

During the contemplation it's anicca, dukkha, etc are concepts & not *vipassana*. It can be ^{taken} as bhava - mind or mental development. Anicca *saññā*, dukkha *saññā*, etc (perceptions of anicca, dukkha, etc) are not insight-*vipassana* & not paramatā dhamma. There are 3 knowledges:— *knowing or knowing or*
 Paramatā is penetrative *knowledge*, names & concepts is *saññā* *knowledge* and *vinnānam* knowing is not giving names or concepts & also non-penetrative or analytical knowing.

Penetrative or analytical knowing is *pāññā*-wisdom. Knowing & giving names is still not arriving *vipassana* yet. Later U Zin continues to explain them. You yourself confuse them or not I don't know ^{but} have to explain about them. The main point is if yogi encounters dukkha vedana could it be possible the mind & pain &ache, discontent & weary contemplate on the paramatā dhamma? Now the 4 element is afflicted this problem arises. We have to deal with this problem. We're practicing to deal with this problem. On the first day the 4 elements of the khandha was afflicted ~~&~~ What is the habit of a worldling? ~~relating to it?~~ The mind is unbearable to dukkha vedana & wanting to condition the khandha. Because of this desire-lobha & the following mind which is *kayasonkhara* - condition the body (i.e, changing the body). This is the practice of *kāmasukhallikā-nuyoga* - indulgence in sensuality, by lifting & correcting the body is happiness. The desire for happiness in *kāma*-sensuality is defilement-kilesa, kilesa-kāma defilement of sensuality. With kilesa-kāma & action received khandha. Does it not suffer by receiving khandha? Tortured oneself &atta with atta-self tortured oneself by doing things is atta *kilamathānuyoga* - self mortification. Physical object-vatthu-rūpa is in pain & making it temporary pleasant. This is *kāmasukhallikānuyoga*. We have to abandon these 2 extremes, and not to pursue them. Before was whatever kamatham you were using & wanting to correct them. Now, you don't condition them anymore & free from the 2 extremes. Now, you're stable with the primary object-mūla-kamatham. Before with the habit of a worldling, *hino gammo potthujjaniko* (which is low, vulgar, the way of worldlings) now you don't have the habit of a worldling as wanting to lift & correct the body. You can keep your mind on the primary kamatham is the middle way-majjima-patipada. You can keep the mind at the tip of the nostril straight away is *Samādhi*. At the touching point or contact dukkha form(rūpa) combined with dukkha mind & sukha mind ceases. (when pain arises on the body). And then sukha form combined with sukha mind dukkha mind ceases (when overcome pain). Is there anything as I die? You know that it's only mind & body exist. Knowing as the I-ness is not existed ~~is~~ *samma-ditthi* - right view and *samma-sankappa* - right thought. Complete with the 8 path factors which is the middle way-majjima-patipada.

If your sati is gone ^{and it} becomes painful again. Yogi wants happiness *you are* at the place where the air touching the tip of the nostril. He is clinging to the place. Could you contemplate insight if sati sticks at the tip of the nostril? In sukha vedana lobha exists (Today humans become the slaves of tanhā on sukha vedana that all the worst afflictions of the world & climate disasters arise.), and in dukkha vedana dosa exists and in uppekkha vedana moha exists respectively. We have to practise to free from these 3 points.

Now, we replace dukkha vedana & sukha vedana lobha. Before was dukkha vedana (when pain arose) & now is sukha vedana we free from dukkha vedana. Is it possible to rest at here? No, not yet. To contemplate mind & form the mind is not purified yet. With dukkha vedana ~~arising~~ increasing the mind & form sticks again at the tip of the nostril. It is stuck in lobha mind process.

What is competing in jhāna? (Here Sayadaw's usage of the pāli word jhāna is confusing. Actually it's not a real jhāna state yet. May be it's on the way to true jhāna.) Lobha sukha vedana is competing in jhāna. Piti ^{and} sukha mean including lobha. It doesn't mean you practise insight in this method. This is also one ways of practising insight. However you're practising, whatever method you use, ~~is~~ whoever is your teacher & wherever you are practising, this is to free from abhijja, domanassa & moha. (This important point also mentioned in the Satipatthana sutta very clear. It was mentioned as follow:-

- There is the case where a monk remains focused on the body in & of itself-ardent, alert & mindful - Subduing greed & distress & reference to the world. He remains focused on feelings.... mind.... mental qualities (dhamma) in & of themselves - ardent, alert & mindful - Subduing greed & distress & reference to the world."

Here subduing greed & distress include delusion(moha). What U Candima said was true. It seems there are 2 ways of insight:- samatha-yanika & vipassana yanika. So ygo yogis have to choose their own ways of practice. These 2 ways of practice also mentioned by famous scholars & practising monks like Ledi Sayadaw, Mogok Sayadaw, Mahasi Sayadaw, etc. Here Sayadaw U Candima is teaching the Samatha-yanika way. Both ways of practice we can see it in the sutta teachings)

Not wanting to feel or experience is dosa, wanting to feel or experience is lobha & uncertainty about things is moha. Not letting these 3 points stuck in the mind & stripping them off is insight practice, or sila-samādhi practice. If these 3 kilesas fall away, however way you do the practice the outcome is the same. Does the mind not purify if there is no lobha, dosa & moha? If the mind is purified become citta-visuddhi - purification of the mind, and can contemplate paramā mind & form. Without the purification of lobha, dosa & moha, contemplating of insight or development of insight knowledges or wrong view fall away ~~or~~ giving the better perceptions of the characteristic (lakkhana) these are only in thought. But these can be accepted as taruna-vipassanā - weak insight. (This is right. Dry insight mindfulness-sati practice is purified the mind or abandonment of the 5 hindrances.)

