

Two Sides of a Coin

Sayadaw U Ukkatṭha

And

A Noble Search

Sayadaw U Candima (Sandima)

Translation based on the recorded tapes (Burmese)

By

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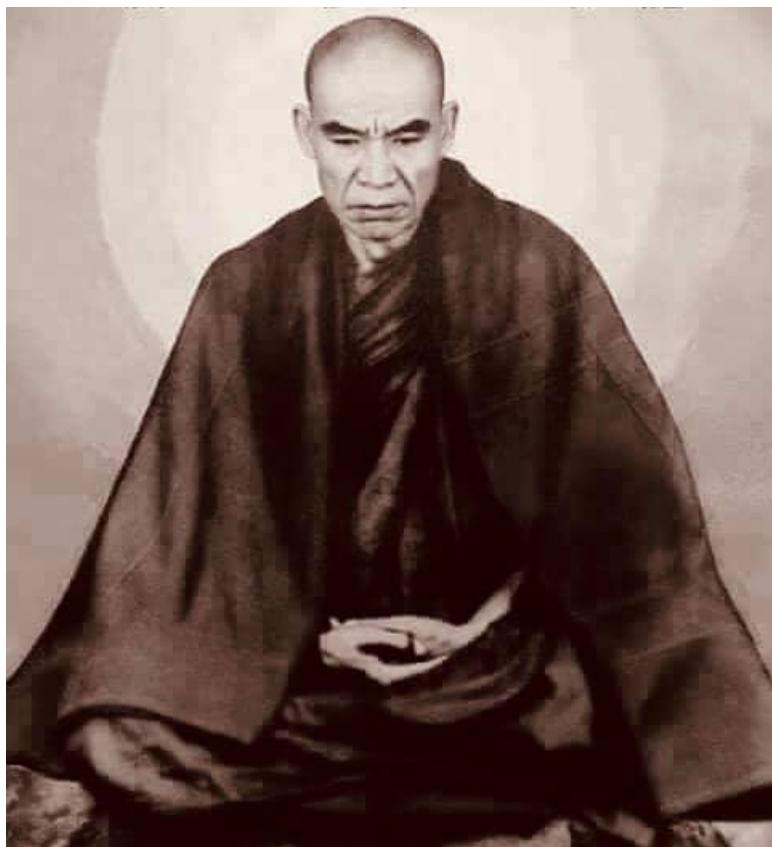
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Introduction

This is a book about two Burmese monks—Thae Inn Gu Sayadaw U Ukkattha and Sayadaw U Candima (Sandima). Both of them are well-known meditation teachers in Burma. Sayadaw U Ukkattha passed away in 1973 at the age of 60. Sayadaw U Candima is still alive and in his 70. Both of their lives are interesting and give us some Dhamma reflection. They are not scholar monk and even do not know much about the Buddha Dhamma. Before their practices they were just traditional Buddhists and like majority of Buddhists. They are different from the others; it is they have pāramīs from their past lives, strong samvēga (sense of wise urgency) and can give up their lives for the Dhamma.



Thae Inn Gu Sayadaw U Ukkattha

Sayadaw U Ukkattha was born in 1913 in a village of Maw-be town not far from Rangoon (Yangon) on the way to Mingaladon Airport. He was named Moung Aung Tun by the parents. When he was young not interested in study and only has very basic education. According to his talk he was married twice and had a wife in his village and the other in Rangoon. He separated his time in these two places. During the time of farming, he stayed at his village. After the cultivation, he lived with the other wife in Rangoon. He lived his life as an alcoholic, gambler, a professional thug and robber. He spent some time in prison for his crimes.

At the age of 46, when he was in Rangoon, he went with two accomplices to rob a house at night. It seemed that the owner of the house knew their plans and waited for them with a long knife. When he was leading the others and entering the house and attached by the man inside. The knife fell on his head, and he fell down with his buttock on the floor. The man did not strike again, that they ran out for their lives. He was wearing a hat on that occasion, and it saved his life. This life-threatening incident let him have strong samvega. After healing his wounds, he returned to the village with his wife's book, which was about the life and practice of Soon Loon Sayadaw's. From that time on, he observed the nine precepts and confined himself to a room in the village monastery; he then diligently practiced meditation according to the book.

We can read about his life and practice in the following translation of his some Dhamma talks which include four talks here. The first talk had no date and place, but it seems to be at his Thae Inn Gu meditation center in Maw-be. It was requested by a lay disciple, and it took more than three hours long. It mentioned his life from young boy to until his practice up to arahant. The 2nd talk is in 1964 at University Dhammasāla and about the practice from stream enterer to arahant. The last two talks are in 1968 at Mye-nigon Dhammasāla. The first talk on the practice of becoming a sotāpanna and the other to become an arahant.

Sayadaw possessed a clear and good voice. Sometimes his talks were like reciting poems and had a smooth and continuous flow. He knows nothing about the Suttas, and he left it to the reader to decide whether some of his interpretations of the Dhamma are in accordance with the Suttas. Sayadaw talked the Dhamma according to his seeing and understanding.

Sayadaw U Candima (Sandima)

Sayadaw U Candima (Sandima) was born in 1952 at Ta-khun-dine Village, Ta-nat-pin town, Pe-gu district, north of Rangoon. He has two elder sisters before he was born. So, his mother desired a baby boy. One night during sleep, she had a strange dream. In the dream, the Buddha and some arahants came for alms-food to the house. After she gave the foods to the Buddha and waiting for the monk to open his bowl cover. Then the monk opened the bowl and took a baby from inside and gave it to her. She received it with her shoulder cloth and looked the baby. It was a boy, and it made her in joy. Then she woke up from the dream. At the young age, he was a genius and had a highly developed mind. At the age of five or six, every day at night he asked his mother to light a candle on the shrine for him. He would sit cross-legged in front of the Buddha statue for some time every day. He went to bed in this way.

Furthermore, he saw people around him suffered from ageing, sickness and death which made him sadness and fright. Likewise, he asked his mother how to overcome these human sufferings. At the age of 10 or 11, one day he went inside an empty clothes cupboard and laying down there. He imagined himself as a dead person and reflecting as one day I would also die in this way. He saw his body slowly becoming bloated and loathsome. A very strong putrid smell came out from the body and becoming unbearable for him. After he let go of his mind, and it became normal again.

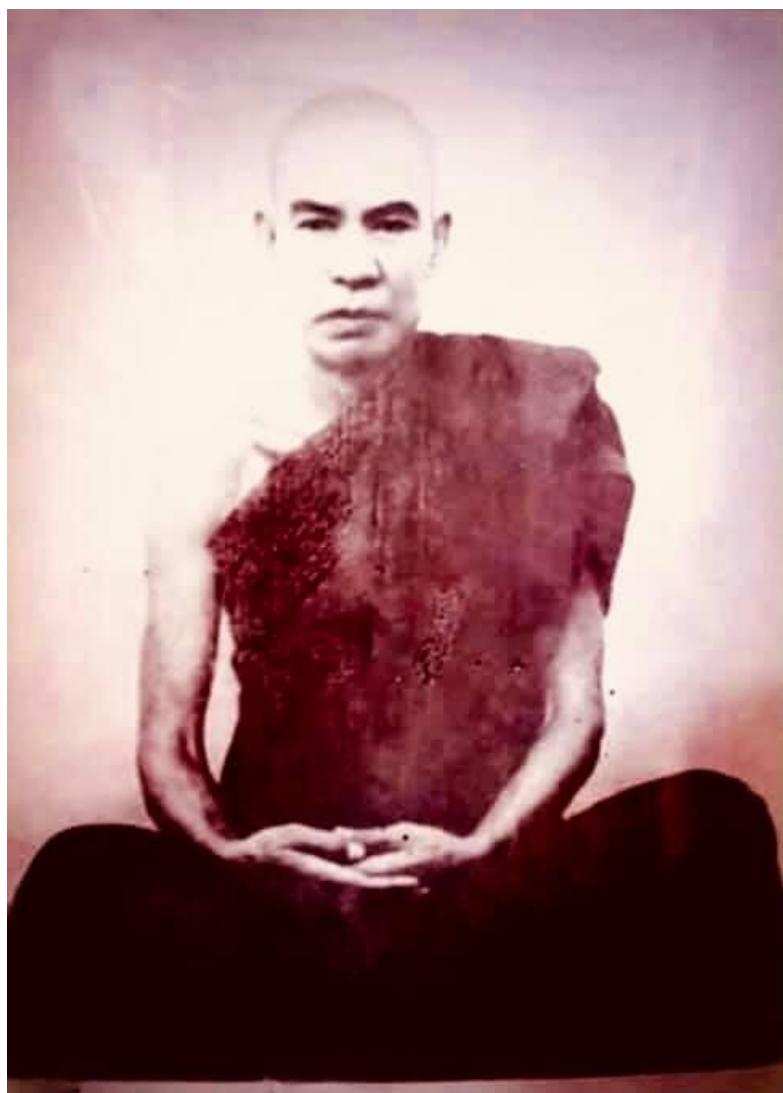
He finished his high school, but we do not know he continued to his study or not. At the age of 23, his mother engaged a village girl for him. Then one day, his family members took him to Mingaladon (an area where Rangoon Airport exists) where a Thae Inn Gu branch monastery has offered a nine days retreat for temporary ordained monks. They did not tell him anything about it. Sayadaw did not make the reason behind this matter very clear. To me, that looks a lot like the Thai tradition; men are ordained as monks for a short period of time before they start their family life. But anyhow, after the nine days retreat, he continued his monk life for life. He practiced diligently over one year and entered the stream. It

was quite remarkable because he knew nothing about the Dhamma on practice and did not have a qualified teacher to train him.

