

Here again we can see the wisdom of the Buddha & he arranged the path factors in a very systematic way. Without right view & thinking or thought we cannot have right *sīla* & *saṃādhi*. Therefore before the actual practice learning or listening or study Dhamma is very important. Mogok Sayadaw's Dhamma talks are for this purpose. In this arrangement we also see the important of *saṃādhi*. Only we can develop right *saṃādhi* & can develop insight.

### Dealing with Pain in *Saṃādhi* Practice

[This is a second talk on *saṃādhi* practice & connection to the above talk.]

After 2 times in sitting in *saṃādhi* each person is not the same but *dukkha* vedana arise are the same. However the sitting posture <sup>may be</sup> *dukkha* vedana of pains & aches are the same thing. At here there are 2 kinds of yogi - Someone has the strong 5 strengths of *saddhā*, *sati*, *viriya*, *saṃādhi* & *punnā* & someone has weak strengths. Even though feeling *dukkha* vedana are the same, someone has the enough strength can send the mind on to the meditation object. My instruction is let you to free from *dukkha*. *Dukkha* is not the teacher gives you but may be already it's in you (i.e. *vedanakkhandha*). Therefore however the practice, yogi is can't free from *dukkha*. Wherever you keep your mind at the nostril or rising & falling of abdomen when the khandha is changed (afflicted) *dukkha* vedana arise is the same. Mindful of the mind at the object is connecting or applied thought (*vitakka*) - this is one of the jhanic factors, & keeping the mind on *dukkha* vedana is *kāma-vitakka* & *byāpāda vitakka* (i.e. sensual thought of not wanting *dukkha* vedana & aversion to it.) Keeping the mind on pains, aches & numbness is unwholesome thought (*vitakka*). This unwholesome *vitakka* & jhanic *vitakka* in competition to each other. (This point is very good for contemplation. Even though the mind dislike unpleasantness still it can't let go of them.)

At near death & severe pain & unpleasant mental states of seeing the painful destinations of rebirth signs also can't let go of them. Some gains jhanas but in severe illness they lost them again. So how to deal to vedanas *sukha*, *dukkha* & *upekkha* vedanas is very important practice. Vedanas are giving a lot of problems to human beings because they get lost in ignorance & craving.)

*Jhāna*-absorption means concentrate one-pointedly (on an object). Concentrating one-pointedly on a meditation object & not let it fall away from it - is called *jhāna*. Send the mind to a meditation object is jhanic *vitakka* & to vedana is *kāma* *vitakka*. So there are 2 *vitakkas* (connecting) arise. Every yogi has to encounter these 2 *vitakkas*. Could you contemplate insight (*Vipassanā*) if these *kāma*, *byāpāda* & *vihiṃsā* *vitakkas* - (sensual, aversion, harming thoughts)? occupy the mind? These 3 *vitakkas* are danger. In establishing *saṃādhi* you encounter the first danger of disturbance. This is not the teacher gives you 2 *Dhamma* process. Dealing to it is practising Dhamma. If you don't know the path & the meaning of Dhamma practice it becomes useless & only for parami (perfection). (This important point we can see in some Buddhist traditions.)

Doing the farming is not difficult but clearing the field is. To know what one is doing is more <sup>important</sup> than the practice (This point is related to his own practice) Is there anything for practice more <sup>important</sup> than to overcome *dukkha* vedana? in the practice? (This one point is not enough for successful practice. His own biography testified this point. without a good teacher (*kalyānamitta*), no Dhamma knowledge, etc. made him

or encountered a lot of difficulties in his practice.) yogis must encounter jhānic & byāpada vitakkas. These are jhānic vitakka & unwholesome (akusala) vitakka. Kāma vitakka comes to pull the jhānic vitakka. Two vitakkas come & pull the mind. It was like chasing a foot ball & it'll get by one who has more strength.

Jhānic vitakka sends the mind to the meditation object & kāma vitakka pulls the mind down to the place of pains, aches & numbness. You must pull the mind toward jhānic vitakka. Send the mind toward the entrance of the nostril is jhānic vitakka. Reflecting short & long of the breathings is jhānic vicara (sustaining or sustained thought). Contemplating as ī the pain down there /~~it's possible? is wrong thought - miccha vicara. isn't possible ī the pain down there is wrong thought - miccha vicara.~~ Contemplating as is't possible ī the pain down there is sustained wrong & wrong sustained thought (sustaining).

There is no jhānic vitakka if you follow the pains & aches, and become unwholesome vitakka. This is not the cause of a teacher & by one's own cause. You must check your own effort. With no absorption -jhāna & there is no path-magga - i.e., jhānapaccayo & maggapaccayo (jhāna condition & path condition).

For the path(magga) you use jhānic condition (jhānapaccayo). You set the mind concentrates one-pointedly on your meditation objects is jhāna. Jhāna sends the mind to the place where the air & nostril point contact (the other objects also the same way). Send it ī faith (saddha - has faith on the practice & oneself). Contemplate ī viriya means not let the mind falls away from the object by giving strength to it. (i.e., connecting & sustaining ī strength)

Here faith -saddha is except this practice there is no other ways to free from suffering of death. Even now ī this vedana yogi becomes uncontrollable to his mind at dying <sup>it will become</sup> worse than <sup>this</sup> situation. If following the desire of tanhā (correct the body), & falling into 4 woeful existences & more suffering than here.

~~So there~~ There will be no refuge & reliance for me & you have to practice & this kind with of faith -saddha. With strength sends the mind to the object is strength of effort -

viriya. Staying alert ī mindfulness is strength of mindfulness - sati.

If you practise ī these 3 factors the strength of concentration - Samādhi develops. Send the mind to the primary object & strength you will get it, if not you don't get it (i.e., samādhi). Do I have strength in the practice? The mind not staying at where it has been sent is no strength & becomes painful. You have to know it. You suffer because of association & unwholesome vitakka (unwholesome dhammas or kilesas are fools - so this is association or consort ī the fools). You have to know one's mistakes. If you really suffer if you send the mind to the meditation object as the teacher told you than it's teacher's mistake. If you can't send the mind there is your mistake. If you free from these 2 mistakes ~~it you'll happy~~.