What we're wanting is the real paramā of mind & form which refer to seeing seeing of mind & form. The real mind & form means the mind not think about past & future; eye, ear, nose,...etc; about this body & other things even for 10 hours long of period. Without any of them & the mind stays at bhavaanga-mind base & discern mind & form. Lobha, dosa & moha are also not there anymore. The mind goes & combines in concepts (paññatti) & mixing in lobha, dosa & moha. After it frees from concepts & the mind arrives to a place where it frees from concepts. For arriving there were clearing away the problems which happen here. However you practise & deal in it the purified mind not think about the past & future & never goes out. Even for 10 hours long it never knows about the vibrations & sensations of the body. So where are you keeping the mind?

Is there any place for the mind to stay at? Yes, it exists for the mind to stay at free. If it stays at the free place become citta-visuddhi - purification of mind. Until you not get the answer your practice not end yet (ie, on samādhi practice) Until you're not arriving this stage & not arrive to insight yet. You have to hold this answer firm firmly.

What we are practising until now when the air touching at the tip of the nostril the mind moves here & there that it's not purified yet. We have to continue to take off the dust, still we have to do it and can't talk about paramātā mind & form. The place where the air & the tip of the nose touching is pleasant. The affliction of the 4 elements is dukkha. The mind combines ī dukkha vedana becomes domanassa - distress, when combines ī sukha vedana becomes somanassa - joy. Both mind states is lobha & dosa & can't contemplate the paramātā dhamma. As a first step from dukkha vedana it becomes sukha vedana that is a success. Upekkha vedana is the mind not inclines toward ~~either~~ dukkha or sukha & staying at the present moment. This is called uppekkha mind - equanimous mind. If you practise ī this way this is a process leading to the arahatta magga & phala (path & fruit of arahantship). You can go straight ī this one. The answer is the same. (There are many ways if the practices are right & all have the same result)

If you encounter ī dukkha vedana & domanassa arises or if your mind sticks at the tip of the nostril & sukha arises. Sticking ī lobha is taṭṭha which hindrance hinders path & fruit. It not become citta-visuddhi. Except lobha & dosa there is still has moha. Today method is free from 3 of them at the same time. The first method is free from dukkha vedana & at the tip of the nostril the first jhāna of piti, sukha & ekaggatā (joy, pleasure & one-pointedness of mind) arise & each jhānic factors (connecting, sustaining, joy & pleasure) are falling away one by one ī the practice (i.e., anāpānasati method). At last free from lobha, dosa & moha & become sati & ~~ekka~~ ekaggatā. Practicing ~~of~~ Dhamma is not doing other things. This one is the goal.

The mind is free from dukkha & sukha & the mind is ī upekkha & sati - this becomes citta-visuddhi. In insight practice not doing this one & doing other things is not right. I am worry of you're going wrong that talking ~~this~~ ^{firml} ~~on~~ ^{for} ~~sure~~ this point. With the affliction of the 4 elements become dukkha vedana & staying at the tip of the nostril become sukha vedana. Two extremes arise. Free from these 2 extremes is upekkha vedana. At these ^{if} sati stays there at the same time & it frees from lobha & dosa. For this I'll give you the practice. This is the way of practising together.

We take the same kamatham of the air & the tip of the nostril ~~are~~ before ī the affliction of the 4 elements. When the 4 elements were afflicted the mind inclining toward the place of its affliction affliction. Then the mind feels dukkha vedana ī domanassa - distress. But if the mind sticks ~~at~~ the contact of air & nostril, that is sticking ī lobha. If you let go of the mind from the tip of the nostril it ^{and it inclining} inclining on dukkha. So ~~it~~ it can't be let go. I don't give the kamatham on my own invention. This is called yugananda ~~daha~~ method - samādhi & panna yoked together (In some of Mogok Sayadawji's talks he called it as yugananda - yoked 2 oxen together). This is the practice of samatha & vipassanā mixed together at the same time. Before vedana ~~arises~~ arises ~~arising~~ you let ~~the~~ breathe anāpāna regularly ~~or~~ Observing at the top of the head ~~or~~ rising & falling of abdomen, etc ^{are} also in the same way.

Here only can use form (rūpa) kamatham & can't use nama kamatham (mind object). When a time comes vedana arises & the mind inclines toward it. At that time there are existing of dukkha vedana from the 4 elements & sukha vedana at the tip of the nostrils. In this way at that time ^{become} 2 vedanas & we establish upakkha vedana by purifying the mind. If the mind sticks at the tip of the nostril becomes lobha. So can't stick it there. If you drop it & domanassa arises. If you let go off domanassa & it moves to somanassa. So we can't let go both of them that must ^{make} adjustment to both of them. Can we adjust sati to both sides at the same time? Yes, we can as e.g., a car driver his eyes are looking in front of him & at the same time the hands ^{are} working; we're eating & at the same time talking to each other. The mind is changing very fast that it's possible. With the affliction of 4 elements & vedana arises must keeping the mind at the tip of the nostrils. Also have to be mindful at the touching place. And then also mindful where the dukkha vedana arises at the same time. If at the side of dukkha vedana is more let the mind inclines toward sukha vedana. It's not keeping them in turn but adjusting adjusting them at the same time ^{& they} become equal. Can you make it very easily? If it's possible all will become arahants. Entering into jhānic states & developing Samādhi practices are difficult. You ^{can} not attain it easily.

You have to balance sati at the touching point (at nostril) & the place where the 4 elements are afflicted. It's called levelling out the scales bar. One side is sukha vedana - which an extreme & the other side is dukkha vedana - another extreme. ^{so} Sukha extreme & dukkha extreme arise. To cut off dependent co-arising process (paticcasamuppada) is at the presence of moment (thiti-khana) which is also present Liberated time (paccauppanna vimutti kāla). It free from past & future time extremes. (The life-span of a citta-mind is termed, in the Abhidhamma as a mind-moment - cittakkhana. Each mind-moment consists of 3 sub-moments - arising-uppāda, presence-thiti & dissolution-bhanga.)

