

APPENDIX

On Mind Development

In the Dhammapada Verse-183, the Buddha replied to Ananda on the instructions given by all the Buddhas was: "Not to do evil , to cultivate merit & to purify one's mind. This is mind development for all humans, as training ~~sila~~, samādhi & pūṇā. In the Theravada tradition we see more meditation systems than other traditions. One of the main reasons is Theravada bhikkhus have the strong tradition of study the Dhamma, Vinaya & their commentaries. There are some western scholars rejected the commentaries as not authentic. An internationally well known Burmese teacher asked this question, "How many commentaries they had been studied before?" Asian Buddhist tradition has a very long history ~~even can be~~ ^{of commentaries} said as it started from Ven. Mahākaccāna. This tradition is handed down by teacher to teacher. It also had long history of study & practice. The Buddha-Dhamma is always need teachers to teach the Dhamma & its practices, and not like other worldly knowledges. We can decide a teaching & system as authentic or not only by its practice & results, not by thinking & proliferation.

In Theravada Buddhist countries Burma has more meditation systems than other countries because of the strong tradition of study & practice.

When talking about meditation systems we should not look down on them. These were not coming from thinking & speculation of the suttas & its commentaries or not mere theories. These systems were the outcomes of study & practice & a lot of trials, & not easy to come by. I can give a lot of examples for these systems & its teachers. The well known Mahāsi System - the original teacher was not Mahāsi Sayadaw- U Sobhana who teacher was Thatom Tetarun Sayadaw U Narada (1858- 1954). Sayadaw U Narada was a well known scholar monk of his time & wrote 22 text books. In the beginning he did not know how to practice. So he ~~had to~~ asked a practised monk for advice. The monk only said to him ^{for} looking in the Satipatthāna Sutta. He read the sutta & its commentaries about satipatthāna & did the practice & a lot of trials. After his practice & started to teach people but most of them had doubt in the system, because it was so simple & direct. It took sometime for him to get people to try on his practice. Now Mahāsi System is becoming well known around the world. Even we can find some records on children (young boys & girls) had good results ^{the} this system (not the 21st century children who are very restless & like nutty professor). Therefore the result of practice is not by conceptualization & playing thought games which is the worldly way ^{good evidences}.

The following 2 examples is also very remarkable. The first teacher was Soon Loon Sayadaw U Kavi (1877- 1952) who was ill had very little education & a farmer. One time he was listening to the Dhamma discussions of among people for some men for 3-4 days but mostly he did not understand them (including Abhidhamma & āñāpānasati). One night U Ba San (a disciple of Ledi Sayadaw) came to his ^{↑ & he asked him} house & they had the following questions.

Q: U Ba San, I am illiterate. Can I practise your Dhamma?
A: Literate or illiterate is not a necessary thing. The important thing is having real true belief & really doing it. You need saddha (faith) & viriya (perseverance).

Q: Then, please tell me how to do it.
A: Just noting the in-breath & out-breath

After answered U Kyaw Din (i.e. Soon Loon Sayadaw's lay-name) & he went into the group of people for Dhamma discussion (these Dhamma discussions were done at U Kyaw Din's ^{house}). With that much instruction U Kyaw Din started to do his practice. After practising for 2 or 3 days his in-breath & out-breath became smooth.

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Then his friend U Shwe Lok came to his house (U Shwe Lok had been practised satipatthāna bhavana before.) He told him about his practice. U Shwe Lok corrected him by saying; "You have to follow ī knowing." U Kyaw Din asked him again; "How to follow it ī knowing?" He answered him very easily as; "Just knowing, knowing. " "If I follow ī knowing what'll happen?" "You'll get merit," "Just knowing, knowing. " "I'll do it if I get merit." In this way U Kyaw Din did the practice diligently ī strong determination & faith. He also did his daily chores ī sati & knowing. His daily chores were finished smoothly & easily ī mindfulness practice. His samādhi developed & seeing light nimitta. With sati, samādhi & viriya he observed the physical sensation of touching (ie pathavi - earth element) in his whole body ī his daily activities. Even he could make the meditation dit dictum on the practice as - Touching, Knowing, Sati "After 4 months ī the practice U Kavi became a tevijja arahant as a novice (Sayadaw realization of Dhamma came by each stage exactly a month each. In the 3rd month he became an anagami ~~but~~ could not live ī his wife Daw Shwe Yi, so he asked permission from her to let him ordained as a novice. But his wife ~~didn't want to~~ not let him go. At last ī the help of the village folks ^{he} became a novice.) Soon Loon Sayadaw's arahantsip was confirmed by some famous scholar monks & practising monks by testing his knowledge ī the suttas & commentaries - all these difficult & profound questions were not easy to answer by even a scholar monk. Sayadaw was illiterate about the texts but his he had the wisdom (paññā) to answer these profound questions on practice (jhanas & Nibbāna) in ease ī common language.

