

Once-returner is from sukha he sees dukkha again - of the whole world. He couldn't sleep because of it, & the closed eyes or in the opened eyes. Because of dukkha <sup>he</sup> doesn't want his khandha & other people's khandhas. People are craving & clinging to them. The body not deformed that people are craving & clinging to it. With the right seeing & knowing about the deformed khandha & from the eye dukkha vedana arises. Contemplation of feeling (vedanānupassana) is <sup>the knowing of</sup> once-returner's knowing. He gets the right knowledge (i.e., vijjā-nāna). Because of seeing loathsome ness (asubha) it reduces lust (kamaraga), but it doesn't <sup>purify</sup> free from concept yet. He still has the concept of group (gana/ghana pannatti) in it. The lower 2 path knowledges (i.e., sotapatti-magga & sakadāgāmi magga) are still insight knowledges (Here we may think Sayadaw misinterprets it. What he means is from sotapanna to arahant with the practice of process comes to an end. Only at last become an arahant the path end. It's different from the traditional interpretation.). He doesn't make any distinction as man & woman by seeing the perishing of loathsome body (asubha). Dukkha vedana arise from the eye that he doesn't want to enjoy it & disgust in it. He becomes afraid of seeing at it. (If he observes the nature it happens the same way, as e.g., sky, mountains, earth, etc.). With it wrong thinking & wrong perception are disappeared. Perception (saññā) deceiving us that we can't see it as mind made from form (cittaja-rūpa). From ~~du~~ sukha he is seeing dukkha that it's vedana-impassana (contemplation on feeling). This is once-returner insight.

[It seems to me Sayadaw's practice from Sotapanna to arahant - the 4 levels relate to the 4 stages of satipathana bhavana - i.e Kaya to <sup>from</sup> Dhamma. In Mahasi system to become a sotapanna & the 4 satipathana stages, from coarser object (rūpa) to refined objects (dhammas)]

Whatever experience from the 6 senses of door becomes feeling (vedana), because seeing of a subha dukkha vedana (loathsome unpleasant feeling). If I have to give an analogy how it becomes disgusted in regarding to loathsome ness as follows -

Someone catching fish in a muddy stream, he spreads a net in the muddy water & waiting for sometime there. When he sees something inside the net is struggling & trying to escape. So he slowly pulls the net toward him & slowly put his hand <sup>inside</sup> & grasp the thing inside the net. He thought it as a fish & pull the fish out from the net. It's a poisonous snake! So he is using his both hands grasping the snake's neck by force & squeezing it to death. He becomes fear not toward the mind but toward perishing of the body (form) form (rūpa or body).

(Here we can see the differences between Sotapanna & Sakadāgāmin) When seeing the deformed body he wants to running away from the fearful phenomena.

Men & woman have affection to each other because their are not deformed. (When someone dies no-one want to keep the body, if you throw it away quicker & better. Even before death our bodies are smelly & disgusting & only flies rushing to us not the bees).

Sotapanna sees the impermanence of the 5 khandhas. Sakadākāmin sees the perishing of rūpa (body form) & then knowing each of the khandha separately. Sotapanna knowing knowledge is one kind & sakadākāmin is another kind, he is seeing asubha ē the eye, & contemplating them. Perception deceiving him as loathsome (asubha) such as bones, putrid, burning ē fire, eaten by worms, etc. After he knows the deception by concept (saññā) & abandoning it. He does not give the perception of putrid & ~~swollen~~<sup>bloated</sup> & stops at vedana. With this the concept of solidity (ghana) falls away, & not see the putrid body, bones, etc. What does he see? He sees the whole world of the physical form (rūpa) vanishing as like particles. He doesn't see the khandha form (rūpa) only the particles of form (rūpa). This is the concept (paññatti) of a non-returner (anāgāmi).

It's fit into the Buddha teaching of mind & body arising & passing away in hundred thousand billion times & five thousand billion times (see respectively). Whatever he is looking at it not seeing its solidity & form only the particles. His mind (anāgāmin) is inclining toward sabhava concept (i.e., particles) If he looks at the whole world only seeing the particles. Therefore a non-returner abandons the defilement of lust (kama-kilesa).

(The differences between once-returner & non-returner is seeing deformed body & particles - reduce lust & abandon lust. Humans crazy for lust is nothing strange about it. Even once-returner seeing deformed body (disgusting) still has only reduce lust. Sometime human's stupidity is no limit someone can end up in suicide out of love or lust.) If seeing rūpa & nāmar (mind) vanishing still can't abandon it yet. I don't know how in the text book saying about it. I tell you what I have seen naturally in the khandha (not book knowledge but direct experience). Non-returner has rūpa-kilesa - defilement on material form (i.e., particles or material jhanas or rūpa-jhanas). His mind is sticking in the refined particles. If he dies will has the 5 khandhas in arīya brahma world (noble material jhanic god). Regarding ē the 5 khandhas non-returner sees

the past, present & future births (jāti) & seeing its coming & going paths. U Zin (a monk refers to himself) in the past life had been a monk & after death fallen into hell, as animals (e.g., bird) & hungry shades, etc. I also see the future births by taking viewing the object (arammaṇa = arom) & see the suddhāvāsabhūmi of anāgāmi - the highest plane of arīya brahma brahma god.