[It is a curious thing to me. In the west some Buddhists, most of them were scholars who rejected the authenticity of the Abhidhamma teachings. I do not know what the Thai ajahns, especially Thai forest ajahns who had realized Dhamma views about them. In Burma I never heard about Burmese Sayadaws who were great scholars & practising monks such as Ledi Sayadaw, We-bu Sayadaw, Mogok Sayadaw, Mahāsi Sayadaw, etc. said something about Abhidhamma as wrong or un-authentic.

Pa-anik Sayadaw's teachings are based on jhāna practices & Abhidhamma. If Abhidhamma teachings are wrong it cannot be put into practice at all.]

It's not liberated from ^{the others} these 2 extremes (i.e., lobha & dosa). In regard to the awareness is - if vedana arises don't be relaxed to level out the awareness & don't rest (i.e., have to be ⁱⁿ alertness). We level out the more & less awareness by correcting it. Contemplating at which side is more or which side is less sati is vicara (unstained thought). Keeping sati there at the same time is vitakka (applied thought).

[Here we can see Sangadaw U Canda's wisdom came from realization of Dhamma. Even though he ^{was} not a scholar monk & ^{didn't} know about the Suttas well, his interpretation on the practice was amazing. In one of Mogok Sayadaw's talk it was mentioned about vitakka & vicara connected to insight. Also in Ajahn Lee Dhammadharo mentioned on vitakka & vicara related to Samādhi & paññā. He mentioned vitakka as concentration & vicara as discernment. He taught to balance both Samādhi & discernment.]

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Mogok Sayadaw's talk in gist was; vitakka means thinking or planning. Vicara means the whole round contemplation or reflection on the thinking or planning. The Buddha taught vitakka & vicara in the first jhāna & also in the path factors (magganga). Today I'll talk about their application. (Sayadaw talked about vedanas arise from the 6 senses of door) You have to think about vedanas which arise from the 6 senses of door as what are ~~they~~? After their arising contemplate or reflect them as exist or not exist. This is vicara. If you apply vitakka & vicara in this way will see vedana & its ~~rise~~ ^{there} & fall. For example, your eyes are seeing something, if you don't know what ~~it~~ is, then no vitakka & no vicara. Someone who thinks & contemplating is attaining magga (path factors). This is samma-sankappa magga (right thought). The identity view (sakkaya-ditthi) of taking oneself ~~as~~ ^{as} mine fall away.

Thinking is vitakka, contemplation is vicara & knowing it as not exists (i.e., disappearance of it) is pañña. Therefore every time if you open your eyes look at things i thinking & contemplating. Dissolution of things are useless. Things which are useless is dukkha sacca - truth of suffering. If you're thinking & contemplating will know dukkha sacca. Disappeared means dead. A dead person is ending & dukkha disappearance is dead. Death is in dukkha. If you're thinking & contemplating in this way not only sorrow, lamentation, pain, grief but also the hell fire will be extinguished.]

When you're doing the levelling out tanhā comes & pulls you. Now, tanhā & pannā are pulling at the mind is pulling ~~together~~ by tanhā & pannā. At first sati stuck at the tip of the nostril & tanhā came & pulled it down there. So tanhā & pannā came to pull the mind together. Now, you're adjusting sati between the tip of the nostril & dukkha vedana & sati wants to stick i sukha (i.e., at the nose). This is lobha stuck i the mind. Otherwise if stick i dukkha vedana, then it's stuck i dosa. Lobha & dosa are unwholesome & have to be abandoned. It doesn't need to abandon separately.

Dont let go of your awareness. If sati ~~is~~ ^{is} 2 states of mind together lobha & dosa can't close to it. So lobha & dosa are not abandoned separately. With sati pulls the mind firmly. Adjusting equal sati at 2 places of nostril & vedana & alertness tanhā comes can't close to it. Also if ditthi not come close to it the mind is not in distress. When each side is not becoming equal you should not do the practice i desire (lobha) to get the result quickly. You can't get it & make mistakes, also not in accordance i the jhānic factors. Wanting for comfort & stick to the sukha side (i.e., nose) becomes lobha & can't do insight. If stick to the side of dosa (i.e., pain) become dosa kilesa. Looking at the 2 extremes i sati & nāna (nyan) supporting it & pañña checking which side is more & less. Sati can't be let go that is abandoned moha (delusion). Not stick at the nostril abandon lobha, & not stick i dukkha vedana abandon dosa. So it abandons lobha, dosa & moha at the same time. This is the practice of from ~~eggo~~ ekaggata (one-pointedness of mind) to insight. Otherwise if you do insight only get the thought (perception) of insight. It happens as before (no real insight & not change the mind). You can't get the real insight easily. The bar of a scales becomes balanced means - sukha extreme is lobha mind & dukkha extreme is dosa mind, if lose sati in the middle becomes moha. If free from all these mind states the mind is purified. Upakkha mind (equanimous) is free from lobha, dosa & moha. Only i this mind can contemplate insight. To discern the real paramatta mind & form is possible only by freeing these 3 extremes. Free from these 3 extremes will discern the real paramatta mind & form.