We can read about his life and practice in the following translation of his some Dhamma talks and some samādhi teachings he trained the yogis. After the practice, he kept quiet about it for 20 years without giving talks or teaching people. Now he has his own meditation center in Aung-Lan town, Pye District, north of Rangoon (in the British Colonial time known as Prome City).

These two biographies can be called audio—autobiographies. It is very rare to read someone's practice in such detail as this, from sotāpanna to arahant. U Candima talked about his practice even more details. Their lives and practices are inspiring for all Buddhists. The teachings of the Buddha and ancient Chinese sages not only changed some people to become great men and women in the past but also up to this present day. It is only if we take these teachings faithfully and seriously and put it into action. It will improve our lives and develop our mind. At the end, I will make an overview reflection on their lives and practices. Mogok Sayādawgyi's Dhamma talks help me a lot to understand the Dhamma clearly and profoundly. I hope that these translations of the Dhamma will help Buddhist practitioners understand the essence of the Four Noble Truths and their practice.

Here I want to express my thank and gratitude to people who help and support me in this project—Nanda, A-Liang, Mun-A et al. Without them, it will not come into existence.



Two Sides of a Coin

Thae Inn Gu Sayadaw U Ukkattha

(1913-1973)

Burmese monks are often known by the name of the place where the Buddhist temple they preside over is located. It seems to me Thae Inn Gu monastery is a cave monastery surrounded by four lakes. This also mentioned by Sayadaw in one of his talks. Sayadaw gave a three-hour talk, referring to his life and practice. This was requested by a lay supporter for the future generation to come. Sayadaw's talk was as follows:

He was born in 1913 at Naw-gon village in Maw-be town area. At his time, it did not have modern school system in most villages. So, most village children of boys and girls attended the monastery school, where the monks taught them reading and writing. In the beginning he said that when he was going very lazy to attend the village monastery school and not interested in learning. And very often he ran away from school. Even he could not recite the Maṅgala Sutta which most village children would do. He was also afraid of speaking to the monk because monks had influence and respect by villagers. At the age of 14, he told his father not wanting to study and after six months he took a wife. (Later in this talk, Sayadaw mentioned that he had two wives). This was a Karen wife from the village. The Karen is the 2nd larger ethnic group in Burma.

"In the past, I only relied on kamma (i.e., the law of action) and especially on the wholesome merit of dāna (giving). I had done a lot of them before. It's not the real refuge. After one has done his kammas, he will experience suffering (dukkha). The concepts of Buddha, Dhamma and Saṅgha can't do anything for us. Now, for the present, I only rely on the real Buddha, Dhamma and Saṅgha (the term "real" here refers to the paramattha—exact Buddha, Dharma and Saṅgha.) Even conventional Dhamma can't send one to heavenly realm. Dying with a concept

(i.e., a wrong view) is more likely to become a hell being, an animal, and a ghost. With the wholesome results arise, we receive the happiness of human and deity. With the unwholesome results, we fall into the plane of misery (apāya).

The Buddha taught us not to think about the past, the present and the future. For 46 years I had relied on the stone images of the Buddha, the Shwe-ta-gon Pagoda, the Dhamma in the piṭaka (Buddhist Text Books) and the ordinary saṅgha of the conventional world. When I understand the truth and only rely on the real Buddha, Dhamma and Saṅgha of the supramundane reality (lokuttara province). But before you reach to the other shore (i.e., Nibbāna Element, from sotāpanna to arahant) don't reject on kamma (actions) and the conventional truth. There are two provinces of truth—convention and reality (sammuti-sacca and paramattha-sacca).

In the past before not knowing these things I only relied on kamma. If I had died at that time, I would have definitely met dukkha. At the time of death, the Buddha can't send us to heavenly and brahma-god realm, and to Nibbāna. When the five khandhas (i.e., Mind and body) perish the stone Buddha, Shwe-ta-gon and Shwe-maw-dhaw Pagodas can't send us to good destinations (sugati). (The Shwe-maw-dhaw Pagoda is located in Pegu (or Pagoh) and is one of the famous pagodas in Burma.) Why is that? Because all these are concepts. Therefore, you all should do a lot of wholesome kammas before arriving to the other shore. Even the saints (from sotāpanna to anāgāmi) who still have ignorance (avijjā), they are doing merit all the same.

I don't have any book knowledge on study about the practice and its result. But I have completed in regard to practice and its result. When I was contemplating the khandha (i.e., mind and body), the samādhi light was shining on it and wisdom analysing it as this is mind, body, wholesome and unwholesome dhammas, etc. And then the path knowledge (i.e., The Noble Eightfold Path) made the decision on it. On practice I know all the mind states (i.e., mind with mental states). Before I believed in the Buddha, Dhamma and Saṅgha and building monastery making merits. It is dependent on kamma, and if its results are not arisen at the time of death, then it will still sink in misery.

In his youth, he was a rough and tough guy, but had good nature. He had

sympathy and concern for others. If someone came and asked for help, he would help people as much as he could. If he lent money to people and never asked the money back (easily let go of things). He never observed the precepts (sīla) but never took people lives (these are related to his life as a robber). He had done a lot of dāna and built a monastery in his village. After finishing the monastery, the monks invited him for the merit ceremony, but he rejected it and said as it was enough. So, he had a sharp mind and determined nature. (it makes me remember Mogok Sayadaw's talks on the character of someone who has the view of annihilation).

He had committed some crimes (maybe robbing, but Sayadaw not mentioned it), and was put into jail for seven years. This happened around 1934 or 1935 when he was 21. It was close to the 2nd world war in 1941, the Japanese Army entered Burma from the south via Kanchanaburi west of Bangkok, Thailand. In 1942 Rangoon had fallen into the Japanese Army. Sayadaw told about his life during the prison years as followed.

First, he was sent to Oak-pho prison, which may be not far from his birthplace. And then moved to Hanzada prison and Bassein prison, which were in the delta area. Bassein prison was a labour prison, and he had to weave 16 mattresses per day. From there he was moved to Maok-palin prison, which also a labour camp. There he had to break rocks into the sizes of pebble eight dins per day.

(This is a Burmese measurement for rice and beans, one din = six cans of condensed milk, eight dins=48 tin cans of condensed milk.)

That is a big number. It was quite a rough and tiresome task, and he had to break the dynamited rock fragments into pebble size. Sometimes it hit the bodily parts, especially legs, and became injuries and wounds. If someone could give the money, he can stop to do it, or reduce the numbers. This was a prison in lower Burma. When the Japanese Army arriving in Burma he was in hope for freedom, instead he and the other prisoners were moved to Mandalay prison in central Burma. Their ankles were shackled with iron chains and sent by train to Mandalay.

After three months in the prison, all the prisoners were free because of the war

and Japanese air force bombing Mandalay city. He and other six companions walked to the east of Yan-kin Taung (i.e., a well-known hill rage at near Mandalay city, it is also a spiritual place for practitioners). There they met some Buddhist yogis who had taken refuge there to escape the bombing. They were fed and spent the night at the place. In the morning, a Chinese Buddhist gave them each seven kyats (the currency of Burma). They resumed their journey towards Sel-taw-gyi area (means Big Canal) which was in the west of Yan kin Taung.

They arrived at Big Canal in the afternoon and took a rest near a village called Forty Miles Village which had a ceti named Shwe-tha-lyaung (Reclining Buddha). Furthermore, they took a nap under a mango tree and woke up in the evening. A rich man from Mitthila City met them. He had a house in the village and came here for temporary to escape the war from Mitthila (Mitthila is in the south of Mandalay and a big city and has a big lake which also has the same name.) He was looking for someone who could help him to go and get the money and some gemstones which were left behind at his big house in Mitthila. Likewise, he was observing seven of them and preferred U Aung Tun (Sayadaw's lay name) among them.

According to Sayadaw, the Mitthila Boss chose him because he said very little and kept quiet. He invited all of them to his house for the night. At night, the boss came to see U Aung Tun and spoke to him. He told him that the time was not very safety, and he could encounter dukkha. So, he told him to stay here for a while, and when the Japanese army arrived in Mandalay, he would send him back to Rangoon by Japanese train. U Aung Tun thought that if he met dukkha, he would never see his parents again. Therefore, he agreed to leave behind.

In the morning, the other six continued their journey, and the boss gave them some money. According to Sayadaw these men's mind was also unwholesome. They had a plan of robbing and killing people on the way. In the end, they met with death themselves. In the evening, the boss came and gave the news to him. He said that these six men encountered some villagers at a place called Small River (Myit-nge). The villagers were waiting for released prisoners who would come to their place. Because sometime before, some released prisoners attacking and robbing them when they arrived here. They arrested these six men and bound their hands

behind their backs and threw them all into the river.

He confirmed to say that if U Aung Tun went with them would meet the same fate. Myit-nge River is passing through Amarapura area and Mogok Sayadaw's birthplace is on the bank of this river. U Aung Tun stayed with the boss for three months, and when Mandalay became calm down again, the boss took him to Mittila. (The British Army and government staffs retreated to upper Burma when the Japanese Army advancing.)

The boss had two houses there, one of the houses was destroyed by bomb and only with the walls were intact. The other house had two safes, and the one in the kitchen was opened and empty. U Aung Tun was using an axe demolished the wall behind the safe which was in the guest room and took out some money and gemstones it could be filled a tin can. The boss gave him 700 dollars (kyats) with some clothes and put him on a train to Rangoon. From there he arrived back to his home in Maw-be.

Sayadaw said that he had two wives (as U Aung Tun), one in the village and the other in Rangoon (this one was a Burmese woman). At village, he did farming and in Rangoon doing nothing.

(Maybe sometime he did the robbing if the chances arose to help his companions. We will see one of these incidents later).