It becomes sukha (instead instead of dukkha). In Dhamma practice however the practice may be will encounter dukkha vedana. Vedana only stops at death. While still alive you have to live together ī this lump of poison.

Therefore the most important thing <sup>is you</sup> have to deal ī it. The Buddha warned us to run away from it. The yogis run ī strength. Practicing Dhamma is doing ī strength. Could you free from it if you don't have strength.

In regard to

Ahhh! It's painful means you don't have strength. With worldly matter let me die for it never arises (i.e., not resisting to tanhā); I have to feed it (the body). Here we feed the yogis & the floor is carpeted & comfortable. Do you want to be soft? Could you be soft at near death? If you're in the situation of uncontrollable even for one hour sitting at near death it'll worse than that. Who will have to be suffered? You have to know one's own problem and checking your nature. The Buddha described the process of practice in the <sup>m</sup>Vammika Sutta - the Ant-hill Discourse (Sutta No. 23 / Majjhima Nikāya).

The teacher & the student (i.e., the Buddha & a monk). The teacher asked the student to dig up the ant-hill (refer the body) - First found out a bar in it (bar refers to ignorance). A house was closed (i.e., doors) by bar & someone couldn't enter inside the house (in the same way ignorance prevents people from realize Nibbāna). He asked him put the bar away & continued digging saw a toad. (toad refers to anger & irritation). After put it aside & continued digging found a forked path (it refers to doubt - this one is in Burmese translation - In English translation it's a fork - a tool). Put it aside & continued digging found out a sieve (represent the 5 hindrances). Also have to put it away. I'll stop it here if follow the sutta it <sup>will</sup> becomes long.

(In the sutta continued <sup>the</sup> digging found out the following things:

a tortoise - refers to the 5 clinging aggregates - 5 khandhas

a butcher's knife & block - represents the 5 cords of sensual pleasure

the piece of meat - a symbol for delight & lust

A Nāga serpent - a symbol for arahant.)

Here the teacher was the Buddha or meditation teacher & the student was a bhikkhu or yogi. The ant-hill is yogi's khandha, ant-hill referred to the physical body. At day this body is burning to lobha, dosa & moha fires. The bar is avijja. In the world there are millions of people but they don't know the four noble truths. Therefore avijja is like a bar closed the door to Nibbāna. Now the yogis here know the way of freedom from samsāra is like put away avijja - ignorance (i.e., listening of Dhamma or study of Dhamma). Yogi practising of Dhamma is moved away the bar. During the practice yogi encounters the toad which <sup>is</sup> like anger & irritation. This is referred to dukkha vedana. Whatever method or system we use have to encounter it.

(There Inn Gu Sayadaw & Sayadaw U Candima - their practices & explanations of the process quite similar to this Vammika Sutta process. Some teachers of dry insight also gave talks on this sutta explained <sup>only</sup> to their practice. There are some differences.)

This sutta seems <sup>to be</sup> the practice process relate to arahantship. Wherever you're practising either in the forest or on the sofa the body is always to you. Do the 4 element not change or disturb? In the Asivisopama Sutta it shows to the 4 viper snakes & here to toad (dosa).

The 4 great elements are disturbed or changed & the mind becomes domanassa - aversion, irritation, etc. Without knowing these things people (only some) are teaching Dhamma. Some teachers asked students to contemplate anicca, dukkha, anatta; but they didn't know <sup>for</sup> why doing it. The teacher has to explain the beginning, the middle & the end (This point is very important. Sayadaw emphasized this point strongly because in his trial to find out the right way in his own <sup>practice he made a lot of trial</sup> endeavour in the practice in his trial he reacted a lot of time & energy.

Usually teachers are giving instructions on systems or methods of the practice. Only Mogok Sayadawgyi was exceptional. Therefore Sayadawgyi's Dhamma talks are Dhamma treasures for all yogis whatever their traditions are.)

Starting Do you all know from where to start the insight practice (vipassanā)?

Start to encounter dukkha vedana is the beginning of Dhamma practice.

With the great 4 elements are disturbed or afflicted dosa arises. Practise to free from abhijjhādomanassa (desire & displeasure) is the first practice.

In regard to strip off vedana - there are 3 kinds of sukha, dukkha & upakkha vedanas. Sukha vedana (pleasant feeling) is related to the realms of humans & heavenly beings who are enjoying sensual pleasures (kāmaguna). Dukkha vedana (painful feeling) is the four woeful realms (apāya-bhūmi) & no happiness at all, they are living in dukkha. Upakkha vedana (neutral feeling) is the realms of absorbtion (jhāna-bhūmi). Therefore these are similar to the 3 realms of existence.

First we have to practise to free from dugati-bhūmi - painful realms (hells, animals, ghosts, titans). Dugati-bhūmi comes from painful feeling.

Dukkha vedana came from the 4 great elements. It create or give anger-dosa & unwholesome dhamma (akusala). At near death beings can shun away from 4 senses of door of eye, ear, nose, and tongue but they can't escape from the body door. With the disturbance or affliction of the 4 great elements yogi firstly has to encounter dukkha vedana. I'll show you a very beautiful heavenly nymph & your eye is looking at her. And then a thorn pokes into the other eye.

Does the eye (the good one) stay in the celestial nymph or move to the afflicted eye? Therefore between pleasant & painful feelings where the mind will incline? If the mind inclines toward dukkha vedana - is it suffering or happiness?

Between these 2 vedana, dukkha vedana will dominate the mind. Therefore the Buddha taught to abandon dosa - the toad first. The Buddha didn't talk without any reason. This is khandha process. In Dhamma practice can't practise by overpass the process (i.e., without samādhi power practise insight. Some systems can be exception; for example Mahasi system - the whole process represent sīla, samādhi & paññā. Mindfulness process is from the coarser objects of body to gradually leading to refined objects of dhammas.

I had met a Mahasi yogi (some years ago) in Burma. With the Mahasi system he was already discerned aniccas, but I didn't know what was the reason he went to a well known meditation centre which taught a different system. The teacher there gave him the 4 great elements meditation. Later what happened to his practice I didn't know. The right advice should be asked him to go back to practise the Mahasi system & a good teacher.)

