had a ceti named Shwe-tha-lyang (Reclining Buddha). They took a nap under a mango tree, and woke up in the evening. A rich man from Mithila City encountered them. He had a house in the village & temporary came here to escape the war from Mithila (Mithila is in the south of Mandalay & a big city & has a big lake which also has the same name.)

(for temporary) He was looking for someone who could help him to get go & get the money & some gem stones which were left behind at his big house in Mithila. He was observing 7 of them & preferred U Aung Tun (Sayadan's lay name) among them. According to Sayadan the Mithila Boss chose him because he was very few words, and kept quite all the time. He invited all of them to his house for the night. At night the Boss came to see U Aung Tun & spoke to him. He told him that ^{the} time was not very safety & he could encounter dukkha. So he asked him to stay here ^{for} sometime & when the Japanese Army arriving to Mandalay he would send him back to Rangoon by the Japanese train. U Aung Tun thought that if he met dukkha would never see his parents again. Therefore he agreed to stay behind.

In the morning the other 6 continued their journey, & the Boss gave them some money. According to Sayadan these men's mind were also not ^{unwholesome}. They had a plan of robbing & killing people on the way. In the end they met in death themselves. In the evening the Boss came & gave the news to him. He said that these 6 men were encountered some villagers at a place called Small River (Myit-nge). The villagers were waiting for released prisoners who would come to their place. Because sometime before some released prisoners attacking & robbing them when they arrived here. They arrested these 6 men & bound their ^{hands} behind their backs & threw them ^{all} into the river. He continued to say that if U Aung Tun went to them would meet the same fate. Myit-nge River is passing through Amarapura area & Mogok Sayadan's birth place is on the bank of this river. U Aung Tun stayed to the Boss for 3 months, & when the war in Mandalay became safety calm down again the Boss took him to Mithila. (The British Army & government staffs retreated to upper Burma when the Japanese Army advancing.)

The Boss had 2 houses there, one of the houses totally destroyed & only by bomb & only 1 wall ^{were} intact. The other house had 2 safes, & the one in the kitchen room was opened & empty. U Aung Tun ^{was} using an axe demolished the wall behind the safe which was in the guest room, & took out some money & full of gem stones it could be filled a tin can. The Boss gave him 700 dollars (kyats) & some clothes & put him on a train to Rangoon. From there he arrived back his home in Maw-be.

Sayadan said that he had 2 wives (as U Aung Tun), one in the village & the other in Rangoon (this one was a Burmese woman). At village he did farming & in Rangoon doing nothing (may be sometime he did the robbing if the chances arose to help his companions. We will see one of this incident later). He stayed at each place for a month. When he was in Rangoon always to his some friends & without them was difficult for him. He was used to it. Sayadan did not say what he was doing to them. It could be that he was drinking intoxicants & gambling to these people. His wife disappointed to these situations.

One day his wife was angry at him (may be having a quarrel) & went to a meditation retreat for 7 days. This was Min-goon Meditation Centre which taught the Mahasi system of dry insight. The meditation teacher was a layman named Sayagyi U Myat Thein Tun he was a disciple of Mingoon Thathon Jetavana Sayadaw who was also the teacher of Mahasi Sayadaw. U Aung Tun also heard about that he was teaching the system of touching, touching ; hearing, hearing ; etc when the body touching another ^{part of} body & knowing as - knowing, knowing. May be he got this misinformation from his friends. After his wife came back from retreat he asked her about these things. His wife's respond was it was the teaching by a Buddhist monk. U Aung Tun knew that he was insulting his wife & the monk & asking forgiveness from her. Here we know U Aung Tun's strong saddha on the Buddha, Dhamma & Sangha.

The second time when she came back from retreat & brought a book at her. This was a Dhamma book on Soon Loon Sayadaw's Biography & His Teachings. ~~He~~ She asked him to read this book, & told him that Sayadaw was a farmer before & in the practice became arahant. When he read ~~the book~~ a few pages of the book on anapana practice a strong piti (rapture) arose ⁱⁿ ~~in~~ his body. With this strange experience he made a determination that if he practised must realise Dhamma. So he packed the book in a newspaper & kept it in a drawer. It was in the drawer for 2 years. Another strange thing happened to him was the 2 observant days (uposatha) of full moon & new moon. On these occasions every early morning (mostly before the sun arises or before the dawn periods) a Nibban Sor was going every street reminding & urging Buddhists to get up ^{early} & doing the Dhamma duties of the day to come. Nibban Sor can be one person or 2 persons. If there is only one person he will carry a small Burmese Dhamma bell which has flat shape, made of brass iron hanging in a string on the top of the bell. The other hand carries a wooden harmer. He will chant some Dhamma verses of Pali or in Burmese in a louder voice to remind & urge people to get up early doing pujas, bhavana, preparing foods for the Sangha etc. & then he will strike the bell. If there is 2 persons they carry a pole and on their shoulders they carry a pole in the middle is a bigger bell in a bigger bell hanging in the middle of it. The one in the back has to strike the bell. When U Aung Tun heard the sound of the Dhamma bell & the Dhamma chanting it made him strong rapture arising.

