

①

A Noble Search
Sayadaw Li ^{Candima}
(1951 - ?)

I entered the Buddhist order ~~in 1975~~ near the end of 1975. I did the practice for over a year, and attained the path of stream entry. Only after ~~over~~ 20 years the head monk of Suddhamma Sect Sayadaw & Thom-pho Sayadaw were questioned on my practice. This was happened at Nyaung-don Pariyatti Vihara ~~of~~ during the monk ordination ceremony. (Burma has 2 main Buddhist sects - the oldest & biggest is Suddhamma sect & follow 2nd by Shwe-kyin, & there are also other small sects.) I started my Dhamma teaching from there. At that place I gave only one talk there. The 2nd time was at Toon-tay, Kyauk-pa-daung Pariyatti Vihara. At there I taught the monks & nuns (Burmese as sīla-shin, Thai as mei-chee) for 14 days. Actually it was a ten days retreat but it took for 14 days.

I gave them the teaching because they had the duty to spread the Dhamma. Now is the 3rd time here. Only after ~~over~~ 20 years I gave 3 retreats only. The reason ~~I am~~ waiting for so long is I ^{was} afraid of people thinking about me as showing my ^{own} prestige. Therefore I was not giving teaching for a long time. Another reason ~~was~~ is I ^{was} afraid of having wrong attention to it.

I know that ^{at} this place Paung-ta-le Town the teaching will be developed here. U Zin doesn't know about the pariyat (learning ^{from} texts). As a young man at the age of 24 I did the practice & knowing the path & fruit of stream entry which I'll share to you for your benefit.

Teaching Vipassana is like selling a goods. How much this goods has the value? The customer should ask; "How much ^{is} its usefulness?" The seller also can give guarantee for the goods. In this way the seller & buyer will have good relationship. What it was made ^{of} & how long it will last for use, all these have to be guaranteed. Among the 3 sāsana (i.e., study, practice & result) the study of texts (pariyat) is recording the omniscience knowledge (sabbannutāñāna) of the Buddha in texts. We have to practise them & only that we have the chance to experience it by oneself. Therefore patipat is the sāsana of practice. The yogi to one own knowledge analytically penetrate the conditioned dhamma of mind & body & its reality. With this he understand dukkha the truths of dukkha, its cause, the ending of dukkha & the way to ending dukkha (i.e., dukkha, Samudaya, nirodha & magga saccas). This is the attainment of path & fruit & Nibbana which is the result of patipat. Only this kind of person can spread the patipat sāsana. In pariyat sāsana also has its levels, & someone has the graduate certificate can spread the sāsana. For the teaching on practice someone has to penetrate it by himself & liberate from dukkha. Only this person can help the lay followers to liberate from dukkha to Nibbana. I myself don't know anything about pariyat but practise hard to arrive at path & fruit of stream entry which I offer you for the benefit. How I have the perfection (parami) can practise & success? It's impossible without perfection, & must have parami. I'll talk about my parami in first.

My birth place is Pa-goon-dine village, Ta-nut-pin town, Pegu district. (i.e., north of Rangoon & not very far from it). Before I was born I have 2 elder sisters above me. After my sisters were born mother had a strong desire to has a son. After the pregnancy one night mother had a dream. From the sky the Buddha & arahants were coming for alm-foods & mother went outside to offer foods. After but giving foods to the Buddha ~~and~~ she was ready for the first arahant. The arahant opening the bowl lid & took out a baby inside the bowl, and gave it to her. Mother receiving it with the shawl from her shoulder & looking at the child & it was a baby boy. It made her in joy & then she woke up from sleep. From then onwards until she passed away at the age of 68 she could not eat any smelly meat & fish. (I know about them because mother told me.)

At the age of 5 or 6 when I was understanding of things every night I asked my parents to light candles on the shrine room & I sat crossed-leg in front of the Buddha ~~image~~ statue. It gave me satisfaction by doing it. My parents stayed behind my back & using the tip of the broom brushing my ears & shoulders - to make me ~~itch~~ itchy by teasing me. I was happy in it by sitting like this for every night not because I knew about something about it. (This near past life of habit practicing monk carried to this life. Therefore our every day actions are very important not only in the present but also for the future to come.) Only after doing the sitting that went to bed. At the age of 6 or 7 years in the village I saw some villagers during sickness which I hearing their cries & groaning. When people were separating in each other (lost the loved ones) & hearing their sorrow, lamentation, pain, grief & despair which made me depressed. Sometime I saw someone looking after the sick person (also the loved one) & low spirited & small faces which also made me depressed. When I saw all these human sufferings & asking mother: "Mother! Are people very often sick & crying & groaning like this? Will it happen to us also later like this?" Mother answered me: "My son, become a human has to be encountered it." "Couldnt we free from it?" "No! We can't" I was becoming fear & gooseflesh arising. I thought - "One day I have to suffer in dukkha vedana like this in crying & groaning." and sorrow arising in me. Even though I was a child only by seeing these things made me unhappy. I was also unhappy by seeing people became sick & inviting doctors to see the patients & look after them. Later someone died & I went to see it, near the corpse family members were crying, heart breaking & some were in shock & coma. Seeing them I was unhappy. After back home I asked mother; "Mother, who is dead now. Do we also die like this?" Mother answered me; "If become human has to be died like this." "Mother! Does anyone free from it?" Mother said; "No one, one day I have to die & you also have to die." When I heard them I was afraid, and there was no happiness in me. I was became unhappy by thinking about old age, sickness & death.