At upekkha vedana ekaggatā sati exists that the mind not run toward the past & the future. It not stick ī sukha & dukkha & also free from the khandha. It's not easy to get it. In sukha & dukkha vedanas form (rūpa) exists. If ī form not free from concepts, & not free from lobha & dosa. Because it's not purified. So don't come & practise ī it. You don't get it. Free from sukha & dukkha it falls into upekkha & free from moha. And then this mind becomes paramattā mind & form. This is basic resultant mind & form. There are 2 kinds of mind & form - with cause & with result mind & form. I'll explain them later. (This we already seen in Thae Inn Gu Sayadawgyi's talks) So, you must see the resultant mind & form. After seen it first & develop to arīya-(become a noble person). My duty is to explain whatever it should be. If you don't understand them have to listen very often to the talks which are recorded during these 9 days retreat. To develop path & fruit can't do it blindly. Even the body skin is worn out for 10 yrs practice the path not arriving there is never arrived there (i.e., ī wrong practice). Don't know about the practice & doing it will only become tired & get only the perfection of merit - kusalā-paramitā. It'll not give the result as we expecting. If we practising blindly without knowing of why we have to practise it will become useless not bear fruit. You'll realize Dhamma by following it (as he said taught). If you don't understand the basic points & become confused you'll not able to practise later. (This is important of nāta pāriññā & teacher.) I have to clear ~~for you~~ the coarser part ~~for you~~ for the later refined part of the practice.

I am not teaching you ī this method to realize Dhamma. I am not giving you instruction with this system. I want you to understand the nature of insight and show you the way of entering into jhāna. In the future if you want to continue ī this system you have the main point of it. (i.e., how to do it, here is just for a basic). Now, you know the nature of the practice. If you stick ī sukha vedana is lobha & to dukkha become dosa. If you stick ī neither sukha nor dukkha object become moha. To be freed from moha we have to practise to free from sukha & dukkha which is upekkha. You can't make upekkha directly. You can't make upekkha by itself. Some people were doing this kind of upekkha. With ordinary upekkha when vedana arises only could sit for 15 minutes or asked to sit for 15 minutes. Whoever comes for practice as ^{they} a sukha vipassanā (i.e., dry insight, e.g. Mahāsi system) make upekkha by itself. ~~I~~ can't ask people to sit longer.

[Note on upekkha - equanimity]: In the Pali texts we can found on equanimity-

upekkha a lot & their meanings have variations according to the subject contexts. If we don't understand them clearly it become confused & can create misinterpretation problems. The commentary compiled them became 10 kinds of upekkha. Still we can divide them into 5 kinds as:-

1. vedanupekkha 2. viriyupekkha 3. pāññā-upekkha 4. tatramajjhattata (neutrality of mind) 5. samadi-upekkha

In generally we can divide into 2 kinds:-

① Feelings ② mental states or factors (cetasikas), except vedana all the other nine kinds fall into this kind.
We can give the meanings of the 10 kinds of upekkha roughly as follow:-

1. Vedanauupekkha or vedanupekkha - neither pleasant nor painful or neutral feeling
 2. Viriya-uppekha or viriyupekkha - over effort becomes restless, relax effort become lazy or sloth or torpor can come in, so have to be balanced
 3. Pañña-uppekha - 2 kinds: (a) vipassanuppekkha - Udayabbaya nāna - discerning of rise & fall of phenomena. (b) Sankhara-uppekha nāna - knowledge of equanimity toward formations (sankhara dhamma).
 4. Cha-linguupekkha (please check this pali for me)
- This equanimity is the quality of arahant, whatever he experiences from the 6 senses of door always in equanimity (This was mentioned by Thae Inn Gu Sayadaw in his experience of final attainment). This equanimity is including in the tatramajjhattatā (neutralit of mind).
5. Brahmaviharuupekkha - this is the equanimity of the 4 Brahmavihara (Divine abidings) free from lobha & dosa, the Buddha's equanimity to his son Rahula & the monk Devadatta are the same. This one is parami uppekha.
 6. Bojjhangupaekkha - equanimity in the factors of enlightenment
 7. Tatramajjhattupaekkha - the equanimity, ^{which is} making other mental factors arising together become harmonious, e.g. the 5 spiritual faculties in harmony.
 8. Jhanupkekha - equanimity in the 3rd jhāna
 9. Parisuddhupkekha - equanimity in the 4th jhāna.

In no. 3. pañña-uppekha has 2 kinds -vipassanuppekkha & sankharuppekkha
So all are in 10 numbers of equanimity.]

In regard to ānāpāna practice, when you're sitting don't go & tense the body (i.e. to resist the pain). If you do this can't go forward. Using the strength of sati & viriya to control the mind. For the sense of comfort don't go & control the body & never get the result. Whatever method you practise if you control the mind & body by force will not attain any path (magga). And can't discern mind & form. At the time of death also not free from it. Let go of the body (i.e. don't concern about it). Breathe regularly, in & out breaths, slow & fast, strong & soft, long & short breaths have to breathe rightly (already mentioned above, to adjust the breathings). Breathing i the air passage rightly by aware the touching point. Not i strong force, by breathing regularly i not strong & soft breaths & vedana will arise. With fear don't go & make it for comfort. Only i this vedana exists we can contemplate sukha, dukkha & upkekha vedanas. So don't go & destroy it. With them only we can do it.

Dukkha vedana arises you adjust it i sukha vedana. Pay attention to the clear touching point (i.e. nostril or ānāpāna) & also pay attention to dukkha vedana (i.e. where the pain arising). Keep them equally. How to keep it there? If you keep it at only one side will lose the other side. How to keep it 2 sides in equality? In the beginning of vedana arising it's still light. Nyan(nāna) & pañña have to control ^{or level off} the awareness. It's right or wrong don't stop the levelling off. Correct the mistake ^{by} the levelling off, i adding where it needs, & reducing where it more. Even though you control the mind i sati & viriya, tanhā will come behind to pull you. So don't lose your side. If you're levelling off this way lobha & dosa minds cease & fall into bhavanga.

