

All these 5 khandhas were arising by depending on sense doors & sense objects. It was not freed from the external phenomena. It was freed only by stopping the bhavanga. I couldn't stay in the bhavanga all the time, if I released it & contemplated the external of seeing, hearing, etc. that encountered the 5 khandhas. The mind clung to the 5 khandhas as my body, my khandha was in trembled situation. This mind built by ignorance & craving (~~tanhā & upajā~~ avijjā & tanhā) or tanhā, upadham & kamma (craving, clinging & action) didn't know where to go. It couldn't stay at its khandha house, also it had to cease that couldn't separate from it. It wanted to stick to the khandha but seeing, hearing etc. were mind & form. This knowing made him couldn't stick to the khandha, and left the khandha forever. These ~~were~~ are the causes for the path knowledge, or the path knowledge of stream entry to arise. There is still has work to contemplate the 5 khandhas. I had to be ~~mindful~~^{you must} mindful, whatever rising dhamma. Must ī satipatthana to search for Dhamma & seeing the 5 khandhas. This is searching for Dhamma. Sati had to stay to the 5 khandhas that ditthi was stuck to sati (i.e., contemplative knowledge - nāna). It became dukkha by observing to sati - it became dukkha sausa. Sati couldn't stick to the 5 khandhas that it ceased. It stayed again & ceased again. It didn't die forever. Sati was not freed & it was looking for elsewhere to free from the 5 khandhas. It was not freed from eye, ear, etc. & also couldn't go out to the outside objects. In the loka (the world of mind & form) only this one khandha was existed (for this yogi).

In the external world (loka) person, beings, etc not existed, only to the eyes seeing that it existed outside (i.e., visual objects). With the clear element of the ears that was knowing the sounds outside, etc. Khandha existed on the clear elements or forms of one's khandha (body). I couldn't make attention to the outside loka. There was only one internal khandha. External loka was fallen away & leaving to the internal loka. ~~which arising on the sense doors~~ Internal 5 khandhas arose by depending on the causes, if not paying sati ~~it was freed~~ to them the mind. Therefore this sati couldn't go out & also not freed by contemplating the inside. The bhavanga became tense & the mind couldn't stick on the 5 khandhas. How the path knowledge arises? This I have never heard about it. Wrong view-ditthi is sticking to this sati. Have to stick to sati if wanting to attain Dhamma. Tanhā lobha arose on Sati, the I-ness stuck to it. Sati was ~~only~~ sati, contemplating to know & free them was lobha. This is the thought of sotapanna-to-be when closer to the path knowledge. I was seeing the 5 khandhas, the I-ness was stuck at to the mental factor of sati. If contemplating the outside also not freed from the 5 khandhas. I couldn't ran away from it ~~by~~ by contemplating again to the 5 khandhas inside. The mind couldn't stick at anywhere & sometime it was ceased to a blip. This sati was ceased to the desire ~~for freedom~~ to contemplate for freedom. It was ceased to the knowing stopped. It was arising again that & not freeing from sati which made that it was painful.

(It was mentioned in the commentary on insight knowledges-between saṅkhārupakkha-nāna & magga-nāna there is a bridge called gutrabhū nāna-change of lineage. In The inn En Sayagaw's talk he gave a simile of a sea-bird on the mast of a ship. The bird flew out for looking the sea shore. In other places it gave the simile of crossing a trench by jump, running back & forth before jumping. The above mentioned experience was similar to these similes.)

The mind shouldn't fit & with knowing 32

Don't know it, if knowing it becomes dukkha saccā - truth of suffering. This body was not mine, not the knowledge of clinging as I saw, I heard, etc. It own nature It was its own nature of mind & body, when I found out its meaningless kammically indeterminate nature (abyakata sabhava) the desire mind of atta-tanha didn't know where to go. It was happening like this. It couldn't find inside & outside to cling to & it became dukkha saccā & the mind ceased. I didn't know it as Nibbāna.

(It seems to me U Chandima explained the above of his experience in qst. In the following he explained it in more details & some reflections.)

This matter was cannot create by oneself. And then my teacher said to me; "Today you don't sit for quite sometime now!" I was practicing & moving posture of mindful the body movements that missed the sittings. So I sat for meditation. I was breathing strongly anapāna meditation. The breathing was not me, with increased breathing also it was not me. You all listen to it mindfully.

My teacher asked me to increase the breathing, this also was not me.

I was become tired. Before I was always thinking it as me. Now breathing was not me, & increased breathing also not me. Then I became seeing it.

Looking at my establishment of anāpānasati - touching / knowing, touching / knowing, etc, these were original knowing & not me. Which one was my khandha? Touching / knowing was arising in the tip of the nostril, hearing on the ears. Inside the ears was hearing the sound of shu/shel!, shu/shel!, etc. knowing it was another thing not me. The expressions of the 5 khandhas were not me.

These were not of my knowing & my perception, & not my hearing which were the original mind & form. It couldn't go out & inside was also not me. In this case I had nothing to contemplate & nothing to run away. There was no place to stand on, so became low-spirited. The sitting came to an end after 2 hours of resolution (adhitana).

And then I said to my teacher; "You teach us that if contemplate the 5 khandhas the path knowledge will arise, and attain Nibbāna. Now I discern the 5 khandhas penetratingly. Even seeing in this way ditthi was not fallen away. I'll never practise your Dhamma again." My teacher didn't say anything to me, he got up & left (to the toilet). I bowed down to the Buddha image & went back to my room. I was in the squatting position & cheroot between my fingers & put down my conceit (māna). I had been practised for many months (more than a year) I was very tired & become bony. Even I was practising that much & not attaining it.

Teacher taught me to contemplate the 5 khandhas & I practised it quite analytically. Even though ditthi not fell away & the path knowledge not arose. So I would never practise it again, and put down my conceit. The mind of wanting to contemplate, to know & to think were ceased. This was entering Nibbāna.