(Note on Nibban Sor: This is a very old Buddhist tradition & even we can trace its source as far as to the Buddha Kassapa's time. Most Burmese Buddhists heard about Mahadung (the short form of Mahadussgata) a very poor man. One day there was an offering to the Buddha & his Sangha & a Nibban Sor went every part of the city to inform the people. He met Mahadussgata on the street & he urged him to make an offering. Even though he had no money & gave a promise to offer dana for one bhikkhu. So he worked harder that day. But Nibban Sor thought that Mahadussgata could not offer for a Sangha therefore he did not put him on the list. When the time came Mahadung went to the monastery for a Sangha. Only the Buddha was ^{left} without a donor. Everyone there was expecting for the Enlightened One. On that day the Buddha was entered the state of Nirodhasammapatti. When he came out

In the bowl he handed it to Mahādug. The day onwards he became a rich man.
 This was the past life story of novice Pandita who was 7 years old arahant. This practice may be died out in Burma now. This practice is connecting to appamada - heedfulness. It should be maintained in the Buddhist communities. communities as a Dhamma practice & duty. I have seen a lot of benefits from it.)

One day an incident changed U Aung Tun's life totally. That day one of his friends came to him for help, because he needed some money. So he & 2 men went to rob a house that night. Usually he never wore a hat, but luckily on that day wore a thick hat. At that time he had no desire for the task but anyhow he wanted to help his friend. In an area they saw a house in a compound & the front door was opened. They went in & suddenly it was raining & came out again. They walked a distance for sometime & returned to the same place. They entered the same house again. Usually U Aung Tun was holding a gun entering a house but this time he did it blindly. When arriving inside a man holding a long knife struck him on the head & suddenly he fell down to the floor & his buttocks hitting the floor. But the man ^{was} holding the knife & looking at him instead of another strike. The other 2 pulled him up & ran out for their lives. It seems to me the man in the house saw their suspicious behaviours in the house & waiting for them & his knife. According to Sayadaw his knife cut his head for 2 or 3 finger lengths (it can be included ^{the thickness of the head}) One of the 2 friends took him to his house to spend the night & treated his injury. After 6 days even before his head knifed wound fully recovered he told his wife that he would return to the village & does the practice. His wife was very glad about it & gave him a lot of encouragement. Sayadaw said the wife at Kamayut (i.e., in Rangoon) was the main person led him to the practice.

U Aung Tun returned to his home village & the book he kept in a drawer 2 years ago. He observed the nine precepts from the village monk & shut himself up in a small room of the monastery sima. On the 5th day because of the ~~4 physical~~
~~of the~~ changes of the 4 elements of the body & severe pain he fell down to the floor from sitting position ^{very} quite often. He had to repay his negative karmic debts. Only the practising yogis know about these things. Someone who suffered a lot & heat element at near death this element would kill him. U Aung Tun was very tough & determined person. he would not change his body & posture. He would follow the dukkha vedana (painful feelings) until it came to the end even he fell down. After that he would resume his sitting posture again. On the 9th day he returned to his home & observed the 8 precepts. In this talk Sayadaw not mentioned his first realization (i.e., sotapanna). In a biography after his death the first realization came on the 6th day of his practice - 12th September 1959. Therefore Sayadaw (U Aung Tun) started his practice on the 6th of September.

Sayadaw continued his practice at home - inside the garden of great sister Daw Bwa Sein & he used to sit under the Sae-yoe tree (a Burmese name of a tree). In the afternoon he went to the cemetery of Naw-gon village where no-one could disturb him. After he overcame painful feeling (dukkha vedana) he increased his effort for seven days in day & night without taking foods. During sittings many mosquitoes & gnats bit his whole body & his white clothes were stained in blood. Naw-be area was very well known for mosquito bite.

After 33 days, the beginning of
Starting from the practice by transcending of
After a month & 3 days (i.e start start from the beginning of the practice) by
transcending the Samādhi state he arrived at vipassana
his direct experience by reciting the Pali words from the First Discourse - i.e.,
cakkhuñ udapādi, nānāñ udapādi - vision arise, knowledge arise. Then he
talked about discerning of impermanence. "Mind & body were perishing like as
boiling water, or broken apart like a big foam of water. & then loathsome of
the physical body appeared. It became putrid & swollen, flowing & pus & blood
at day & night. When looking at man & woman did not see them as man or woman
But only saw them as loathsome (asubha) & their internal organs, & Samādhi
became strong. It reduced sensual desire & lust (kamarāga), and became ana-sakitagami
(one returner) i.e. sakadāgami. After over a month of the practice he came
back to Rangoon. Therefore the body shape & concept disappeared. And then the
khandha element (i.e, body) reappeared again as a serious wound. It is full of white
worms & eaten by many worms - as ~~he~~^{I am} seeing its arising & passing away by ^{their} eating.
Later the body ~~is~~ was like a 10 days or 15 days coarpse ~~became~~ swollen & putrid. It can
could be heard I can hear its sounds in the ear. The putrid liquid body liquid is
flowing out from it, & also seeing the intestines & lung inside. After that it is burnt
by fire & all fall apart. By seeing all these events one by one arising & passing away
that it reduce my sensual desire & lust (kamarāga). It happens at day & night.