When the poison of the 4 great snakes arising there is the feeling of dosa doesn't want to experience it. How to deal with it is the beginning of the practice. Then how to do with it? To deal with it with the 5 factors of absorption (the 5 jhāningas). We send the mind to the tip of the nostril & it becomes the 5 factors of absorption. Does it arrive there everytime you send it? Does it not fall down? (i.e., toward the pain) Don't you pull it up again?

It doesn't stable & fall down again. It happens going up & down. <sup>there</sup> with it for going up you have to put effort. When it falls down <sup>there</sup> do you include there? So who is pulling it down there? This problem arises.

We must solve this problem. This mind is free if it has not been pulled down ~~there~~. If you want to free this mind it needs to dig out the root of the pulling element. It becomes free if you ~~can~~ easily ~~can~~ put or keep it on the top of the head & abdomen (i.e., U Ba Khins & Mahāsi systems). Now, could you keep it there?

(I have been already mentioned some Burmese Systems before. The ways of practice are different. For most people to develop samādhi it takes time. If you practice under U Canda in his centre it is a different thing.)

The pulling element arises, the enemy is there! In sitting meditation you find out the enemy. If it ~~was~~ <sup>is</sup> your own mind you can keep it anywhere you like (so mind is anatta & not atta). Now, could you do it? This khandha is not only ī one's own desire & there is still another one ī it. There is another thing sends it toward badness. You have to level out long & short, slow & fast breathings when you send the mind to the tip of the nose. You take the strength at the chest area. Keeping the body in a suitable way (i.e., without any tension, & relaxed & natural, ~~you~~ can sit longer ~~period~~) Some yogis are stretching their upper backs of the body. This is a danger. You have to change it. I'll not allow to lift the waist & stretch the back. Later in the practice you can't do anything ī it.

If you make the strength like a runner you can't continue it. The mind is in the state of kāma mind process. Instead of becoming ~~the~~ path mind process if it becomes kāma mind process ~~you~~ can't realize path & fruit (magga & phala). It's anti-path & fruit. Clinging the object ī kāma is only ī the mind of the kāma mind process - kāma-cittavīthi. His interpretation of Dhamma & usages are different from others. Kāma mind process is covered ī lobha, dosa & moha. Therefore don't control the kāma body (trūpa) & the mind by erecting ~~the~~ body it. If you let it in normal way the body ~~will~~ calm down.

~~So~~ ~~you~~ don't need to concern & look after it.

The reason ~~you~~ can't send the mind to the tip of the nostril is (when pain increasing) with fear ~~controlling~~ the khandha (body). Then it becomes a lump of dukkha, so you get only dukkha (i.e., resist the pain ī force). You can't get sukha by doing it. Now, you ~~are going~~ & looking at ~~the bellow~~ the pain, aches & numbness (~~at below~~ yogi has to neglect about it or not concerning for it. Later we'll have a reflection on pain by other teachers). Do you not suffer by looking at it? This is Samyogana - fetters - dukkha fetter; fetter of view, this is the clinging fetter of "my body", "my body". It gives you dukkha or sukha? "Dukha, Ven. Sir" (a yogi's response). Instead of abandoning the dīthi fetter you're sticking to it. You're ī this dīthi for a long time of beginningless samsāra. You have tried hard to abandon it. You contemplate the touching point as like seeing ī the mind when the air is touching ī the tip of nostril.

In contemplation of rising & falling of the abdomen the yogi knows the arising & falling. Knowing <sup>He contemplates</sup> the nature of the arising of form & noting as like seeing ī kāna. If the falling of form arises contemplate the nature of falling & noting as like seeing ī the mind. In this way contemplate & strength & systematically is possible to achieve it. (Here we have to know the practice nature of Mahāsi system. Rising & falling of the abdomen is a primary object but not as a basic object to develop jhāna samādhi. The yogi has to contemplate whatever arising at the present without missing any object - even painful sensations until it subside. And then continue & the contemplation whatever distinct for him at the present moment.)

Everytime the sensation at the top of head arising if the yogi can contemplate with the 5 strengths & it's also possible. (Here also we have to know the nature of practice in U Ba Khin or Goenkaji or Anagam Sayā-Ṭhet's system. The sensations on head is not their basic object for developing Samādhi - i.e., upacara-Samādhi as mentioned by the commentary. Only the yogi attains Samādhi doing the scanning of sensations in the whole body start from the head. Once time I had a strange experience in a sensation on the head. One day I was lying down on the bed & watching the breaths. After sometimes there was a strong sensation arose at the centre of the head. It was like an iron drill drilling into the head. It was not painful but I was surprised & my hand went there & touching the place. This was clinging to the head in ditthi - my head. Mogok Sayadawji in one of his talks mentioned as followed. In day time there are many people & sounds & voices around you. You're also busy. At that time you can't hear ordinary sounds. But after mid-night a small lizard falls from a ceiling to the floor. It makes a loud "thud" sound & you hear it very clear. The mind becomes quiete has this power.

We-bu Sayadawji's meditation instruction is very simple & direct. He only taught one Dhamma, not complicated as most teachings which are developing jhanas & using abhidhamma teachings for insight. He asked or taught people to observe the sensations arising when the air of in breath & out breath touch the tip of the nostril - in all postures. According to Sayadawji if your Samādhi develops you'll see or discern anicca there. Later the whole body will show its true nature also. U Ba Khin's teaching was confirmed by We-bu Sayadawji & Anagam Sayā-Ṭhet's teaching was confirmed by Le-di Sayadaw.)