Before I was looking for freedom at inside & outside but not freed. This time I would not contemplate was the path knowledge making ready for arising or taking acceleration. (This is not wanting mind arises. In some of Mogok talks also mentioned this point.)

Was this khandha me? Did it belong to me? Did it exist inside & outside? I must check them carefully. If tanha & ditthi not fell away I would not do it again, so I put down my conceit (desire may be the appropriate word)

At that time mind & mental factors were ceased. Such as wanting to search, to plan to concern. It was not inclining outside & inside objects (or nothing to have for inclining) that mind had to depend on object & without it came to cessation.

object

Mind & mental factors were ceased and the body (rūpa) was leaving behind as indeterminate object (abyākata). This was Nibbāna.

What is Nibbāna? Mind & mental factors are ceased & the body is leaving behind like a wooden form. The following is how the mind ceases stage by stage & entering Nibbāna & the path knowledge arises. Mind & mental factors cease is Nibbāna. The mind wants to stay ~~& depending~~ ^{has to depend} on one of the external elements of sense object. It doesn't want to take the object of ayatana - sense bases, ~~that~~ ^{so} the mind can't stay by itself & it ceases. The body is leaving by itself & the other is Nibbāna.

This is stream enterer's Nibbāna. Sati is leaving behind as an ownerless dhamma. Before lobha samudaya of (greed or desire), wanting to contemplate & planning followed behind sati. Now lobha samudaya ^{mind} ceases & sati becomes ownerless. It's not me, not a person, not a being & not others. There is no-one has sati, it stays by itself & the cessation of person & being. This sati is ready for entering the stream of path knowledge. I am explaining it is let you know it.

If I say - "Now, we'll search for Dhamma - be mindful!" This is I-ness sticks to sati. Sati cannot stick to the other 5 khandhas - I don't want to contemplate means I-ness ~~will~~ kill itself. Where the "I" exists? It's ^{arising} in the mind. If contemplate

~~it and~~ mind will arise. If wanting to be freed ^{and} mind will arise. If mind arises, I also arises. Now the mind is ceased. With the cessation of the mind, I also ceases. So there is no person & being, no doer, & nothing for practice & come to the end of the practice. A person exists that we are practising Dhamma.

If no person exists & no need for practice. With mind exists that mental states have to exist. Nibbāna is the cessation of mental states. With the cessation of the mind eleven kinds of fire cease. Eleven kinds of fire cease is Nibbāna. Mind, mental states, person & being cease is Nibbāna. With the cessation of mind-mental states the active bhavanga falls off & this body without owner is leaving behind without owner. This sati is not aware by a person or being instead it's staying by itself free from the cause of a person & being.

Sati is the result dhamma. With the cessation of mental states (factors) it enters Nibbāna as a result. Nibbāna cannot be created with one's desire.

The clinging to I & me ditthi-tanha cease.

I was not entering the stream yet (i.e sotabatti magga). It was near the of entering of the path. My teacher came back from toilet & opening the door, it was ~~it~~ which making the sound of chwee! & I regained my sati. The sound with the contact of sound & ear & when the mind arose sati cut it off at the moment. This was entering the stream. Before this mind was wanting to contemplate, to know & to desire. What was sticking to the mind? The I-ness of ditthi-tanha-māna was sticking to the mind. Now The mind came to overwhelm sati before was ceased. So this sati was bearing behind as an object of contemplation. Now this ownerless sati was to the cause ceased & became anatta sati (not-self mindfulness) which didn't has a person, a being or me. This loneliness of sati was discerning the identity view of atta & craving (ditthi-tanha) when the mind clinging to the khandha as me arose.

(This talk was the 3rd time he gave to the public after his over 20 years of his attainment. So his talk here is not very smooth, also sometime very fast. Later his talks were better & better. Sometime he was using long sentences & rarely elaborated his process of experience. So it was difficult to translate. He was rarely talking about insight knowledges only the mind states in the process. The-inn Gu Sayadaw also was in the same way.)

When I was seeing the offender & saying as ; "you are the offender. In the whole round of existence (saṃsāra) I have been riding on you." When you have cars you all are using it. Without cars you can't go anywhere. Now also was in the same way. The wanting atta-tanha was desiring for Nibbāna. It was afraid of woeful existences (apāyas). It had desire for the khandha & also wanting to be freed from it. This mind was happening in variety^{ies} of ways. Now it had no place to stay & came to cessation. Sati was under the power of the mind.

Now ~~sati~~ sati was seeing again the mind as atta ^{again} & it was ceased.

(Here is misusing the words as seeing the mind as atta again, it should be discerning the mind as making atta to the khandhas. The mind was making designation to the khandhas as atta.) This was entering the stream (sotapatti magga). With the path I was in satisfaction. This moving mind which wanted to contemplate for freedom was seeing by sati & it couldn't control on the atta khandha (khandha by itself is not atta but the mind takes it as atta). The bhavanga was vibrating & peaceful like put down a burdened load & becoming clear. The vibration of bhavanga meant in the whole round of existence was taking this heavy load as my khandha & wrong perception, wrong knowing & wrong view fell off together. (~~to my khandha~~) was fallen away.

(In this whole talk U Chandima was using a lot of pali words of the suttas & abhidhamma was unusual. It seems to me it came from his study of some of the suttas & abhidhamma. According to him before & during the practice he didn't know nothing about them even the vitassana practice. Soon Loon Sayadaw's Dhamma talks were always simple Burmese & couldn't use the pali words.) Dhamma talks were always simple Burmese & couldn't use the pali words. Carrying this heavy load in human life ~~was~~ couldn't never put it down. Now this heavy load was successfully thrown over the cliff & became light & gave me the sense of satisfaction. It would never cling to this khandha as me & mine again. The heavy burden fell off ~~the~~ happiness. ~~the~~ the bhavanga ~~was~~

with vibrations - such as, vibrating ~~c~~ coolness, vibrating ~~c~~ coolness, etc. This was the experience of fruition states. It was existing as fruition mind which freed from the fire of sorrow, lamentation, etc. After that I got up from my sitting. (Here again according to U Chandima's experience after the path knowledge & fruition knowledge arose which was also mentioned by Mogok Sayadaw in some of his talks. Many meditation teachers also mentioned this point. Path knowledge is the cause & fruition knowledge is the result, very similar to jhana. To become mature & skill have to develop for many times.)