He stayed at each place for a month. When he was in Yangon, he was always with some of his friends, and it was difficult for him to be without them. He was used to it. Sayadaw did not say what he was doing with them. It could be that he was drinking intoxicants and gambling with these people. His wife disappointed with these situations.

One day, his wife got angry with him (probably because of an argument) and went to a meditation retreat for seven days. This was Min-goon Meditation Center which taught the Mahāsi system of dry insight. The meditation teacher was a layman named Sayagyi U Myat Thein Tun, he was a disciple of Min-goon Thathon Jetavana Sayadaw who was also the teacher of Mahāsi Sayadaw. U Aung Tun also

heard about that he was teaching the system of touching, touching; hearing, hearing; etc. When the body touching another part of body and knowing as—knowing, knowing. Maybe he got this misinformation from his friends. After his wife had come back from retreat, he asked her about these things. His wife's response was it was the teaching by a Buddhist monk. U Aung Tun knew that he was insulting his wife and the monk and asking forgiveness from her. Here we know U Aung Tun's strong saddhā and respect on the Buddha, Dhamma and Saṅgha.

The second time when she came back from retreat and brought a book with her. This was a Dhamma book on Soon Loon Sayadaw's Biography and his teachings. She asked him to read this book and told him that Sayadaw was a farmer before, and with the practice, he became an arahant. When he read a few pages of the book on ānāpāna practice, a strong pīti (rapture) arose in his body and mind. With this strange experience, he decided that he must realize Dhamma if he practiced. So, he wrapped the book with a new paper and kept it in a drawer. It's been in the drawer for two years. Another strange thing that happened to him was the two observant days (uposatha), the full moon and the new moon. On these occasions, every early morning (mostly before the sun arises or the dawn periods) a Nibban Sor was going every street reminding and urging Buddhists to get up early doing the Dhamma duties of the day to come.

Nibban Sor can be one person or two people. If there is only one person, he will carry a small Burmese Dhamma bell which has flat shape and made of brass iron hanging with string on the top of the bell. The other hand carries a wooden hammer. He will chant some Dhamma verses in Pāli or in Burmese with a louder voice to remind and urge people to get up early doing pujas, bhāvanā, preparing foods for the saṅgha, etc., and then he will strike the bell. If there are two persons, on their shoulders, they carry a pole with a bigger bell hanging in the middle of it. The one in the back has to strike the bell. When U Aung Tun heard the sound of the Dhamma bell and the Dhamma chanting it made him strong rapture arising.

[Note on Nibban Sor: This is a very old Buddhist tradition and even we can trace its source as far as to the Buddha Kassapa's time. Most Burmese Buddhists

heard about Mahādug (the short form of Mahāduggata), a very poor man. One day there was an offering to the Buddha and his saṅgha and a Nibban Sor went to every part of the city to inform the people. He met Mahāduggata on the street, and he urged Mahāduggata to make an offering. Even though he had no money and gave the promise to offer dāna for one Bhikkhu. So, he worked harder on that day. But Nibban Sor thought that Mahāduggata could not offer for a saṅgha therefore he did not put him on the list. When the time came Mahāduggata went to the monastery for a saṅgha.

Only the Buddha was without a donor. Everyone there was expecting for the Enlightened one. On that day the Buddha entered the state of Nirodha-samāpatti. When he came out with the bowl, he handed it to Mahāduggata. The day onwards he became a rich man. This was the past life story of novice Pandita who was seven years old arahant. This practice may now be extinct in Burma. This practice is connecting with appamāda—heedfulness. It should be maintained in the Buddhist communities as a Dhamma practice and duty. I have seen a lot of benefits from it.]

One day an incident changed U Aung Tun's life totally. That day, one of his friends came to him for help, because he needed some money. So, he and two men went to rob a house that night. Usually, he never wore a hat, but luckily on that day wore a thick hat. At that time, he had no desire for the task but anyhow he wanted to help his friend. In an area they saw a house in a compound with the front door was opened. They went in, and suddenly it was raining and came out again. They walked a distance for some time and returned to the same place. Likewise, they entered the same house again. Usually, U Aung Tun held a gun and entered a house, but this time he did it blindly. When arriving inside, a man holding a long knife struck him on the head and suddenly, he fell down with his buttocks hitting the floor. But the man was holding the knife and looking at him instead of another strike. The other two pulled him up and ran out for their lives.

It seems to me the man in the house saw their suspicious behaviors in the house and waiting for them with his knife. According to Sayadaw, the knife cut through two or three finger lengths (it could include with the thickness of the hat). One of the two friends took him to his house to spend the night and treated his

injury. Six days later, even before he had fully recovered from the knife wound to his head, he told his wife that he would return to the village and does the practice. His wife was very glad about it and gave him a lot of encouragement. Sayadaw said that his wife at Kamayut (i.e., in Rangoon) was the main person who guided him to the practice.

U Aung Tun returned to his home village with the book he kept in a drawer two years ago. He observed the nine precepts from the village monk and shut himself up in a small room of the monastery *sīmā*. On day 5, he frequently fell to the ground from a sitting position due to changes in the four elements of his body and severe pain. He had to repay his negative kammic debts. Only the practicing yogis know about these things. Some people suffer a great deal from the element of heat (heat element) when they are on the verge of death, and this kind of element is what will kill him.

U Aung Tun was very tough and determined person, he would not change his body and posture. He would follow the *dukkha vedanā* (the feeling of pain) until finally even he fell down. After that, he would resume his sitting posture again. On the 9th day, he returned to his home and observed the eight precepts. In this talk, Sayadaw did not mention his first realization (i.e., *Sotāpanna*). In a biography after his death, however, it is mentioned that the first realization was on the 6th day of his practice—12th September 1959.

Sayadaw continued his practice at home, where he often sat under the *Sae-yoe* tree (the name of a tree in Burma) in the garden of his eldest sister, Daw Bwa Sein. In the afternoon he went to the cemetery of Naw-gon Village where no-one could disturb him. After he had overcome the painful feeling (*dukkha vedanā*) he increased his effort for seven days in day and night without taking food. During sittings, many mosquitoes and gnats bit his whole body, and his white clothes were stained with blood. Maw-be area was very well-known for its mosquito bite.

After a month and three days (i.e., start from the beginning of the practice) by transcending the *samādhi* state, he arrived at *vipassanā*. Sayadaw mentioned his direct experience by reciting the Pāli words from the First Discourse—i.e., *cakkhum udapādi*, *ñāṇam udapādi*—vision arise, and knowledge arise. Then he

talked about discerning of impermanence. “Mind and body are perishing as the boiling water, or broken apart like a big foam of water. Therefore, the body shape and concept disappear. And then the khandha element (i.e., body) reappear again as a serious wound. It is filled with white worms and is eaten by many worms—as I am seeing its arising and passing away by their eating. Later the body becomes bloated and rotten like a 10 or 15 day old corpse. Even I can hear its sounds with the ear. The putrid body liquid is flowing out from it, and also seeing the intestines and lung inside.

After that it is burnt by fire and all falling apart. By seeing all these events arising and passing away one by one, it reduces my sensual desire and lust (kāmarāga). It happens at day and night. If I look at someone, be it a man or a woman; all I see is its ugliness, and there is no beauty to be found. Whatever I am looking only seeing in these ways. At that time, I was in the stage of once returner (sakadāgāmī). I didn’t know about it at the time. Only later by reflection I knew it. (His second realization was on 10th October 1959. At this stage he could see and know other things with the samādhi power. This was recorded in his biography.) After over a month, I returned to Kamayut (i.e., in Rangoon).”

After three days had passed and a misfortune was fallen on him. Two crime inspectors came to his place and arrested him. It was the year of 1960, and it could be the period the military took control of the country for temporarily as a government because of instability around the country. Sayadaw mentioned this incident as followed:

“From Naypyidaw (that referred to the capital city) crime inspectors U Ko Ko Lay and U Maung Ko came to arrest me. My kammic debt (i.e., misfortune) is not finished yet. They searched my home and did not find anything which they were looking. So, they took me to follow them; and on the way, U Ko Ko Lay asked me, "Do you practice meditation?" I answered him; "Yes." He asked me again; "Do you know U Ba Yin?" At that time, I was only concerned with discerning the impermanence and answered him, "I don't know this person." His response was "You was practicing Dhamma and telling lie."

We arrived at the crime inspection center, and Colonel Kyi Win was

questioning me. After that, he told the officers to question me. That was asking them to beat me. They sent me to Insein Prison. (This is a well-known prison in Rangoon to question and torture criminals.) There, inspector Hla Myint was interrogating me. At the time my samādhi was good; discerning impermanence (his practice was on the way to anāgāmi), and I knew it. I have the kammic debt to pay. He asked me where the gun and the looted property were.

I answered him as “I don’t know anything” He said to me “If you don’t tell the truth you must die” My response was “This is up to you.”

U Aung Tun was handcuffed from behind and bound with rope around the arms. They put him down with his back on a wooden platform which was six inches thick. His two legs were also bound with rope. Two men controlled him at the head and the other two at the legs. Inspector Hla Myint sat on U Aung Tun’s stomach. They covered his face with a wet cloth and pouring water on it. Water went into his mouth, and it was quite unbearable. It was also difficult to breathe under the water, making a wah-wah-wah sound. Because of his samādhi power, U Aung Tun could bear it. With the practice of insight by seeing anicca after the ending of it and became quiet (it could be in the fruition state—phala). Hla Myint thought that I was in coma. I was not in coma, the water went in and the stomach rising up. When my stomach was full of water, Hla Myint with his buttocks pounded on my stomach four or five times and all the water came out from the mouth.