Some people are asking the questions of "Is there any hell or brahma worlds?"

You can't see it because of without even one ounce of samādhi you don't have it.

According to the Buddha's teaching of alokudapadi - light arose (from the First Discourse), with this light he could see from this universe to other universes. Some said that There was no hells. If they die ē this wrong view will suffer in hells & not free from it. There are also others who accept the view of human dies & become human & not otherwise (This view was accepted by some Burmese Buddhists - such as Shin/U Ukkatha who wrote a booklet - Man Dies,

Become Man" at found about 1960 or 1970. According to some informations this monk skilled in 6 languages. He had some young lay followers who were communists & well educated. A scholar monk can easily hold wrong views like some modern Chinese who look down on the teaching of chinese sages as out of date & unprogress. But they don't know that truth <sup>will</sup> never change, only wrong view <sup>can</sup> change all the times!)

These people have to go & suffer between universes (according to science there can be black hole between them. Here some hells between universes) Therefore you should practice to know where you'll born, as e.g., heavenly realm, brahma world, Nibbāna, etc. If you die in kilesa-gati defiled destinations have gone to painful existence (apaya).

People are enjoying their lives in heedlessness. They are in pleasure & family members (wife, children), & dollars, & gold, etc. At near death if they die in greedy mind have to suffer for 5000 billion times - hundred thousand billion times / per sec in accordance to the mind / body process.

~~Once~~ Non-returner possess the knowledge of knowing births (jatisara nāna). The Buddha taught his Dhamma as akaliko (non-temporal). If you really do it & will get it for sure. You don't see it because you don't do it.

Anāgāmin's mind has rūpa-kilesa (defilement of form), that is mind / body particles. He contemplates the 5 khandhas - as e.g., from & the contact of physical form & eye door & the 5 khandhas arise. He contemplates their cause & effect. He discerns the 5 khandhas from the eye door & their rises & falls (i.e., mind & form) at the rate of hundred thousand billion times & 5000 billions times / sec. If he dies in the defiled mind (kilesa-citta) will get birth. This is a woeful birth that becomes afraid of it. He has to be suffered accordingly to the mind process of hundred billion & 5000 billion times. He sees its births of hundred thousand billion & 5000 billion times in a wink of the eye.

Sotapanna sees the impermanence of the 5 khandhas / mind & body.

Sakadāgāmin sees the impermanence of form. Anāgāmin sees the impermanence of the refine particles of 5 khandhas / mind & form. They penetrate the 4 truths respectively. The Buddha could count the rises & falls of mind & form in a wink of the eye in the rate of hundred thousand billion & 5000 billion times (this is not the counting of a mathematician). We only know its great numbers. From seeing, hearing, etc (6 senses of door) the 11 kinds of fire are burning in defilements (kilesa) & he becomes fear of it. (It reminds us the Fire Discourse the Buddha taught to Uruvela Kassapa brothers) We don't know these things that we're not fear.

The anāgāmi contemplates the 5 khandhas arise from the 6 senses of door one by one & discern anicca, dukkha & anatta & penetrate the 4 truths. Here again <sup>he is</sup> seeing the impermanence of the 5 khandhas & its 3 characteristics. How does he contemplates on form (rūpa)? At the eye it arises momentarily & passes momentarily. I have to see at mind & form even I don't want to see it & know it. All these things are great suffering (dukkha). It arises & passes away according to its nature; anicca, dukkha & anatta nature. Solidity of form disappears that non-returner's insight is contemplation of the mind - cittanupassanā. He contemplates the arising of the mind. He contemplates the minds arising from the internal bases (ajjhata ayatanas) such as want to see, hear, etc.

Because the solidity of form (rūpa-ghāna) disappears & he has nothing to contemplate. He contemplates the minds which are not arising yet as to be arisen (e.g. want to see, hear, smell, etc.). He is checking his own mind, such as "Is there any wanting to see mind arises?", etc. This is killing the latent tendency (avusaya). Contemplation of the mind is only non-returner can contemplate it. (This is Sayadaw's view which is different from others) Although he contemplates the 3 characteristics can't find the way out.

Sometime Samādhi over pāññā & sometime pāññā over Samādhi that can't find the way out (not on the middle way & not become equanimity). He contemplate the desire of form (rūpa-tanha) & their refined particles i 3 characteristics. With over Samādhi & pāññā not arises & vice versa.

Can give an example i a sea-bird. From the ship the bird flies away to search the sea shore. This is like contemplating anicca, dukkha & anatta. The bird can't find the shore & return back to the ship. With contemplation on the 3 characteristics & he ask the question to himself; "What is anicca?" Form(rūpa) is vanishing by itself, seeing <sup>nature</sup> also seeing by itself, visual form also by its visual form nature, knowing is also i knowing nature. Therefore anicca, dukkha, & anatta are concept nature. Giving them i concepts & becomes clinging. He understands that it's deceiving by concepts. He is not freed from the mind which stick stuck i the 3 characteristics.

So he abandons the concepts of anicca, dukkha & anatta. He just stops at the seeing & knowing of form (rūpa) only. There is nothing have to do & impermanences ~~were~~ are also ended. From the eye, ear, nose, -- etc. are only just seeing, just hearing, etc. Therefore there is nothing have to be done that I tell you there is nothing to do.