When I was getting up from the seat it wasn't me. Entering the stream also freed from the 4 postures (i.e., in squatting position - most Burmese have the habit of squatting than other culture). From the squatting I was ready to get up - this was not in sitting, ~~&~~ standing, ~~not~~ moving & stretching ~~the~~ the path arose. After the path knowledge & fruition mind arose, then I ~~got up~~ stood & I was in dazed state. Standing up was not me, stepping was not me (i.e., walking). I was moving my hand, it was not me. I was trying to speak, it wasn't me.

I was moving my hand, it was not me. I was trying to speak, it wasn't me. ~~it would never come back again.~~

~~With~~ ~~Ditthi~~ was fallen away ~~it~~ ~~would never~~ stick ~~come~~ back again. Gotapanna attains one quarter of the 4 paths of an arahant, & become kāla-vimutti (liberation or freedom from time). This physical body is not me. It's conditioned body & mind (rūpa & nama sankharas). They are doing their own jobs.

Before

I am free from it for over 20 years now (i.e., from wrong view - ditti). I went up to the Dhamma seat ~~before~~ which is was not me (for ~~the~~ this Dhamma talk). I am giving Dhamma also ~~not~~ not including me. I am stretching my limbs ~~which is~~ not including me. I am going & stepping ~~which~~ not including I-ness. Only just the physical body is walking. It has to be like this if becoming of sotapanna. Don't stop at walking. Is it you during the walking? Looking at every movement as me but it wasn't. It's only just actions. It's conditioned form & mind, dhamma body & dhamma mind, physical action & mind action (i.e., rūpa sankhara & nama sankhara, rūpa dhamma & nama dhamma, kiriya-rūpa & kiriya-nama)

Some reflection on wrong view:

Here we can see the views of Sotapanna-stream enterer & puttujana-worldling. Most worldlings caught up in wrong views (there are many) & they hold it on very tightly & deeply. Only a Buddha appears in the world we have the chance to know & have right views. It is not easy to come by. Except the Buddha no-one can penetrate these dhammas. At least we can devide right views roughly in to two kinds - mundane & supramundane. If we look into our world even most people do not have mundane right views - believe in the law of Kamma. Without belief in Kamma to believe in rebirths & Samsāra & suffering is impossible & it is pointless. Without believing in Kamma practice meditation is wasting time & energy even difficult to have good rebirths. Only if you believe in Kamma you are an ordinary Buddhist. Other faiths & western philosophers even cannot know about Kamma & taught them.

To become a genuine Buddhist you must have supramundane right views only ī these views can practice meditation & transcend Dukkha. To have this right view to know & understand the Four Noble Truths, Dependent Co-arising (Paticcasamupada), khandhas, ayatas, dhatus, saccas, etc.

We should never mix-up the Buddha Dhamma ī any other faiths & philosophies (eastern & western). Other faiths & philosophies can be had similarities but never ī the Dhamma. If we really study the Dhamma in the Pali Nikayas & compare ī other teachings will know the differences clearly. Even you don't need very highly sophisticated mind. You will never find the suññata dhammas in any other faiths & philosophies.

& If we observe the Noble Eightfold Path - the arrangement is very systematic & has profound meanings. The Noble Eightfold Path are - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness & right concentration. In the Noble Eightfold Path the first one is right view. Why it comes first? Because ī our views & knowledges thoughts & thinkings follow. With thoughts actions follow (i.e., speech, bodily action & livelihood). Only views & knowledges are right the other things will be right. We can also see this kind of arrangement in the Mangala Sutta - the Blessings. The first blessing there is not associate or consort ī the fools (bāla). If you can't follow this one the other blessings are impossible. We can combine all the Buddha Dhamma into citta-samadhi & bahūna. May be we can find in other faiths & teachings

Sīla & Samādhi & not pāṇī. This pāṇī is Buddha's Pāṇī or transcendental knowledge or wisdom. Even if we compare the Buddha's sīla & samādhi & others there are many differences. The Buddha's knowledge is more complete & profound than others.

One of the important points have to always remember is that the first stage of realization eradicates wrong views - dīttis. If we mix other teachings, views & philosophies to the Buddha Dhamma become wrong teachings. To understand Buddha Dhamma we don't need any outside teachings & views. Dhamma is complete by itself. We only need to study the Pali-Nikayas put into practice in our daily life & sincerity. Only the Buddha can teach you to have right views, not others. Other traditions even look down on the arahant as not good enough & not purify yet still need more to do. So it is no need to think about how they view on the stream enterer - even ~~it can be~~ worse. According to the Buddha Sotapanna can't take rebirth ~~again~~ ^{a book} not more than seven lives. Now bodhisattvas who are higher than arahant & pacceka-buddha can come & go & their wishes & desire. It seems to me they still have dītti-tanha ⁱⁿ according to the Buddha Dhamma. Therefore samsāra is still exist for them.

Recently ~~I have read about~~ ^{a book} by Ajahn Thanissaro Bhikkhu on western Buddhists - "Buddhist Romanticism". Some years ago when I was in Thailand I had read some of the books by American Buddhist teachers. At that time I thought their views & thinkings were similar to Mahāyana & some of Hindu teachings. From Buddhist Romanticism I know more about western Buddhists - they also include some of their culture, views & thinkings. It seems to me every Buddhists especially who want to practice to transcend Dukkha should read it - at least the last two chapters; Chapter 6 - Buddhist Romanticism & Chapter 7 - Unromantic Dhamma. If we not follow the views of the Buddha as mentioned in the Pali Suttas we cannot end Dukkha. Tan Ajahn gave a clear comparisons between the Nikaya teachings & other traditions. Even we can designate the later development of Buddhism before ^{the} disappearance in India as Buddhist Hinduism or popular Buddhism. ~~We can also see popular Buddhism in Asian countries.~~

We cannot treat wrong views as lightly. It is the most dangerous enemy to all beings. Even we cannot abandon wrong views; to abandon craving for becoming is impossible. The causes of for wrong views are eight & among them 2 of them is important - hearing wrong teachings & unwise attention.