So what are the differences among these systems or methods? From the arising of the abdomen to the falling of it the yogi has to wait for it. And then the mind runs toward dukkha vedana. ~~From waiting falling into rising~~ you have to wait from falling to rising again that the mind not staying at it & moving toward dukkha vedana (because pain is more coarser & distinct than sensation of rising & falling of the abdomen). It's more easier falling on to dukkha vedana that rising & falling object needs more effort. It does not mean it's impossible but it needs more effort to do it. When contemplating the preceding mind & the following mind (i.e., maggandas) the mind moves to vedana (if vedana arises). Knowing of pain, aches, numbness of the mind arises. Contemplate anicca (rise & fall) of the knowing mind. Contemplate the impermenence of whatever arising mind. You must able to contemplate it. *If you have the strength & it's possible.* <sup>(2) ← change position</sup>

In ānāpāna kamatham the touching points are very close to each others. Also the knowing minds (contemplative minds) are near each others that no free time to delay. So it's easy to overcome pains. Therefore I choose this kamatham (the main point here is this system is Thae Inn Gu method - even the way of strong breathings). Other kamathams are also not wrong. It's un-necessary for arguement on your kamatham, my kamatham is right. When vedana arises unwholesome dhammas of tanhā, māna, ditthi sink the mind in the mud. We use the 5 strengths to pull it out.

We contemplate the meditation object not only ī saddhā, sati, viriya, samādhi & discernment <sup>panna</sup> of the 5 strengths but also ī the 5 jhanic factors - vitakka, vicāra, pīti, sukha & ekaagata <sup>(composing, sustaining, rapture, pleasure) & one pointedness</sup> If you relaxing the mind & it'll move to vedana. ~~free~~

At near death could you relax it at near death? To develop the mind more & more free from vedana (pain) <sup>by adjusting</sup> adjust short & long breaths at the tip of the nostril. When practising you have to exert yourself. With the frightened mind & doing the practice blindly lead to failure. ~~Even though now~~ Even though now you don't free from vedana later you'll free from it for sure. U Zin (ie, himself) gives you the guarantee. I'll send you to the place <sup>where it is</sup> free from it by giving <sup>of</sup> my time. This is not an exaggeration. Later one of his talks on interview ī yogis - including a nun, a woman & a man discussed their experiences ī him. They overcame the pains & gained samādhi. I gave the title for it as - With samādhi overcome the hindrances. Here the yogis could sit for 2 hrs & 3 hrs at a time. They gained samādhi - Some had skeletons as nimitta (mental sign); some 32 parts of the body & some had discerned the 4 great elements (these were the majority). For yogis had bones nimitta ī samādhi power by contemplating its nature & overcame wrong view, craving & hatred. Now it became vipassana. It was very similar to the Thai forest tradition which developed jhānas & after came out from samādhi contemplated dhammas - such as, 4 elements, 32-parts of the body (asubha), skeleton, etc.

U Candima's systems are more akin to Thai than Burmese. He rejected some Burmese systems or practices as not really vipassana. Some Thai forest monks also view on some Burmese vipassana practices as in the same way.

It seems to be there are 2 ways of development in vipassana practice. Some Buddhists even go to extreme to say that commentaries, Abhidhamma & vipassana without jhāna samadhi are not authentic. True without jhāna there is no realisation. In every realisation (the 4 stages) there are vipassana jhānas. There were many evidences in the suttas many people without any jhāna practices by listening the Buddha's teachings realised Dhamma - as e.g. Santati minister, Suramutta - the drunkard, Suppabuddha - the leper, some citizens, even sensual devatas (not include brahma-gods).

Some well know Burmese Sangadaw like Ledi Sayadaw, Mogok Sayadaw, Mahāsi Sayadaw, etc. were not ordinary monks & very good Pali scholars & practising monks. Actually other people teachings & practices are right or wrong is not important, what importance is one's own knowledge & one's own practice.)

I want you all have the strength to pull the mind out from the kilesa mud. I am training you to have the strength to bear dukkha vedana & to pull yourself out from it. It's like <sup>kneading</sup> dough. In making bread <sup>by</sup> mixing the flour & water & knead it <sup>until</sup> becomes dough. During its kneading you can't do it in a comfortable manner. To become a thick & sticky dough you have to use strength. It ~~becomes~~ <sup>think</sup> & <sup>sticky</sup> is better to become <sup>a</sup> thick & sticky dough. For 3 or 4 days are like kneading dough the flour & water & can't take comfort in doing it. It's not yet arrived <sup>to</sup> the stage of making the cake of vipassana. All of your minds are very coarse & lobha, dosa & moha. Ultimate reality - paramatā mind & body (form - rūpa) are very refined that you can't work in this coarse or rough mind. We're making our minds (contemplative minds) to become refined. Now we're doing the sitting an hour each for 5 times. Later we'll practise 2 hours for each sitting. Yogis who want to practise in my meditation (anapanasati) adjust the short & long breathings, & keeping your mind toward you. After nine days & you can stay as your wishes.

Anyone who gives up the effort only end up to loss & at dying will not easy to die. If you now pushing away the teacher's welcoming hand to save you & at dying will have an ugly face to die. Now, this kind of vedana is not killing you, it's just a little bit only. You have to practise to keep the mind to be freed, and to keep the momentary happiness aside. We do the in & out breathing like seeing ē the mind at the touching point. ~~We breathe it in equal to the breathing machine, don't incline your mind to the machine.~~ If we breathe as the same as the machine then don't incline ~~the mind~~ toward the machine. Only to be aware the sound coming toward you & adjust your breath as the same to the sound. If you are able to do it then don't pay attention to the sound. You only adjust your short & long breathings ~~to become~~ equally. The mind gradually arriving to the jhānic process & you don't want to come out from it. From onward I'll only explain its nature.