Now! The Buddha Sasāna is still exist. You all practice vipassanā & may you become sotapanna to arahant.

Sadhu! Sadhu! Sadhu!

(5)

The following 2 talks are delivered at Mye-ni-gon Dhamma Sāla in Rangoon.  
The first one is the way of a stream enterer (sotapanna). The 2nd talk  
is the way from sotapanna to arahant.

## The Way of a Stream Enterer (1968)

Today Dhamma listeners are more than the numbers in movie theatre. Beings are sinking & flowing down in the stream of samsāra. Therefore people request me to deliver Dhamma talk to free from round of existence. U Zin (monks refer themselves) doesn't know what to talk. I don't know letters. I think that I don't have the learning parami (perfection) in me. There are learning, practice & result (pariyat, patibat & pativeda) of the Buddha Sasana. U Zin doesn't know anything on pariyat. Please forgive me if I give the wrong concept in names (i.e., his experience is not wrong but giving the wrong Buddhist terms to its experience). There are some scholars also among us. If they come & tell me, "U Zin - you should not say like this & have to say like that." Then I'll ready to listen to them. I can't speak Pali & don't know how to use them. When I was 4 or 5 years old, my parents put me in school. At that time there is no modern school like today. Children study in monk schools (Village monasteries become education centre for village children - boys & girls). My parents put me in school & want me to read & write. I don't have interest & very often running away from school. I am very afraid of speaking to the monk & learning books. Of the 3 Sasana, pariyat is the cause & patibat is the result of it, & patibat is the result & pativeda is the cause of pariyat. I don't know nothing about pariyat, but on the knowledge of patibat & pativeda I know all of them because these are Dhamma which the outcome of my practice. For 21 months (nearly 2 years) I practise it like my bones & skin worn out. If I don't die then let me realize the Dhamma (i.e., if I don't die & let kilesa dies). With strong samavaega & fear I did the practice without getting up (This kind of determination is came from the Buddha himself. See the Mahāgosingha Sutta). In the province of practice I know all the natural dhammas. I am 54 years old now (in 1968). In 45 years I was called a human. Did I have the mind of a human? No! I didn't have it. (What about today most humans? See the pollutions - i.e., mind, body & nature around the world) These things you could ask me.

Before my lay name was U Aung Tun. I didn't have the mind of a human. Why was that? I am talking about myself & not ~~to~~<sup>on</sup> others. To know a human mind is a very difficult thing. A noble being (ariya) will know it. This dhamma can't know by worldlings. I check my mind & know all of them. How did I know it? The Buddha said that knowledge - knowing is the noblest thing. The knowledge must be right. Let's analyze the knowing. In my speech if there include "bya" word at the end please excuse me. It becomes a habit to me. (We-bu Sayadawgyi also had this habit. This is happening not all the times, only sometimes. This is nothing to do with defilements. This is a misinterpretation by Mahāyanists as arahant still has defilement.) In regard to this matter I have been accused by law suit. (Someone may be think thought - as a monk it's improper. This bya word is no meaning at all. If you calling out someone by his name he can respond it to bya! A masculine usage - For woman - shin!) Except for a Buddha, no-one can abandon it. There are 2 kinds of knowledge - loka (worldly) & lokuttara (supramundane); samutti (concept) & paramat (ultimate reality) truths (sacca) or pannatti & paramattha. There are 2 extreme ways - left way (torturing oneself) & right way (indulgence in sensual pleasure). The middle way is the Buddha's way. In knowledge there are wrong & right knowing (miccha & samma). Miccha knowing is wrong knowing - knowing of which is not exist. Samma knowing is knowing of which is exist. I don't know pariyat. Now I'll talk about its nature & just listen to understand its nature. Pariyat is conceptual knowing. Patibat is vinnā knowing. Pativeda is pannā knowing. These are 3 knowing. I know about them to vinnā & pannā knowing. I don't know<sup>it</sup> saññā knowing because I don't have pariyat skill.

I am a worker & not a speaker. I have to talk about the nature of work. I also prefer people to do the work (i.e. practice). You also have to practice. Later I'll talk about the minds. Dhamma also could be attained in one sitting. (Most people would take it as an exaggeration - It's not true, even the Buddha urged the monks for the attainment in one sitting - see the Mahāgosinga Sutta, Majjhima N. If someone attains jhana & has a good teacher & system to guide it could be possible. Even some can attain jhana in one sitting, e.g. Mae-chee Kawn Sian-lam, a Thai forest nun, Sayadaw U Chantima - The-inn tradition, we can see it in his life story. With clear knowledge to understand the cause & effect dharmas in one sitting can enter the door of Nibbāna, & then close the door to apāyas (woeful planes). Concept is not existing dhamma. Seeing & knowing is paramat. Some said that seeing was concept. No, seeing is paramat - nama paramat (i.e. vinnā). If not exist you'll not see it. Soon Loon Sayadaw said - if pannatti & paramat are separated, this is not a noble person. Knowing both of them also is not a noble person. Only knowing their relationships is a noble person.

(c)

How to know their relationship? This is *pāñatti* & this is *paramat*. This is its nature. This is existing dhamma & this is not existing dhamma. You have to know them differently. The Buddha said that seeing was *paramat dhamma*. Therefore we should not argue as my dhamma is right or his dhamma is right. We'll attain Nibbana if we know the dhamma nature & *sacca dhamma*.