There is a saying in Zen (Chan) tradition - before the practice river is river & mountain is mountain, during the practice - river is not river & mountain is not mountain, after the practice - river is river & mountain is mountain. For a sotapanna - before river is river, during river is not river ^{and} after river is still not river. The first one means Dītti is still intact as anusaya.

On Basic Meditation

We'll start the meditation each day for 5 times per an hour. The reason for each time an hour is in the beginning we're not skill in the practice. (Sayadaw prefers the yogis to sit ~~for at least~~^{for} 2 hours). We'll start from an hour practice. The yogis need to understand the disciplines which have to follow. You can't do the practice as whatever you want it to be. I will start from the basic points. You can't attain the ultimate essence of Dhamma in nine days. (i.e., in nine days retreat, usually he gives 9 days retreat). Practise meditation is taking off the concepts (paññatti) which cover on the reality (paramat). There are 3 stages - purification of the precepts or virtue (sīla), mind (citta) & views (ditthi) [i.e., sīla visuddhi, citta visuddhi & ditthi visuddhi]. Discerning of ~~the paramat~~ mind & form analytically is called purification of view. To take off the defilement & hindrances which cover on the paramat dhamma is called sīla & samādhi practice. The main points are sīla, samādhi & pāñña (virtue, concentration & wisdom). There are differences in establishment of sīla & samādhi. Of the 3 of sīla, samādhi & pāñña, sīla & samādhi are more basic. Even though we're talking about sīla & samādhi, there are differences between Samādhi based sīla practice & insight (vipassanā) based sīla practice. If not knowing these things people are confusing in the practices of Samatha yanika & Vipassanā yanika (This is distinguished by the commentary, it can be said samatha based & insight based. It becomes 2 ways dependent on the characters of person - some are easily to concentrate in an object & develop very strong Samādhi, e.g., on ānāpānasati. Some have use reflection or contemplation to develop Samādhi, e.g., loathsomeness of the body.) The need in practice (i.e., insight meditation - vipassanā) is ultimate reality (paramattha dhamma) & not include the concepts (paññatti). The objects of paramat don't have greed (lobha), anger (dosa) & delusion (moha) or 1500 of defilements (kilesa). Giving (~~designate~~) names (~~designate~~) to objects is stuck in concepts & not arrive at paramat objects. At the moment of insight contemplation not include impermanent (anicca), suffering (dukkha) & not-self (anatta). Because these are the concepts of anicca, dukkha & anatta, or the perceptions of anicca, dukkha & anatta (i.e., saññā). Paramat dhamma not include perceptions (saññā). If include concepts during the insight practice, then the mind of the insight yogi not becomes vipassanā mind, instead it is still taking the conceptual objects of the mind. It's still not arriving at the insight province.

Another point is during the vipassanā contemplation can't have lobha, dosa & moha or 1500 kilesa - which can be ^{only} abandoned by arahant. Now we ~~abandon~~^{strip off} 1500 kilesa in sīla & samādhi (i.e., temporary abandoning during the insight), & in the end abandon in path knowledge. In the beginning of the practice we strip off kilesa in sīla & samādhi. What is the fundamental process of sīla & samādhi to strip off kilesa? To establish sīla & samādhi to have a meditation ^{subject (kamatthāna)} object & base on it for the practice. ~~It's a~~ A work place for sīla & samādhi. A place for the mind to stay on.

Samādhi is calmness or stability. Lobha, dosa, moha dhammas in the khandha are making the contemplative mind ~~at distraction restless~~ restless that can you contemplate it? It's impossible that it need to collect the mind. For this collection find a place ^{focus attention you} → of for it.

called

(meditation subject)

This place is ~~kammathana~~ or the working place. A place controlling the mind not to become ~~restless, distracted~~. There are differences ^{of} how to keep it there. Some keep the mind at the rising & falling of the abdomen - when the abdomen is ^{up} rising, the breathing note it as rising & when it's falling ^{down}, note it as falling. The mind can't run away anywhere by noting the rising & falling of the abdomen. (i.e., Mahasi System). Some are ^{mindful of the physical sensations (vibrations) on the center of the head & the mind can't} distract ^{run away.} (i.e., U Ba Khin's System but for them is at the stage of insight practice because they develop strong enough Samādhi ē ānāpānasati & ē this Samādhi power observing the physical sensations of the whole body). If the mind is running away bring it back to the same place. (This is U Chandima's view.) Some use ānāpānasati, knowing the in-breath & out-breath, every time the air touching the nostril have to know it. Another way is contemplating the preceding mind & the following mind. This is mind & mind meditation subject (kammathana). Be mindful of the mind which thinking about one own son ~~&~~ the thinking mind ceases. This is not cittanupass-ana yet. This is mind & mind kammathana. (i.e., refer to Mogok Sayadaw's cittanupassana. U Chandima has his own way of interpretation. If we study the Satipatthana Suttas & Satipatthana-Samyutta - Satipattana has 3 stages, Satipatthana, Satipatthana-bhavana, the end of Satipatthana-bhavana.) It's mind & mind or with one of the objects to bind the mind on an object & not let it running away is kammathana (meditation subject). The places or objects keeping the mind are different but not let it running away is the same purpose. Therefore the main point here is the place where keep the mind in good shape. Some keep the mind outside - as e.g., kasina objects, mostly as circular disks prepared by the yogis - such as earth kasina, water, colour kasinas etc.) The objects before are keeping the mind on the body. ~~not letting~~ ^{may be}

Keeping the mind at wherever ~~the first task is keeping the mind not running away.~~ Controlling the mind not to be ^{in restlessness distraction} is called Sila (virtue). Not let the mind at ~~distraction~~ letting the mind in distraction at the original place, if it's distracted ~~controlling it~~ the mind is sila. (Here U Chandima's interpretation on sila factors in meditation is different from others. Actually mindfulness-sati practice is covered sila, samādhi & pāṭhā. Indriya-samvara sila - restraint of the sense faculties need sati-mindfulness. Mindfulness is purified the mind & attain samādhi, with samādhi can develop pāṭhā.) It's Samādhi if the mind is not running away & staying ē the object. At the place the mind becomes calm & quite defilements (~~free from defilements~~) is ~~calming down~~ calm down is called samatha-tranquility. Defilements & hindrances (~~kilesa & nivaraha~~) is samatha (i.e., temporary free of defilements). Some are confused ē samatha, samādhi & jhana. I will explain these things.