If I look at others man or woman not seeing their beauty but only ^{whether it's} ugliness. Whatever
I am looking only seeing ⁱⁿ these ways. At ~~this stage~~ time I was in the stage of one
returner (sakadāgami). I didn't know about it at the time. Only later by reflection
I knew it. (His second realization was on 15th October 1959). At this stage he
could see & know other things in the Samādhi power. This was recorded in his
biography). After over a month I returned to Kamayut (i.e, in Rangoon)."

After 3 days in Rangoon a misfortune was fallen on him. Two crime
inspectors came to his place & arrested him. It was the year of 1960 &
it could be the period the military took control the country for temporarily as a
government because of instability around the country. Sayadaw mentioned this
incident as followed:-

"From Naypyidaw (that referred to the capital city) crime inspectors U Ko Ko Lay
& U Maung Ko came to arrest me. My karmic debt (i.e, misfortune) is not
finished yet. They searched my home & did not find anything which they
were looking. So they took me to them & on the way U Ko Ko Lay asked me.
"Do you practice meditation?" I answered him as yes. He asked me again;
"Do you know U Ba Tin?" At ^{the} time I only discerning of impermanence that
answered him as I did not know this man. His respond was; "you're practising
Dhamma & telling lie." They arrived at the Crime Inspection Center & Colonel
Kyi Win was questioning me. After that he asked told the officers to question me.
That was asking them to beat me. They sent me to Insein Prison. (This is a well
known prison in Rangoon to question & torture criminals). At there Inspector
Hla Myint ^{was questioning} questioned me. At the time my samādhi was good & also discerning
impermanence (his practice was on the way to anāgāmi). I also know that
I have the karmic debt to pay. He asked me where ^{were} the gun & the robbed
property.

I answered him as; "I don't know anything" He said to me; "If you don't tell the truth you must die" My respond was; "This is up to you."

~~U Aung Tun was handcuffed from behind & bound in rope around the arms.~~
~~They put him~~
~~Let him lying down in his back on a wooden platform which was 6 inches thick. His two legs were also bound in rope. Two men controlled him at the head & the other two at the legs. Inspector Hla Myint sat on U Aung Tun's stomach. They covered his face in a wet cloth & pouring water on it. Water went into his mouth & it was quite unbearable. It was also difficult for breathing in the water & making sounds of un-wah!, un-wah!. Because of his Samadhi power U Aung Tun could bear it. With the practice of insight by seeing anicca after the ending of it & became quite (it can be in the fruition sata-phala). Hla Myint thought that I was in coma. When my stomach was full in water Hla Myint in his buttocks pounding my stomach 4 or 5 times coming out from the mouth. For a month they could not get any information from him (I do not know they used the same method or other methods to question him.) If I was like before I would be in anger. This time I was not angry. I was suffered because of my karmic debt & only had this mind state. For a month they could not get any confession from him, & sent him back to Naypyidaw.~~

Hla Myint told Colonel Kyi Win; "I think it's a mistake. We can't get any information from him." Inspector U Ko Ko Lay was dissatisfied in it & ~~wanting~~ wanting to do the questioning again. Kyi Win asked me; "I heard that you were bad before." I answered him that I was bad before & not now & practising Dhamma. Colonel Kyi Win asked them to free me, but U Ko Ko Lay did not want to free me. So he sent U Aung Tun to Kamayut Police Station & put him in a cell. He was making arrangement to send him far away prison. The police officer of the Kamayut Police Station knew U Aung Tun & sent him to Rangoon Prison. After passed 7 days passed Colonel Kyi Win freed him from the prison.

As soon as U Aung Tun was free & going back to his village. He asked his family members (brothers & sisters) to build a kuti for him & he would do the practice. They built it among the Htee-yo trees - the base had 8 legs posts, the floor had 6 plants & it made a square form. U Aung Tun interpreted it as - 8 Folds Path, Six elements & 4 noble truths. He made a determination as I must realize Dhamma, & practising hard without getting up.