This was a very rare thing happens between a child & parent on questions & answers of life & death. We can see Sayadaw's matured mind as a child came from his past practice. His mother ~~also~~ patiently answered the problems of life & death. was very good for a matured mind. Even some parents can stop their young children asking these kinds of question. According to Sayadaw his mother passed away at the age of 68 & took rebirth as a snake but he did not say more than that. At the age of 25 he entered the stream entry, so he had a lot of time could help his parents & Dhamma. His father was lucky, he practised & reached certain levels but at dying his mind ^{was} inclining toward Sayadaw at the moment of death & took rebirth as a tree spirit (rukhamu-devata)]

there was no ageing

I was thinking about the problems of where ~~old age~~, sickness & death? So I went to ask mother; "Mother please tell me if there is a place without ~~old age~~, sickness & death." Mother said ^{said} "We don't have this kind of place under here, but it exists on the moon" Mother was making a joke to me. So every night when the moon ~~was~~ coming out I went outside & looking at it. And then the mind pulling toward me & when it arrived near trying to climb on it the moon, but it moved away from me. Day by day I was afraid of ageing, sickness & death that thinking about how to climb on the moon. Afterward what happened to me? I was arrived at the age of 10 or 11 years. Inside our sleeping room there was a big clothes cupboard. I went inside & lying down there like a dead person & contemplating as-one day I have to die like this. The stomach became rising up, bloated & loathsome. The flesh became brown to black colour bloated & putrid. My ^{things} ~~things~~ & legs became bloated & putrid smell coming out. The putrid smell was quite terrible that I couldn't bear it anymore & releasing my mind. And the it became normal back again. Before it became a corpse bloated, putrid & smelly & now it became normal again. What it means? I would try it again & I did myself like a dead person & contemplated it. When I concentrated on the stomach & it was swollen, my chest expanded & legs & hands were swollen & expanded. Not before long it became putrid & smelly. I couldn't bear its smell & relaxing my meditation. I was thinking that one day I would die like this.

After dead it would become bloated, putrid & fallen apart & the body became useless. I was only thinking about these things & unhappy & it. [At a very young age he was contemplating of death which led to loathsome of the body. This incident make me remember one of Ajahn Chah's disciples Ajahn T's experience as a lay man. As a young man Khun T (Khun similar to Mr.) was graduated from business School, & he wanted to continue his further study in the U.S or gave up giving up the further study & had a family life. So he continued to think about some young women (friends) for his spouse one by one. All of them was becoming skeletons. At last he gave up his plan of further study & had a family life. Later ordained by Ajahn Chah & became a well know forest monk.

Lust - sexual desire is very strong in humans & a difficult human problem to relate to all. Most monks (westerners or Asians) disliked were mostly related to this one. Four things make a monk not shine are woman (lust), money, alcohols (all sorts of drugs) & wrong livelihood.

(4)

I think these also can be related to lay community. In today modern world we can see lust-sexual desire is a lot worse than before - such as homosexuality, child pornography, man prostitution (never heard before), a lot of abortion around the globe (in this case we humans of today are inferior than animals), there are also other wrong sexual behaviours mentioned in the suttas by the Buddha - such as illicit lust (adhamma rāga) of between family members, etc. Nowadays there are a lot of human problems connection to lust. Solving these problems are also wrong, sometime instead of solving the problems even promoting them by laws & media. What a mess!]

Sometimes in the village there were merit makings (such as Buddhist festivals offering foods & requisites to Sangha, etc.) & we inviting others from other villages, relatives & friends. All people came to their bullock carts & we met friends & relatives together & all happy to it. We established temporary pavilions & preparations for these occasions. After finished all these merit offerings all relatives & friends were leaving & leaving us behind to sadness & separation & sadness. We all taking down all the temporary pavilions & preparations which I saw them made me unhappy-again. Living in the human world was no pleasure & pleasantness & no stability at all. Behind all these pleasure & pleasantness were existing to displeasure & unpleasantness. People have paramis-perfections like thorn which starting coming out also pointed. Gladness follows to sadness is natural phenomena. If it's like this there is no pleasure at all.

Therefore I wanted to climb on the moon. So I asked mother; "Mother! I am trying to climb on the moon but I can't do it. Is there any other place which frees from aging, sickness & death?" Mother said; "There is none, and also can't on the moon. I was making joke if you, if you're on the moon also can't free from ageing, sickness & death because this body is to you." "Did the Buddha can age, sick & die?" "The Buddha would age, sick & die only this time & it would not happen again." "If this is possible, then I'll practice his way." How did he the Buddha practise?" And then mother taught me how to use the rosary beads to reciting of anicca, dukkha & anatta. "You'll only age, sick & die for this time only & never again" And then I began counting the rosary beads. At night without doing it I would never sleep. Also father taught me how to use the rosary beads - such as the qualities of the Buddha (there are 9 qualities or attributes of the Buddha and a very common practice in Burma, mostly for protection & power.), the 3 universal characteristics (i.e, anicca, dukkha & anatta), counting the rosary for the numbers of one's age (e.g. if you are 50, then counting for 50 times off each one-round of rosary beads) etc. I was doing this practice every night & observant days (i.e, 4 days a month) up to my high school year of 10th standard (i.e, before the entrance of university). Whatever business I had, every uposatha (observant day) I never missing about it. I was making the determination of I would practise according to the doctrine of the Buddha & trying my best not to get this khandha (mind & body). And then I reached to the 10th level of high school. was arrived

Here we can see the important of habitual practice - samatha or vipassana. Sayadaw's past life (as a monk also) habitual practices carried on to this life, even at young age as a small child or boy it never vanished.