^{At young age} The 2nd teacher was The-inn Gyi Sayadaw U Ukkhatha (1913-1973) living ^{when he was young} he was ~~had no~~ not interest in study. He was married 4 times & made his life living as an alcoholic, a gambler, a thief & bandit leader. He committed some crimes & had been in prison. One time living in Rangoon ī one of his wives he had a chance to read the Biography of Soon Loon Sayadaw & his practice. The book belonged to his wife who practised meditation. He thought; "If he could become an arahant if I practise ^{also} will become ^{one} ~~a man~~ ^{an} ~~on~~ At the age of 46 he & 2 others ^{went to} ~~rob~~ a house & he was hit attacked by the person in the house ī a long knife. It was hit ^{on} his head & they ran out for their lives. He was very lucky because of wearing a hat, which saved his life. ^{With strong Samvega he} took medication for his head cut for 7 days, & then took the book on Soon Loon Sayadaw's life & practice to the village monastery. He observed the 9 precepts & shut himself up in the room of the monastery Sima for practice (Sima is a monastery building for ordination purpose & discuss reciting of monastic rules.) He was made the following determination - "If I am not die ^{then} let kilesa dies." (For modern man, may be the opposite - Please let me & kilesa not die! See the global pollutions & severe climate problem.) He did the ānāpānasati by observing the in-breath & out-breath at the tip of the nostril ī continuous sati. Because of the strong unbearable painful feelings ^{were} arisen that he fall down to the floor from ^{the} sitting posture quite often (may be related to his negative kammas) Without loosing sati & unremittable effort he contemplating each ^{of the} Vedana ī patience & endurance to their ending. On the 6th day (12th September 1959) realized the first Path Knowledge. Realized the 3rd Path Knowledge on 15th March 1960 ī the divine eye. He ordained as a monk on 12th March 1961, & became arahant on 20th May 1961. (See Soon Loon Sayadaw's way of practice in Jack Kornfield book - Living Buddhist Masters).

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From the above 3 teachers we see the important & benefit of a system, especially for someone who does not have a teacher to guide him. Also we can select anyone of the systems to suit our nature & interest. Even though we cannot find anyone of the systems exactly in the suttas it does not mean that it is not authentic. It was also not possible for a Buddha to teach all the possible systems in his teachings, but we can find general outline & view in these systems (i.e., a true system). Each teacher taught his students according to his practice & experiences. The Buddha-Dhamma is simple & direct but profound. Only to a qualified teacher (skill in pariyat & patibat - having both skills) to understand them clearly (e.g., Ledi Sayadaw). This was one reason we can see young yogis (i.e., children) in the Buddha's time & even today (there were some young yogis' records in Burmese systems). The records of the illiterate teachers & yogis support also the important role of a teacher. Here I am not exaggerate any meditation systems. There are people who look down on systems & reject them. Meditation systems are unavoidable for most people. They need it. ~~Even there are learned monks who do not know the practice. Worldlings are very critical this is its nature.~~

Burmese & Thai meditation systems are known in Asia & ^{the} west, & way. But they do not understand each other very well. Because their mode of practice have differences. The Burmese systems were based on the suttas & commentaries & the Thai on the suttas. Most of the Burmese systems were discovered by the monks, & very few by laymen (e.g., Anagam Saya Thet who was Sayagyi U Ba Khin's teacher. Saya Thet life was quite interesting. His main teacher was Ledi Sayadaw but he had been studied & practised under many teachers of his time.). Thai tradition is mostly connection to the forest monks. What I know about the Thai forest tradition ^{from} which they did not pay much attention to the commentaries, but they had some knowledge about the suttas.

Some ~~the~~ Thai forest ^{monks} thought ~~without~~ that without jhana samādhi & insight was impossible.

I do not know how many Burmese know about the Thai forest tradition vice versa. A few yrs ago I had met a well known Abhidhamma teacher in Burma. (He was a lay Buddhist) He showed me a small booklet, ^{the} English translation of Ajahn Chah's talk, & critical comment. I thought he did not find any evidences of the suttas, commentaries & Abhidhamma in it. Then I responded to him by referring to We-bu Sayadaw's teaching & system to him. People who know Sayadaw's teacher teaching will understand what I mean. It was very simple. The best way to justify any teaching & system is only by practice, & its result & time. Unauthentic Dhamma will disappear very quickly & cannot last → longer long.