• I am seeing the dissolution of the phenomena. Still can't distinguish between ~~paramattha~~ ^{he} (concept) & ~~paramattha~~ (ultimate reality). The body becomes putrid & swollen, burn in fire. These are concepts in the mind. So it's not free from concept yet. After sometime free from the mental factor of concept & the concept of solidity & shape disappear & becomes fine particles. And then I only see the dissolution of the atomic paramattha matter. With them the desire of seeing, hearing, smelling, knowing minds not arise. It's still not crossing into the path knowledge of non-returner (anagami). I have been sat a lot that not very good in releasing my stomach.

I go to the toilet only once every 7 or 10 days, and it makes me painful. One day I went inside the bamboo forest to release my stomach. With the contemplation of strong feeling arising in the body & it came to the ending of it. (It was on 15th March 1960 & with the realization came the knowledge of seeing the six heavenly realms, the twenty brahmaged realms & many hell existences up to the great hell (mahaavici). This was in his biography).

After the ending of sankhara-conditioned phenomena. The mind went up to the sky 2 to 5 minutes later it fell down again & the whole body became tense & stiff (we cannot interpret it literally, the mind can't go here & there. This is wrong view of a soul. The mind inclining towards somewhere. Later we can see this kind of expression & Sayadaw U Chantima's experience of jhana). With the reviewing knowledge that I ^{know the realization of} realize Nibbana.

With this knowledge I'll become a brahma-god if I die. With continuous reviewing I know that will take rebirth in the highest pure abode - akarittha brahma. Before death the noble path knowledge incline towards brahma-god realm (These words relate to the above 2nd sentence). The unwholesome mental state or unwholesome mind (akusala citta) will incline towards painful realms (apayabhumi - such as hells, animals & hungry shades). I review my future birth with the knowledge & seeing the sandy area of the inn Gu which is surrounding by 4 lakes at my village. There are other visions - a stupa, a vihara, & my body in a glass coffin. I tell my family members (mother & brother-sister) about a golden stupa, the vihara & this place becomes a city town & high road.

I continued my practice & one night a brahma-god came & asked me to take the monastic robes (i.e., become a monk). I told him as I wouldn't & asked him to leave. Sakka-the king of 33 gods & other brahma-gods also came & requested me. "I don't want to be in robes. This is up to me" So I asked them to leave.

Next time when they came & made a request, I told my mother & brother that this was the time for me to ordain as a monk. Yogi U ~~Sai~~ Ya in Maw-be town was sponsored my ordination. Many people know my struggle in the practice, but some don't believe it (because he was quite bad in the past, had bad reputation in Maw-be area & frightened by rich men.) He practised quite hard & becoming thin & bony. I was bitten by mosquitoes & ants & my white clothes were stained & red blood. Because of Dhamma rapture & happiness (piti & sukha) I could bear it. With patience (khanti) & I can practise not missing anything. If people practise in this way ^{will} ~~also~~ can achieve it. Some friends ^{were talking} talk about me that I would die in this way. Even my yogis (yogis in his meditation center) can't bear the mosquitoes bite, & changing their bodies. They are obstructed by ditthi (i.e., self view). How can they attain the Dhamma? If the ants ^{are} moving on their bodies ^{and in} the closed eyes they sweep it away & the hands."

"After becoming a monk I ^{ordained (i.e., 25th March 1961)} went almsround & offering to the monks. According to the monastic rules there are ~~rules~~ or duties of a monk. As an example sweeping the monastery compound & burning the leaves or rubbish, but there are ants & other insects inside ^{it}. If we ask lay person to do it ^{will} also like killing them.

In this case it's better to do it by oneself. I have been abandoned the defilement of sensual desire (kilesa-kama) of the 6 ^{senses} doors (as a non-returner).

Defilements are arising from these ^{senses of} doors. Therefore I want to keep the mind on its original state, if not it effects the mind. If seeing something & it becomes the 5 aggregates (khandha). I am afraid of it by knowing these things.

Can a worldling know these things? The minds arising from the 6 ^{senses of} doors are lead to suffering & could a worldling know it?"

(Here we can know the mind states of an arahant & layman Visakhya is a very good example. U ^{Arong} Din - i.e. Soon Loon Sayadaw layname, after became arahant he had a lot of difficulties & suffering to live & his wife.

"After ordained & staying here ~~not good~~ for my mind."

☞

She also not let him ordained as a novice. If we study the teachings of Mogok Sayadawji on patissasamupada will know or understand these things very clear & profoundly. If you don't know about the mind & don't check it. If you want it then checking your own mind, otherwise it will harm oneself.

One day when he saw the assistant abbot was fainting the monastery & advising him to ask a layman for the job. His respond was, "I am doing for the wholesome merit (sankhara kusala dhamma)" It's also right, he wants merit. But I don't want it (It doesn't mean ariyans would not do things benefit to others.) When my teacher came back (the abbot) I asked him permission for going somewhere to practice. I also talked to him my situation here. Now I have been attained 3 path knowledges that my seeing & knowing consciousness are changed. From stream enterer to non-returner are speaking in concepts. These are referred to the changing levels of seeing & knowing." He got permission from his teacher.