The mind concentrates on the object is called jhana-absorption. The mind frees from kilesa on the object is called samatha-arom - samatha object. Keeping the mind from distraction is called sila. All these are sila & samādhi. At the abdomen of rising & falling - ~~every time~~ free from kilesa ē the every rising & falling is Samādhi. If concentrate on the rising & falling is called jhana. Burning ē kilesa is also called jhana (concentrate on ^{the} pleasant object). I will elaborate about them.

We practise Dhamma but still not yet (i.e., insight meditation). Clearing of the distractions of the mind is called practise kammatham (i.e., samatha or samādhi practice). Later I'll explain why it's called jhana & samādhi? If Mahāsi yogis are here they can keep the mind at rising & falling of abdomens & the mind is staying there is kammatham. His system & my system are not the same mean not understand the purpose. You can keep your mind wherever is good for you. If you want to keep the mind & preceding mind & following mind or the sensations on the head, etc. you also can do it. (Here the readers should not be confused by U Chandima's interpretation. He separates Samatha & vipassanā practices. Some systems can't separate like this - as e.g. Mahāsi System. They use satipattham Sati-mindfulness as the main practice from mindfulness develops samādhi, i.e., Vipassanā Samādhi from there develop wisdom).

In ānāpāna there are 2 ways of breathing, someone breathes lightly & someone breathes strongly. Should breathe lightly & not strongly is wrong. In the text the Buddha didn't say you shouldn't breathe strongly. This is without trying it out & speaking in one's supposition. It was not knowing well enough the text (sutta).

It has to calm the breath down means there is no calmness that to calm it down. (This referred to the 4th stage of 16 stages of ānāpānasati, see the sutta). In the Patisambhidā Magga (a commentary) it gave the example of striking a copper bell. The sound of "dong" becomes smaller & smaller & then disappears.

This is passambhayam-kayasankhararam - from strong breathing to become lighter. (This referred to the 4th stage of ānāpāna in Pali). The words of rough breathing is not breathing like cutting a log by a saw (i.e., using force). This means using a strong breathing which is suitable to one's oneself. The saying of strong breathing is not dhamma means speaking without practice. You'll know about them later in the practice. I am not rejecting your own way of practice because it's reasonable (some systems as mentioned before). Later you'll become clear of them.

In collecting the mind you can do in the system method which you like it. You can also breathe ānāpāna slowly or lightly. Here I'll show you the method which is not slow & fast, not soft & strong breathings. You can use this method or not up to you (i.e., his system). Why I allow this to you it will understand it by practising? You'll know it later how to practise is the best way. Now, you have to practise in the method you prefer.

The four great elements change & when you encounter dukkha vedana you don't allow to change your postures, either moving or lifting your limbs. Why I don't allow it will explain the reason during the practice. Now, we start in an hour sitting for each sitting, & later in 2 hours for each sitting. With the-inn Gu method we practise ānāpāna for 3 or 4 days (U Ba Khin's method is also the same, but they are 10 days retreat. Here is 9 days retreat.). After that you don't use it, not practise ānāpāna for nine days. From then onwards we practise for 2 hours each sitting. If dukkha vedana arises, moving, lifting & correcting the body is not allowing to do in this centre. Why is this? I'll explain why it is why is the reason? (I will show only what is necessary in the practice). Another point is there is no two ways & only one way, you'll also know about it. Samatha-yanika also one way, Vipassanā-yanika also one way, there is no 2 ways you'll know them in practice (i.e., samatha-based & insight-based). Yogis who want to practice in my method there are rules have to be followed - ① you should not rest during the

determined hour. Should not change or correct your postures during the sittings.

② Yogis using ānāpāna should not breathe by moving the body like sawing a log.
 ③ During the sittings should not make the body very straight & tense. Should not breathe by controlling the body ē stiffness & tenseness stiffening & tightening the body to control it (when the pain become unbearable). If you sit ē other methods also have to follow these rules. You should not make corrections during the restricted period of the hour (1 or 2 hours). In the ānāpānasati sutta asking to sit ē the straight body is not stiffening the body. For example, you can't lift the hand up for a long period of time & will become tired. Can you sit longer by stiffening & tightening the body? This is one of the reason most centres make restriction for an hour sitting. This is one of the causes of the mind can't stay ē the meditation object. Wrong interpretation of the pali meanings that the teacher can't teach the student for longer period. The right sitting is natural sitting-in normal way not let the body to inclining any sides. It means the body has to be straight.

With ānāpāna you should not stop it & again & again breathe it again, should not breathe strongly & then lightly (i.e., breathe in the constant way). Here the machine will teach you how to breathe (There is a recording machine ē the inn breathing system, during the sitting playing a recording of the breathing sound & the yogis try to breathe according to the sound.) You have to breathe equally according to the machine. This is referring to yogis who can follow it. For older yogis who can't breathe according to the machine can breathe stronger ē one's own ability. You all note it carefully. Later you'll say I can't breathe according to the machine.