Mogok Sayadaw's talks are very unique. By listening many times & contemplation it can lead to dispassion to the khandhas & the external world. ~~This is~~ ^{A Dharmakathika} has this ^{to teach people and this was} ~~the quality of a Dharmakathika~~ ^{the teachings of} which also mentioned by Buddha.

It was something like listening to the Buddha & his chief & great disciples.

Mogok teachings produced many meditation teachers to teach people. Each teacher has different style but the overall view & rules are the same. There are also some misinterpretations to Sayadaw's talks. Some think Sayadaw's system was pure satipatthāna practice like the Mahāsi System (i.e., sukkha-vipassanā). Sayadaw himself never gave a complete system & guidance as Mahāsi System.

^{was pointing} He pointed the way & its process generally & many talks based on suttas, commentaries & sometimes Abhidhamma (it was very rare) from his own experience & wisdom. From the many talks we can know the overall view of his insight practice.

Here I want to present the meditation instruction of Sayadaw Punñananda from his talks but not a complete translation & only a general outline. It seems to me the teaching is very clear & easy to practice. Whoever has interest can try it out.

Vipassana Bhavana

By Sayadaw Punñananda

Talk One: It is important to have right view on the meditation object (i.e., one of the satipatthāna objects - kaya, vedana, citta, dhamma). Following to the talk you will know what it is.

How to relate to the object (arom or aramana)?

- ① Do not ① Not let it becomes permanent view (nicca ditthi)
② Do not ② Not let it becomes not existing concept (abhava pannatti)
- During the contemplation become nicca-ditthi means seeing the existing → ① Object (nicca-permanent) Instead of seeing anicca (impermanent) the yogi
During the contemplation become not existing concept means the yogi contemplates or observe on the not existing object.

The practice is not developing because of wrong contemplation.

First using the ānāpānasati develop the vipassana samādhi.

Observing the breath coming in & going out around the nostril.

First exercise to find out your touching point of the breath. Feel the sensation there without any concept. With the concepts will become samatha practice. After getting samādhi, when observe the whatever arising dhamma (phenomenon) - must be free from nicca-ditthi & abhava concept not become abhava concept.

For an example when ^{dukkha} vedana arises (dukkha vedana) it not vanishes because of is the continuous concept (santati-pañnatti) not disappears in the yogi's mind. Another factor is the concept of compactness solidity (ghana-pañnatti) sticks in the yogi's mind. Therefore the yogi cannot cut off the continuous process of the concept (santati-pañnatti).

Therefore without seeing anicca & noting at it as (anicca, anicca, etc) is not right. Because the yogi is noting the arising dhamma that it becomes nicca-permanent (because only seeing the arising & not passing away). It becomes abhava concept means after the arising dhamma passes away & the yogi observes it late or only knowing it after the reflection & not in the present moment. of it passes away that it becomes abhava concept (i.e., not seeing it as really exist). It becomes abhava concept (should fit together).

The point here is during the contemplation do not see the place & its form (e.g., the pain in the leg). With the place & its form will become nicca-ditthi. After it passing away for sometime the contemplation will become abhava concept. Both of them are unwise attention (ayoniso). Nicca concept & abhava concept have connection to each other.

or common

Talk Two: The yogi has to know about the two kinds of knowing - the normal knowing & the knowing i contemplation.

First ~~do the exercise & the contemplation~~ at the nostril & the in-breath & out-breath. This is normal knowing of the object & the yogi will feel the sensation at the nostril. After sometime ~~he~~ will know the nature or sabbava of the object → (here is rūpa-form or the 4 elements) ~~and~~ without aware of the nostril. And then whatever object arises in the body follow it i contemplation. Here is 3 stages → ~~To know~~ ^{For knowing} the object ~~to determine~~ a place (here nostril)

- ① ~~knowing of the nature (sabbava) of the object (i.e., sensations)~~ without any ~~the~~
- ② ~~places of the object. concept of the place (here the concept of nostril)~~ has been no difficulty to wherever the
- ③ After developing the 2nd Stage the yogi can contemplate any object is arising ~~out any places of the object (e.g., leg, arm, body etc.)~~

From then on i the contemplation the yogi discern the mind/body process. For e.g. the physical sensations appear at the nostril is form(rūpa). Knowing of the arising sensations is mind (citta), etc...

Talk Three:

Sayadaw talked about the simile of spider meditation (It seems to me it was from the Milinda Panha. The Buddha in the sutta there was a simile how to catch a lizard which is hiding in an earth-mount i six holes.) We experience the internal & external phenomena (dhamma) from the 6 sense doors - i.e., eye, ear, nose, mind doors. Among them the mind is the main knowing. The mind door or base is at the heart. It was like the center of the spider web. A spider stays at the center of the web quietly waiting & watching any insect caught up any part of the web. In the same way the yogi's mind stays at the heart to observe whatever arises in the body.