There are 40 samatha practices, practice ī one of them as one's preference. Knowledge comes from the 6 senses of door & 6 sense objects is the noblest knowing. Seeings, hearing, smelling, tasting, touching & knowing are dharmas. Seeing is visual paramat, hearing is sound paramat.... knowing is dhamma paramat. Some thought that seeing was concept. No, seeing is paramat. Some say that seeing is concept. They can't distinguish between Samatha & *vipassanā*. Thought (assumption) is concept which is assuming something of not existing. Seeing is paramat. Seeing mind & form is paramat. You have to know their nature. With samatha also know the samatha nature. With *vipassanā* also know the *vipassanā* nature.

You have to know the element nature (dhatu). In mundane (worldly matter-lokiya) they practise alchemy, & in supramundane (lokuttara) also. In mundane is using the billow & in the supramundane is using the *anāpāna*-billow. There are dharmas:— ~~Floating~~ & Sinking, floating & drifting & liberation. Drifting is samatha. Floating is ~~dāna~~, *sīla* actions (*kamma*). Sinking is the indulgence of sensual pleasure. The floating dhamma of *dāna* & *sīla* is only sometime we do it. For the sinking dhamma we do it all the times without in non-stop (may be like a machine gun without rest. If we check modern man of today world up to the international level very few will be floated & all the other humans will be sunk into the deepest place). Some (very few indeed) practise the drifting dhamma of Samatha. If they attain jhanas & abhiññā (absorption, *śamādhi* & supernormal powers) & die will go to the lower planes of brahma god existences (i.e., lower than ariyān brahma gods). When their jhanas & abhiññā are finished will down fall down again (like a bird falls down to the huma earth). Here (i.e., earth) if they meet bad companions & continue to fall down to *apāyas* (in today world this is the sure way). There are lacking of wholesome media & education).

Now I'll start talking about sinking dhamma. I'll talk about the mind, & you listen to understand its nature. U Zin did the practice was only for oneself, & not for others. Why is that? I didn't have the mind to teach people. I was fear of *saṁvega* (sense of wise urgency) & practising diligently until my bones & <sup>skin</sup>~~flesh~~ were worn out. In the past I had made wishes that now have to propagate the last Buddha *Sāsana* (In one of his talks he mentioned his past met the Buddha Padumutara. At that time he was a king & inviting the Buddha & sangha to his offerings. This was the wishes he made from the Buddha. It seems to me not for the mahāsavaka's paramitas).

If I don't do it also impossible. Therefore I do propagate the right dhamma for the ~~sasana~~. Now, I'll talk about the sinking (not arising) dhamma.

In the past U Zin was a bad guy, & had done a lot of robberies. In the past I was a robber, but don't look down on me as a robber. I never killed people, & not as bad as Angulimala of the Buddha's time. (Angulimala was a well known bandit & killed a lot of mans for his fingered garland.) He cut a lot of people's fingers, even this person entered Nibbana.

Greedy mind, angry mind & deluded mind were ī me before. This mind is an animal mind. For 46 years ~~was~~ a human but no human mind.

Others ~~take~~<sup>took</sup> me as a human, no! I ~~am~~<sup>was</sup> not. I was not a human.

(Today human beings should contemplate this point.) I didn't have a human mind ī me. For the whole 46 years only sinking dhamma was ī me. I didn't know the paramat dhamma of mind & form nature. Only knowing the non-existing concepts & became atta-self view. For the whole 46 years I only had the minds of hell beings, animals & ghosts. If I died at that time I would suffer at the places of hell, animal kingdom & hungry shades. Why was that? Because I don't have the human mind. If you ask me;

\* Become a human & why ~~didn't~~ you have the human mind? ??

I was clinging ī wrong thought, wrong concept & wrong knowing to the minds & actions (kamma) which would send one to apāyas (painful existences). What kinds of mind arose in me? I knew only non-existing of wrong view concepts (miccha-ditthi paññatti).

When the senses of door & sense objects were contacting, I didn't have the knowing ī me. I didn't keep the door watchman ī me. The Buddha said that we must have the knowing. When arom 5 & arom 6 contact, you have to go ī knowing, eating ī knowing & seeing ī knowing. (Here Sayadaw's usage of his experiences has a problem. Arom 5 & arom 6 means internal & external sense bases for him. Arom 5 is the 5 khandhas arising inside the body & mind.

Arom 6 is the 5 khandhas arise from the 6 senses of door contact ī external objects. In the beginning of this talk Sayadaw already mentioned his weak point in learning - pariyat. Seeing is also dhamma, hearing is also dhamma, eating or tasting is also dhamma, etc. - Going, stepping, sleeping, etc are also dhamma. In the past I didn't have knowledge that I didn't know it.

I knew only non-existing concepts. All these are sinking dhamma. The Buddha taught that we should not think about past, present & future. We should know the present arising dhamma tightly. In the past I knew things ī wrong knowing for the non-existing concept. All these were sinking dhamma. If died ī this mind for 46 years, I would never rise again. How did I see things? When the eye & visual object contact, I didn't know it as visual object. Didn't know the cause & effect of mind & form. I didn't know that because of the cause & the result arose. From the eye door I didn't know it as dukkha, I didn't know vedana, I didn't know about sukha & dukkha vedanas.