There is a Burmese yogi U Kyaw Win who was at the age of 28 started to practise samatha & rosary beads. When he was a little older closed to retire age he had the chance to Mandalay City & government duty & arrived at a meditation centre which taught the way of Kanni Sayadawgyi's method (Kanni Sayadaw → 1870 - 1956).

He had the chance to sit 2 hours ānāpānasati & had a good samādhi. Shortly after retired he went 2 months retreat at Maw-be (near Rangoon) Rathapala Meditation Centre in 2005 (This is Mye-zin Sayadaw Centre which taught the Kanni Method). He wrote his 2 months retreat experiences in an essay called Taste of Dhamma (Dhammarasa). It seems to me he was quite successful in the practice. This is the benefit of many years of habitual practice of samatha or vipassana.

Another example is an Italian yogi ^{Eduardo} according to him when he was in Italy everyday he practised meditation for 2 hours ānāpānasati. Later he went to Burma & looking for a teacher ^{to} practice. He met Ven. Adicaramsi (U Sun Lwin) who taught him Mogok Sayadaw's system & realized Dhamma. Later he wrote a letter to Ven. Adicaramsi & said that he was giving teaching at St. Petersburg in Russia. This is also the outcome of habitual practice. Habitual practice is so important for near death dying. We can see this in Channovāda Sutta, Sutta No. 144, Majjima N. 7 It can be also said as ^a wisdom perfection (~~pāramī~~ paramī parami) for enlightenment.)

At the 9th level high school I stayed at my aunt's home in Saketa town. At the 10th level my great uncle who was a Buddhist monk said to me that at this level there were many ^{books} for study. So asking me not to stay at my aunt's home & came to stay at the monastery. Therefore I moved to the monastery. In the rain season he taught lay people on the process of dependent arising (paticcasamupada) & Mogok Circular Chart on D.A. So I asked him; "Ven. Sir, what is this circular chart for doing?" "I am using this circular chart for teaching people." "Ven. Sir, do your Dhamma turns in circular like this?" He knew that I was not understood it & not talking much about it.

"Round of existence (samsāra) is turning in this way. If I tell you about ignorance (avijja), clinging (upadana) & action (kamma) you'll know nothing about them." He explained to me only that much (this happens in the morning). In the mid-day I came down stair my great uncle asked lay people to sit meditation & teaching them ānāpānasati. I asked him as what they were doing. He answered me that it was practising meditation. I said; "Does Dhamma has 2 kinds?" "In the morning you taught them & the circular chart which is it not Dhamma?" He said, "The morning Dhamma teaching was showing the round of existence. If you want to come out from the circular samsāra you have to sit meditation like this." I wanted to free from samsāra & asked him; "Ven. Sir, this one is it the way of the Buddha?" "Yes, it's?" I said to him; "It can't be & must be the counting of rosary beads."

"Did you ever see the Buddha holding a rosary beads?" During the school holidays of observant days my uncle (i.e., during his periods in Saketa) sent me ^{his cat} to Shew-dagon ceti for my observant. (We can see the strong parami came from his past lives. For young men of most of us do not say practice like him even not remember most of the observant day. Even I cannot remember schools & government offices had holidays on Buddhist observant days - for full moon & new moon. All Buddhist government countries should arrange observant holidays for all Buddhists came from the time of the Buddha. It was extremely rare to meet & have this ē the Buddha Dhamma in Samsāra. All Buddhists should use this rare chance in Samsāra.)

I had never seen a Buddha statue style which holding the rosary.

Then my great uncle continued; "This rosary practices were the practice of before the Buddha. The practice of Buddha & arahants is like now we are doing the ānāpāna-sati." Then I requested him; "Please give me instruction on this practice." He gave me the instruction & said; "At night you should try it." "Every time the air going in & going out ^{will} touch the entrance of the nostril & you have to know them. If you continue to know it ē mindfulness & the Dhamma will show you.

At night after my study I did my usual rosary practice & then practised ānāpāna meditation. After 5 or 10 minutes my body seemed to be elevated - from the floor about 7 inches. Ha! I become arahant now. What I heard is a real arahant could fly ē jhanic power (It was like the Susima wanderer of the time of the Buddha & some Buddhists). And then I could go wherever I wanted - ē joy & continued with the practice. It seemed to me it rising up more in the air. ~~It was~~ true or not I wanted to know it & opening my eye ~~&~~, looked ^{at it and} seeing my buttocks still on the mattress. Whatever it was I continued & it seemed moving one armed length, when I opening my eye again it stuck ē the mattress again. I continued it ē the practice it seemed moving up one human's height. With the continued practice, my head touching the roof, continuing ē it the roof was opened & ē the brightness the body moving up ^{to} the sky like a fire work. It was too quick & went up & overlaration. The whole sky could not be seen any shape & form ē full of light I was in the sky. My mind was peaceful, happy & clear. It was like riding on the waves of the air. It must be Dhamma happiness. Could it be Nibbāna? It seemed I attained Nibbāna. I was enjoying absorption (in Burmese playing jhana) ē thinking. I was fully enjoyed jhanic pleasure & came out from it. I went into jhana at mid-night & came out ⁱⁿ at 4 a.m. in the morning (i.e., 4 hrs in absorption). This present physical body did not go up there but only the Upadana-tūpa-clinging physical form going up there. This loathsome body (asubha body) was staying on the mattress.