Sayadaw continued to talk about the differences between wisdom knowing (pañña) & consciousness of knowing (vijñāna). The mind at the heart observes any phenomenon arises in the body will know it vanishing. This is pñña knowing or developing of knowing (bhavetabba). With development of the practice the yogi knows the arising & vanishing of phenomena as dukkha. This penetration of dukkha is vijñāna knowing. Actually these 2 kinds of knowing are inseparable. They are working together.

Talk Four: The Importance of Vedana - Many yogis stuck at dukkha vedana-painful feeling, and their practices not developed. Because they did not understand on vedana or contemplated in the wrong way. This is reacting to vedana wrongly i unwise attention (With wrong view also cannot overcome it). Should not contemplate ~~on~~ vedana (dukkha) in the unbearable way.

(It seems to be without understanding of how to contemplate, ~~only~~ advanced yogis ~~&~~ very few overcome it. As an e.g. mentioned above The-inn Gu Sayadaw. He was a very tough character & a tough guy as layman. With the strong determination of I would die if kilesa not died.)

There are 4 faults if dealing i dukkha vedana unbearably.

1. Dukkha vedana becomes stronger.
2. Samādi falls down
3. Wanting it to disappear (i.e., tanhā) & Vedana covering the mind & delusion (moha) comes in, and does not know one's situation.

with

If become unbearable to the dukkha vedana change the posture & mindfulness (sati). In this way samādhi is not destroyed in the meditation. The yogi only knowing of vedana is satipatthāna (knowing of the arising dhamma) & concept does not disappear. (as e.g., if we ask to someone; "Who pain it is?" He will answer as - my pain.) Seeing impermanent (arising & vanishing) becomes bhavana (satipatthāna bhavana).

Talk Five: There are 2 khandhas

1. Original khandha (the body)
2. Arising khandha

It can be called the concept khandha & paramattha khandha

The yogi has to contemplate the arising khandha. When dukkha vedanas arise not overcome the pains & the mind also pains becomes painful. Because we mix-up & regarding to the 2 khandhas. We see the pains in normal eye, this is seeing & self view - atta anupassati.

Have to contemplate the arising khandha in knowledge eye (nyan eye).

Discerning of anicca only let the body pains & not effect the mind.

The mind can bear in the painful feelings

Sayadaw gave a simile for it.

Dropping a stone into the lake & it goes down to the bottom. After it reaching to the bottom water bubbles are rising up to the surface one by one.

When we are looking at each of a bubble arising to the surface & it will burst open & disappear. If we are looking at all the bubbles inside the water they mix-up & we cannot see them as each separates to each other.

Continuity of concept creates solidity & permanent (When the yogi discerns anicca at that moment the contemplating mind becomes upakkha. This is a middle way - not reacting as like or dislike.)

Talk Six: Arammana (object), vedana (feelings) & how to deal in them? (i.e. sukha &

The physical body or rūpakkhanda has the nature of rūppatti which means dukkha? to be deformed, afflicted, disturbed, oppressed, broken or it changes. When it is changed dukkha vedana arises. The mind sees & feels it in dukkha & not free from concept becomes unbearable. The yogi can contemplate in upakkha will not go & feel it in dukkha vedana. Because of seeing anicca that it becomes only upakkha vedana. (This is called insight of equanimity - vipassanupakkha). It is difficult to see this kind of refined vedana. It cannot free from concept if seeing as sukha & dukkha (to the arising pleasant & unpleasant feelings). It is only in satipatthāna & by seeing anicca becomes satipatthānabhavana.

Talk Seven: It needs to differentiate between concept (paññatti) & reality (paramattha)

There are 2 signs (nimittas); ① Samādhi sign ② Satipatthāna nimitta.

Sayadaw explained in the simile of rain drops fall on the water surface.

As an example, contemplate on the in-breath & out-breath - the nostril & air are concepts. The arising phenomena of these 2 contact - such as warmth, coolness, etc are paramattha dhamma or rūpa paramattha - the reality of form. Head, body, hand, feet, etc are concepts, & forms (rūpa) arise on them are paramattha (the direct experience of the 4 elements - such as; coolness, warmth, etc.). The heart is concept, & the minds arise on the heart are paramattha - such as; feeling (vedana), perception (saññā), volitions, etc. With the above simile - the water surface is like the concept, rain drops fall on it & the bubbles the arising bubbles are like paramattha. Every time when paramattha dhamma arise knowing it is samādhi nimitta & knowing the passing away of it is satipatthāna nimitta.