It doesn't mean you have to follow exactly according to the machine. Even though it will better if you can breathe according to the fate of the machine. Even though you can breathe it but if you don't follow it, & it will be a mistake (i.e., miss the benefit of results which is overcoming pain & go into Samādhi). Older people & some who have heart disease (problems) breathe ē one's good breathing, but must has acceleration (power & force) & in accordance ē the rules (as mentioned all above). You should breathe more than ordinary breathing (i.e., once or twice more). If you can breathe in accordance to the machine it should be the same as it. In the beginning it's not use to this kind of breathing that it becomes tired or tight in the chest, because the lungs area is not opening up or used to the normal slow breathings. With a little strong breathing the lungs area opens up & become tired & tight. Without concern about it & if you continue to breathe regularly the lungs area opens up & blood circulation becomes good even cure disease. If you can breathe in accordance ē the machine is better. If you can't do it ē one's own breathing rate the long breaths & short breaths have to be in equal lengths, slow breathings & fast breathings have to be right, strong breathings & soft breathings have to be right, etc. Its meaning is breathing rhythmically & constancy (without any changes & it is important) Sometimes the breath is long & short, strong & weak, breathing & stopping. In this case it doesn't develop Samādhi. Weak & strong, slow & fast have to be right. Later pain (vedana) will give you the answer. If vedana arises your own original meditation object is unreliable (i.e., other methods as mentioned above). Unreliable doesn't mean these methods are wrong. Later you'll understand them. Still not practising you don't know the answer yet. The answer will come out during the practice.

~~are~~
 If you ~~are~~ correcting & lifting the body during the designated determination or resolution (aditthana) later the practice can't go forward (can't develop Samādhi & can't go forward to vipassanā & stuck in Samādhi practice only.) I don't ask you to do ~~impossible~~ something which is not out of your ~~abi~~ ability. Within an hour you can do it (in patient's endurance). You have to try it & can't get it for free.

Pain & Samādhi

Practising ~~focusing~~ Kāmattham is ~~collecting~~ the mind & you can do it anywhere. Pain, aches, numbness arise by sitting long. It needs to understand the nature of the practice. Do the teachers give ~~you~~ the painful feelings (dukkha vedanas)? or the khandha to you? The yogis must be able to investigate what the dhamma ~~able~~ to do? Practising & the meditation objects of rising & falling of the abdomen, the vibrations on the head, etc. the mind ~~Collecting~~ at these places it ~~arrive~~ or moves to the dukkha vedanas (when dukkha vedanas appear). The dhamma shows its own nature & we can't do what we like. As an example from the top of the head, the mind moves to predominant or more noticeable object of dukkha vedanas. ~~The mind on~~ the pleasant feeling (sukha vedana) of rising & falling ~~also~~ inclines toward dukkha vedana. These are not created by you or the teachers. We have to solve this problem. What we want to do is the paramat arams - ultimate objects of no dukkha & sukha & no delusion. Dukkha, sukha & delusion (dosa, lobha & moha) are ~~related to~~ the wrong view of I & me which not exist in mind & form. (This is in the sense of paramattha dhammas - ultimate reality without concepts).

How could the contemplative mind on the mind & form is landed on the beach of dukkha vedana? ~~We have~~ Could the mind contemplates the paramat mind & form? Have to contemplate is mind & form instead it encounters lobha, dosa minds (abhiijjhā, domassa). Before the practice yogis were immersed in lobha, dosa, & moha kilesas, when dukkha vedanas arise they go & associate or consort to these dhammas. You can't send the mind to no kilesas of paramat objects yet. Between them there are minds of distraction - moving here & there. The mind noting on the meditation object becomes restless & moving away from it, & then pulling it back on the object again, etc. So this distracted mind can't incline on the present painful paramat mind & form. Therefore sīla, samādhi is not letting the distracted mind, the rough & coarse mind, the lustful mind, the dull mind, etc. ~~all these minds can't come near the contemplative mind - this is the practice of sīla-samādhi. The distracted mind is running here & there. Now, Does still it run away yet?~~ (This refers to yogis who have Samādhi). Does it stay on the vedana? Laps, feet & hands are vatthu-kama - base or objects of desire of sensuality. With this body we enjoy sensual pleasure. Therefore it's kāma-rūpa-base form for sensuality. The eye is lustful for pleasant objects - ear, nose, tongue are also the same nature. This tangible body is lustful for pleasant tangible objects (e.g. opposite sex to each other). Therefore this whole body is base for sensuality (vatthu kāma).

When vatthu kāma becomes painful & aching~~only~~, man, woman, lay people, monk & nun, etc are different in concepts but they are the same in pain when the 4 great elements ~~are~~ disturbed or changed. Do they desire for become better? This is also everyone the same for everyone. At this place all meditations are the same. Don't want to experience ~~pain~~ is do say domanassa - aversion, ~~distress~~ discontent. Conditioning the body to become better is lobha-desire. You want to lift & change the body. Wanting to become something is clinging the body as my body which is wrong view-ditthi. Not knowing about the mental factor of feeling(vedana) is moha-delusion.

I am feeling ~~it~~ is wrong view. Not knowing the changes of paramat form is moha, don't want to feel it is dosa, want to condition it is lobha. In this place lobha is abhijjha - desire, don't want to feel is domanassa-distress, uncertain about it is moha - these 3 points are pulling on the mind & making it impossible to contemplate.

Therefore yogis try to free from these 3 of abhijja, domanassa & moha is practising Dhamma. In the beginning ~~of~~ kamathams are different but they are the same at the situation ~~of~~ disturbance of the 4 great elements. The habitual tendency of a worldling is doing things & one's own thinking & no reflection ~~on~~ cause's & effects - so it's puthujjana-worldling. The pursuit of sensual happiness in sensual pleasures - hino gammo pothujjaniko anariyo - which is low, vulgar, the way of worldlings, ignoble, etc this is the practice of worldlings (i.e, hedonism - now it brings the earth to ~~near~~ the brink of destruction. Beware! Oh! human beings you are digging your own grave.)