I knew all these only after practising Dhamma (not Samatha) & could explain them. At first I did not know like this.

(In one of Mogok Sayadaw's talks he said that most people thought the mind could go here & there. This was wrong view (sassata) like the view of soul theory but the mind could incline toward anywhere. We can see this in The-inn Our Sayadaw's experience ^{at the time of} after his realisation of anāgāmi. Some wrong views are the outcome of practices & experiences which were misinterpretations.)

At night after my study I developed ānāpāna samādhi & going to the sky. I was staying there until my satisfaction & coming down in the morning. These were regular & I didn't sleep for 7 months. Not sleep is my own mind. The body down there was slept (i.e. the body was at rest). I knew that my own mind was not slept. At school my face was clear & I passed my exams. I was arriving at the age of 23. My mother was worry about me of marrying to a city or town girl. So she arranged a country girl for me. Mother made this arrangement to the parents of a village girl in our village. Both sides of parent ^{were} finished the engagement & it only needed ~~of my~~ of my consent. My mother said to me; "My son, you ~~shouldn't~~ has (you should not have) instead marry a country girl. I have ~~already~~ made one engagement to a city girl response. My respond was; Mother, if you like her ^{then it} is all right. I don't have any desire of marrying this one & not the other one. For a good man the woman side will come for the engagement. I have to work for a woman if I don't get one & let it be. Mother said; "No, it's already been arranged." I tell you this matter because it was connected to perfection-parami, and ^{this} these will come later.

When I was thinking about this matter marrying a woman was like signing the agreement. I didn't have any love affair to her. It wasn't like my friends. I must speak to her, so I asked to meet her at night without her parents at home. When at night I went there she came out & inviting me inside the house. In her room I was sitting on the bed & she was a little distance on the floor. When I looked at her, she was like a wooden statue to me (it seemed to be a lifeless object). She was not appeared to me as a woman (a sotapanna, when seeing sees as a woman, to him is not a woman). I was already mentioned one of Ajahn Chah's disciple Khun T, when he was thinking about had a family life & every woman he thought about for his choice all of them appeared to him like skeletons. I did not say a word for half an hour that she asked me; "Darling, are you not well?" I responded to one words as; "I am well." After 15 minutes passed by; "Do you have lover in Rangoon?" I only responded; "I don't have anyone". And then another 15 or 20 minutes passed. I myself doesn't know what happen to me. She asked me; "Do you see any fault in me?" My respond was; "No, you don't have any fault". With this response she was crying. I knew that she was crying but in my mind she was still a wooden statue for me. (This is my reflection may be in his past life as a monk he practised 4 elements meditation on earth element pathavi - as an e.g., can see bones, skeleton, etc.) After that I returned home. Next day I told my sisters that last night I went there & spoke to her but she was not a human. They all laughed at me. These are related to perfection, because of wholesome perfection I could practise the Dhamma like now.

Even I had the perfection I did not think about to become a monk, it was and never in my head. The reason was I saw village monks in the whole day they were sitting there in their monasteries. When I saw them I myself became bored. "What are they thinking by sitting there the whole day?" thinking? ^{thinking?} What are they thinking by sitting there the whole day?"

I thought their lives were too dry & boring & only they could bear it. Anyhow I myself now is a monk. When I was continuing my study (may be in university) one day my elder sister & uncle not giving any reason to me took me somewhere for ordination (this was arranged by his parents. Sayadaw himself also not mentioned about it very clear the reason behind the ordination.) They are were afraid of me that not told anything about it before. My character is never talking & doing things which are not right. So they were afraid of asking me to ordain by force. From Saketa (the town where his uncle lived) they brought me to Mingaladon (this is the place where the International airport exists, not far from Rangoon & Maw-be) by car. At Munpye-yampye Pagoda (it means free from Mara & enemy) was there had a 9 days retreat of The-inn Gu meditation for the temporary ordained monks.

(Here the working of kamma was quite interesting. He learned ānāpānasati from his great uncle monk who was a teacher of Mogok tradition. Except samatha practice he did not learn any Dhammas from him for the 4 Noble Truths, patuccasamupadaya, vipassana, etc. Also did not has any interest on Mogok Dhamma. His knowledge on practice was zero & he even encountered many difficulties in his practice. It seemed to me he had strong kammic link to The-inn Gu Sayadaw. It make me remembers one of Ajahn Chah's disciples Ajahn P. He was from Bangkok & after graduation in Thailand he continued his further study in the U.S. One day in his meditation there he saw a senior monk in his practice & he did not know who the monk was.

He came back to Thailand & looking for this monk. He was looking for him in the well known Thai forest tradition of Ajahn Mun's senior disciples- such as Ajahn Wen, Ajahn Chop, etc. Later he found Ajahn Chah who was the monk appeared in his meditation. He became Ajahn Chah's disciple & because of his Samadhi had a monastery in Bangkok at a noisy area of near Don Muang international air port. Therefore everyone has their own teacher of kammic link.)