After fall into bhavanga ~~jhāna~~ mind arises. During the jhāna mind process arises ~~piti~~ & sukha can arise. If it's too strong don't let it go & has a strong happiness. ~~It~~. It's something like its happiness is something like smoke of cloud & big ~~too~~ roll of cloud rising up quickly. If happening like this don't let it go away. Not enjoying this object (arom) & only stay ī the original kamatham of the touching point at the tip of the nostril & dukkha vedana by levelling off them & continue will arrive jhānupekkha (equanimity of absorption). Don't let go of the adjustment to the 2 objects of the touching point of the nostril & dukkha vedana. Jhānic factors ~~are~~ arise by itself. Do you all understand the way of contemplation? The main point is simple. For your understanding of the practice process it takes time to explain it. (Sayadaw continued to explain it in gist as follow)

For the practice - with sukha vedana (at the tip of nostril) do the breathing regularly before the 4 elements afflicted the body. If vedana (dukkha at somewhere on the body) arises the mind will incline toward dukkha vedana. The yogi has to adjusting the awareness between the tip of the nostril & dukkha vedana, and at the same time to know both of them (i.e, sukha & dukkha). Not to know them in turn. Not close toward any side & contemplate in normal way. Don't let the mind goes toward the comfortable side (i.e, tip of nostril), and adjusting them equally. If you make the determination to attain it ī the practice & tanhā will not come.

Diamond Meditation

[This is a 2 hours sitting meditation talk by Sayadaw. He called this vipassana practice as bodhisatta kamatham or Mahāpallin method or Diamond Throne method. Bodhisatta Siddhattha sat under a bodhi tree attained enlightenment in one sitting. Burmese Buddhists give the name to the place where the Buddha's enlightenment as Mahāpallin or Diamond Throne. Sayadaw called it as diamond throne method because ī determination or resolution (adhithana) in one sitting kill or abandon tanhā kilesa. In one of his talks he mentioned it as the only way to expose tanhā quickly. I did not transcribe the whole talk only the important points. The practice also quite simple. The yogis ī anāpānasati develop jhāna samādhi can do the practice. After the success in cittavisuddhi - purification of mind or jhāna Samādhi & continue ī the Mahāpallin meditation can bear dukkha vedana.]

Sitting ī the body in relaxation. Without any tension & control to the body. Mind & body are in relaxation. You should not have any concern for the body. The mind has to be in rest & free. Empty the mind out & just pure awareness. Whatever happening to the mind & body, just aware of it without any state of intervention. If vedana arises on the body don't go & look at it. The physical body doesn't have craving-tanhā which is happening in the mind. So only look at the mind. Whatever mind state arising look at them. Don't include me & I there. Don't let I-ness goes & disturbs it. Don't let inclusion of I-ness there. Be aware & don't lose sati. If the mind inclines toward the painful body don't contemplate vedana, instead contemplate the minds following behind. Bhavanga(vutthu according to Buddha)

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is the place of the mind according to the commentary & yogis' experiences the mind base is the heart area). Just pure awareness to whatever mind states arise. The body is moving is because of the mind is moving. Don't follow the desire of the mind, don't follow tanhā. Only ī the one nature of observing include there. Sati-paññā only have the work of penetrative knowing. It don't have other things including there. No kilesa-defiled minds are there. Contemplate nama-lakkhana of the mind (There are 2 lakkhanas of phenomenon-sabbava & saṃāna-lakkhanas - individual & universal characteristics)

Don't follow behind the air at the tip of the nostril, this is not included in our practice process. This is contemplating mind ī the mind (i.e., mind objects ī the path factors). You have to let go of the ~~agreeable~~ agreeable different ~~desirous~~ agreeable minds. Observe ī sati. If you lose sati will carry away (by the mind).

~~Be aware~~ Be aware! Not asking the mind to do the job, only asking you be aware of the mind. Leaving the body behind like a lifeless object & let go of the body. Let go yourself from carrying around the body. Be aware of the mind ī the mind. The mind is looking for chance to come in occupy the khandha ^{house} ~~house~~. Let the khandha house be like a lifeless thing. With sati & let the khandha be by itself & tanhā can't come in & disturb the mind. Leading by sati & paññā tanhā can't enter the mind. Don't do thing asking by tanhā & forget. Forget yourself & don't do thing ^{as} asking by tanhā. Don't lose your sati.

Be patience! If vedana arise don't follow behind them. Just observe the mind following behind them (i.e., vedana).

You must contemplate ī the equanimous mind & not to react anything.

Only have the task of contemplation. Let the body is there as you originally has left behind (not making any adjustment or correction or any movement & leaving it as before in the beginning) you must let it go ^{on} its own (not concern anything) You only have the task of leading by sati & paññā, but must not lose sati. Must have patience ^{with} patience & endurance. With patience & endurance will arrive to Nibbāna. This ^{was} is what mentioned by the Buddha. Don't expect

it finishing quickly & restless. Don't let the mind associates ī the body.

The body without mind is like a lifeless thing & just leave it like that.

To be patient ī knowledge (nyan-kāra). You have to let go of that much.

Don't give life faculty to the lifeless form (rūpa). Be mindful! Don't ~~be~~ agreeable ī it (i.e., follow the mind or the body). Let it goes ī your heart.

Don't be ~~without~~ sati. Not to be finished it quickly in a rush.

(In this way tanhā will be cut off & defeated (meditation is battling ī tanhā but not in action as non-action.) Baranga becomes will become vibrated.

Tanhā will pull out the kilesa baggage which has been kept.

(An enormous baggage for the whole samsāra journey journey without discerning at its beginning.) Let the baranga mind in a lifeless state.

Baranga will vibrates & falls in & fruition of mind will come in.