When I saw a visual object which I liked became pleasant & desirable. It became a happy mind (sukha & lobha). When seeing undesirable object & it became disliked mind, & angry mind arose. With hearing, smelling, tasting & touching kama-raga (desire & lust) <sup>mind</sup> arose (i.e., lobha). I wanted to experience it very often. I didn't know the characteristic of changing nature of the 4 elements such as stiffness, tension, pushing, pulling, hotness, coldness, etc. I didn't want to experience it. When the body became changing changed I relied on doctor. For dukkha nature dosa mind arose. All different kinds of knowing mind also happened this way. Knowing about good things became pleasant & on bad things became unpleasant. Rāga & dosa (lust & anger) arose from seeing, hearing, smelling, etc. Why these mind arose in me? because I didn't know them as vedana, & not knowing them as dukkha. Not knowing about the truth of dukkha that raga-dosa arose within me. Why these minds arose within me? Because I was not seeing vedana, not knowing upadana (clinging) & not knowing dukkha saṅca. My mind was always covered in moha (delusion). Therefore only lobha, dosa & moha were arising in me. ~~When~~ the 6 senses of door contact in the 6 sense objects I knew the arising dhamma in non-existing concepts that these minds arose. The Buddha taught that non-existing was concepts & the existing was paramat. Uzin didn't know about the mind & form nature & its characteristics. How did I see the concept? I saw a woman & it became a desire lust mind (rāga mind). When seeing a woman & knew it as a woman. Seeing her fat body & knew it as fat. If seeing thin, pretty, beautiful & only knew these things, & raga mind arose. When seeing ugliness & dosa mind arose, & I knew non-existing things. Therefore it became rāga, dosa, moha, māna minds. Seeing dog & knowing as dog, seeing pig, chicken, etc were also knowing as pig, chicken, etc. These were not right & it was only concept. In reality these were feeling nature (vedana), changing form nature (rūpa), mind & form nature. If you are seeing non-existing things, & then going down in your four legs (i.e., to apāyās, may be as a dog, animals, etc.)

(Here Sayadaw's usage is rough but has a serious tone & make you remember it forever.). This thing happens because we're covered in moha (delusion) of avijjā dhamma (ignorance). Other sense doors of ear, nose, etc were also in the same way & whatever arising from there I didn't know about their vedanas, mind & form, & couldn't differentiate pañatti & paramat, didn't know their natural characteristics. I only knew about their non-existing ~~concept~~ dhammas (i.e., concepts).

When I saw a woman & I asked a child (a boy). What is that? His answer was, "This is a woman" "Does she beautiful or pretty?" "She has white skin, fat & pretty" U Zin also was seeing it this way for 46 years. I was not different from the child's view, & only a child's knowledge. When I heard a sound & asked the child. There was a dog barking & I asked him; "Child! What is that sound?" The child's response was; "Ha! Why asking me? This is a dog's barking" I heard it & also knowing as a dog barking. The child was also knowing as a dog barking. Everyone has the same knowledge, that is conceptual knowledge. We all are knowing the non-existing dhamma. We're seeing & knowing of the non-existing dhamma. The Buddha taught 2 views - wrong & right views. We don't know the right view. The existing dhamma is mind & form which is paramat dhamma. We know only the non-existing dhamma that - in regarding to smell knowing as fragrance or smelly etc. We have to stop at vedana, if not it continues to tanha & upadana & the 5 khandhas/mind & form arise, & it turning the dependent arising process. With regarding to a smell cittasankhara or mental factors arise (mind arises). If you take it as fragrant raga mind / lobha mind, peta mind (ghost mind) arise. If it's a putrid smell & don't want to experience it & dosa mind arises.

If these minds arise & what do you think where are you going? These are non-existing dhamma & with these minds & die in 100, thousand humans die & no-one becomes human again. They'll become dogs, pigs, chickens, fishes in the water & in hells (include hungry shades)

[Here we can see Sayadaw's wisdom comes from enlightenment. Even he did not know nothing about the suttas. He understands paticcasamupada profoundly. Listening to his talk is very similar to Mogok Sayadaw's teaching.] With eating foods also we don't know about feelings (vedana), don't know mind & form.

→ & can't differentiate between paññatti & paramat. Eating sweet & knowing sweet, eating salty & knowing salty, etc. & we know the non-existing dhamma. These are concepts & atta dhamma, if you knowing this way & die <sup>kneeling</sup> you 4 legs & going down (i.e., apaya bhumi)

(Today humans should reflect this question. Why nowadays there are more animals on the earth than before? Where are they coming from? Everyday around the world how many animals we kill them for foods, for oil, for medicine, for fur etc. Every year it can be billion (I don't know the exact record) If we put pet animals in the list, it is unthinkable. Nowadays human greed, anger & delusion are greater than ever. If humans die & become animals, they do not have forests for their homes because a lot of forest are gone. They are for sure end up in animal farms & farming, & cruelly treated by humans.)