The water surface of body, head, hand, etc are not disappeared, only the bubbles of paramattha dhammas are disappeared.

Talk Eight: During the contemplation the importance of letting go the concepts

There are some concepts coming in during the contemplation, such as, compactness, shape, solidity, continuity, noting (making notes). With the noting concepts which cover up the reality (paramattha dhamma). The yogi cannot see clearly of the anicca will only end up ē satipatthāna & not become bhavañca satipatthāna bhavañca. Because anicca & magga are not fitting together. The arising & vanishing dhamma is happening quicker than the noting process that it comes in later (i.e. the contemplating mind). With the disappearance of concept by observing the arising dhamma will see anicca. If the yogi still seeing of the particles of form or shape it was still seeing the concepts not free from the concepts.

Talk Nine: ① With the happiness of samādhi & the disappearance of the body, ② the disappearance of the body & the intrinsic khandhas or dhamma khandhas, ③ two ways of the disappearance of the intrinsic khandhas.

① The disappearance of the body ē samādhi

Developing of samādhi by watching the breath (i.e., anāpānasati) or focused contemplation on the arising dhamma attain the yogi attains Samādhi. Because of Samādhi the whole body or some parts of it disappears. At that time the yogi does not have dukha vedana & can contemplate ē happiness.

② The disappearance of the body khandha & the dhamma khandha (satipatthāna khandha)

If the yogi can contemplate the arising khandhas without fail the body & dhamma body both of them are disappeared or all the concepts are disappeared (all concepts refer to body & dhamma khandhas)

③ Two ways of the disappearance of the dhamma khandha.

1. Disappearance of the khandha without knowing

2. ~~Without knowing~~ " " " " with knowing

1. ~~Without knowing~~ " " " " with knowing
the yogi contemplates the arising khandhas & instantly lost his sati (i.e., the mind flicks away) & after sati coming back he does not see the dhamma khandha. Another possibility is yogi's contemplating mind comes in late & he does not see the arising khandha. This means anicca & magga not fit in together (This was reminded by Māgok Sayadaw very often.)

2. With knowing - the yogi discerns anicca or it fits in ē magga (anicca magga).

All of the concepts are disappeared. Body concepts & the names of the khandha concept are disappeared.

Talk Ten: Seven Factors of Enlightenment (Bojjhaṅga)

When people are sick they look for something to rely on, because they want to cure the oppressive diseases. There is Dhamma we can be relied on it, not by listening only. You have to try on the khandha dhamma become the bojjhaṅga dhamma. There are 7 bojjhaṅga dhamma - persistent effort

- ① Mindfulness ② Discrimination of phenomena ③ Persistence ④ Rapture
- ⑤ Tranquility ⑥ Samācentration ⑦ Equanimity. persistent effort

Mindfulness, discrimination of phenomena, persistence & concentration are the 4 working factors of enlightenment - karaka sambojjhanga (sati-sambojjhanga, dhamma-vicaya-sambojjhanga, viriya-sambojjhanga & samādhi-sambojjhanga). With these 4 factors ^{of completion} → rapture (piti), tranquility (passaddhi) & equanimity (upekkha) will arise by themselves.

Without ~~cont~~ completion of the first 4 factors will not get it. We must know that if the last 3 factors not arise & it is not right in the first 4 factors.

There is sati-sambojjhanga every time in the knowing of the arising phenomenon. For example, every time vedana arises, mind arises, etc the yogi knows it. When the yogi observes the arising phenomenon he will see the change of ^{its} existence from its existence to non-existence. As an e.g. vedana arises, after it arises & see its not-existing. Every time the object of contemplation arises observing in nāna (nyan) & seeing the arising & vanishing or birth & death. These khandhas are called guest khandhas because it do not exist all the time. The knowledge of seeing anicca is called ^{the factor of} discrimination of phenomena - dhamma-vicaya-sambojjhanga. Every time dhamma arises in the persistence persistent effort to discern impermanence is viriya-sambojjhanga. At the moment of discernment of anicca the mind not running away anywhere & calmly staying in the object is samādhi-sambojjhanga.

If the yogi can contemplate anicca in stability - rapture, tranquility & equanimity will complete slowly. If not developing then mindfulness, discrimination, persistent effort & samādhi - any one of them is lacking. If four of them can work together successfully - rapture-piti-sambojjhanga (i.e., the hindrances - nivatana) will arise. The mind free from defilements by discerning it anicca that rapture starts arising. Five fine kinds of rapture arise successively.