(Now, near the end of the sitting) So Sayadaw reminds & encourages

During these seconds & minutes let go of everything. Let it dies & whatever let it be, let the mind in rest. Baranga ī a blip become cool &

fruition of mind comes in. Baranga is ^{like} a button (of machine).

The baranga mind wants to grasp it. (Sayadaw asked the yogis to make preparation for coming out from the 2 hours meditation period).

You adjust your indriya as originally (ending the meditation ī equanimity) Here maha-pallin method is an analogy for the bodhisatta ~~sitting~~ sittion on the seat under the Bo-tree- māhāpallīga to extinguish kilesa fire.

Some Reflections

With the knowledge of abhidhamma teaching the mind process in meditation is more clearer. In Sayadaw's talks on practice very rare to talk about impermenence only the mind states & their changing process (It was the same in Thae Inn Gu Sayadaw's talks). It does not mean that the 3 universal characteristics are not important. It mentioned by the Buddha very often in practice. In Mogok Sayadaw's ~~talks~~ also we find a lot of them. Its importance ~~is~~ we can see very clear if we put it into the 12 links of paticeasamupada (see many talks by Mogok Sayadawji)

Sayadaw U Candima called this satipattham as cittanupassanā, just contemplate on the mind only, & not concerning for rūpa & vedanā phenomena. In the beginning of the sitting, it doesn't has any object to observe, & it's just pure awareness. It does not mean there is no object at all. A mind, no object is impossible, even path & fruition minds have Nibbāna as its object. Why the observing mind is pure awareness here? A yogi attain jhāna which is upekkha Samādhi ~~it~~ only can do this practice. A person is not dead yet, so ~~the mind always~~ mind will arise. Even the following mind can observe the contemplative mind (path factors mind)

In the Chinese Chan tradition (Japanese-Zen, Korean-Son) there is a school called Tsao Tung (in Japanese-Soto Zen). Their sitting starts ī objectless awareness. The monks or yogis are sitting in row & facing the wall. I don't know what is mean objectless awareness? The famous Zen Master Dogen belonged to this tradition

Mahāpallin kamatham gives us the idea of the mind. The physical body is ~~is~~ just a lifeless object. It's working just for the mind. Mind is the main actor behind all the phenomena. This method ~~is~~ the battle between kilesa & the observing mind in a refined way. It describes the important of equanimity-upekkha, ī patience & endurance, i.e, the middle way.

The observing mind stays in the middle ī upekkha & not follow any side of sukha & dukkha which are the 2 extremes.

In some of Sayadaw U Candima's talks ^{he mentioned} ~~about~~ some of his students' experiences in daily life ^{when} encountered difficulties & problems. After the path & fruition mind arises & it's cool. Even after getting up from sitting it happens quite ~~for~~ sometimes. In every day life, the yogi encounters difficulties. If his mind is ^{at} one-pointed at the ^havaccha area it becomes cool.

Appendix

Here I want to include some teachers' their teachings on samādhi & pain relate to sitting meditation. It can be a wide subject if include many teachers. Here is only just for a few to reflect.

~~Whoever a~~ A samatha-yanika yogi or vipassanā-yanika yogi, in practice have to encounter ī pain & learn how to deal ī it. Actually ~~pleasures~~ is more harmful than pain. Because sukha vedana is deceitful & ~~beings~~ people get lost in it (see today world situations). Dukkha vedana is straight forward & ~~people~~ beings have the chances to overcome or escape them. How to deal ī pain there is no fix-rule about it. Teachers have their own views & sometime they are opposite to each other. For example - one teacher said in Samatha or Samādhi practice, in sitting when pain arose could not change ~~or correct~~ the posture but in insight (vipassana) practice had to change or correct it; another teacher was in the opposite.

We can develop our meditation only by practice & experiment, not copying from others. We must learn from other ~~the~~ teachers & use what are helpful in our own practice. And also making experiments & them what they have taught. For most people in the beginning of practice, sitting for long period is impossible & because of pain can give up meditation very easily. It is better to increase the time period little by little ī the practice going on. The best way is making the practice become the way of life - i.e., mindful exercises in daily life. Mahāgi meditation system is good for this.

Actually the 4 noble truths or dependent co-arising is intertwined ī our daily life, & only we don't know about them. Someone has mindfulness in daily life practising the 4 noble truths in accordance ī the 12 links of D.A process.

But for common people they are creating the 2 truths of dukkha & samudaya in daily life for wandering in samsāra on & on.

Only by direct practice & experiment we can understand pain & find the way out overcome them. One of the beneficial ways in daily life practice is using the Dhamma, especially the teaching of ~~Samsaya~~ paticeasamupada ī contemplation in daily life experiences. There are many Buddhists in Burma study or listen the teachings of Mogok Sayadawji's talks (on D.A process & practices) or some of the teachers who taught in his style & system have great benefits. Some people understand it very clear & using the teaching in their lives change their behaviors & overcome problems & difficulties (I get this information from Ven. Adiccaratansī's talks. He had given a lot of D.A lectures in the whole Burma & met many Buddhists who were really change their lives for better. It was like the education of the Chinese sages who changed people lives who really put into practice in societies. We can change people life only ī wholesome education & noble education). Another important point of understanding D.A teaching & by reflection is we can let go of the self view or selfishness temporary which reduce a lot of suffering we experience. With self view or unwise attention create or make the problems or suffering greater. With right view & thinking sitting meditation is become easier & good for dealing ī pain. If we take pain or view them ī self it becomes more unbearable or increasing the mental suffering. We view & contemplate pain or unpleasant feelings as not-self (anatta), empty of essence (sunñā) & stronger or alien (parato) & become sati & pāñka. There ~~were~~ are some who ~~didn't~~ before know anything about dependent co-origination & practising ī wrong view. Even ~~they were~~ ~~long~~ people ~~had~~ before even though guys couldn't bear pains. After they have right view

and let go off ~~the~~ self & selfishness ~~can~~ could contemplate pains as separate from the mind & seen them as alien. They seem observing pains as something in front of them.