In towns & villages people are Buddhists, Muslims & Christians when dukkha vedanas arise wanting to change & adjust them. Even though people have differences in faiths & nationalities what the khandhas happening is the same. No-one could deny what the Buddha had taught. He didn't talk about human nationalities & faiths he taught about Dhamma. Worldlings do whatever they like by not knowing cause & effect, good & bad, etc. If vatthu kāma & kilesa kāma (objects of sensuality & defilement of sensual desire) is not good they make it good & better (i.e, nourishing & increasing of defilements). They desire for comfort & lifting & correcting their bodies. So in practice whichever way or method we use khandha dukkha is ~~in~~ us.

Khandha will be disturbed, oppressed by change, then the mind will incline toward the place (The nature of rūpa-form, physical body ~~is~~ to be deformed, disturbed, oppressed, broken, etc. Rūpa = ruppati = deformed, afflicted, etc.).

With no reflection on ~~the~~ cause & effect the worldling will ~~do~~ react according to their habitual tendency. They will correct it for better ~~comfort~~. The desire for comfort is abhijja, unbearable to pain is dosa, not knowing the nature of mind & form is moha. They are in the same situation encounter ~~in~~ abhijja, domanassa & moha. Therefore meditation is to free the mind under the control of these defilements by clearing it. This is the first thing have to do.

Do I have ~~the~~ method & system? Meditation objects & the focal points are different but when the khandha elements are deformed the mind goes to focus at oppressed places ~~are~~ ~~is~~ the same. The mind has to leave the vedana & must stay ~~at~~ the original object.

This was in the text book (suttas). You shouldn't pay attention on vedana (vedanabhi-vikkhambitava - vedana amanisikara = suppress & not pay attention to feeling) Do you not suffer by paying attention to pain, aches & numbness?

Do the text ask you to correct your body or not pay attention to vedana? Noting them as pain, pain; vedana, anicca, dukkha & anatta - isn't become worse? After that want to correct, lifting, etc. I'll explain each one of them.

Vedana-vikkhambhitava - suppress feeling; vedana-amanasikara - not pay attention to feeling, after that keeping the mind on the primary meditation object. With the meditation objects of on the tip of head, rising & falling of abdomen, etc. when dukkha vedana arises could you keep the mind there? As an example, ē ānāpāna meditation even though you send it (the mind) back to the tip of nostril it goes down again (vedana pulls the mind down to its place). Therefore dealing ē the encountered dukkha vedana is Dhamma practice. Except it do you have anything to practice? There are no 2 ways or 3 ways in practice, it's only one.

At here there are 2 differences of samatha based & insight based (samatha & vippasana yanikas) practices. At this place only has one practice. With ^{regard to} Dhamma practice if we look at the Asivisopama Sutta - the Simile of the Vipers, practising ē whatever system Dhamma is only one (see Asivisopama Sutta in Vedanasamyutta Samyutta Nikāya). A criminal was sent to the king & he did not punish him by himself. ^{With the} The king ordered the criminal to look after the 4 snakes (viper snakes). Therefore the criminal looked after & fed them everyday. He was happy ē the snakes. But a friend of him who wanting ^{of} him to survive said - if ~~one of~~ the snakes bitten by one of ^{the} snakes the body would become stiff & tight like a ^{piece} ~~the snake bitten~~ wood. If bitten by another one the body would become swollen & putrid, bitten by another the body would become black like a charcoal & if bitten by the last one the body would fall apart into pieces. What the criminal should do was leaving them behind & ran away for his life. As he was running away the 4 snakes chasing him from behind. He was running ē all of his strength that they could not follow him to some distance. (Here the 4 viper snakes refer to the 4 great elements of the body). This was not safety yet, there were 5 executioners chasing to kill him (This refer to the 5 khandhas-aggregates). So he had to continue to run for his life & freed from them & resting at a place. And then the intimate companion (a murderer) came & chasing him again & he continued to run for his life, & then arriving to an empty village ē six houses. (The intimate friend is delight & lust-nandirāga. The empty village ē 6 houses is 6 internal sense bases). There were 6 village-attacking devils came to the village & attacking the villagers. He went into these houses for foods & drinks & found empty. (In the sutta not mentioned how many houses & devils were there). He heard ^{six devils refer to 6 external sense bases.} the devils would come soon to the village, so he continued to run to free from them. In front of him, he encountered a river but there was no boat to cross over the other side. (This side refers to dukkha, & the other side Nibbāna) So he collected grass, twigs, branches & foliage & bound them together into a raft (Raft refers to the vehicle of Noble Eightfold Path). There was no ^{oars} oar that he had to use his hands & feet as oars crossing the river & arrived ^{at} the other shore. (The raft should be not very wide or longer. So that he could lie ē his stomach on it & using his hands & feet like swimming.) This is the process of the practice.

The Buddha taught the way of a practice, & how to practise successively. Number one, the yogis have to encounter the 4 vipers. Could you able to practise without running away from them? Did the Buddha mention what kind of system & person should be followed it? In the beginning yogis encounter bitten by the 4 snakes & become painful, aching & numb. This was bitten by the snakes & poison arising. This physical body called the khandha has pathavī, āpo, tejo & vāyo elements. Tejo-heat element is hot & burning. Āpo-water element is trickling or oozing. Pathavī-earth element is stiff & tight & pain & aches. Vāyo-air element is distension.