He was thinking about of going to Toan-tay forest which is near a small town has the same name (not very far from Rangoon). And then brought to him 3 robes & a bowl only & went to Maw-be town. He went to Dayaka U Su-ya for a train ticket (not handling money). The Dayaka requested him ~~to leave next day~~ leaving for tomorrow because he wanted to offer him dāna (rice & foods). "I have to go there by train because I don't possess the Supernormal power (abhiññā). At the time of the Buddha they ate vegetarian food that people could get it. Nowadays people eat meat & the body becomes heavy. In practice there is strong pain arising & the body can't bear it & at near abhiññā it falls back. The last period of the Buddha Sasāra people can't get abhiññā." (It is interesting how Sayadaw or where he got this information. Even the commentary mentioned that ~~these~~ this time people could not have tevijja arahants (i.e triple knowledges). This is not true & we can't take it as face value. We have some records on We-bu Sayadaw's psychic abilities.)

At night round about between 8 & 9 p.m my spiritual faculties become balanced & the last path knowledge arises (i.e, 20th May 1961). I had been promised to Dayaka U Su-ya before ~~that~~ ^{here} that I ~~would~~ ^{will} finish my practice ~~and~~ ^{and} inform him because he requested me before. Therefore I tell him what happens ^{to} ~~in~~ my practice. I also inform my family about it & asking them to find a place for me, so that I can spend my whole rain retreat there (vassa). I tell them as I'll not accept ~~any~~ invitation, making merit for the dead & offerings. I'll keep to my practice. I have been spent my whole vassa to peace & happiness. At the place of the inn ^{but} ~~then~~ they built a small kuti for me. I go for almsround ^{if} raining I don't go & shut the door ^{inside}. There is another larger kuti near my place ^{open} ~~open~~ ^{wise} my mother stays there. So if mother comes & asking me, I don't open ^{wise} for her.

I found out that

I practise Dhamma is not for others, because of the strong sense of ^{wise} urgency (satiyeva) & practicing it ^{for myself} ~~by oneself~~. I don't practise it out of greed for money. If I want money will do the robbing. After the vassa in November between one & two a.m in the early morning 3 men came toward my kuti. They were wearing white clothes & bowing in front of me. Reviewing to my knowledge they were brahma-gods. I asked ^{the reason} them for their coming here. They requested me for teaching Dhamma. I told them that I was illiterate illiterate & couldn't give talks. But they were pressing me to do it. After that they asked permission & left. "The place.

After they left Sayadaw went down to the Inn Gu area & when he stood there ~~the~~ ~~an~~ ~~earth quake happened~~. He knew that it was the place ~~to spread~~ ~~for spreading~~ the Dhamma. → trembled on the spot.

After sometime Sayadaw's mother & brother went to Mahasi Centre. Soon Loon Centre & Min-goon Centre, ^{they told them that there} told him. There was a village monk who practice was quite significant. So they requested them to check his ~~Sayadaw's knowledge by using~~ ^{was} knowledge by using the pitaka text books.

~~But no~~ No centre responded to their request. At last they & Sayadaw went to see Tham-lynn Sayadaw who was a well known scholar & meditation teacher of that time. He could speak 6 languages & wrote a book named ^{some} "The ladder of vipassana knowledge" (This is a book criticized ^{on} other systems of that time). "We went to see him because he was also a meditator. I have no any knowledge on text books, so he puts an object ^{his hand} near him. And then ^{he asks} asking me; "What is this?" I answered him as; "Just as it's" or "It stays as it is." He ^{is} dissatisfied ^{but} to my answer. I explain to him; In a wink of an eye, I see the mind vanishes hundred thousand times & matter in the rate of five thousand billion times. If you take them as seeing it & it becomes concept, also as vanishing is concept. My mind just stop ^{at} as seeing only (not more). There is no vanishing & knowing it. I am just stopping at it. It stays as it is. Do I hear the sound (the patting sound)? Yes, I hear ^{but} I don't know the sound vanishes. I am just staying at just hearing (not more). When the smell contact ^{is} the nose & take it as smelly is concept, as vanishing is concept. There is no smelly & vanishing. It's just smelling. At eating the taste is concept, sweet is concept. It stays at just tasting. Therefore my answer means "It stays as it's" If still knowing it as vanishing will get birth-jati. The vanishing phenomena in me are in the state of cessation. Tham-lynn Sayadaw exclaimed; "I understand it now!" And then the problem was solved.

"I am talking the Dhamma which I have been attained, & not from the books. You can learn it from books. Can't you learn it from books? The child can learn it also. To ^{understand} know about the Khandhas you have to practice for getting it. The attained Dhamma for attainment ^{is} only get ^{by} practice."