Eating toddy sugar (a palm tree) is sweet. A child also knows it. Eating salty food is knowing as salty. A child also knows it. For 46 years I knew it this way. If die like this keep your back upward toward the sky & going down ~~in~~ the 4 legs (animal's back is always toward sky), & become dog, pig, chicken, etc. These are peta mind (ghost), animal mind & hell being mind. Don't take oneself as highly. With touching sensations we experience it in the same way. ~~Regard~~ <sup>the</sup> the things we like & behave like a cow ~~or ox~~ (i.e., rethink about In regard to) them very often like a cow rechunches its grass) We desire to experience it very often. When the 4 elements change we don't want to experience it. You should not know them as aching, numbness, pain, etc. Right View (Sammā ditthi) is right knowing & seeing. Knowing the not existing things is everyone knowing. A child also knows it. A child said to his mother; "Mom! It's too hot" We're not different from the child. These knowledges ~~were~~ knowing even from the beginning of the world. Numbness, pain, hot, cold, etc are conceptual knowledge. If knowing this way <sup>in</sup> the back toward the sky & going down <sup>in</sup> the 4 legs. (this usage is referred to become a dog or falling down to woeful existences)

Before in the country side there were many red flag communists (After Burma Independence in 1948 Burmese communist parties started the revolution. Before they were one party, later they split into 2, one inclining toward Soviet Russia & the other toward China. Red flag ~~were related to Soviet China.~~ I had to make friend <sup>in</sup> them. Even before I was not afraid the Red flag. Here I am talking about the mind. We were also bad that once time arrested by the Red flag group. When I was in prison my second younger brother was killed by them. (It seems he was put in a communist cell & not by the government.)

As soon as I heard the news I was so angry & making an angry sound. When hearing & knowing something we don't like become angry, ~~but~~ what we like <sup>it becomes</sup> pleasant & taking pleasure in it, because we don't know about mind & form. I didn't know that the cause of his past kamma that now he had to pay for it. Not knowing about mind & form <sup>arise</sup> when the senses of door & the sense objects meet together ~~that~~ raga, dosa, moha & māna arise (on the seeing, hearing, etc...) For 46 years if I died <sup>in</sup> these states of mind & never rising up again (to good destinations) because these were sinking dhamma. What I like you to know is do you have these states of mind (i.e., warning) These mind states lead one to become dog, pigs, chicken. When minds arise during the seeing, hearing, etc. do lobha, dosa, moha & māna happen to you? If happening then you have to go down <sup>in</sup> your 4 legs. These knowing are not the right knowing, & non-existing knowing. Therefore the Buddha taught that these were ~~should not~~ <sup>not the ways of</sup> seeing & knowing, and ~~not the way of~~ hearing & knowing, etc. (whatever arises from the 6 objects) you must see & know the existing dhamma. Now I am talking are about the sinking dhamma. Dayakas & dayikas! check your own minds. If you have wrong view & knowing, then practise quickly when you still have times.

The Buddha gave the following simile - he took a piece of earth on his finger nail & asking the monks; "Bhikkhus! the earth on my finger nail & the entire earth on the ground which one has the greater number?"

They answered; "Ven. Sir, the earth on the ground is more than on the finger nail." "Yes, that's right! If hundred thousand humans die & reborn as humans are the numbers like the <sup>amount of</sup> earth on the finger nail. But the others born as hell beings, animals & hungry shades are as much as the earth on the ground." Tomorrow I'll talk about the drifting & floating dhammas.

I'll continue to talk about wrong & right views, wrong & right knowings.

I'll talk about only the minds. For 46 years, I've only had wild & inferior minds within me, I didn't aware of them. The Buddha was reminding us as from the 6 senses of door we must have awareness on seeing & knowing hearing & knowing, etc. Coming & going <sup>stepping</sup> & taking things, etc c knowing to do these things, etc. (see the Sati(athana Sutta). Not but a ~~watch~~ <sup>minds</sup> man watch-man or closed the door there that the guests come in & combine c the host mind. Without a watch-man the mind is covered c delusion(moha) & the mind become out of control & ~~happening~~ according on its own.

(modern philosophy on freedom, human-right, etc are similar to this mind. We should use it properly, wisely in the directions of wholesomeness.) It follows behind the objects & indulgence in it. The Buddha taught about the indulgence in Sensual pleasure (kama-sukha way), indulgence in the objects of visual form, sound, smell, etc. Every time ~~arom~~ with the contact of arom & dvara (Objects & doors) indulgence in the objects is the practice of kamasukhanugalikanguyogo - indulgence in sensual pleasure [or the western hedonism (an American syndrome)]. Whoever follows this practice will not rise up again & this is sinking dhamma. We're not controlling our minds & look after c knowing. Let it free that it goes out on its own & going everywhere. This mind is similar to a wild bull without an owner. This bull eats <sup>& sleeps</sup> as much as it can & in free time looking for sexual pleasure. A bull c the owner was bound c a rope to a post & could not go people's fields & eat there.

People without a door watcher are like the wild bull. This bull goes to the people's fields eats there. Going inside the fences & eats the crops & trample on them. It knows only eating & goes to paddy fields, bean & corn fields where it used to be. Someone let his mind on its own is like an ownerless wild bull. At last the owner of the farm can't beat it anymore. He knows that at night the bull went in from this entrance.

He sharpens his long knife until it's shining. When night comes he goes there c his knife & waiting for the bull. Out of greedy the wild bull can't see the suffering of cutting c the knife. It has only greed & knowing only greed. At night it goes inside the field ~~at~~ usual entrance. The man hiding there & waiting for there strikes its front legs c the knife & it cries out loudly & falls to the ground. It's so painful that the bull continues to cry out, at that moment the man c his knife cuts its throat.