If I was like I used to be, I went into a rage. This time I didn't get angry. I suffered because of my karmic debt, only this mental state. For a month they could not get any confession from him and sent him back to Naypyidaw. Hla Myint told Colonel Kyi Win “I think it was a mistake. We can’t get any information from him.” Inspector U Ko Ko Lay was dissatisfied with it and wanting to do the questioning again. Kyi Win asked me, “I heard that you were bad before.” I answered him that I was bad before and not now and practicing Dhamma. Colonel Kyi Win asked them to free me, but U Ko Ko Lay did not want to free me. So, he sent U Aung Tun to Kamayut Police Station and put him in a cell. He is being arranged to have him sent to a distant prison. The police officer of the Kamayut

Police Station knew U Aung Tun and sent him to Rangoon Prison. After seven days passed, Colonel Kyi Win freed him from the prison.

As soon as U Aung Tun was free and going back to his village. He asked his family members (brothers and sisters) to build a Kuti for him, and he would do the practice. They build the kuti in the Hte-yo woods—the base has eight pillars and the floor has six planks, forming a square. U Aung Tun interpreted it as—eightfold paths, six elements and four noble truths. He made a determination; “I must realize Dhamma.” so he was practising hard without rising from his seat.

“ I am seeing the dissolution of the phenomena. However, I still cannot distinguish between paññatti (concept) and paramattha (ultimate reality). The body becomes putrid and bloated, burn with fire. These are concepts appearing in the mind. So, it’s not free from the concept yet. After some time, free from the mental factor of the concept and the concept of solidity and shape disappear, and it becomes fine particles. And then I only see the dissolution of the atomic paramattha matter. With them the desire of seeing, hearing, smell, ... knowing mind not arise. It’s still not crossing into the path knowledge of a non-returner (anāgāmi) yet. I sat a lot, it is not very good on the release of my stomach. I go to the toilet only once every seven or ten days, and it makes me painful. One day I went inside the bamboo forest to release my stomach. With the contemplation of strong feeling arising in the body and it came to the ending of it.

[It was on 15th March 1960 and with the realization came the knowledge of seeing the six heavenly realms, the twenty brahma god realms and many hell existences up to the great hell (mahā-avici). This was in his biography.]

After the ending of saṅkhāra—conditioned phenomena. The mind went up to the sky and three to five minutes later it fell down again with the whole body became tense and stiff.

(We cannot interpret it literally; the mind can’t go here and there. This is a wrong view of a soul. The mind inclining towards somewhere. Later we can see this kind of expression with Sayadaw U Candima’s experience of Jhāna.)

With the reviewing knowledge that I know the realization of Nibbāna. With this knowledge I'll become a Brahmā god if I die. With continuous reviewing I know that I will take rebirth in the highest pure abode—akaniṭṭha brahma. Before death, the noble path knowledge incline towards brahma god realm (these words relate to the 2nd sentence above). The unwholesome mental state or unwholesome mind (akusala citta) will incline towards painful realms (apāyabhūmi—such as hells, animals and hungry shades). I review my future birth with the knowledge and seeing the sandy area of Thae Inn Gu which is surrounding by four lakes at my village. There are other visions—a stupa, a vihāra, and my body in a glass coffin. I tell my family members (mother and brother—sister) about a golden stupa, the vihāra and this place becomes a town with high road.

I continued my practice and one night a brahma-god came and asked me to take the monastic robes (i.e., become a monk). I told him as I wouldn't and asked him to leave. Sakka—the king of 33 gods and other brahmā-gods also came and requested me. "I don't want to be in robes. This is up to me." So, I asked them to leave. Next time, when they came and made a request, I told my mother and brother that this was the time for me to ordain as a monk. Yogi U Su Ya in Maw-be town sponsored my ordination. Many people know my struggle in the practice, but some don't believe it (because he was quite bad in the past, had bad reputation in Maw-be area and was fear by rich men.)

He practiced quite hard and becoming thin and bony. "I was bitten by mosquito and gnats, and my white clothes were stained with red blood. Because of Dhamma rapture and happiness (pīti and sukha) I could bear it. With patience (khanti), I can practice not missing anything. If people practice in this way, they will also be able to achieve it. Some friends were telling me that I would die in this way. Even my yogis (yogis in his meditation center) can't bear the mosquitoes' bite and changing their bodies. They are obstructed by diṭṭhi (i.e., self-view). How can they attain the Dhamma? If the ants are moving on their bodies and in closed eyes, they sweep it away with the hands."

"After ordaining (i.e., 12th March 1961), I went alms-round and offered them to the monks. According to the monastic rules, there are duties of a monk. For

example, cleaning the temple compound and burning leaves or garbage, but there are ants and other insects in there. If we ask laypeople to do it, it will be like killing them too. In this case, it is best to do it by yourself. I have abandoned the defilement of sensual desire (kilesa-kāma) of the six senses of doors (as a non-returner). Defilements are arising from these senses of doors. Therefore, I want to keep the mind on its original state, if not it affects the mind. If seeing something, and it becomes the five aggregates (khandha). I am afraid of it by knowing these things. Can a secular person know these things? The minds arising from the six senses of doors are led to suffering, and could a worldling know it?"

(Here we can know the mind states of an anāgāmi and layman Visākhā is a very good example. U Kyaw Din—i.e., Soon Loon Sayadaw lay name, after becoming anāgāmi, he had a lot of difficulties and suffering to live with his wife.)

She also did not let him ordain as a novice. If we study the teachings of Mogok Sayadawgyi on paṭiccasamuppāda, we will know or understand these things very clear and profoundly. If you don't know about the mind, don't check it. If you want to do it, then simply check your own mind, otherwise it will harm oneself.

"After ordaining and it's not good for my mind to stay here ." One day when he saw the assistant abbot was painting the monastery and advised him to ask a layman for the job. His response was "I was doing for the wholesome merit (saṅkhāra kusala dhamma)" It's all right, he wants merit. But I don't want it (It doesn't mean ariyans would not do things to benefit others.) When my teacher came back (the abbot) I asked him permission for going somewhere to practice. I also talked to him my situation here. Now I have attained three path knowledges that my seeing and knowing consciousness are changed. From stream enterer to non-returner are speaking in concepts. These referred to the changing levels of seeing and knowing." He got permission from his teacher.

He wanted to go to Toon-tay forest, which is near a small town of the same name (not very far from Rangoon). Then, he went to Maw-be town with only three robes and a bowl. He went to Dayaka U Su-ya for a train ticket (not handling money). The Dayaka requested him to leave next day. Because he wanted to offer him dāna (rice and foods). "I have to go there by train because I don't possess the

super-normal power (abhiññā). At the time of the Buddha, they ate vegetarian foods that people could get it. Nowadays, people eat meat and the body becomes heavy. In practice there is strong pain arising, and the body can't bear it and at near abhiññā it falls back. The last period of the Buddha Sāsana people can't get abhiññā."

[It is interesting how Sayadaw or where he got this information. Even the commentary mentioned that there could be no tevijja (i.e., triple knowledge) arahants this time. It's not true, and we can't take it at face value. We have some records of the psychic abilities of We-bu Sayadaw.]

"Between 8 and 9 p.m., my spiritual faculties became balanced, and the final knowledge of the path arose (i.e., 20th May 1961). I had previously promised Danaka U Su-ya that I would inform him if I had completed my practice, as he had asked me to do before. Therefore, I told him what happened to my practice. I also informed my family about it and asking them to find a place for me, so that I can spend my whole rain retreat there (vassa). Furthermore, I tell them as I'll not accept any invitation, making merit for the dead and offerings. Likewise, I'll keep with my practice. I have spent my whole vassa with peace and happiness. At the place of Thae Inn Gu, they built a small kuti for me. I go for alms round but if raining I don't go then shut the inside door. There is another larger kuti near my place and my mother stays there.

So, if mother comes and asking me, I don't even open it for her. I don't practice Dhamma for others; I just practice for myself because a strong sense of urgency (samvega) arises. I don't practice it out of greed for money. If I want money, I will do the robbing. After the vassa in November between one and two a.m. in the early morning three men came toward my kuti. They were wearing white clothes and bowing in front of me. Reviewing with my knowledge. I found out that they were brahma gods. I asked the reason for their coming here. They requested me for teaching Dhamma. I told them that I was illiterate and couldn't give talks. But they were pressing me to do it. After that, they asked consent and left the place."

After they had left, Sayadaw went down to Thae Inn Gu area and when he

stood there the earth trembled on the spot. He knows that it was the place for spreading the Dhamma.

After some time, Sayadaw's mother and brother went to Mahāsi Center, Soon Loon Center and Min-goon Center, and they told them about him. They told them of a village monk whose practice was quite noteworthy. So, they requested them to check his knowledge by using the piṭaka textbooks. But no center responded to their request. At last, they and Sayadaw went to see Tham-Lynn Sayadaw, who was a well-known scholar and meditation teacher of that time. He could speak six languages and wrote a book named "Ladder of Vipassanā Knowledge" (This is a book criticizing on some systems of that time). "We went to see him because he was also a meditator. I have not any knowledge on textbooks, so he pats an object with his hand near him. And then, he asks me; "What is this?" I answer him as "It stays as it is." He is dissatisfied with my answer. I explain to him, "In a blink of an eye, I saw the mind vanished hundred thousand billion times and matter disappeared at the rate of five thousand billion times.