### On Ānāpāna Samādhi

Raining is the same ~~for~~ to all, if you fill the rain water ē a barrel & you'll get a barrel of water. If ē a bucket then you'll get a bucket of rain water, etc. If you overturn them all & you ~~will~~ get nothing. If you fill it for drinking & become drinking water; for washing only then it becomes washing. But it's raining the same ~~for~~ to all. In practising Dhamma the teacher's wisdom must ~~also~~ be right. The students follow him ~~&~~ their saddha, viriya, sati, ... the 5 spiritual strength ~~&~~ must be strong. In clapping two hands together if one hand is soft or light & the other is strong ~~then~~ the sound is not louder. In the same way teacher & students are 2 sides of 2 hands. If the teacher is wrong he has to correct himself & vice versa. We need to open about it. The Buddha taught us ~~carefull~~ made inquiry on ~~find~~ teachers. We could take someone as a teacher if he had the quality. If you ~~found~~ a good teacher even he drove you out ē beating ~~do~~ did not leave him. Now, you find a good teacher even I am not beating you yet but you want to run away from me. You want to run away because it's painful I can't bear it. You become not a good student of a good teacher. (I am sure U Candima is a tough teacher, this is his character. So people want to train by him also have to be tough, patient & endurance. For young & strong people should find this kinds of teacher.) In ānāpāna breathing some breathe slowly, some breathe strongly and others breaths a bit more stronger. Even though mentioned as slow & strong breathings one has to choose one's preference ē basic & main method. Breathing ē acceleration was mentioned in commentary as kakatāpama method - sawing wood method. A man was cutting a wood ē a saw. Could it be cut off if sawing very slowly? The wood will not cut off & not going very far. Sawing the wood ~~is~~ like battling by force & you can't do it longer. You becomes over tired. The man cut the wood in a way not slow & not ē very strong force but has acceleration by sawing it back & forth. He was paying attention to the sawing. If he pushed the saw forward 7" & pulled backward also 7". Pushing the saw forward length & pulling the saw backward length ~~were whether~~ <sup>the simile of</sup> short or long, going in & coming out had to be equal. The first cutting ~~was~~ 7" forward & 7" backward, and the second cutting also the same. The first cutting sound ~~8~~ on the other hand looking at the cutting place by pushing the shell cutting sound ~~8~~ & on the other hand looking at the cutting place by pushing the saw ~~back~~ & ~~forth~~ regularly. (Here Sayadaw gave a very good example & pulling the saw ~~forth~~ & ~~back~~ regularly. With the machine it's how to use the ānāpāna breathing according to their system. With the machine it's more clearer).

### With the slow breathing when

Breathing ē ānāpāna slowly & the afflicted dukkha vedana is strong & one's samādhi also low, all those make the mind falling toward vedana. With forced breathings become very tired & jhāna not happens. Because the mind is tired & can't breathe longer period. Therefore slow & strong breathings are not good. This is at basic level. It's like the saw man not strong & soft strength. The in going breath & the out going breath - their breathing rate & acceleration have to be equal. The long & short air passages have to be the same. It's not too strong & too soft. You must breathe like this. It was like the saw man looking at the place of contact the saw teeth touching the wood. You must breathe pay attention at the place where the breath & nostril are touching. During the breathing it must not be <sup>too</sup> strong & <sup>too</sup> soft. The acceleration, & short & long breaths of in & out breaths must be the same. The first in & out breaths & later in & out breaths must be the same.

This way of breathing is like the saw man with the strength of not strong & soft sawing the wood that in regular way that he could saw it longer & finish the job. He is also not tired ē it. With this kind of breathing rate have to do the basic kamatham. In this way of breathing you need the strength of sending the mind at <sup>the</sup> point of contact & within an hour (or 2 hrs) not correcting or adjusting the body. With this kind of strength let go of the desire to change & correct the body. For a saw man he doesn't has this. For the yogis they have it.

At one side the mind doing the ānāpāna breathing & the other side the mind instigate you to change & correct the body because of vedana. You must totally abandon the desire to change & correct the body which the mind instigate you to do it. Let the mind stay <sup>at</sup> ~~sati~~ the touching point of the nostril ē sati at the same rate of acceleration & breathings. In case if vedana becomes stronger or one's own breathings become soft or the mind wants to go down there you have to increase <sup>a little bit of</sup> your original breathing rate & continue ē it. This is made the touching point more clearer. Beware of the touching point & breathe a little bit stronger. But out of fear you must not breathe blindly without any control like a battle & without any rules. Whatever ē strong breathing if you don't have sati & viriya (mindfulness & effort) the mind not arise arrive at the touching place instead it moves to down there. It becomes useless even though the nose doing the breathings & the mind at vedana. If both of them <sup>are</sup> become strong (i.e., breathings & vedana) it's tiresome it becomes tired.

The main point is the harmony of long & short, slow & fast, strong & soft breathings which are not tiresome. If you're not contemplating long & short, slow & fast breathings then the mind has free time & it goes down there (i.e., to dukkha vedana). If you're contemplating the mind even not has free time it has to aware of the touching point. <sup>The yogi has to make effort at in & out</sup> long & short breathings, also contemplate & examine <sup>the harmony of</sup> long & short breathings of harmonious way as sawing the wood, & also he has to control & adjust the in & out breathings become harmonious on the long & short, strong & soft breathings. (Here his sentences are very long & repetition)

with repetition

~~If~~ Saddhā, sati & viriya<sup>i</sup> these 3 factors, if you able to stick the mind on the kamathem object ī stability & it can't inclining down there. Without inclining & there is no connection. If there is no connection & there is no good or bad taste about it. Without it & there is no enjoyment. It becomes lobha if taking enjoyment ī sukha (sukha vedana). If experience ī dukkha becomes disappointed ī dosa. The mind becomes upekkha-samādhi~~if~~ abandoning all gladness & dosa. at the point where touching the nostril

→ Sadness.

[If we reflect the first 4 tetrad of ānāpānasati Sutta - the first 2nd steps use the word (know or discern the long & short breaths). The 3rd & 4th steps use the word train himself sensitive to the entire body & calming the bodily formation or fabrication. So it's not a simple practice & need intelligence & discernment ī experiments. Here we can see this point]

Don't want to feel or experience dukkha when the 4 great elements are disturbed or changed is dosa. Wanting to change & correct the body is lobha. Free from these 2 extremes the mind stick ī the touching & knowing at the nostril, it becomes upekkha vedana of neither pleasant nor unpleasant ~~feeling~~ vedana (i.e. aśikha & ~~ad~~dukkha).

The yogis have to remember it is not arriving at upekkha samādhi cant contemplate ī insight. Still yet not knowing one does not know himself <sup>as</sup> & not arriving at upekkha level <sup>yet</sup> & do the contemplation, for even 10 eons cant attain Dhamma (i.e. Nibbāna).