[Sayadaw's talk on his life & practice end here. His answer to Tham-lynn Sayadaw's test is interesting. It is simple, direct & profound. It represents what an arahant mind is? This is a mind without any attachment. Without any attachment & there is no birth. This is a pure mind. Some traditions interpret the arahant as still has defilement & selfish is nonsense at all. In the talks of Mogok Sayadaw he taught the meditation which the Buddha giving to Bahiya Daruciriyā & Mālunkyaputta. His interpretation on this meditation was quite different from others. He said that in the whole Nikayas only Bahiya & Mālunkya had this instruction - i.e., just stop at seeing, hearing, etc. Therefore it was difficult for everyone practised in this way. This is similar to the arahant mind.]

Note: In the following I include 3 talks by The-inn Gu Sayadaw. The first one was delivered in 1964 at University Dhamma Sāla. The others were at Mye-ni-gon Dhamma Sāla in 1968. All these talks are without titles & all relate to his experiences in practice. The first talk on the practice of stream enterer to arahant, the second on stream enterer & the third to arahant. Usually monks never talk about their practices, even if they talk ^{these} that are only in general. Here Sayadaw himself & Sayadaw U Chawtima are exception.

The Four Levels ⁱⁿ Practice. (in 1964)

I have been to many places for Dhamma teaching, such places as Rangoon, Mandalay, Shwe-bo, Heinzada, Moulamein; etc - even to the southernmost part of Burma - Kan-thaung. Most of them were in Rangoon. Woman folks are more than men who come to my teaching. It's also more women than men in heavens. Dakarmas (Burmese word for upasikas) have strong faith (saddha). Dakarmas come for sitting meditation. Dakars (i.e., upasakas) are in hotels & alcohols & women just enjoy in sensual pleasure. Also in meditation centre if there is 200 Dakars < 1,000 Dakarmas. Therefore there are more Dakarmas in heavens. Also there are more women than men in realization of Dhamma.

Where the men ~~were gone~~ going? (i.e., after death).

(Sitagu Sayadawgyi mentioned his experience in Germany in one of his talks. Once he gave a teaching there & saw more women than men. He asked them the reason. They answered that during the Second World War many men were died for in battles. In Thailand during the uposatha days there are more women than men come to the monastery for practice.)

(With my own experience in Thailand, in every uposatha days there ~~was~~ were more women than men come to our place for the whole day & night practice).

It's very rare to know anyone who wants Nibbāna. Why is that? There is no mind & body in Nibbāna. There is no pork, chicken & beef curries to eat, & no ice cream there. There is no diamond earrings to wear, no diamond necklace to wear, etc. Therefore they have no desire for Nibbāna. They also heard about that there is no mind & body & no impermanence. They are not knowing about feeling (vedana), so they are happy & vedana. Nibbāna is quite a happiness, only someone arrives there know about it. It's very rare to see someone who desires for Nibbāna. Humans, deities (devata) & brahma gods are also don't want it. Brahma gods are taking pleasure in absorptions (jhana) direct knowledge (abhiññā) & in desire of form (rūpa-tanha). Devatas are on the beauty of physical form & humans are taking pleasure in sensual ^{objects} pleasure of defilement & clinging to it. them. Nuns & monks are also not wanting it (i.e., Nibbāna). Because all of them don't know dukkha (sufferings). They ^{take} enjoyment in the feelings of pleasant & unpleasant (sukha, dukkha vedana). They don't know about vedana (feeling). With the 6 senses of doors they enjoy the 5 cords of sensual pleasure. These are the objects (carammanas) will send them to painful existences (apayas). Why they can enjoy these things?

They don't know about sukha & dukkha vedanas, & don't know cause & effect dhammas. If they know about it will be afraid of them. With these enjoyments & if fall into painful existences they will ^{become} fearful. If fallen into painful existence & the enjoyment, they will become ^{of} afraid it. Mind & body will stop if knowing cause & effect.

The result of mind & body will stop by destroying the cause (i.e., by discerning of anicca) (Sayadaw explained it by using each one of the senses of doors - see the 12 links of paticcasamupada). You'll know Nibbāna is happiness if knowing cause & effect (i.e., the D.A process & dukkha sace). Could you be happy by having 10 million dollars & living in the many stories building? Do you perish first or the properties? Could you be happy by riding on the 30, thousand or 40 thousand valued car? Do you perish first or the car or burnt down to fire? The Buddha said that it was the truth of dukkha if mind & body arose. Not knowing of these things that we desire for the happiness of humans & deities. You only get dukkha & the round of existence if attaining of them.