In one of Mogok Sayadaw's talks on dukkha vedana - he said if dukkha vedana start arising contemplate it as quickly as possible & it becomes less severe. Actually pains are not bad as most people think ^{only} we identify it in oneself & fear that it creates a lot of suffering to the mind.

A Mahasi teacher: During the samatha practice with pains, aches & tiredness can change & correct the postures. In vipassana practice you can't change it. Contemplate it in patience & endurance. In this way can understand the nature of the khandha. At Taw-ku meditation center (at southern Burma, Mon State) at least yogis have to sit for 3 hours. Some old women yogis could sit for 5 or 6 hours (we also see old women in Thai forest monasteries ^{on the} in uposatha days they came to the monasteries for practice for 24 hours even without sleep. Sometime they sat there for many hours. Therefore Thae Inn Gu Sayadawgyi had said that there were many women in heavens & more women were attaining Dhamma than men. Listening of Dhamma talks & making merits are also more women than men. Where the men will go? Practising in patience & endurance overcome dukkha vedana. Overcome vedana does not mean there is no vedana. From dukkha vedana it changes into sukha vedana or upekkha vedana. The yogis not fear of dukkha vedana if knowing its nature. Later yogis could sit longer is overcome vedana & known about them. Thae Inn Gu Sayadaw said in his talks that it was practising for dying. Experienced yogis not fear death at dying.

Should not contemplate dukkha vedana in the desire of wanting it to go away or disappear. This includes desire lobha. Another way is contemplating in dosa as totally extinguish it. Yogis have to abandon both extremes. Then how to contemplate it? Contemplate to know its nature - this is feeling or experience nature, not a being nor a self nature. One yogi asked this question. In one book it was mentioned that contemplating vedana as painful, painful or pain, pain or aching, aching & die at the moment will fall into apayas (ie, the 4 woeeful existences). Therefore how to contemplate it?

No listening of Dhamma (i.e., sunnata dhamma, paticcasamupada dhamma, etc) & without any Dhamma knowledge & just die in only concepts or wrong views & thoughts at dying moment oppressing by dukkha vedana viewing as my body is very painful. This is unwise attention in ditthi & tanha. At that time there are body pain & mental pain. If you die like this will fall into apayas. The yogi's contemplation is not including of bodily concepts as head, body, hands & feet & should not pay attention to them. He pays attention only to its intrinsic nature of paramatta dhamma. Noting the object pain as pain is sati & knowing of its nature is panna. Therefore noting in sati & panna & die at the moment can't fall into apayas.

A Mogok teacher: The importance of vedana - many yogis stuck at dukkha vedana. Their practice did not develop because they did not understand vedana or contemplated it in the wrong way. This is reacting to vedana wrongly & unwise attention. One also cannot overcome it & wrong views. Should not contemplate dukkha vedana in the unbearable way. There are 4 faults dealing & dukkha vedana unbearably. These are: ① Dukkha vedana becomes stronger ② Samādhi falls down ③ Wanting it to disappear ④ Vedana covering the mind & delusion comes in, and does not know one's situation.

There are 2 kinds of khandhas: ① the original khandha, i.e. the physical body & can see & the fleshy eyes. ② the arising khandha, this only can know & the mind eye. They can be called conceptual khandha (pañat pāññatti) and intrinsic khandha (paramattā). The yogi has to contemplate the arising khandha. If one does not overcome the pain when dukkha vedana arises the mind also becomes painful because mix-up the 2 khandhas. We see pains & normal eyes - this is seeing & self-view-attato-anupassati. Have to contemplate the arising khandha & knowledge eye (ñāna eye). When discern anicca, only the body is in pain & not effecting the mind. The mind can bear pains.

Taw-ku Sayadawgyi

1. If you desire the great happiness, must patience & small dukkha. With dukkha only you attain great happiness.
2. The main point of sitting longer period is to be patient & it. Therefore during the contemplation you must be patient & endurance.
3. Don't be fear of dukkha vedana. With patience of contemplation of dukkha vedana develop mature samādhi quickly & not very long I will experience strong coolness. In this way refreshing & up lifting your mind & contemplate & persistence. After overcoming of dukkha vedana will encounter & happiness.
4. In Dhamma practice you have to practise & patience & don't change the body very often from this side to that side like ~~a moke-lay-pwe~~ ^{roasting} ~~puay~~ (Moke-lay-pwe) is a kind of Burmese cheap sweet food made & rice flour & sugar in thin slice. This slice of sweet food has to roast on a charcoal stove & has to turn both side very often & then it expands.)

Sayadaw himself is a very good example of patience & endurance & pains in sitting meditation. He taught what he himself had practised. All Mahāsi centers only sit an hour & walking meditation. At Sayadaw's center yogis has to sit for at least 3 hours.

Tha-thom Min-goon Sayadawgyi (Mahāsi Sayadaw's teacher)

Don't make it arises or vanishes but know it arises & vanishes.

Making ~~it arises~~ is lobha or making ~~its vanishing~~ is dosa. Not knowing the arising & vanishing is moha. without changing the postures relate to difficult to bear different kinds of dukkha vedana & With patience contemplate difficult to bear different kinds of dukkha vedana to their endings without changing the postures. At that time should not relax your noting or contemplating. Giving up your karmala & life for changing & Dhamma & with persistence & courage you have to note them or contemplate them. Only you discern dukkha sanna that will ^{see} the path of dukkha extinction of dukkha. Kilesa has the nature of burning like fire.