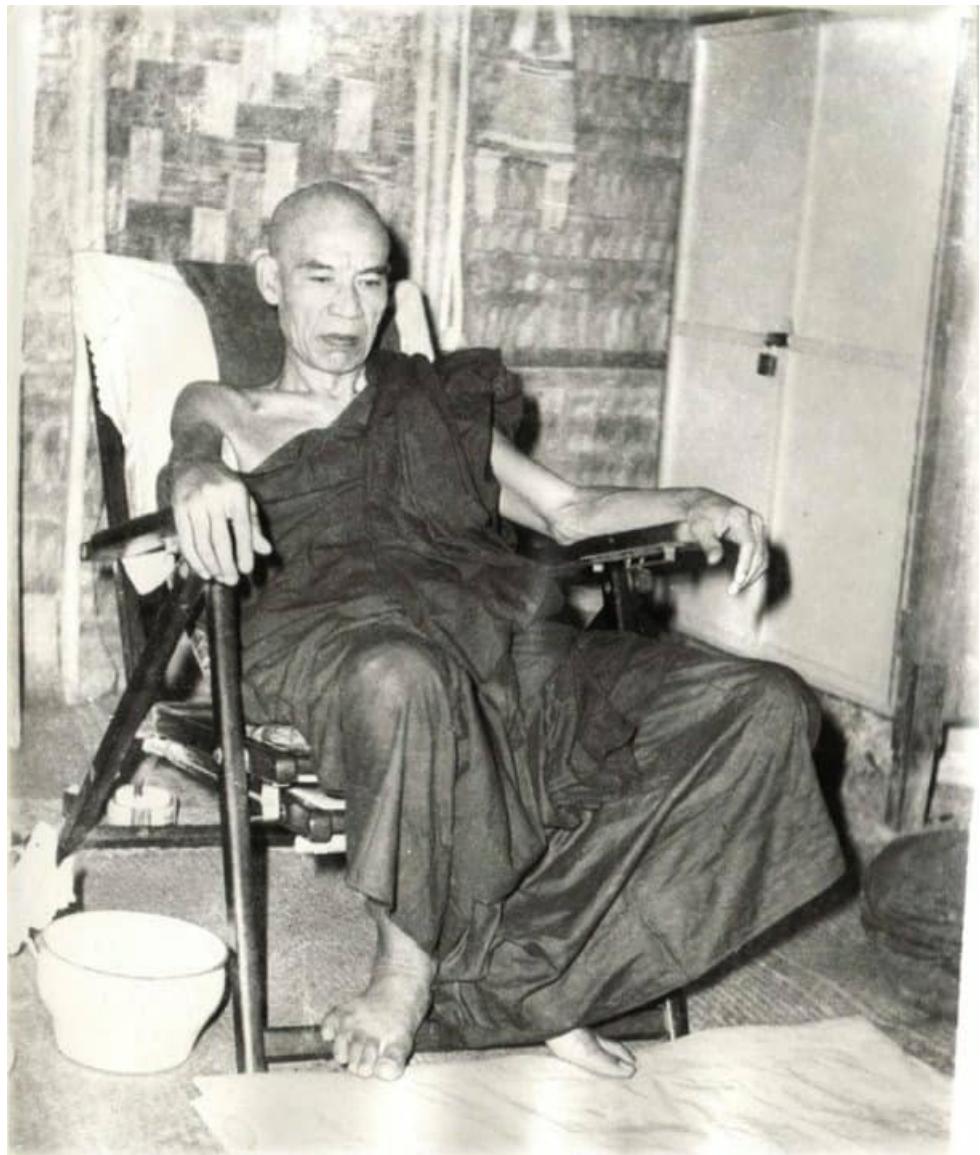
If you take them as seeing it and it becomes a concept, also as vanishing is a concept. My mind just stops at seeing only (not more). There is no vanishing and knowing it. I am just stopping at it. It stays as it is. Do I hear the sound (the patting sound)? Yes, I hear. I don't know the sound vanishes. I am staying at just hearing (but not more). When the smell contact with the nose and take it as smell is a concept, as vanishing is a concept. There is no smelly vanishing. It's just smelling. At eating the taste is concept, sweet is concept. It stays at just tasting. Therefore, my answer means "It stays as it's" If still knowing it as vanishing will get birth—jāti. The vanishing phenomena in me are in the state of cessation. (This statement is profound.) Tham-lynn Sayadaw exclaimed, "I understand it now." And then, the problem was solved.

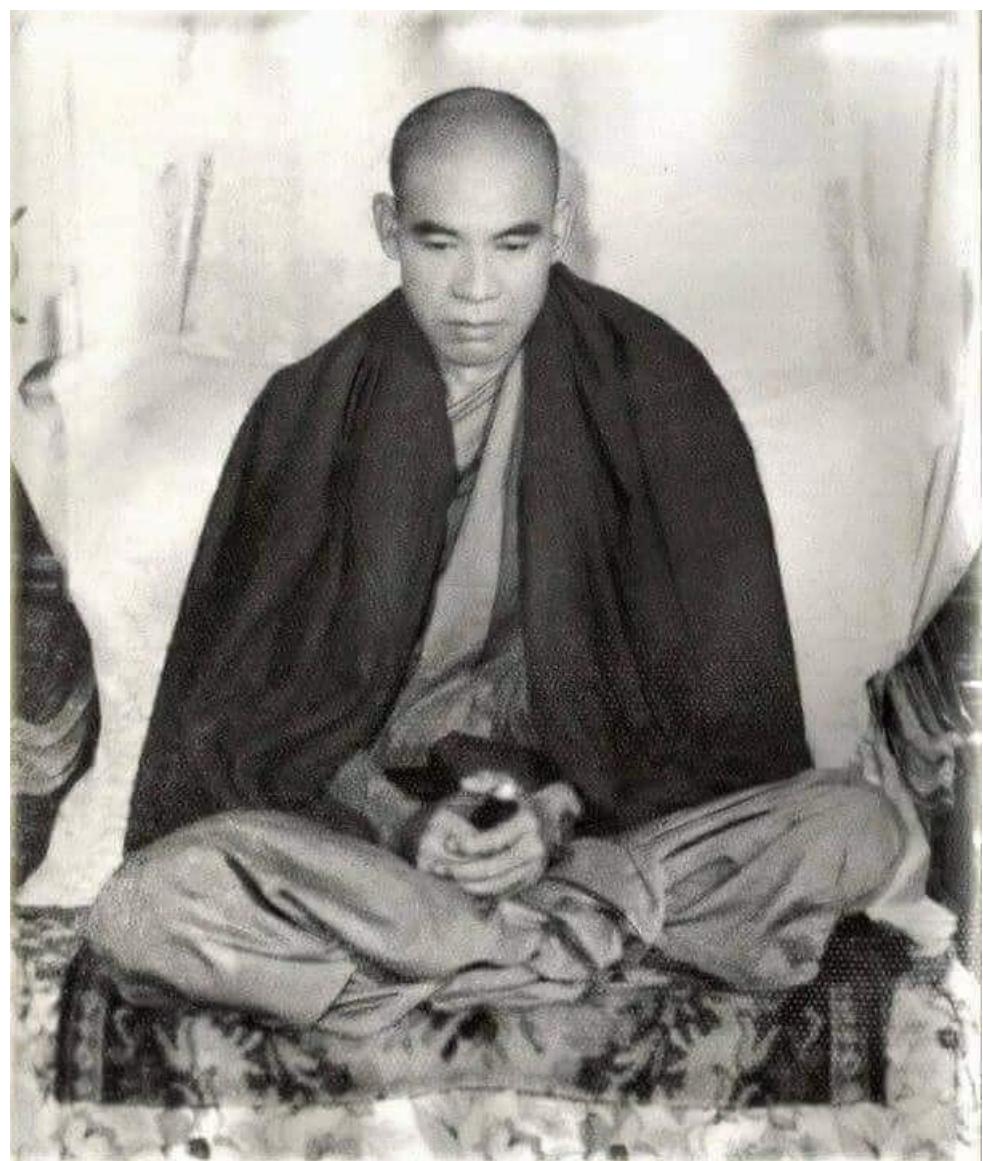
"I am talking the Dhamma which I have attained and not from the books. Can't you learn it from books? The child can learn it also. To understand about the khandhas you have to practice for getting it. The Dhamma for attainment is only get by practice."

[Sayadaw's talk on his life and practice end here. His answer to Tham-lynn

Sayadaw's test is interesting. It is simple, direct and profound. Furthermore, it represents what an arahant mind is. This is a mind without any attachment. Without any attachment and there is no birth. This is a pure mind. Some traditions interpret as the arahant still had defilement and selfish, it is nonsense at all. In the talks of Mogok Sayadaw, he taught the meditation which the Buddha gave to Bāhiya Dārucīriya and Mālunkyāputta. His interpretation on this meditation was quite different from others. He said that in the whole Nikāyas only Bāhiya and Mālunkyāputta had this instruction—i.e., just stop at seeing, hearing, etc. Therefore, it was difficult for everyone practiced in this way. This is similar to the arahant mind.]

Note: In the following, three talks by Thae Inn Gu Sayadaw are included. The first one was delivered in 1964 at University Dhamma Sāla. The others were at Mye-ni-gon Dhamma Sāla in 1968. All these talks are without titles and all relate to his experiences in practice. The first talk on the practice of stream enterer to arahant, the second on stream enterer and the third to arahant. Usually, monks never talk about their practices, even if they talk these are only in general. Here Sayadaw himself and Sayadaw U Candima are the exception.





The Four Levels in Practice

(in 1964)

I have traveled to many places to teach Dhamma, such places as Rangoon, Mandalay, Shwe-bo, Henzada, Moulamein, etc. even to the southernmost part of Burma-Kau-thaung. Most of them were in Rangoon. More women than men come to my teaching. It's also more women than men in heavens. Dakarmas (Burmese word for *upāsikās*) have strong faith (*saddhā*). Dakarmas come for sitting meditation. Dakars (i.e., *upāsakas*) drank wine and mingled with women in hotels; just enjoying pleasure in the senses. Also, at the meditation center, if there are 200 dakas, then there are 1,000 dakamas. Therefore, there are more Dakarmas in heavens. Also, there are more women than men in realization of Dhamma. Where the men were gone? (i.e., after death).