So they took him to kamathana ^{me} teacher ^{over} H. Siyama who was The-inn Gu Sayadaw's disciple. They did not tell ^{over} him what was the purpose of taking ^{me} to here. When we arrived there my parents were waiting us. There was also a pavillion for monk ordination & new monk robes inside. I was speaking to Sayadaw, & later mother called me to has my lunch & bathing.

When I was preparing for a bath mother told me to wash my head first. When I was sitting & my bowed head mother pouring water on my head, & then cut my head hair to the scissors. After 2 or 3 times of cutting the middle part of the hairs were gone. It made me angry but as a mother I couldn't say anything about it, if another person I could kill him.

(Here we can see his dosa character which is touch & determine)

Because I had other plans & already spent some money in it (not mentioned it). It made me anger & sorrow to it, but I let go of the anger & conceit.

It was up to my mother's decision & becoming a monk. When I was young always listened to my parents words & never made them suffered mentally by shamed naming them.

2 make

I did not want to see my parents unhappy & distressed because of me. When my mother became sick I stayed near her without sleep (as a young boy concerned for her). As a child when I was playing never going far from mother, in case if she needed me I could hear her calling.

(Here we can see Sugadaw as a young child even had the instinct of filial obligations & practices - i.e. in Chinese Shao-tao the foundation of all goodness to arise. So when he was young a filial son - shao-zi. I want to contemplate more about moral or ethical education or virtues which is the foundation of worldly wholesome dharma to arise, that again support the spiritual development.

There are many evidences on this in the distant past or present day.

Here I want to give 2 examples from mainland China in short which extracted from 2 documentary films. The first one ~~was~~ from Tian-ginn, Ho-pe Province. He ~~is~~ was called Mr. Gyaung (i.e. Chinese family name). He ~~is~~ was the head of a criminal gang & a rich person, most of his wealth could be come from black money or wrong livelihood. Later he met a group of people who were touring the whole China lecturing on Chinese culture & moral education which were not from book ~~but~~ directly from their lives & experiences. How their characters & lives were changed? He himself became a changed person & became a well known philanthropist.

The second person was from Southern China Chow-chou district, Guang-don Province. He was called Mr. Shei (family name) & seemed to be from the countryside. He was the leader of a small group of thugs in his area & everyone afraid of him. He gave a lot of troubles to people there. He exploited people by force & violence. Therefore many sold their lands (farm lands) & left the place. He got them at cheap price. Later he had the chance to see some of the documentary films on moral education & Buddhism which I have mentioned above. He changed his life in accordance to the teachings of Chinese sages & the Buddha & became a totally new person, even his face was changed from unwholesome to wholesome. Later he used the CD records on the moral education to train people around China in his place. He built a centre for this purpose, because he got many lands which is mentioned above. Before he was a violent thug, now an educator on moral education, and also a practitioner of Pure Land Buddhism. For their lives can check the following website - www.sxjyqqw.org) *(of human sufferings around him)*

When I was young experienced unhappy things, & in this way became a monk. Before I became a monk, one time when I ~~was crossing~~ crossed the Pegu Stream & stuck in the thick mud. I thought to myself - "I must die & there is no-one to save me. It's also very far from the village." I was calling on the Buddha & not very long the tide water would arise & except the Buddha no-one could save me. After sometime the fisherman Ko Aung Din who was our neighbour returning from fishing & saw me & saving my life. Arrived back home mother gave me foods. I was thinking as when people encountering dukkha they were calling for the Buddha. In that case what should I do to be near the Buddha? If I was in dukkha would be near the Buddha. And then I made the following wish - "In every life let me encounter dukkha!" My whole body was rising up to goose flesh. This is also a parami-perfection. Everyone desires for the happiness of human & celestial being (devata) & making wishes & prayers for these things. But no-one is making the wish of encountering of dukkha. This can be said as the spirit of perfection.

After ordained & doing the nine days retreat what was my teacher told me? Only at that time I heard about vipassana-insight practice. Sayadaw said that one day we must die & dukkha vedana would arise & it would kill the patient & great suffering. If we practised ānāpāna-sati continuously without changing of the body would be freed from old ~~ageing~~^{age}, sickness & death. After the nine days retreat the time for disrobing was arrived. Others were disrobed & I was thinking should I disrobe or not? If I disrobed & in the world wife & children surrounding fire of greed & sorrow. I had to support them in my education. I ^{had} to afraid of the suffering related to them. Even I was afraid of one day parents were passed away. So I didn't like extra dukkha. After my younger brother was born I said to my mother;

"Mother, please not give birth again, if you do it will encounter dukkha again." Mother was laughing at me when he heard what I said. They didn't have samvega like me. I was fear of ~~increasing~~^{encountering} one person the fetters (Samyojana) & sufferings (dukkha) by increasing one person (a family member). If mother was pregnant I didn't let her to see me, because I was afraid of the fetters. If I had a family I would meet the fetter of family life wife & children. I determined not let these things happening to me. When I was thinking about the disrobed monks the reason of their discontinued monkhood were the matters of family members, work duties, etc. They wanted to continue the practice. They replied to the abbot as they wanted to continue the practice because of other duties that they had to leave.

What I remembered was—many were caught up in traps but I was free from it. I also saw people caught up in traps. I could disrobe & also could stay ~~on~~ but it was up to me. If I following them would catch up in the trap. So I was fear of caught up in a trap.