These are - (minor raptures)

① Khudaka-piti: goose-flesh starts arising - the hairs on the skin stand up so that it is covered in tiny bumps. It is very weak & quick that some yogis know about ^{them} & some ^{are} not. When khudaka piti increasing - ② Khanika-piti (momentary rapture) arises the hairs on the skin stand up longer & more clear in tiny bumps. Here the yogi has to careful is the process happening longer does not mean it was stable. It means becoming clearer. Piti also arises & vanishes in continuing. With more increasing of piti - ③ Okkantika-piti (showering rapture) arises & it breaks over the body repeatedly in surges, like someone one is riding on a chair in the Serris wheel. It becomes more increasing - ④ Ubbega-piti (uplifting rapture) arises.

ubbegha ubbegha

It was like the experience of riding on a wave going up & down. The body becomes light & moving up from the floor. From here it develops to ⑤ pharana-piti (pervading rapture). The yogi can sit longer & with happiness in mind & body. It was like a cotton soaked & full of oil & no painful feelings anymore. Every yogi arriving to this stage has fondness in the Dhamma. It continues to develop arriving at- ⑥ Passadhi - tranquility, and mind & body become happy & peaceful. Because it does not have greed & anger of defilements. Yogi who arrives to this stage making more effort in the practice, and he does not want to mix with anyone. He has joy & pleasure in his own Dhamma. With more development than that the yogi arrives at- ⑦ upekkha-sambojjhaniga (equanimity). The yogi can contemplate cittā in equanimity as a stranger, at that time the diseases in the body are cured. Lobha fire & dosa fire are extinguished at that moment. and quite happy and yogi feels quite happy at that moment. This is not Nibbāna yet (very close to it now). If we are arriving to this stage & can imagine the great happiness of NIBBĀNA. (Nanda, please check my Pali words on the 5 kinds of piti)

Talk Eleven: The Seven Purifications - Sign Posts of Dhamma Development.

I will talk about the sign posts of Dhamma practice which so that yogis can know one's ^{level} stage of the practice. These levels of sign posts of Dhamma are-

- ① Keeping & looking after one's sīla. This is sīla-visuddhi.
- ② Pay attention on the in-breath & out-breath at the nostril or contemplate on the arising khandha in the body. If the mind not running away anywhere & staying in the objects of contemplation, the yogi gets samādhi. The mind is freed from the hindrances & purified. This is cittā-visuddhi.
- ③ Contemplation of the in-breath & out-breath at the nostril & discern the warmness, coolness, etc. of the physical sensations is discerning of form (rūpa). Contemplation of the physical sensations arising in the body ^{and discern} as pain, numbness, aches, etc. is discerning of form (rūpa). The nature of rūpa is afflicted, change, deformed, etc. If the yogi can contemplate these rūpa dhamma, identity view-sakkaya ditthi falls away by practice. If the yogi can contemplate the knowing mind (consciousness), vedana-feeling of their arising dhamma sakkaya ditthi falls away by practice. This is the yogi's discerning of mind & form & purification of view-ditthi-visuddhi.

④ Purification by overcoming doubt- kankhāvitarana-visuddhi causeless

Mind & form dhammas are not arising by themselves (i.e., without any cause). It is also not by any creator (i.e., God or Māhā Brahma). It arises by natural causes or conditioning by natural causes. For an example - when breathing the air is going in & out from the nostril. Here the physical sensitivity around the nostril is sense door (dvāra), the air element is object (arom or aratāpana), and their contact is phassa. By these 3 causes the knowing mind-consciousness arises.

(5) If the yogi discerning of every arising of mind & form & their passing away is the purification of path & not-path - maggamagganānādassana-visuddhi.

The purification of process starts from ① to ⑤ can be known & achieved to the help of a teacher. (Therefore a qualified & skillful teacher is very important for a yogi. Mogok Sayadawgyi was such kind of teacher. His teachings or talks are very helpful in practice & profound understanding of Dhamma.)

⑥ From here the yogi persistently continues to contemplate anicca will arrive to the level of equanimity to all sankhara dukkha-conditioned dukkha. This is purification of the way - patipadañānādassana-visuddhi.

⑦ From here the yogi continues his effort in the practice & he will see all the impermanence (anicca) will come to an end. Then the yogi sees the ending of dukkha which is Nibbāna. This is purification by knowledge & vision - nānādassana-visuddhi.

Talk Twelve: The Ten Corruptions of Insight - Vipassanupakkilesa

Every yogi will surely encounter these insight corruptions. It needs to be not carried away in these processes. In the insight process the objects of contemplation do not have body, form, shape & particles. The paramattha dhammas are arising & passing away. If the yogi can discern impermanence there are no body, head, hands, feet, forms & signs (nimittas) in it. Whatever khandha arises if the yogi seeing its arising & vanishing his mind is becoming purified from defilements. The contemplating mind becomes clear.