(c)

Out of greedy the wild bull legs & throat are cut by the man's knife.  
(This story seems very cruel. But if we're influenced by ditthi-tanha our futur births would be worsening than this bull's suffering. The sufferings in hells are even unthinkable.) Lobha, dosa & moha minds, etc. arise from the 6 senses of door are the minds leading to the sufferings of woeful existences (apaya dukkha). Therefore dayakas & dayikas should not content only  $\infty$  the ordinary merits of the outside the Sasana. (Such as dana, sila). You are doing merits only for sometime. Look after taking & looking after the precepts (sila) for 4 days in every month. (That is Burmese uposatha days - full moon, new moon, two 8th days) Sila is kamma (action). When it gives the results will have beauty & long life, etc. With dana it gives the results of human & heavenly happiness & wealth, etc. When good kamma results not arise ~~will have~~ & wrong views have wrong view on the non-existing dhamma which send one to painful existence (apaya). Dana & sila can't do or help you in this case. at the time

Therefore when we meet the Buddha Sasana, the Buddha taught us not to associate  $\infty$  the fools (bala) & associate  $\infty$  the wise (pandita). (Sayadaw tried to recite the Mangala Sutta chanting but he couldn't do it well. This point was also mentioned in the talk on his life) This was teaching to the heavenly beings. They don't have the coarse physical forms. So they only have mental feelings (vedana). Their are refined forms (These points give us the idea of heavenly beings don't have sexual relationship). Heavenly beings are a kind of hungry shade (ghost) because they are very greedy (Sayadaw was using it as great peta. It does not mean they are a kind of peta, just as a metaphorical term. Their hunger for sensual pleasure is very great & never have satisfaction like some politicians & million or billionaires of today. But they are better than modern economists who have nothing of power or money & postulate a lot of greedy ideas & views how to make money) The male devata has 500 or 600 celestial nymphs at right & left hand sides each to serve him. The Buddha called them as maha-peta (great hungry ghost) The Buddha admonished them (here Subrahma devata & his 500 celestial nymphs came to see the Buddha for help) for making companion ship  $\infty$  the fools (bala). Uzin himself in the past associated  $\infty$  the fools. What kinds of fool it is? You make friend  $\infty$  the fools of lobha, dosa, moha & mana which arise from visual object, sound, smell, etc. I had no knowledge about them before & not having a door watcher  $\infty$  me. This was happened for 24 hrs each day. The Buddha taught us to associate  $\infty$  the wise (pandita). If you're consorting  $\infty$  3 wise men will have blessings (manjala) You have been consorted  $\infty$  the fools started from the beginning of the world (i.e., in the beginningless of the samsara) Are you now still consorting  $\infty$  them? They are the ones who put you in to the samsaric chasm. The 3 wise men are sila, samadhi & panna or sila maggam, samadhi maggam, panna maggam.

These are the wise men. The fools we're talking are opium eater, alcoholics & gamblers, etc. Really pushing down us to painful existences (apāyas) are lobha, dosa, moha & māna dhammas, or dhamma minds falling down there. We don't know about the foolish minds which are consorted. We associate & them continuously. It's possible if we don't consort & drunkards, and can shun away from them. Could you shun away from greed, anger, delusion, etc? You'll fall into chasm & them, but you don't stay away from it.

The fools are not the drunkards, gamblers, opium users (at time Burma didn't have heroine yet), murderers, etc. It was talking about the minds. Pushing down someone into apāyas & the round of existence (samsāra) are these states of mind. (Mogok Sayadaw also interpreted the fools in the Marigala Sutta also as unwholesome dharmas. Ariyas knew between the fake & the real very clear.) you can get the 3 wise men & you only by practising insight. The Buddha taught about the 4 establishing of mindfulness practice - kaya, vedana, citta, etc. He was teaching the right things. There are no other dharmas to Nibbāna except these 4 dharmas. There are 40 objects for samatha practice & people practise what they like it.

The important thing is knowing the differences between pannatti & paramat. With the right concept only get the right paramat, & & the wrong ones & become wrong. These are knowing & knowledge & knowing & ignorance (vijjā & avijjā)

For 46 years U Zin made friends & the 4 fools (lobha, dosa, moha, māna) who were going down to apāyas & their 4 legs. I practised for 21 months & the strong determination as if I have to die let it be, otherwise I must realize the Dhamma. Firstly I am most mindful of the in-breath & out-breath of the anāpāna (breathing) practice. Of only knowing the in & out breaths is Samatha practice. In kayanupassan (body contemplation) what is vayo air? It's the nature of pressure, motion, distention. These are knowing by the mind & this is not Samatha practice. After the pressure, motion & distention it ceases. This is the ceasing of mind & form and knowing the nature of vanishing. With many times of knowing the pressure & distention, pressure & distention, etc. at the sitting area the 4 elements are changing. Knowing the pressure & distention of the air is kayasatipattham - mindfulness of the body & the other elements of earth, water, fire & are also in the same way of knowing their nature. The earth element, the air element, etc will kill you (in life at anytime, near death is sure). All these are the elements of form (rūpa) & like the 4 dragon snakes, of the four you'll bite & one of them (if they become imbalance, the most prominent one will kill you). Bitten by the earth snake one will die & tension, stiffness of the body, by fire snake the body was burnt like fire & die & hotness, & air snake the body like cut into pieces & die. The excessive elements effecting the body are - earth effects the body & jaw & tense & stiffness, water make the liquid body flowing out, & fejo-heat one will cry out; "Ahh! very hot & burning, please help me!" & air (vayo) become dizzy

& the stomach can be burst open & die. This air element can kill you at anytime during eating, sleeping, in toilet, on the car, etc. It's a very quick air snake. Only vipassana yogis know about their nature.