(Sayadaw had a fiancee^{but} it did not effect his mind. It was the same as Chao Khun Nor who was temporary ordained for his deceased master His Majesty King Rama VI and after disrobing would marry his fiancee. He changed his mind & continued his practice in a kuti for 45 years—a noble warrior.

Most disrobing cases were related to women. There were also many western monks disrobed by women, & after marriages many divorced again. With my knowledge westerners died in Thailand by women (disrobed) & died in Sri Lanka by illnesses (disrobed or died by hygenic problems).

There was a story in Thailand related to Laung Por Dun-Atulo's a senior disciple. Laung Por Dun was well known & one of Ajahn Mun's senior disciple. He was a bit like a Zen Master & one of his well known teaching is Citta is Buddha. His senior disciple was 60 or over 60 of age & an abbot of a monastery. One day he told his monks he would give up his robes. It made the monks & lay followers a shock. The reason of gave up his robes was he wanted to marry a daughter of a faithful follower. No-one could persuade him ^{to stay} in robes. Later the news arrived to Laung Por Dun. Laung Por also stopped him ^{& tried} to change his mind.

At last Laung Por became impatient & scolded him as follow—
"You're not looking at your mind instead looking at the woman's...?"

I requested Sayadaw (his meditation teacher); "Ven. Sir, please show me the way. I want path & fruit & Nibbāna (maggā & phala). Could you show me the way for the attainment? ~~Sayadaw yourself~~ had ~~attained~~ the maggā, phala & Nibbāna can teach me to attain it. If you're not very clear in this matter I'll also become like you. I don't want to be in unclear situation by wearing ~~the~~ robes & ~~the~~ bald head."

~~If I want to be in unclear situation; only in lay life (i.e., not wasting time in robes)~~
So please give me a guarantee." Sayadaw's response was; "I am looking for this kind of person. I give my guarantee to you" And then I did not disrobe.
If I am in the unclear situation then I only want to be in lay life.

(Sayadaw talked about his tough & hard life of school years in the village)

I had studied a year in Kyauk-tam (i.e. Tham-lynn town) & from there to Rangoon (already mentioned above). I had my education with difficulties & hard life. I was worrying about by wasting all these matter and also I was a young man. (Here we can see his seriousness on practice & a monk life. He must achieve something in Dhamma instead of wasting his life without any result.)

I was thinking about another point was Sariputta & Maha-moggallana were rich men & Anuruddha was a prince, even they could wear robes.

I was nothing special, why should not I let go of worldly matters. With these thoughts I uplifted my spirit.

In this way I continued my practice. The months of March & April were very hot & at these time very few people. Sayadaw taught Dhamma only at night time (very hot at day time). In day time I went up to Kyauk-wine ceti at Kyank-galat. I sat meditation in a cave at the middle platform.

I couldn't control my mind. I tried to establish ānāpānasati & the mind & sensual pleasure related to young man were arising in me. ~~Everytime I sent my mind to the entrance of the nostril but it ran away~~ I sent my mind to the entrance of the nostril but every time it ran away from it. I became low spirited. I took the face towel which was on my shoulder & looking at the white towel & reciting as - it's white, it's white, etc. With the reciting the mind went out very often. With a lot of sense objects arose & I couldn't control it. In practice the meditation object disappeared & after 15 days

I went to ask Sayadaw to give me a method to control my mind. He told me; "that you would not get it this way. With going & coming has sati. You must have sati when going for almsground & wearing your robes. From going, stepping etc. have to stick to sati. Your mind & body always have to stick to sati."

I wanted to realize the Dhamma that holding things to sati, taking things to sati, going & stepping to sati, etc. If the mind went out I used sati to come back to the object. In this way I practiced for 15 or 20 days & my practice was becoming stronger. I went alms round in houses at Taik-koe-lone (Nine Buildings)

One day I went inside a house & sitting at a place prepared for monks & a girl came out put foods inside my bowl. After I closed my big bowl lid my consciousness stopped & disappeared like something like in coma, it's called fall into bhavanga - life continuum mind in Abhidhamma. One of the Ajahn Mun's senior disciple Laung Por Tate Desaramsi who he was a young monk always fallen into this state in sitting samādhi quite a long time. If someone can't correct it & will become a habit & effect the practice.)

The present mind & body ~~not sticking to~~^{was} the conceptual object & ceased or stopped

(The object of perception or concept disappeared) that I did know myself & the normal mind was stopped & I didn't know to get up. The girl also had to sit in front of me. After sometime my sati came back & became frightened. Later I told Sayadaw; "Ven. Sir, when I was receiving of foods my sati disappeared & it became a problem. It's better for me temporarily stop the house almsround." Sayadaw's response was; "No, don't stop it. You're not stealing other's properties & not insulting them. It comes from practice & no fault at all. Who is blaming you?" "No-one Ven. Sir" "In this case, continue the practice." After that I ^{asked} requested Sayadaw's permission to go back home, ^{& see my parents for request to} spend a vassa (rain) there here. (Here we can see Sayadaw as a good son or a filial son according to the Chinese culture standard. Actually he had no need to do it but his parent did not know about his commitment for a ~~monk~~ monk life. He would come back home after the 9 days retreat.)

After seeing my parents at home & I returned back to the monastery.