(Nanda - Please add the whole passages here on the 10 insight corruptions from the Maingala Sutta - Protection & Blessings, page 291)

[There are not much----- with strong & alert mindfulness.]

Here I want to include some points on anicca mentioned in Dhammaransi Sayadaw U Sunanda in some of his talks. It will be helpful to the yogis in the discernment of anicca. Discerning of anicca is vippassanā. Can be differentiated generally into 2 kinds - ^{or weak} _{strong} immature insight (taruna vippassanā) and mature insight (caradha vippassanā) (Nanda - please check my Pali words)

The yogi ^{primary} original vippassanā object is the breath sensations at the nostril. In the begining of contemplation on anicca yogi discerns the anicca of coarser objects & not the refined ones. Because his Sati & Samādhi are weak. If any secondary objects arise at somewhere in the body he has to contemplate them & then go back to the primary object (breath sensation). This is taruna vippassana.

Continue ^{from} the taruna vippassanā when Sati & Samādhi become stronger yogi starting to feel the sensations of the heart beating heart beats at the chest area. Then the yogi changes his attention from the nostril area to the chest area where is the heartbeat sensations exist is at and contemplating there. The primary object It becomes the primary object & from there the yogi contemplates whatever dhamma arises in the body,

Because of the strong sati & samādhi yogi sees more & more anicca & difficult for the yogi to follow them where it arise. Instead of follow them everywhere pay attention at the heart he knows all of them. (May be this is the reason commentary mentioned the mind door as hadaya vatthu. Thai forest teachers also mentioned this point.)

Concerning ē anicca the yogi has to be careful is by discerning the whole body as anicca the concept of the whole body is disappeared & the yogi concerning his own body & become frightened. & worried This concern makes him open his eyes & looking at his body or checking his body. It will effect his practice by losing his anicca. We can see this in Ven. Channa's case in the sutta & nowadays in some yogis. Some even stopped their practice. I had heard a story that a brahmin ~~listened~~ listened to the Dhamma & in the crowd by the Buddha, He discerned anicca in his body & became frightened. So he got up & ran away to his home. was reminded This was one of the important reasons that Mogok Sayadaw very often reminding his listeners the important of dispel wrong view (ditthi) first before the practice.

Talk Thirteen: Meditation with other postures

Lying down posture During lying down one's back & the floor are touching. Because of these contact physical sensation like, tension, warmth, stiffness, etc. are arising there. These objects are calling the yogi for contemplation. It arises in the physical body that is form dhamma (rūpa) & have to contemplate them. By knowing the arising dhamma kilesa cannot come in. If mind & mental states arise also have to contemplate them—such as thinking, planning, etc. These are mind dharmas. It can also contemplate the in & out breaths sensations or the sensations of rising & falling of the abdomen. Whatever experiences the yogi has to contemplate them.

Standing posture

touching

When standing don't let both legs close together by losing sati can be fallen down. Both legs should be a little distance which can support the upper part of the body. Both hands should be ^{put} at the sides loosely. around The distinctive form (rūpa) dhamma will show the yogi more distinct at the under ankles' area which supporting the whole body. In the begining yogi can calm his mind by observing the in & out breaths. The body will show its nature of tension, stiffness, aches, pain, etc. At the begining yogi will know them & concepts together.

With a lot of contemplation will see their paramattha nature. Nyan mind (nyan-nāna) will stay ~~in~~ its intrinsic nature. At first from the feet, legs, waist, body, etc will know them slowly the arising khandhas slowly. Contemplate in details all the arising dharmas. In the begining do the exercises at the ankles & toes area. With it slowly yogi will know the upper parts & the whole body. With nyan develops becoming clear about the knowing object & the knowing (i.e mind). After that the yogi can know it inclusively as one; if he has this knowing & it has value for the yogi.

In walking posture

Every step have to be mindful. In this way in the begining every step have awareness. At the touching places of feet & the floor will know the nature of form(rūpa). Stepping the left & right feet have to know them. If every step becoming clear let us continue forwards. This time every step will contemplate the 3 stages - lifting the foot, stepping the foot & putting the foot down. Follow them & knowing as - lifting-knowing, stepping-knowing and putting down-knowing in each step, etc.

During the step lifting of the foot the places have to know are the heel & the tip of the foot. At these places will know the form nature (rūpa) as - heaviness-lightness and tightness-looseness, etc. The yogi will know any one of them. Every step stepping also will know the lightness-heaviness. Now I am talking & concepts because it is the begining of satipatthāna practice. The yogi will know them & concepts. If the mind becomes clear & nyan(knowledge-nāna) yogi will know their paramattha nature. When stepping down the foot (putting down) yogi will know one of the following as - roughness, hardness, tenseness, warmth, etc. Yen have to know them whatever is arising. At walking meditation yogi contemplates the nature of form(rūpa) that when he catch discerns ~~the~~ its paramattha nature the identity view-Sakkaya ditthi is fallen away. The yogi also ^{will} discern all the arising phenomena as vanishing.