Without upekkha samādhi & doing anicca, dukkha & anatta is not Dhamma (i.e. vipassanā Dhamma). The sound seems to be similar the causes are different. (It's only reciting anicca, dukkha, anatta ī concepts & not direct discernment)

This is the reason behind not changing dukkha vedana when the 4 elements disturbed or afflicted. Disappointment ī anger (dosa) is unwholesome (akusala) and called as domanassa-dejection. Lobha is called abhijjhā - covetous (here wanting the pain to go away). The mind not ~~coarse~~ stick here (at pain) & staying at the tip of the nostril become upekkha. This is the ~~tough~~ type of momentary upekkha samādhi.

At the time the mind sticks at the tip of the nostril has no dosa, it frees from the dosa frog toad (toad represents dosa). It's not really free yet. When it frees from sati the toad appears again (sati is not strong enough on the object & pull down by the pain). There are 3 kinds of freedom - tadaṅga (for short period), vikkhambhana (suppression) and samucceda (eradication). If you can collect the mind on the object for tadaṅga will free from dosa. It'll appear again (i.e. pain) if you can't do it. Now present ānāpāna is tadaṅga practice. Whatever system or method we use in accordance to the Buddha at first <sup>it was</sup> like striking a brass bell after the "Dong" sound the sound becomes louder & slowly becomes smaller & disappears. This is called pa sambhayam - kayasankharam - calming the bodily formation or fabrication (i.e. the breath). If you breathe ī ānāpāna similar to the way of sawing a wood it must refine slowly. It becomes refined not by ~~you~~ oneself & happening naturally <sup>when</sup> the mind frees from unwholesomeness. We don't need to kill the enemy. If there is enemy to protect ourselves have to fight them. Now it's leading by sati & viriya that unwholesome mind or mental states can't come near. It's no need to run away from them.

When it arrives to wholesome mind process & jhānil mind process with the breathing it slowly becomes quiet & after that the bhavanga heart base ī a sensation in the chest something was fall off & the breathing stops. It doesn't breathe & also it can't breathe. There is pain, aches & numbness down there but the mind is not suffered.

became slowly

At first it was breathing strongly & later slowly it becomes refined & disappeared. In & out breathings were also ceased. The breathings at the tip of the nostril was also extinct calm down. It was calm down & the completion of jhanic factors (i.e., connecting, sustaining, rapture, pleasure, one-pointedness of mind).

This is called - ~~pasambhayam~~ - ~~kayasankharum~~ (calming down the breath). Kayasankharum ~~the in & out breathings from coarse~~ <sup>from the coarse</sup> you ~~it's~~ <sup>calming</sup> down.

Not attaining jhana yet if ~~you~~ breathe in the comfortable way it can't calm down. If it's equal to the jhanic factors by itself & it comes to cease. The mind is not suffered by freeing from vedana. There is vedana afflicted by the 4 elements the mind itself ~~has~~ no suffering. Instead of the fire flare up it's extinguished.

Even though knowing pain & aches no unwholesome mind arises to change or correct the body. Sankhara-dhamma (conditioned phenomena) are ceased.

(There was a story about Loong Por Waen who was one of the very senior disciple of Ajahn Mun. In his earlier years he was practising in a forest.

One time he was infested & a serious wound on his leg. A doctor need

It needed a doctor to operate his wound. There was no pain killer to treat him. So the doctor ~~was~~ operating it only & alcohol. It seemed to be he went into Samadhi.

After the operation he came out from Samadhi & told the doctor that his handling the operation ~~was~~ a bit coarse or rough.

When he was getting old settled down in Northern Thailand, Chiang Mai Province. One day an air craft was flying over Chiang Mai area & suddenly the pilot saw a monk among the clouds. Later he was searching this monk whom he saw in the sky. After sometimes he found Loong Por Waen & took him as the monk in the cloud. (We don't know it's true or not) From that time onward Loong Por became well known. Many came & made inquiry about him. Loong Por never admitted the story.

One time a western journalist came & interviewed him. He asked Loong Por for confirmation. His response was; "Do you think I am a BIRD?"

According to his biography - after becoming a monk he never met his relatives again (i.e., cut off all attachments).

These sankhara-dhammas are the causes of falling into the 4 woeful states (i.e., abaya-bhumi). In connection to patthana - conditional relations I had collected 17 conditions. Wanting to move & change is tanha (here can be translated as desire). It becomes vedana paccaya tanha - feeling conditions craving. You can't cut off dependent co-arising & your own desire. Don't talk about that life & this life - now at this present moment you are in suffering. Not arrive to the future yet Even now at present <sup>when encounter</sup> unbearable vedana <sup>you have</sup> arises unpleasantness & dosa & wanting to change lobha khandhas. These khandhas are present dependent arising khandhas.

From dukkha vedana it changes into not wanting to feel lobha-tanha.

If you can keep the mind at the tip of the nostril even has dukkha vedana not connect to tanha. It's not going to kill the tanha <sup>arising</sup> mind. The mind goes to associate & the jhanic mental factors that lobha stops without arising. Also → I have to explain the nature of the practice. If I am asking only asking you to contemplate <sup>but if</sup> and you're doing it ~~& don't know why or what is the reason?~~ without knowing anything?

(This point also came from his practice without a proper teacher. It created difficulties & wasting time. This is one of the reasons Mogok Dhamma talks are treasures or a treasure map for yogis.)

The method or way of contemplation must be right (i.e, refer to kākacūpama wood Sawing method). The 5 jhānic factors is also right. Cutting of the dependent arising (paticcasamuppada) is also has to be right. Seeing the 4 truths also must be right (i.e, refer to four noble truths). This practice here is only related to samādhi practice, but Sayadaw explained it by using the paticcasamuppada process. For me it seems also not wrong. This came from his realization of Dhamma. No-one explained samādhi practice before ī D.A process. Actually every human life is about the 4 noble truths - causes → effects relationship. For a worldling or common person he creates only dukkha & samudaya all the time except in sleep which is wasting time & moha-delusion. But the practising yogis cut off paticcasamuppada or dukkha & samudaya everytime he is mindful & discern the nature of the 5 khandhas at every moment. These things are also mentioned in Mogok Sayadawji's talks.)