Then I met the female followers (upasikas) again at Taik-koe-lone (Nine Buildings). At present I respect & over faith (saddha) became craving (tanha). I thought they were extreme & also didn't know me before. And then I went to talk Sayadaw about it (U Chandima did not mentioned what really happened to him, anyhow he was extremely careful about his practice & monk life).

After listening to me he said; "Yes, you can't continue to stay here. If you continue to stay here will have danger." So he sent me to The-inn Gu Meditation Centre in Maw-be. At night I sat for meditation & understood the reality behind the incident. In my past life (it seemed the near past life) I had practised here as a monk. At that time this place was a deep forest (in Thailand) at the beginning 20th century villages & forests did not have clear boundaries.

Outside the villages were forests.) Every day ^{on} almsround I left some extra foods for a group of cat's family in the forest. This group of cats came & ate these foods. Therefore I had intimacy ~~to~~ ^{with} those or these cats, because of the past fetters (samyojana) it continued to this present life. So I didn't see any faults in them & went to The-inn Gu Centre for my practice.

(In mae-chee Kaaw Siamlam's biography mentioned one of her past lives as a mother hen ~~to~~ some chicks were wandering around a monastery & looking for foods, insects & rice grains. Nowadays humans are more closer to animals than before or ever. They created more kammar links ~~to~~ all sorts of animals.

Using animals in many different ways & a lot of exploitation on animals, sometimes in very cruel ways. Today talk a lot about human rights & also using it wrongly. Do they ever think about animal rights? with animals humans create a lot of environmental problems around the world.)

In June I arrived at The-inn Gu & on 12th of Na-yone (i.e., roughly in June) & I started my practice there, even after a month didn't had has any realization. With breathing in & breathing out vedana arose (i.e., dukkha vedana) & then breathing strongly to overcome dukkha vedana was becoming a practice. In the instruction when painful feeling arose & asking the yogi to breathe strongly again. When it freed from anapanasati the mind returned to dukkha vedana. When vedana was unbearable & reestablished anapanasati.

Sometimes it good jhana & freed from vedana (Here the language Sayadaw used was not represented the exact meaning. Good jhana was not the real absorption state but represented strong samādhi. We can never free from feeling, one type of 3 feelings is always exists as one of the 5 khandhas. Freed from vedana meant could bear it.)

Sometimes it fell back on vedana (i.e., vedana pulling the mind down to its place). What did Sayadaw say? (i.e., referred to The-inn Gu U Ukkatha).

Hot, stiffness, tenseness are vedana, numbness is vedana, with vedana noting it as vedana" (from Sayadaw's U Ukkatha's talk). I had to note them as vedana but I didn't know about it. I had listened other talks also & didn't know anything about them. I did not know about insight practice (vipassanā).

(Here we know about the importance of study (pariyat or nāta parinna). U Chandima didn't have a good teacher to guide him. He had the chance to study in his great uncle monk who was teaching Mogok System, but it seemed he had not learnt anything from him when he was here in high School. I want to say, the importance of Mogok Sayadaw's Dhamma talks on practice. It not only helping us to develop wisdom faculties also direct us the clear direction in the practice).

I only remembered one Dhamma which was if you wanted to know if you had the realization or not (i.e., the state of stream entry - sotapanna) — "with the contact of the eye & physical form (rūpa) if you know them as seeing a man & knowing a man, seeing a dog & knowing a dog, etc. These are normal knowing (knowing in concepts) 2. you don't have any realization." I only understood this one. The other things as the 5 khandhas, etc. I did not know anything about them. In the practice the normal knowing of seeing as man & knowing as man, seeing dog & knowing as dog are not the realization yet; but if you seeing man & not knowing as man, seeing dog & not knowing as dog is the realization." I only knew this one & this was a manual for me. Now I attained the Dhamma was in this one as my manual.

The teachers taught the students as — "noting the hotness, stiffness & tenseness as vedana & continue to observe them." Then I went to ask my teacher; "Ven. Sir, should I note the hotness, stiffness, tenseness as vedana?" He said to me;

"yes, it's" Then I recited as — hotness is vedana, stiffness is vedana, tenseness is vedana, etc. When I checked it I only knew hot, stiff, aches, hotness, stiffness & aches & pain but didn't know vedana (i.e., get lost in words & concepts). There was an old nun who looked after me her name was Daw Mittara. She was a teacher (it seemed teaching the nuns & lay women). At night I went to ask her my problem. Then I asked her; "Sayalay, when I practise I note the hotness, stiffness, & tenseness as vedanas but I don't know about vedana."

I only know hotness, stiffness & aches only. How should I practise to know vedana?

(Sayadaw not continued to talk how the mae-chee Daw Mittara responded him.

He stopped at here. I guess Daw Mittara would answer the same as his teacher had said before. Sayalay is the Burmese word of teacher used for nuns by monks & lay alike.)

Upasakas & upasikas, you have to listen this talk & wisdom ear to learn from a person who didn't know about the practice. I was noting the hotness, stiffness, etc but I didn't know about vedana. I myself was a science student before - so - how to practise it? How to note it? What is the reason for it? What cause leads to what result? I could only practise by having references & evidences.

For example, in geometry (a type of mathematic) - 2 triangles are equal, in this case you have to prove it. I had the genetic of science & me (beja).

I myself had the habit of saying & doing things according to truth. If it was meaningless for me even I wouldn't do one stepping. Now I didn't know why noting as vedana to hotness, stiffness, etc which made me dissatisfied.