Do you not worry for a living & family members (wife & children)? You'll encounter many dangers, dukkhas & the results of them if mind & body arise. With the becoming old age, sickness & death follow. These are the results of not knowing impermanence. Don't desire for the mind & body and finish it in one life (just like him). We get the inconstant (anicca), suffering (dukkha) & not-self (anatta) phenomena (dhamma) which we have no control on them. The world (loka which is mind & body) only has impermanence (rise & fall). These are arising in turn. You have to establish Samādhi, and practise to know the four noble truths. Only by conquering of the internal worldly dhammas (loka dhamma) you'll conquer the external worldly dhammas. Only seeing the internal impermanence (one's own) will see the external. If you see this way & attain happiness (i.e., the mind inclining toward Nibbāna). With the becoming of mind/body will have seeing, hearing.... & knowing, & these experience good or bad. (Sayadaw explained it & the 6 senses of doors & 6 sense objects). With getting of khandha will encounter dangers & dukkhas. When the Buddha passed away only half of his living beings (veneyya) were liberated, and leaving behind by half. If we practise it now still can realize it. (the half leaving behind will liberate ~~& his~~ their teachers). With Samādhi & pāññā knowing will arise. If you practise it really & must get it. You can free from round of existence (samsāra) by having wisdom. If you don't have it will sink in the flood of samsāra (oghā). Therefore someone practises hard in the Buddha Sasana will get it. People are happy & greed, anger & delusion (lobha, dosa & moha), happy & cinema, happy & alcohol & happy & sensual pleasure of the 5 senses. People & practice can become stream enterer, once returner, non-returner & arahant. If no practice will sink in the woeful planes (apāya). If die & the mind of greed become ghost, & anger fall into hell & & delusion will become dog, pig, chicken, etc. At near death together & the greedy mind, angry mind & deluded mind which have been done kammas will arise. Bad habitual actions (ācīna kammas) will arise. Lobha kamma, dosa kamma & moha kamma from the 6 senses of doors are the actions to painful existence (apāyas).

You have to check your mind. This is the last night here. Listen carefully! I don't know about books (i.e., pitaka texts) & can't read them. I'll talk about my own knowledge. These are the knowledge of stream enterer (sotapanna) to the noble one (arahant). The Buddha taught that knowing (i.e., pāññā or wisdom) ^{could} ~~was~~ the noblest dhamma. Who know the minds of stream enterer to a noble one? Some say that the arahant has hooked jointed bones & the Buddha & chained jointed bones (Mogok Sayadaw had hooked jointed bones). These are according to book. In reality the minds of Buddha & arahant were abandoned the five abandonments that their minds were not changing. (the 5 abandonments could be referred to defilements)

It becomes natural minds, & changing into hooked jointed bones (i.e. arahant).

Sotapanna's 6 senses of doors are completed in sīla, samadhi & pāñña. However he is seeing & knowing completed in it. He penetrates the 5 khandhas as anicca, dukkha & anatta & knowledge (vijjā). Regarding to the 4 great elements he discerns the impermanence of the internal 5 khandhas. In regard to external things the path knowledge (magganāna) abandoned the unwholesome dhammas which arose from the 6 senses of doors (i.e. eye, ear, ... mind). It increases the wholesome dhammas. He knows the impermanence of the 5 khandhas arising from the 6 senses of doors by 6 sense objects. Sotapanna knows the nature of the elements. With the 5 khandhas he sees the 3 characteristic of anicca, dukkha & anatta, & seeing the natural phenomena. Whatever he is seeing the path factors exterminate them. Could it be possible if seeing as a woman?

Only seeing its true nature or real nature that it's possible. It's ignorant seeing if seeing as a woman, & in ignorance giving the concept. Therefore not seeing the 5 khandhas & giving the concept of a woman that mental formation (sankhara) arises & takes it as beautiful & pretty (conditioning by sankhara).

And then knowing the 5 khandhas in ignorance in seeing, hearing, etc & it becomes beautiful, pretty, fat, the voice is pleasant, etc defilements arise & lead to apāya (painful existence). It becomes mind & body which fall into apāya. This kind of knowing is the bad knowing of ignorance & the bad habitual kamma (acīrīna kamma).

The way of path factors killing the phenomena arising from the sense doors & objects is not giving the concepts (sabba) to it & stopping at feelings (see the 12 links of paticcasamuppada). This is killing the cause & the result dies. The yogi only know that the 5 khandhas arise & cease. Whatever arises from the eye, ear, etc not giving concept & killing it in the path factors. Whatever is arising mindfulness, effort & samadhi know it & pāñña discerns it (i.e. sati & pāñña). Therefore from the eye, ear, nose, etc the yogi has sīla, samadhi & pāñña & not giving concepts it stops at feeling (vedana). Vedana comes to an end is Nibbāna. Stopping at vedana is insight knowledge (vipassana nāna). With momentary concentration (khanika samadhi) discerns the arising & passing away of the internal 4 great elements.