(With my experience in Thailand, in every uposatha day there were more women than men coming to our place for the whole day and night practice.)

It's very rare to know anyone who wants Nibbāna. Why is that? There is no mind and body in Nibbāna. There are no pork, chicken and beef curries to eat and no ice cream there. Furthermore, there are no diamond earrings to wear, no diamond necklace and no bracelet to wear, etc. Therefore, they have no desire for Nibbāna. They also heard about that there is no mind and body and no impermanence. They do not know about feeling (*vedanā*), so they are happy with *vedanā*. Nibbāna is quite a happiness, only someone arrives there know about it. It's very rare to see someone who desires for Nibbāna. Humans, deities (*devata*) and Brahma gods also don't want it. Brahma gods are taking pleasure in absorption (*Jhāna*) direct knowledge (*abhiññā*) and with desire of form (*rūpa-taṇhā*). Devatas are on the beauty of physical form, and humans are taking pleasure in sensual objects of defilement and clinging to them. Nuns and monks are also not wanting it (i.e., Nibbāna).

Because all of them don't know dukkha (sufferings). They take enjoyment in the feelings of pleasant and unpleasant (sukha, dukkha vedanā). They don't know about vedanā (feeling). With the six senses of doors, they enjoy the five cords of sensual pleasure. These are the objects (ārammaṇas) will send them to painful existences (apāyas). Why can they enjoy these things? They don't know about sukha and dukkha vedanās and don't know cause and effect dhammas. If they know about it, they will be afraid. If they know with the enjoyment will fall into "painful existence", they will become afraid. ??) Mind and body will stop by knowing cause and effect.

The result of mind and body will stop by destroying the cause (i.e., by discerning of anicca).

(Sayadaw explained it by using each one of the senses of doors—see the 12 links of paṭiccasamuppāda)—you'll know Nibbāna is happiness if knowing cause and effect (i.e., the D. A process and dukkha sacca).

Would you be happy owning \$10 million and living in a multi-story building? Will you perish first or will your property perish first? Can you be happy riding in a car worth \$30,000 or \$40,000? Do you perish first, or the car or burnt down with fire? The Buddha said that it was the truth of dukkha if mind and body arose. Not knowing of these things that we desire for the happiness of humans and deities. You only get dukkha and the round of existence if attaining of them.

Don't you worry about living and family members (wife and children)? You'll encounter many dangers, dukkhas and the results of them if mind and body arise. With the becoming old age, sickness and death follow. These are the results of not knowing impermanence. Don't desire for the mind and body and finish with it in one life (just like him). We get the inconstant (anicca), suffering (dukkha) and not-self (anatta) phenomena (dhamma) which we have no control on them. The world (loka which is mind and body) only has impermanence (rise and fall). These are arising in turn. You have to establish samādhi and practice to know the four noble truths. Only by conquering of the internal worldly dhammas (loka dhamma) you'll conquer the external worldly dhammas.

Only seeing the internal impermanence (one's own) will see the external. If you see this way, and you'll attain happiness (i.e., the mind inclining toward Nibbāna). As the becoming of the mind/body, there will have seeing, hearing... and knowing if these experiences are good or bad. (Sayadaw explained it with the six senses of doors and six sense objects.) With getting of khandha will encounter dangers and dukkhas. When the Buddha passed away, only half of his disciples—the easily accessible to instruction (veneyya) disciples—were liberated (the half leaving behind will be liberated by their teachers). If we practice it now, we still can realize it. Paññā will arise with samādhi. If you practice it really and must get it. You can be free from the round of existence (samsāra) by having wisdom. If you don't have it, you will sink in the flood of samsāra (ogha).

Therefore, someone who practices hard in the Buddha Sāsana will get it. People are happy with greed, anger and delusion (lobha, dosa, moha), happy with cinema, happy with alcohols and happy with sensual pleasure of the five senses. People with practice can become stream enterer, once returner, non-returner and arahant. If no practice, one will sink in the woeful planes (apāya). If die with the mind of greed, then one becomes the ghost, with anger falling into hell; and with delusion, one will become dog, pig, chicken, etc. At the time of death, these greedy, angry, and delusional minds will arise due to the ripening of reserve (kaṭṭā) kamma. Bad habitual actions (āciṇṇa kammas) will arise. Lobha kamma, dosa kamma and moha kamma from the six senses of doors are the actions to painful existence (apāyas). You have to check your mind. It is the last night here. Listen carefully!

I don't know about books (i.e., piṭaka texts) and can't read them. I'll talk about my own knowledge. These are the knowledge from stream enterer (sotāpanna) to the noble one (arahant). The Buddha taught that knowing (i.e., paññā or wisdom) was the noblest dhamma. Who could know the mind of a stream enterer to a noble one? Some say that the arahant has hooked jointed bones and the Buddha with chained jointed bones. (Mogok Sayadaw had hooked jointed bones.) These are according to book. In fact, the Buddha's and Arahant's minds abandoned the five kinds of abandonment, so their minds were as such unmoving.

(There are five kinds of abandonment: 1. tadaṅgappahānaṁ—abandoning in a particular respect; 2. vikkhambhanappahānaṁ—abandoning by suppression; 3. samucchedappahānaṁ—abandoning by eradication; 4. paṭipassaddhappahānaṁ—abandoning by subsiding; 5. nissaraṇappahānaṁ —abandoning by escape.)

It becomes natural minds and changing into hooked jointed bones (i.e., arahant). Sotāpanna's six senses of doors are completed with sīla, samādhi and paññā. However, he is seeing and knowing completed with it. He penetrates the five khandhas as anicca, dukkha and anatta with knowledge (vijjā). Regarding to the four great elements he discerns the impermanence of internal five khandhas. In regard to external things the path knowledge (magga ñāṇa) abandoned the unwholesome dhammas which arose from the six senses of doors (i.e., eye, ear, ... mind). It increases the wholesome dhammas. He knows the impermanence of the five khandhas arising from the six senses of doors by six sense objects. Sotāpanna knows the nature of the elements. With the five khandhas he sees the three characteries of anicca, dukkha and anatta, and seeing the natural phenomena.

Whatever he is seeing the path factors exterminate them. Could it be possible if seeing as a woman? Only seeing its true nature or real nature that it's possible (not as a concept). It's ignorant seeing as a woman, with ignorance giving the concept. Therefore, not seeing the five khandhas and giving the concept of woman so that mental formation (saṅkhāra) arises and takes it as beautiful and pretty (conditioning by saṅkhāra). And then knowing the five khandhas with ignorance in seeing, hearing, etc., and it becomes beautiful, pretty, fat, the voice is pleasant, etc. defilement arise and lead to apāya (painful existence). It becomes mind and body which fall into apāya. This kind of knowing is the bad knowing of ignorance and the bad habitual kamma (āciṇṇa kamma).

The way of path factors killing the phenomena arising from the sense doors and objects is not giving the concepts (saññā) to it and stopping at feelings (see the 12 links of paṭiccasamuppāda). This is killing the cause, and the result dies. The yogi only knows that the five khandhas arise and cease. Whatever five khandhas arise from the eye, ear, etc., do not give concept and kill it with the path factors. Whatever is arising, mindfulness, effort, and samādhi know it; and paññā discerns

it. (i.e., sati and paññā). Therefore, from the eye, ear, nose, ...etc. the yogi has sīla, samādhi and paññā and not giving concepts it stops at feeling (vedanā). Vedanā comes to an end is Nibbāna. Stopping at vedanā is insight knowledge (vipassanā ñāṇa).

Discern the arising and passing away of the internal four great elements with momentary concentration (khaṇika samādhi). Also knowing the external phenomena of seeing, hearing, etc. and their passing away. This is knowing momentary arising and momentary passing away rightly. These are the perishing of the minds. Contemplate on feeling which arise from the changing of form—rūpa. (This way is Sayadaw's way of practice.)

The form (rūpa) do not arise because of killing the impermanence of the five khandhas or mind/body. It's with the cause that killing the result. The yogi knows the element as according to its own nature, eye, ear, nose, etc. ...are also according to its own nature. Sotāpanna's view knows the momentary arising and passing away of the internal and external five khandhas. This is body contemplation (Kāyānupassanā satipaṭṭhāna). (This bases on four elements). Sotāpanna abandoned wrong view and doubt. Before was "I see, I hear, etc. ...", now is seeing the five khandhas and its vanishing wrong view falls away that there is no doubt in him and knowing the four truths.

The view of once-returner (sakadāgāmī) will follow. Sotāpanna needs two pounds of samādhi and sakadāgāmī needs four pounds (Sayadaw used the Burmese wt.). You'll not see it without samādhi. Sotāpanna abandons dukkha vedanā which arises from the changing of four elements. He still has sukha with it. Mind and body (nāma and rūpa) can't separate. You can do it with insight knowledge. Sotāpanna uses the four pounds of samādhi power light, and he sees the nature of form (rūpa) with just like open eyes.

Even though sotāpanna has abandoned dukkha because of sukha that the mind inclined to the physical body shape as beautiful, pretty, etc. Now with the samādhi power he sees the physical form becomes deformed. Seeing in loathsomeness (asubha) as the body becomes bloated decomposed and putrid with popping eyes, etc. He also sees it as like a boiling, foamy water. Once-returner mind inclines

toward the deformed body. I don't know how the textbook describes it. He doesn't see himself/herself as beautiful, pretty and abandons sukha on the body. Therefore, once-returner's mind is saṅkhāra-upekkhā mind.