Is't sukha or dukkha when the 4 elements become afflicted? This khandha is disintegrating & stiffness & tenseness tightness. These are the matter of truth of dukkha (dukkha sacca) or the function of truth of dukkha. And then wanting to move & change <sup>lobha</sup> arises. Lobha is samudaya tanhā samudaya - at here I <sup>should</sup> have to do like this or like that, these are doing by tanhā. This is the function of samudaya. The path factors <sup>is</sup> not moving & changing the body & keep <sup>mindfulness</sup> the mind at the tip of the nostril. The path factors kill the unwholesome dhamma. Moving & changing the body is miccha-magga - wrong path factors. The function of path factors is doing its related matter. Knowing about them is knowledge-nāna. No tanhā is Nibbāna. When you came here ī tanhā which is in your mind. What <sup>with</sup> do you do ī this tanhā? You have to abandon it. There is no tanhā in Nibbāna. Could you incline toward it ī tanhā mind? Wanting to move & change is tanhā. If you agree ī it & become tanhā. If you don't follow it, this abandon tanhā. This is the function of nirodha sacca - the cessation of tanhā or dukkha. Do you have any suffering if you abandon it? So suffering is ceased. This is nirodha sacca - the cessation of dukkha (before is kicca nyan - functional knowledge, now is kata nyan - knowledge on the ending of the practice). The 4 truths arise at the same time. The practising yogi The happy mind arises in the practising yogi. Nirodha sacca means the cessation of tanhā. At first it was stuck ī lobha, dosa minds & including ī suffering. Killing <sup>& abandoning</sup> them ī the path mental factors that is there any unwholesome lobha-tanhā mind still sticking there? Their cessation is nirodha, & suffering also ceased ī them. This is nirodha sacca, then the 4 noble truths appear to the yogi. The yogi <sup>can</sup> see Nibbāna in tadaṅga - very short time. With happiness & no suffering is fruit- phala. Fruition mind is the result dhamma. Aboda Abandonment

② of tanhā & path factors & stay ī happiness is path & fruition. The cessation of dukkha is Nibbāna. If wanting to attain Nibbāna has to precede ī sainkharupakkhā - equanimity to saṅkhāra dhamma (conditioned phenomena). Sainkharupakkhā nāna - knowledge of equanimity is not relating to dukkha vedana & not sticking ī sukha vedana or let go of conditioned dhamma. After that gotrabhū knowledge (change of lineage) & then path & fruit. Samatha-yanika yogi develops his practice in this way. (Here is talking about samatha practice but Sayadaw explained it ī the 4 truths. Thanas only suppress kilesa-vikkhambhana. To eradication of kilesa has to develop insight practice - samuccheda-pahana. This kind of explanation is acceptable or not I have no idea. Loong Por Cha had said once before. He said that sīla, samādhi & paññā were inseparable.

He gave an example of lifting a stick 2 fingers in the middle of the stick and the whole stick came together. To build a bridge across a river is another example by ~~Ajahn~~<sup>Ajahn</sup> Lee Dhammadaro. This side is ~~sīla~~, the middle of the bridge is ~~saṃādhi~~ & the other side is ~~pāññā~~.)

Ajahn

### A Scales      Saṃādhi Saṃādhi Like A Scales

[Following this talk there was a short talk on the same subject, yogis had to sit for 3 hours sitting. This practice is to free from lobha, dosa & moha at the same time. He called this in Burmese as levelling out Saṃādhi like a scales. He also said he got this system from Thae Inn Gu Sayadaw's Dhamma verses. May be Thae Inn Gu Sayadaw developed his Saṃādhi in this way. ~~He & Thae Inn Gu Sayadaw on vipassanā practices are not the same.~~

U Candima's vipassanā practice is different from Thae Inn Gu Sayadaw's way. Thae Inn Sayadaw's way of vipassanā is based on form(rūpa)nama kamatham (i.e. not on physical sensation but on mental feeling). U Candima's way is developed Saṃādhi ī ānāpānasati & contemplation on mind-nama kamatham or cittanupassanā. U Candima called ~~as~~ it as - Mahā-pallanka meditation which refers to like the bodhisatta's enlightenment in one sitting, so it also can be called ~~as~~ Bodhisatta Kamatham.

In this talk on a scales like Saṃādhi, U Candima called this method as ~~vipassanāyanki~~ ~~dharma~~ method. Levelling out Saṃādhi & pāññā together that it's also called ~~yuganatha~~ method (yugunaddha - yoked together). The commentary explained yuganaddha as come out from jhāna Saṃādhi & contemplate the jhānic factors ī insight. Each ~~jhānic~~ level come out from each jhānic level & contemplate in this way respectively. According to Bhikkhu Bodhi even in jhāna state can contemplate the jhānic factors has evidences in the suttas. It seems U Candima's own practice supports this point.

Here developing Saṃādhi like a scales is - first watching the breath at the tip of the nostril. After sometime dukkha vedana will arise somewhere. But the mind not follow vedana but also not return to the breath at the nostril. Instead levelling out these 2 vedanas one at the tip of the nose & dukkha vedana appears down there, until the mind becomes upakkha. The mind stays ī vedana becomes dukkha, domanassa which is one extreme. Wanting to overcome dukkha vedana & send the mind to the nose ī tanhā becomes abhijjhā which is another extreme. Therefore if the yogi can contemplate these 2 objects or keep them equally until become upakkha which is the middle way or become the path-maggan. With this upakkha maggān to develop insight-vipassanā. You can't contemplate paramatā dhamma ī kilesa mind if ī kilesa it only becomes concepts.]

Today we'll develop the scales like Saṃādhi or middle way Saṃādhi. (Here I didn't translate the Burmese words - boun-chain kamatham directly) Before we did the ānāpānasati in an ordinary way (i.e., ~~watching~~ <sup>observing</sup> the breath only for 3 days, first 1 hr sitting & later 2 hrs sitting) & how to develop it. There is a way to develop insight & I'll talk about it today.