Because of this burning kilesa ~~suffering~~ suffering-dukkha arises & we experience dukkha vedana. At the time of battling ~~kilesa~~ kilesa enemies they testing the yogis' courage & persistence of effort. Vipassana practice is long term practice. Our age (era) is also neyya period or neyya-puggala (in our time most people take sometime to practise for realization of Dhamma, and need a lot of effort). So the main point is contemplating the vanishing of mind & body (form). To contemplate all the time is the duty of yogis. Only continuous contemplation knowledge (ñāna) develops to the top & when encounter in a suitable situation, it will arise instantly.

Mahā Gāndhāryon Sayadaw - the First, U Uttara (1858-1919)

Sa-gaing Taung Mahāgandhāryon Sayadaw first

Before the dangers of sickness & death come, practising the Dhamma.

If you fear the great sufferings of apāyas (woeful existences) & try to patience with small sufferings.

If you desire the great happiness of Nibbāna & try to abandon small happiness.

On Samādhi

Here I include on samādhi by two teachers - a Thai forest ajahn & a Chinese Chan (Zen) master. These are only in gist, if people interest their teachings can search in internet. The Thai ajahn was Loong Por Tate Desaramisi - a senior disciple of Loong Por Mun. There was an autobiography by him & translated into English as - An Autobiography of a Forest Monk. The Chinese Chan Master was Master Hsuan Hua - City of Ten Thousand Buddhas. There was a biography about his early life in Mainland China & Hong Kong. Compiled & written by his western disciples in 2 volumes.

On samādhi by Loong Por Tate is taken from a small booklet called "Buddho" translated by Ajahn Thanissaro, Buddho mantra meditation. Buddho mantra is quite a well known in Thai forest tradition & used by famous ajahns like Ajahn Mun. One time when he was living in a forest in Northern Thailand he taught some hill tribe people to recite it, and had a very good results. Using it & breath meditation (ānāpāna) also very good. Its meaning also remind us have to be awaken all the time. So it is a good meditation object combine mantra Buddho & the breath in daily life. Also it is very easy to practise by all even for children. In Chinese Mahāyana tradition - the mantra Ami-to-fo or Amitabha quite a common practice. They have many records on the Chinese practitioners from the olden time to until now. One of the adept Chinese monks became adept in Amitabha mantra was Guang Ching old monk. He was quite skill in Samādhi that could stay in Samādhi for many days. At the age of 95 one day he was sitting on a cane chair & said to his monks & nuns as follow - "No coming & no going; no business matters" & closed his eyes in Samādhi & passed away very peacefully. No-one knows the time of his death because he was used to sit in Samādhi like We-bu Sayadaw. There are many similarities between them. Both of them were sitter practitioners for their whole life, very few words & quite adept in Samādhi, attained psychic ability, etc. We-bu Sayadaw's practice was also very simple ānāpāna in all postures - eko-dhammo - one dhamma. Once Sariputta asked a female wanderer a simple question - "What is the one dhamma to Nibbāna?"

She could not answer, so Sariputta gave her the answer - "With vedana can arrive to Nibbāna."

There are many one dhamma to Nibbāna. Some even think without the knowledge of abhidhamma not enough for realization. If this is true & there would be no realization in the Thai forest tradition. There also will be no 7 years old novice arahants in the suttas. One of the well known Mahāsi meditation teacher mentioned the stories of some children who practised Mahāsi system. They told their direct experiences in a very simple way without any knowledge of books. They could enter phala sammagatti (fruition state) after testing by teachers. Some Buddhists they have strong desire for coming & going in samsāra to save all living beings. But they do not know that they are deceived by kilesa mara of bhava-tanha. It was like the coolies at the sea-port. They are carrying heavy rice bags coming & going for sensual pleasures. They prefer to carry more & more rice bags on their backs than put it down. They took dukha as happiness. Even the Buddha could not help every one, don't talk about saving them. Buddha is not a Saviour. You have to save yourself. So don't be confused, if not it becomes empty words.

Loong Por Tate's "Buddho"

Before practise meditation, should first learn the differences between the heart & the mind (In Thai: Jy or Tai & Tit, in Pali: mano or citta & viññānam). They are not the same thing. The mind is what thinks & forms perceptions & ideas about all sorts of things. Jy is what simply stays still & knows that it's still, without forming any further thoughts at all. There differences is like that between a river & waves on the river. When the waves are still, all that is left is the clear bright water of the river. All sciences & defilements are able to arise because the mind thinks & forms ideas & strays out in search of them. You'll be able to see these things clearly in your own heart once the mind becomes still & reaches the heart.

Water is something clean & clear by its nature. If someone puts dye into the water, it will change in line with the dye. But once the water is filtered & distilled, it will become clean & clear as before. This is an analogy for the heart & the mind. Actually the Buddha taught that mind is identical with the heart. If there is no Jy & there is no Tit. Tit is a condition. The heart itself has no condition. In practising of meditation, no matter what the teacher or method, if it's corrected, it will have penetrated into Jy. When you reach the Jy, you'll see all your defilements, because the mind gathers all defilements into itself. If you don't understand the relationship between Jy & Tit, you don't know where or how to practise concentration.

Every man or animal has a Jy & Tit, they have different duties. Tit thinks, wanders & forms ideas of all sorts, in line with where the defilements lead it. As for the Jy, it simply what knows. It doesn't form any ideas at all. It's neutral in the middle & regard to everything. The awareness which is neutral. That is the Jy.

Jy doesn't have the body. It's a mental phenomenon. It's simply awareness. You can't place it anywhere at all. It doesn't lie inside or outside the body. If you want to understand what the Jy is you can try an experiment. Breathe in deeply & hold your breath for a moment.