Also knowing the external phenomena of seeing, hearing, etc & their pass away.

Knowing the momentary arise & momentary pass away rightly. These are the perishing of the minds. (contemplate on feeling arise from the changing of form, & not contemplating vedana & form rūpa).

Form (rupa) not arises by killing the impermanence of the 5 khandhas (or) mid/body. It's with the cause killing the result. The yogi knows the element according to its own nature, eye, ear, nose, etc. are also according to its own nature.

Sotapanna's view is knowing the momentary arising & passing away of the internal & external 5 khandhas. This is body contemplation (kayampassana satipattha-nāna). (This base on 4 elements) Sotapanna abandoned wrong view & doubt.

Before was "I see, I hear, etc...", now is seeing the 5 khandhas & its vanishing. Wrong view falls away that there is no doubt in him, & knowing the 4 truths.

The view of once-returner (sakadāgāmi) will follow. Sotapanna has 2 pounds of Samadhi & Sakadāgāmi has 4 pounds (Sotapanna using the Burmese wt) you'll not see it without samadhi. Sotapanna abandons dukkha vedana which arises from the changing of 4 elements. He still has sukha in it.

Mind & body (nama & rūpa) can't separate. You can do it in insight knowledge. Sotapanna the 4 pounds of samadhi power, he sees the nature of form (rūpa) like the

using

light & he

opened eye.

sotapanna

Even though has been abandoned dukkha before because of sukha ~~take the~~ to the physical body shape as beautiful, pretty, etc. Now ī the Samādhi power he sees the physical form becomes deformed. ~~The body becomes swollen & putrid, popped eyes, etc.~~ Seeing loathsome (asubha) as decomposed & bloated. Once-returner mind inclines toward the deformed body. I don't know how the text book describes it. He doesn't see himself/herself as beautiful, pretty, & abandons sukha on the body. Therefore once-returner's mind is sankhara-upakkha mind (I don't know where Sayadaw got this pali words. It can be from his own wisdom. In one of his talks he said that some lay supporters offered him pitakas but he couldn't read & leave it there. His view is once-returner abandons dukkha & sukha. As Sotapanna overcomes dukkha & sakadāgāmi on sukha. He described once-returner as at the time of realization ī the sankhara-upakkha nāna.)

Sotapanna seeing the ~~changing of~~ 4 element is the knowledge of appearance (the Burmese words for this usage is athim-nyan = athim = appearance, nyan = nāna) Sakadāgāmi seeing the body becomes ~~swollen~~ & putrid is knowledge of seeing. (the Burmese words for this usage is amyin-nyan = amyin = seeing or view, nyan = nāna). With this knowledge he is seeing the body swollen & putrid like a foamy water, burning ī fire, etc. Seeing the intrinsic natural phenomena of the 4 elements is amyin-nyan (knowledge of ~~seeing~~ appearance). If he looks at other bodies also seeing this way as the body is eating by worms, as bones, etc. All these seeing is strong insight (balava vipassanā). If he looks at other physical objects also seeing as ~~bloated~~, decomposed & putrid - such as Buddha images, cetis, earth, sky, etc. The whole world for him becomes strong insight. Insight has to be seen as perishing or vanishing. ~~One's body form~~ ~~One's body form with~~ One's bodily form & other bodily forms are not perishing that we have affection, craving & clinging to these things.

Some thought that if seeing loathsome (asubha) bones, etc. was concepts. I have to say this is not true. Seeing its ~~natural~~ ^{→ nature →} arises that an ultimate phenomenon (paramattha dhamma). (Here Sayadaw's view ^{was} this is not making it ~~by~~ happening & not reflecting ~~it~~. It appears by Samādhi power & natural process) Athim-nyan means ī the changing of the 4 elements & its impermanences appear in the knowledge (nāna). Amyin-nyan means seeing the nature of loathsome of the body, etc. is like ī one's eye is seeing knowledge. (Sayadaw compared it ī the example came from the First Discourse - the Wheel of Dhamma - cakkhu udapādi = it means vision (seeing) arose.) Some teachers told their students that if you see loathsome (asubha) & it's concept & abandon it & don't contemplate it & abandon it. That is they don't know rightly what is concept (parinātti) & ultimate reality (paramattha)?

[Note on concept & reality: It seems to me the Buddha did not make any distinction about it in the suttas. It comes from Abhidhamma. These 2 views could be arisen from atta & anatta doctrines or related to them. In Burmese meditation traditions all accept these 2 views & using them in their systems. Even illiterate monks like Soon Loon Sayadaw, The-inn Gu Sayadaw & Sayadaw U Chantima accepted them in their teachings & practices. The most accepted view on paramattha dhamma is it ~~about~~ doesn't have any form & shape, so can't see ī the eye. Therefore when they heard ~~about~~ Sayadaw's practice & rejected this as mentioned by Sayadaw.]