Here is not

Not to attain the Dhamma ī this method (i.e., Nibbāna). Now we're in the 4<sup>th</sup> day. Only you're finished the basic ānāpāna-kamatham can practice forward. Therefore you have to finish the basic. For 3 days we practized ordinary ānāpāna. Only you know the meaning of Dhamma practice & can know the nature of vipassanā process for forward practice. When the 4 elements are disturbed or afflicted & encountering ī dukkha vedana, in walking also it's painful. Could you walk longer? The body becomes stiff & tense when lying down longer period. It's not free from suffering also by standing. Which ever postures you're in or keeping it this khandha will cruel to you. Because of its cruelty khandha becomes dukkha & the mind suffered & tired. Every time ī practice you'll encounter it. ~~In walking ī noting~~ Could you walk for a long time in walking ī noting? Even though it's not good for Samādhi because of its movements but it's good for support it (accoun according to the forest monks walking Samādhi is more stable than sitting. Some monks did a lot of sit walking than sitting, as e.g., Ajahn Mun himself.) Walking meditation is supporting one's own kamatham to has strength. During walking meditation no-one becomes arīya (a noble being). ~~Because it the yoga~~ ~~he has to stop~~ Only it enters into one-pointed Samādhi (ekkata Samādhi) by ~~stopping~~ from walking. If indriyasamvara ~~sīla~~<sup>is</sup> in equilibrium (restraint of the sensory faculty) the yogi has to stop from walking. It's easy to say that ī the 4 postures (i.e., sitting, standing, walking & lying down) attaining Dhamma. But nobody said <sup>as</sup> not attaining the Dhamma ī the 4 postures. These are 2 ways of walking after attained jhāna Samādhi & to support Samādhi (as mentioned above). Later yogis will know all of them. Before attaining the Samādhi to have ~~the stable Samādhi on the primary object (here ānāpāna)~~ the yogi's sati ~~has to stick~~ <sup>yogi</sup> ī the mind ~~outside the sittings~~. For having a stable Samādhi before attaining it the mind ī sati has to stick on the primary object (here ānāpāna) outside the sittings. To support this point walking meditation is good. As I had explained on the first day if you had directly ~~jhāna~~ <sup>→ attain → jhāna</sup> directly <sup>with</sup> ~~jhāna~~ in sitting posture ~~it was~~ freed from dukkha vedana & ~~no~~ no need for walking. This is attaining jhāna ī sitting posture. Walking meditation is supporting Samādhi, but if you're a vipassana-yanika may be you can attain it or ī the 4 elements meditation (i.e., not sure). But can't attain it with taruna-vipassanā - i.e., weak basic insight stage. Yogis also need to understand these things. I'll explain all of them for why?

Before 3 days ago - for the first day we sat ~~for~~ 1 hr each for 5 times. On the second day one & half ( $1\frac{1}{2}$ ) hour for 5 times & on the 3rd day 2 hours for 4 times. We had been practised in this ways. All right whatever or however ~~situation~~ you're in, khandha dukkha will come to you. You have to encounter ī dukkha. Only this is existed & except this one don't go & do other things. If you do it become useless (with no Samādhi - i.e., hindrances no insight arises) Even though you can contemplate the 4 great elements if vedana arises & can't do it. Dosa-domanassa arise & destroy the meditation. If you practise this way also possible (first have to transcend dukkha vedana). Whatever way you're practising except dosa-toad & the 4 poisons of viper snakes you can't continue the following kamatham (i.e., insight).

Therefore the Buddha taught in the suttas (asivisopama sutta & vammikasutta) yogis had to abandon the 4 snake's poisons & dosa toad. (& found out the fork, which was a pali word dvēdha patha can be translated as doubt & forked path. Which one is the right one I don't know, but if we take as doubt it's difficult to connect to the following one the sieve which represents the 5 hindrances where also include doubt. May be they are different doubt.

If we take the symbol of fork as the forked path also can be taken as doubt & 2 ways of the path. U Candima took it as 2 ways of the path - the way of Samatha-yanika & the way of Vipassana-yanika.)

After abandoning the toad (dosa) there are 2 ways of samatha & vipassana yanikas paths. Even though U Zin didn't understand on pariyatti (sutta learning) & taught to yogis in accordance what the Buddha had taught. I have interpreted them in the same way. I have studied sutta discourses only 2 years yet.

The practice I taught to others was not deviated from what the Buddha had taught. It was in the same to him. Before I had taught Mahagallanka method or Bodhisatta meditation. People thought that it was torturing them. To expose Tanha is only this way, and no other way (i.e., in one sitting). For he (the Buddha, here I don't know who Sayadaw was referring) knew had been cut off the root of tanha & Liberated. He knew that he was liberated by cutting off the root of tanha.

The Buddha exhorted us as even we had to patience & endurance for vedana which would take our life. The vedana now we'll encounter is not taking our life.

Only by overcoming vedana you can practise samatha / Vipassana practices of (i.e., 2 ways of insight practice) whichever way you prefer. If not you're dealing with vedana at the basic practice (i.e., develop Samadhi power). Could you go forward by lifting & changing your posture all the time when encounter vedana? Therefore in Dhamma practice what are you doing means very simple question. When the 4 elements become afflicted or disturbed the yogi doesn't want to feel it & want to free or correct is lobha & the wrong view of l-ness (ditthi). First practice is making these lobha, dosa & moha ceased. Except this one don't practise others which you can't success.

Therefore I must explain on this problem to tadaṅga bahana & samucceda bahana (short period of abandonment, suppression for longer, eradication). Now, you can sit for 2 hours & there is no tiredness & strong stress. Some already fall into bhavanga & free from them (i.e., in jhana state). Even some are not free from them when they sit for 2 hours they don't have the mind state of trying to struggle to it. They don't

have to because the mind becomes refined. Passambhayam-kayasankharan - the breath become calm down to dosa fallen away & breathing also refined, not tired anymore. Could I ask the yogis to breathe slowly like now when at first they arrived here? All will get up & run away. We're practising to free from lobha/dosa if not wanting to experience it, how many days it'll take long.

Now you can sit for 2 hours. All right! Let move to forward step.

What is the nature of insight practice? The mind contemplate mind & form to become true insight (Vipassana) should not think about the past & future even for 10 hours period (only to the present moment). Even for 10 hours long the mind doesn't know about the eye, ear, nose, ... etc. It's free from the worldly objects of concept (loka-paññati-aranya), only then it discerns loka-paramata mind & form. The Samadhi discerns mind & form not include concepts. → including of ↑