(I don't know where Sayadaw got this pāli words. It can be from his own wisdom. In one of his talks, he said that some lay supporters offered him piṭakas, but he couldn't read and leave it there. His view is once-returner abandons dukkha and sukha. As Sotāpanna overcomes dukkha and sakadāgāmī on sukha. He described once-returner as at the time of realization with the saṅkhāra-upekkhā ñāṇa.)

Sotāpanna has seen the change of the four elements, that is the knowledge of appearance. (The Burmese words for this usage are athim-nyan; athim = appearance, nyan = ñāṇa.) Sakadāgāmī has seen the body becomes bloated and putrid, that is knowledge of seeing. (The Burmese words for this usage are amyin-nyan; amyin = seeing or view, nyan = ñāṇa). With this knowledge he is seeing body swollen, decomposed, putrid; and boiling like a foamy water, burning with fire, etc. Seeing the intrinsic natural phenomena of the four elements is amyin-nyan (knowledge of seeing). If he looks at other bodies, he is also seeing in this way as the body is eating by worms, as bones, etc.

All these seeing is strong insight (balavā vipassanā, balya vipassanā). If he looks at other physical objects also seeing as bloated, decomposed and putrid—such as Buddha images, cetiyas, earth, sky, etc. The whole world for him becomes strong insight. Insight has to be seen as perishing or vanishing. With one self's bodily form and other bodily forms are not perishing that we have affection, craving and clinging to these things. Some thought that if seeing loathsome (asubha), bones, etc., it was concept. I have to say this is not true. This is seeing its natural arising or process that it's an ultimate phenomenon (paramattha dhamma).

(Here Sayadaw's view was this is not making it by happening and not reflecting on it. It appears through the power of samādhi and natural process.)

Athim-nyan means with the changing of the four elements and its impermanence appear in the knowledge (ñāṇa). Amyin-nyan means seeing the

nature of loathsomeness of the body, etc. Like with one's eye is seeing knowledge.

(Sayadaw compared it with the example came from the first discourse—the wheel of Dhamma—cakkhum udapādi = it means vision (seeing) arose.))

Some teachers told their students that if you see loathsome (asubha) it's concept, don't contemplate and abandon it. That is, they don't know rightly what the concept (paññatti) and ultimate reality (paramattha) is.

[Note on concept and reality: It seems to me the Buddha did not make any distinction about it in the suttas. It comes from Abhidhamma. These two views could be arisen from atta and anatta doctrines or related to them. In Burmese meditation traditions, all accept these two views and using them in their systems. Even illiterate monks like Soon Loon Sayadaw, Thae Inn Gu Sayadaw and Sayadaw U Candima accepted them in their teachings and practices. The most accepted view on paramattha dhamma is it doesn't have any form and shape, so can't see with the eye. Therefore, when they heard about Sayadaw's practice and rejected this as mentioned by Sayadaw.]

Once-returner is from sukha he sees dukkha again—of the whole world. He couldn't sleep because of it with the closed eyes or with the opened eyes. Because of dukkha he doesn't want his khandha and other people's khandhas. The body not deformed that people are craving and clinging to it. With the right seeing and knowing about the deformed khandha and from the eye, dukkha vedanā arises. Contemplation of feeling (vedanānupassanā) is the knowing of once—returner. He gets the right knowledge (i.e., vijjā ñāṇa). Because of seeing loathsomeness (asubha) it reduces lust (kāmarāga) but it doesn't purify from concept yet. He still has the concept of solidity (ghaṇa paññatti, ghaṇa saññā) with it. The lower two path knowledges (i.e., sotāpatti-magga and sakadāgāmī magga) are still remaining in insight knowledge.

(Here we may think Sayadaw misinterprets it. The process of practice will come to an end only by becoming an arahant. So it means still in insight knowledge. It's different from the traditional interpretation.)

He doesn't make any distinction as man and woman by seeing the perishing of loathsome body (asubha). Dukkha vedanā arise from the eye that he doesn't want to enjoy it and disgust with it. He becomes afraid of seeing at it. (If he observes the nature, it happens the same way e.g., sky, mountains, earth, etc.) With it, wrong thinking and wrong perception are disappeared. Perception (saññā) deceives us that we can't see it as mind made form (citta-ja-rūpa). From sukha he is seeing dukkha that it's vedanānupassanā (contemplation on feeling). This is once-returner insight.

[It seems to me Sayadaw's practice from Sotāpanna to arahant—the four levels relate to the four stages of satipaṭṭhāna bhāvanā—i.e., kāya to dhamma—In Mahāsi system to become a sotāpanna with the four satipaṭṭhāna stages, from coarser object (rūpa) to refined objects (dhammas)]

Whatever experience from the six senses of doors becomes feeling (vedanā), because seeing of asubha dukkha vedanā (loathsome unpleasant feeling). In terms of loathsomeness, here's how it becomes disgusting; if I had to make an analogy, it would be as follows—Someone catching fish in a muddy stream, he spreads a net in the muddy water and waiting for some time there. When he sees something inside the net is struggling and trying to escape. So, he slowly pulls the net toward him and slowly put his hand inside and grasps the thing inside the net. He thought it as a fish and pull the fish out from the net. It's a poisonous snake. So, he was using both hands to grab the snake's neck hard and squeeze it to death.

He is not fearful of the disappearance of the mind, but of the dissolution of the form (rūpa or body). (Here we can see the differences between sotāpanna and sakadāgāmin) When seeing the deformed body, he wants to run away from the fearful phenomena. Man and woman have affection to each other because theirs are not deformed. (When someone dies no-one want to keep the body, if you throw it away quicker and better. Even before death, our bodies stink so badly and disgustingly that only flies rush to us, not bees.)

Sotāpanna sees the impermanence of the five khandhas. Sakadāgāmin sees the perishing of rūpa (body form) and then knowing each of the khandha separately. Sotāpanna's knowing knowledge is one kind and Sakadāgāmin's is another; he is seeing asubha with the eye and contemplating them. Perception deceiving him as

loathsome (asubha) such as bones, putrid, burning with fire, eaten by worms, etc. After he knows the deception by concept (saññā) and abandons it. He does not give the perception of putrid and bloated and stops at vedanā. With this the concept of solidity (ghana) falls away and not see the putrid body, bones, etc. What does he see? He sees the whole world of the physical form (rūpa) vanishing as like particles. He doesn't see the khandha form (rūpa) only the particles of form (rūpa).

This is the concept (paññatti) of a non-returner (anāgāmi). It's fit into the Buddha's teaching of mind and body arising and passing away in a hundred thousand billion times and five thousand billion times per seeing respectively. (It is in accordance with the Buddha's teaching that the body and mind arise and pass away ten trillion times and five trillion times respectively in each vision.) Whatever he is looking at it not seeing its solidity and form only the particles. His mind (anāgāmin) is inclining toward sabhāva concept (i.e., particles). If he looks at the whole world, only seeing the particles. Therefore, the non-returner abandons the defilement of lust (kāma-kilesa).

[The differences between once-returner and non-returner are seeing deformed body and particles-reduce lust and abandon lust. It is not surprising that humans are crazy about lust. Even once-returner seeing deformed body (disgusting) only reduce lust. Sometime human's stupidity is no limit someone can end up in suicide out of love or lust.]

If seeing rūpa and nāma (mind) vanishing, you still can't abandon it yet. I don't know how what the textbook says. I tell you what I have seen naturally in the khandha (not book knowledge but direct experience). Non-returner has rūpa-kilesa—defilement on material form (i.e., particles or material jhānas or rūpa-jhānas). His mind is sticking in the refined particles. If he dies, he will have the five khandhas in ariya brahma world (noble material jhānic god). Regarding with the five khandhas, non-returner sees the past, present and future births (jāti) and seeing its coming and going paths. U Zin (a monk refers to himself) in past lives had been a monk and after death fallen into hell as animals (e.g., bird) and hungry shades etc.

I also see the future births by viewing the object (ārammaṇa = arom) and see the suddhāvāsabhūmi of anāgāmi—the highest plane of ariya brahma god. Some

people are asking the questions of “Is there any hell or brahma worlds?” You can’t see it because of without even one ounce of samādhi you don’t have it. According to the Buddha’s teaching of āloka udapādi—light arose (from the first discourse), with this light he could see from this universe to other universes. Some said that there were no hells. If they die with this wrong view, they will suffer in hells and not free from it. There are also those who accept the view that human become human after death and not otherwise.

(This view was accepted by some Burmese Buddhists, such as Shin/U Ukkattha, who wrote a booklet—“Men Die Become men” - around 1960 or 1970. According to some sources, the monk was fluent in six languages. He had some young lay followers who were communists and well-educated. A scholarly monk is prone to hold wrong views, just like some modern educated Chinese who look down on the teachings of the Chinese sages as outdated and conservative. But they don’t know it that truth will never change, only wrong view will change all the times.)

These people have to go and suffer between universes. (According to science there can be the black hole between them. Here are some hells between universes.) Therefore, you should practice to know where you’ll born e.g., heavenly realm, brahma world, Nibbāna, etc. If you die with kilesa—gati defiled destinations, you’ll go to painful existence (apāya).

People are enjoying their lives with heedlessness. They are in pleasure with family members (wife, children), with dollars, with gold, etc. At near death if they die with greedy mind have to suffer for 5000 billion times—hundred thousand billion times per second in accordance with the mind/body process. Non-returners possess the knowledge of knowing births (jātissara ñāṇa). The Buddha taught his Dhamma as akālika (non-temporal). If you really do it and will get it for sure. You don’t see it because you don’t do it. Anāgāmin’s mind has rūpa-kilesa (defilement of refined form), that is mind/body particles.