So I asked Sayadaw; "Ven. Sir, I note hotness, stiffness as vedana but

I don't know about vedana. How do I contemplate it?"

Sayadaw's reply was; "Ven. if you have hot & cold & stiffness it's pleasant or unpleasant?" "It's unpleasant ven. sir" "In this case you have to note it as dukkha. Does it happen by itself or you do it?" "It happens by itself sir."

"Then you note it as anatta-not-self. Do these nature are permanent or impermanent?" "It's impermanent sir." "Then it's not permanent you note it as anicca-inconstant." I thought as I had the method & practise it again.

(All these instructions were according to the Buddha teachings but the knowing & the reality were not in accordance ^{the Dhamma,} only became concepts).
so it

Before vedana arising I ~~contem~~ practised ānāpānasati & when vedana arose as example - hotness arising it arose on its nature & I reciting it as anatta, anatta, etc. so my mind became tired. When I looked it back hotness is only knowing as hotness. I didn't know it as anatta & only the reciting of anatta existed.

The instructor of meditation (kamatthana-cariya) had to give the instruction suitable to the character of the student, & not taking everyone as the same.

People had different knowledge (ñāna). This was the most important in giving instruction. The teacher had to give instruction ~~is~~ accordingly to the practitioner's shallow or deep knowledge & his scope ^{& view}. I wanted to know the nature of cause & effect. The teacher gave me instruction as usual (i.e., fix formula) that

the giver & the receiver were not in accordance ~~in~~ its nature. It was only reciting as anatta but I couldn't bear the pain & aches, because I ~~was~~ couldn't bear the hotness, pain & aches that the mind suffered. So I reciting it as dukkha, dukkha, etc. It was only reciting & still in suffering. It did not disappear ~~it~~ & also not knowing as vedana. From hotness it changed to stiffness, so I noting it as anicca, ~~in~~ only one noting the stiffness ^{it} also changed. I noted it as anatta, anicca & recited as dukkha but I only knew knowing if not wanting the pains & aches. Anicca, dukkha & anatta knowledges were not arisen & only knowing it as unpleasant. For a week I was practising days & nights, the practice was not developed that it made me disappointed. It was also not right. Therefore I went to ask the meditation teacher U Nandobasa. It was not easy to ask him, because there were many people there. He could shave head hair, so I had to wait until my hair long enough.

Only shaving the hair I approached him friendly & asked my question.

"Ven. Sir; I am noting the hotness, stiffness & tenseness but don't know vedana. To ~~the~~ the element nature I know only unpleasantness. How should I practise to know vedana & without unpleasantness?" His answer was; "Friend, if hotness, stiffness, & tenseness arise have to note as vedana" (Friend is the pali of avuso - in Burmese-Kodaw. Here we can see the system or method of practice ~~is~~ ^{with} no clear explanation about the system. Later we will see when U Chandima became a teacher himself he explained his teaching very clear about the 3 trainings of Sīkṣā, Samādhi & pāṭīñā. If we study Mogok Sayadaw's talks also understand the important of teacher & nāta pāṭīñā before the practice.)

"I myself ~~had~~ been practised like this & noting is useless for me, but I'll note it again." So I continued the practice & noting. Noting was one thing & the experience (i.e., feeling of dukkha vedana) was another thing, only knowing the ^{un}pleasantness & not led to wisdom (pāṭñā). I was practising over a month now, my skin was burning & my bottom was ~~in~~ injuries.

(Here we can see the seriousness of his effort in practice similar to the great yogis of the past. In Tibetan yogi Milārrīpa's biography mentioned the following incident. One time one of his disciple was leaving him, so he sent him to some distance. When before leaving & saying goodbye the disciple requested him a short teaching. Milārrīpa turned his back towards him & bending his body a little & lifted up his sabong (i.e., lower clothes) & showed his bottom to him. It was ^{looked} ~~like~~ ^{hard rock} ~~a stone dark~~ ~~& hard skin~~ ~~& flesh~~ ^{with} ~~flesh & skin~~ Japanese an excellent meditation teaching.

There was also a famous Japanese Zen Master Ban-kai who well known teaching was "UNBORN" One time he stayed in a cave & doing a lot of long sittings that his bottom skin was worn out ~~in~~ blood. (18th or 19th century). Long hours of sitting without a proper samādhi is a difficulty to do.

Ajahn Mahā Bua also did long night sitting, from evening to morning without change. His intention to understand dukkha vedana & how much could he bear it. According to him if someone overcomes it whatever however strong dukkha vedana arises not a problem at all especially at near death & dying.

~~In this~~ Some western Buddhists took down on Mahāsi System of noting method in the satipatthana sutta - this is developing vipassanā samādhi. When it is developed can ~~bear~~ ^{bare} the dukkha vedana. In southern Burma, Mon state, Mu-don town there was a well known teacher called Taw-ku Sayadaw & his teaching was Mahāsi system but the differences between them was in sitting. He encouraged long hours sitting, some could do it for 6 hrs, 8 hrs or 12 hrs in one sitting & this noting method. Sayadaw himself was an example including some of his close disciples. Without strong samādhi & insight no body can sit that long. Once I was in a Thai forest monastery a monk named Ajahn Tong after the evening puja 7 to 8 p.m., he went into jhāna state & came out at 4 a.m. exactly by himself before the morning bell rung for the morning puja.