If these 4 poisons of snakes are arising - do you have to embrace them? or have to run away from them? Now you're noting them as painful, painful, etc. means embracing them again. When you can't bear the pain by ~~saying~~ noting as paining, aching, anicea, dukkha, anatta, etc. which is not the time for practising Dhamma yet. This is going to embrace the 4 snakes that could you attain Dhamma. The Buddha was asking you to run away from the 4 snakes. There are many different methods but usage is only one. Yogis who want to keep the mind on the top of the head just keep it there - ~~don't~~ Don't the snakes bite you down there? One has to run away from it. If you don't run & bitten by them poisons arise. During working i the rising & falling of the abdomen bitten by the snake & poison arise, the mind moves ^{to} there, & then it moves back to rising & falling. You return it back to rising & falling again. You must send it back there. How do you send it? you must send it i five strengths. Practising Dhamma needs strength to do it. For example - you build a house it needs the strength of money, labour strength, architect, building materials, etc., only then you can do it. Even in worldly matters we need money, labourers, planings, etc. to get it. For supramundane matter (lokuttara) without strength we can't get it for free. The Buddha asked to run away from the 4 snakes - Is there anything to correct or change the body? If you correct or change it it'll bite you again (by 4 snakes). If you continue to change the body could you go forward. Like an oarsman - ~~him~~ a boat was bound to a post, without take it off & row it can't move forward. You can contemplate paramata mind & form only i the purified mind (i.e. samādhi mind or citta-visuddhi - purification of mind). If you correct or change it very often could the mind become calm? If correcting the form (rūpa) it becomes kaya-sankhara conditioning the body form. It destroy kāyindriya & manindriya (bodily & mental sensory faculties). If moving & correcting the body which destroy the sensory faculties. It was afflicted by the snake poison & not free from the danger of snakes.

Yogi living in the forest or in the city or on the sofa etc. wherever he is practising if i ~~the~~ the khandha ~~i him~~ will suffer its cruelty. If practising ~~no~~ mind i an unclean mind it does not arrive to vi-paṭṭana (insight). You send the mind back to the primary object every time does it arrive there?, does it stable? & does it fall down again? What kind of dhamma pulls it down there from the primary object? Is't me or who?

You may be heard about these things - Someone has to amputate his hand & leg or can't give birth & has to operate for delivery. Is't painful by using anaesthetic for the operation? It's not painful it isn't? Just think about it. Is't painful when the 4 elements ^{are} in disturbances? It's not painful by giving anesthetic. In this case it was wrong to say that it's painful because of the body. Do the body has pain & happiness? It does has afflictions. Pain & happiness is happening in the mind. When pain arising don't we say the lower part of the body is in pain? Is't right? No! It's wrong. If with this pain, aches & numbness samādhi is destroyed & how can we attain Dhamma? Is there any ~~torture~~ torture to the khandha (body) in our method? (There are some refer to Thae Inn system as rough. Sayagadan refers to them.) If you stay at home ~~also~~ is there no pains & aches? This body will torture you until your death. Is't because of Thae Inn monks or the cause of khandha? For this body you are keeping quite about it (i.e. not blame the body instead to Thae Inn system.)

We ask yogis to sit for 2 hours, then they say Thae Inn monk is rough. When you sit - is there any beating & stick? Pains arise by itself - is't because of me? If giving you anesthetic - do you still painful? Suffering arise in the mind and if you accusing the body could it be true?

When

With the body disturbed or afflicted if the mind suffers you keep the mind at the tip of the nostril. Does it stay where you keep it? (Other methods also in the same way) What is pulling it down & not let it there? You have to think about it. In practicing Dhamma don't do it blindly. Is't possible ^{there is} no cause to pull it down? You pull it up there (at the nostril) & the other pull it down (at the pain). So there are 2 phenomena arise here. Only that the way for the practice appear to us.

It's not possible to practice randomly. The teacher also can't teach ^{to people} up to him his ideas. Between the pulling up force & the pulling down force the mind follows behind the stronger force. Saddha-faith or conviction makes the decision that with this meditation system & following the teacher's teaching & practise it will free from dying dhamma.

Could you free from it (i.e., death) if you follow in accordance to the pulling down dhamma? You have to keep it up to the 5 strengths (i.e., 5 spiritual faculties).

With this teacher & system I'll practise to attain it - strength of conviction-Saddha. You have to put great strength in the primary meditation (e.g., ānāpāna) - strength of effort-viriya. Everytime the breath going in & going out touching the nostril have to know them - strength of mindfulness-sati. For the strength of concentration Samādhi - keeping the mind at one's own place let it concentrate strongly there.

Only these strengths are great it'll stay at the place which you want it to be.

Otherwise it'll pull down by the pain there. Practising Dhamma have to put full strength at here. If you take it as painful, aching & rough - do you have any strength? Do you have any strength if you giving up? For an example, in rising & falling of the abdomen practice which has no strength ^{but} that do the mind ~~arrive~~ arrive back there? The meditation is not wrong ^{only} one's has no strength.

(This conclusion is right because there are evidences regarding of dealing to pain in Mahāsi System. In lower Burma there is a town called Mu-don in Mon State. Taw-koo meditation centre is there. Taw-koo is a small village & Taw-koo Sayadaw was quite well known for his patience & endurance dealing to pains & aches in Mahāsi System. Some of his senior disciples were also could follow his foot steps. In this centre they encourage yogis to sit long hrs. Teachers themselves had long hrs sittings experiences.) One has no strength that it becomes impossible & can't attain it (i.e., samādhi power). Can't send the mind back to the primary object & making corrections become wrong.

Moving the body & lifting the body is temporary happiness (i.e., free from pain)

Could you attain Nibbāna & temporary happiness? (This is defiled happiness) Temporary happiness is the happiness of the worldlings (This create a lot of problems & sufferings in today world). Do you agree to the body & mind? or follow their desire? Craving-tanhā is there if you want to move & make corrections.

Don't want to feel (experience) is aversion-dosa. Wanting to adjust the body is wrong view-ditthi. Not knowing of mind & body is delusion-moha. Correcting & lifting the body become the behaviour of defilements-kilesa. Therefore I tell you not to adjust or correct the body. Do you not encounter difficulty by not allowing you to correct it? Don't make merit for a corpse who dies & fear by sweating? Just feed it to dog! If feed the corpse to a dog (i.e., wild dog) will fill its hunger stomach. If making merit for it become busy. At last only the monks get the offerings. The dead person get nothing. Someone dies & fear by sweating is & the unwholesome mind process, and arrive to painful destination (mostly hell). This being can't get any merits made by others. (We can't take Sayadaw's view as face value. It's only for this dead person. There are many unseen beings