If you contemplate their outer forms will only know the concepts.

(The 4 great elements represent the 4 snakes was mentioned in the Simile of the Vipers Discourse - Asirisopama Sutta, Samyutta N. & the commentary. This sutta is important for mind development. Later we will see its importance in the teaching of Sayagacca U Chandima. These 4 great elements effect our lives & during dying. Our health is also dependent on them (one of the causes). If they are imbalanced or disturbance give us suffering in life & at dying, most importantly is at death.)

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

When the 4 elements of the internal body<sup>is disturbed</sup>, the noble beings (ariyas) are not afraid for dying. They know all of the 4 elements & the mind nature, the body loathesomeness, & kamma & its results that not afraid for dying. It becomes knowledge (vijjā).

We sit longer on the hard floor & vedana (feeling) arises. This arising form (rupa) will kill us. We don't know its nature of pressure & distention, ~~so~~ go & feel the vedana. This is vedana satipattham - contemplation of feelings). If you only know the feeling of pain it's wrong view (ditthi). This is knowing upon the dukkha ~~become dukkha Samudaya~~ on dukkha. If you know hotness, aches & pains ~~then go to a papa~~ <sup>become dukkha Samudaya</sup> (woeful existence).

become dukkha Samudaya (the cause of dukkha)

From vedana it connects to tanhā (feeling → craving). stiffness  
I don't contemplate the feeling (vedana) of pain & tension ~~tension~~, instead instead contemplate the feeling mind (i.e., mind experience vedani).

How does the nature of earth element arise? It becomes stiff, tense, numb, ache, etc. - this is the nature of earth element. In books it mentioned as the nature of hardness & softness - is pathavi. In the khandha arises as becoming aches, numbness, stiffness. What is the nature of water element (āpo)? During the contemplation the chest becomes tense & something <sup>is</sup> choking ~~or blocking~~ inside. Sweat is flowing out the body.

The nature of fire element (tejo) is becoming hot as fire heat & cold like snow or block of ice. The nature of air element (vayo) makes the heart beats in the chest, the body moves & tremble. I don't contemplate the stiffness of form (rupa) & instead <sup>contemplate</sup> the experience of vedana (mental feeling appears at the mind base - heart area) **nature of the mind**. How the mind is experiencing vedana? If you contemplate the stiffness & numbness become vedana sañña (concept).

I follow it i vedana pañña of the feeling of the mind. I feel the stiffness. I feel the numbness, etc. I feel the hotness, coldness, pressure, etc. of the 4 elements. In this way <sup>characteristic</sup> the understanding of the nature of mind & the doors of apāya will be <sup>shut</sup> down.

In the past U Zin was counting the rosary beats i anicca, dukkha, & anatta. This is sañña knowing. This is not the Buddha's knowledge, everyone & even the child knows it. This kind of anicca is the broken down of plate & pot, etc. When a man dies is dukkha. When you hit a stone <sup>shut</sup> your leg & fall down is anatta (all these are by ordinary Buddhists using the 3 universal characteristics as concepts in daily life.) What about the 3 characteristics taught by the Buddha? What are the nature of form (rupa), mind (nama) & loathsome (asubha)? You must know their characteristics. For example when seeing the visual form & the knowing nature of it, the nature of inclining to it, everytime atom 5 & atom 6 contact contact the inclining nature of the mind (i.e., 6 objects & 6 sense doors), and what is the nature of the mind doing? They have the nature of experience. Not knowing this & <sup>is</sup> sañña knowing (concepts) will go down apāya (because of ditthi). You must know <sup>is</sup> the Buddha's knowing.

(Here Sagadaw <sup>is</sup> only dealing <sup>is</sup> mind, form & loathsome & their nature).

Majority of people only know <sup>is</sup> sañña nature. What is the nature of loathsome? After man dies there is no mind dhamma. There-  
After 3 or 4 days the body becomes swollen. Asubha means there is no movement of the body which is dead. After 3 or 4 days its talk about it shows its asubha nature. The flesh body becomes dark colour, brown colour, swollen, putrid, tongue comes out, blood & pus come out from the eyes, later infested <sup>bloated</sup> worms & eaten by them & only bones leaving behind <sup>is</sup> bones. These are the characteristics of the loathsome nature. You must see in these ways. The Buddha told us that we have to know it in accordance <sup>is</sup> his knowing. The 4 satipattha insight practice starts from kaya & end <sup>is</sup> dhammanupassana step by step. Establishing of anapāna is kaya satipattham. Contemplation of feeling or experience is vedana satipattham. After finished vedana or ending of vedana come cittapatha citta satipattham. With dukkha ends the mind continues to experience sukha. With dukkha ends the mind becomes happy, its happiness is short term. After sometime the 4 great elements reappear again.