After can contemplate the above 3 stages successfully & continue the following stage. In every foot step the mind wanting to lift the foot will arise first. For this arising mind have to contemplate ^{the mind of} at the chest area(i.e, heart area).

During lifting the foot because of wanting to lift it that in the leg will see the movement of the air element. Yogi also will see the form nature (rūpa) at the ankle & the tip of the foot & their arising & passing ^{the foot}. At the places of stepping moving forwards the foot & stepping down yogi has to observe them as mentioned above. When arriving at the place of stopping contemplate the mind of wanting to stop. At the time of turning the body practise in the same way. Can contemplate in more details kilesa and kilesas come in less & less & the practice - It makes one's knowledge becomes stronger.

Here I present Sayadaw U Punñananda's teaching on vipassana practice is not promoting a system. Let the readerz to have the view of how to use Mogok Sayadaw talks in our practice. There is another reason - this is for new comers & ^{some} Buddhists who want to try on practice if they want it, can try it out for themselves. It was very interesting to see kamathana cariyas even though ^{who} they followed the same tradition ^{but} their styles of teaching had differences, but the basic outlines were the same.

Mogok Sayadaw's Dhamma talks not represented any ^{particular} systems of practice.

He explained the Sutta teachings on practice & his own experience & wisdom. Sometimes he also used ^{some} commentarial tradition to explain them more clearly. If we contemplate on his vedanavipassana & cittavipassana even ^{those} cannot be called a system. It was directly related to the Suttas.

We can see its source in the Salayatana samyutta - especially The Kimsuka Tree Discourse. There a bhikkhu approached the first arahant how he purified his mind. The arahant's answer was - a monk understood as they really were the arising & vanishing ^{of} the six bases for contact in this way his vision was purified. The 6 sense bases & the 6 sense objects or salayatana ayatana are related to all - the internal & external phenomena - the world. It include every thing except Nibbāna.

In the same way Mogok Dhamma embraces all systems & methods. Another very important factor is all these teachings are based on D.A (Paticcasamuppada) that it relates to all religions whether Buddhists, Hindus, Christians, Muslims, etc & all human races whether yellow skin, white skins, brown skins, etc.

Even I know some Burmese meditation teachers who do not belong to the Mogok traditions using Sayadawji's Dhamma talks in their training of yogis.

They are very successful & become well known as e.g., Ven. Adiccaratamsi (Sun Zwin) whose practice related to U Ba Khin or Saya Thet and Mya-sein-taung

Sayadaw U Thaneyya whose practice related to Mahasi Sayadaw.

Mogok Sayadaw had some Dhamma skills very similar to 2 great disciples of the Buddha. These 2 great disciples were Mantāniputta Punna & Mahākaccana. The quality of his Dhamma talks are very similar to the Dhamma of these 2 great disciples.

Therefore every Buddhists if they have the chance to study, reflect, & put into practice will have great benefit for them. Here I do not refer it to my translation which do not represent his whole teaching. It is only for practical purpose. For great benefit it needs to translate the full talk (i.e one hr each talk). To achieve this purpose we have to use the transcribed talks in book volumes. in Burmese language.

There are included other essence of Dhamma in them which represent the Dhamma treasures of Dhamma Nectar.

I have no doubt if anyone reads & reflects many times, Mogok Sayadaw's talks will sow the seed of wisdom faculty which is latent in his/her heart for now & future to come. It will lead to the ending of dukkha for sure. It is sure that will lead to the ending of dukkha. In the begining I have mentioned that the Buddha's teachings on mind development is - not to do evil, to do good & purify the mind. It is important for all humans whatever their believed systems, races & cultural back ground have to develop them, especially the Buddhists. These are representing the 3 levels of human - good human; wise human & noble human. The opposites are - bad, foolish, stupid human; unwise, inferior human & ignoble human.

I hope nobody wants to become a negative person like rats & cockroaches and disgusted by everyone. Now we are still encountered the Buddha Dhamma & should not miss the chance for mind development. For achieving this purpose we should never forget the last exhortation of the Buddha:

"APPAMĀDENA · SAMPADETHA"

"Vayadhammā sankhārā,
Appamādena sampādetha"

"Decline-and-disappearance is the nature of all conditions.
Therefore strive on ceaselessly, discerning & alert"