He contemplates the five khandhas—e.g., with the contact of physical form and eye door, and the five khandhas arise. He contemplates their cause and effect. Furthermore, he discerns the five khandhas from the eye door and their rises and

falls (i.e., mind and form) at the rate of hundred thousand billion times and 5,000 billion times/sec. If dies with the defiled mind (kilesa-citta), you will get birth. It was a woeful birth, and he became afraid. He has to suffer a hundred billion and 5000 billion times according to the mind process. He sees its births of hundred thousand billion and 5000 billion times in a wink of the eye.

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

The anāgāmi contemplates the five khandhas arise from the six senses of door one by one and discern anicca, dukkha and anatta and penetrate the four truths. Here again he is seeing the impermanence of the five khandhas and its three characteristics. How does he contemplate on form (rūpa)? At the eye it arises momentarily and passes momentarily. I have to see at mind and form, even I don't want to see it and know it. All these things are great suffering (dukkha). It arises and passes away according to its nature, anicca, dukkha and anatta nature. Solidity of form disappears, that non-returner's insight is contemplation of the mind—cittānupassanā. He contemplates on the arising of the mind, He contemplates on the arising from the internal bases (ajjhatta āyatanas) such as want to see, hear, etc.

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

sometime paññā over samādhi that can't find the way out (not on the middle way and not become equanimity).

He contemplates the desire of form (rūpa taṇhā), their refined particles with three characteristics. With over samādhi and paññā not arises and vice versa. I can give an example with a sea-bird. From the ship, the bird flies away to search the seashore. This is like contemplating anicca, dukkha and anatta. The bird can't find the shore and return to the ship. With contemplation on the three characteristics, he asks to himself "What is anicca?" Form (rūpa) is vanishing by itself, seeing nature also seeing by itself, visual form also by its visual form nature, knowing is also with knowing nature.

Therefore, anicca, dukkha and anatta are concept nature. Giving them with concepts and it becomes clinging. He understands that it's deceiving by concepts. He is not freed from the mind which stuck with the three characteristics. So, he abandons the concepts of anicca, dukkha and anatta. He just stops at the seeing and knowing of form (rūpa) only. There is nothing left to do, and impermanence is over. From the eyes, ears, nose..... etc., they are only seeing, only hearing..., etc. Therefore, there is nothing that has to be done, so I'm telling you there is nothing to do. Now! The Buddha Sāsana is still existing. You all practice vipassanā and may you become sotāpanna to arahant.

(Sadhu! Sadhu! Sadhu!)

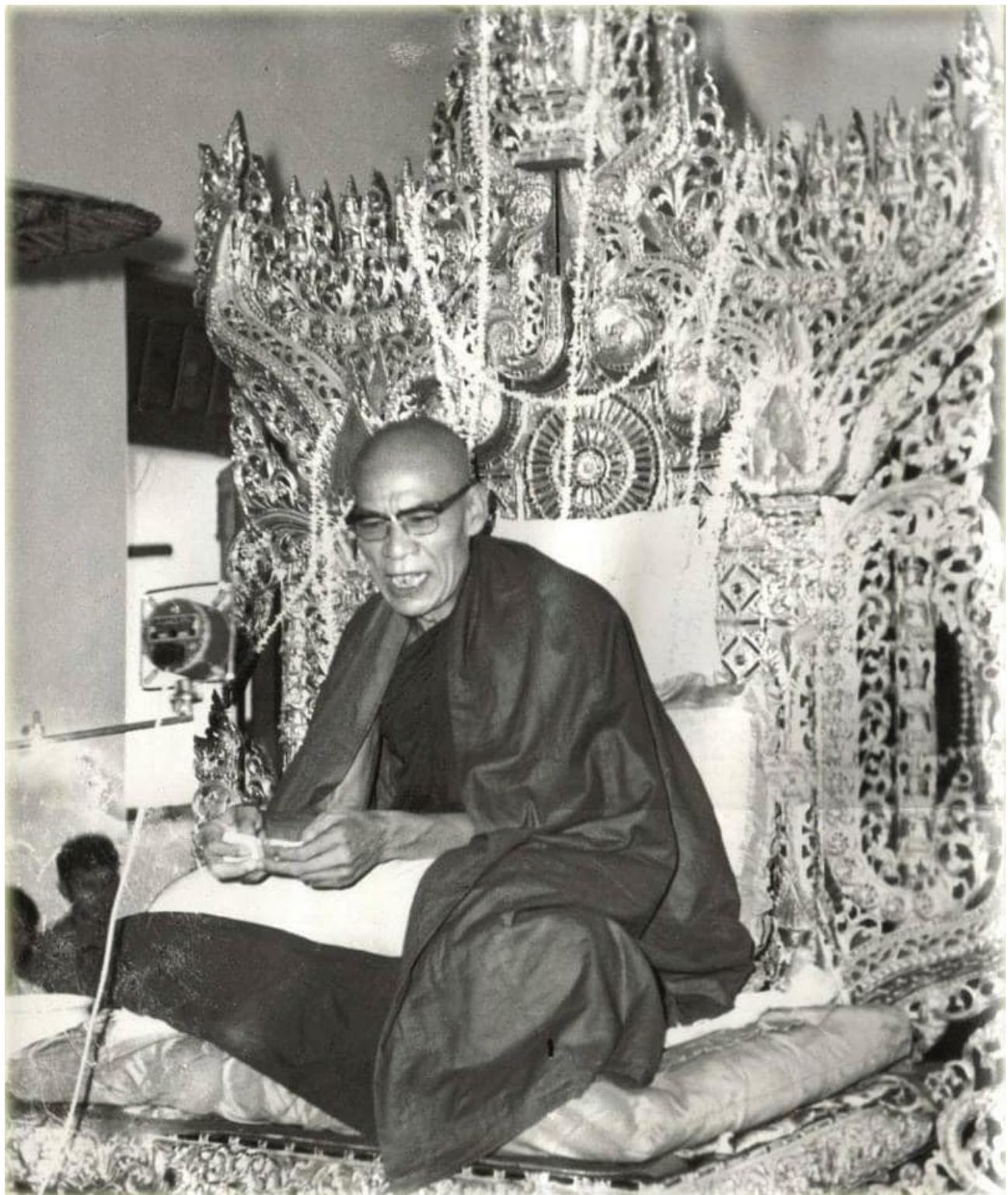
Some reflection on this talk:

In this talk we can see from sotāpanna to arahant they overcome different stages of perceptions on concepts. This may be one of the reasons commentary postulate two kinds of concept—paññātti and paramat which could come from practice and experience; and based on the suttas—even though it was not mentioned it directly. I myself see the benefits of using them. In Burmese tradition very rare talking about insight on asubha mostly mention on insight knowledges. Sometimes we see asubha in some of Mogok Sayadaw's talks—together with anicca, dukkha, anatta and asubha, sometime with dukkha sacca. Here we see

asubha as important insight of a once-returner, and it also has connection with non-returner practice.

Thae Inn Gu tradition don't talk much about insight knowledges only how the mind changes in the process. It seems to me more beneficial than insight knowledges. According to Sayadaw, contemplation on the mind is only non-returner can do it. In Mogok Sayadaw's teaching mostly he preferred people contemplated the mind because they took the mind as self view was stronger than the other aggregates. According to U Ādiccaramsī (Sun Lwin), when he taught yogis on cittānupassanā, most of them difficult to do it. In his experience of teaching people, kāyānupassanā was easier for yogis.

The following two talks are delivered at Mye-ni-gon Dhamma Sāla in Rangoon. The first one is the way of a stream enterer (sotāpanna) (“**The Way of a Stream Enterer**”). The second talk is the way from sotāpanna to arahant (“**From the Beginning to the End**”).





The Way of a Stream Enterer

(1968)

Today Dhamma listeners are more than the numbers in the movie, theatre. Beings are sinking and flowing down in the stream of saṃsāra. Therefore, people request me to deliver Dhamma talk to free from the round of existence. U Zin (monks refer to themselves) (?? as the monk calls himself ??) doesn't know what to talk. I don't know letters. I think that I don't have the learning pāramī (perfection) with me. There are learning, practice and result (pariyatti, paṭipatti and paṭivedha) of the Buddha Sāsana. U Zin doesn't know anything on pariyatti. Please forgive me if I give the wrong concepts in names (i.e., his experience is not wrong but giving the wrong Buddhist terms to its experience). There are some scholars also among us. If they come and tell me; U Zin—you should not say like this and have to say like that." Then I'll ready to listen to them. I can't speak pāli and don't know how to use them.

When I was four or five years old, my parents put me in school. At that time there was no modern school like today. Children study in monk school (village monasteries become education center for village children—boys and girls). My parents put me in school and want me to read and write. I don't have interest and very often running away from school. I am very afraid of speaking to the monk and learning books. Of the three sāsana (In these three sāsana), Pariyat (pariyatti) is the cause; Patibat (paṭipatti) is the result (pursuance) of it, and paṭivedha is the result and paṭivedha is the cause of pariyatti.

I know nothing about pariyatti, but in the knowledge of paṭipatti and paṭivedha, I know them all, because these are Dhamma, the result of my practice. For 21 months (nearly two years). I practice it like my bones and skin, are worn out. If I don't die, then let me realize the Dhamma (i.e., if I don't die and let kilesa die). With strong saṃvega and fear, I did the practice without getting up (This kind of determination is coming from the Buddha himself. See the MN 32:

Mahāgosīṅgasutta). In the province of practice, I know all the natural dhammas. I am 54 years old now (in 1968). In 45 years, I was called a human. Did I have the mind of a human? NO! I didn't have it. (What about most people today? See the pollution—i.e., mind, body and nature around the world). These things you could ask me.

Previously, my lay name was U Aung Tun. I didn't have the mind of a human. Why was that? I am talking about myself and not on others. To know a human mind is a very difficult thing. A noble being (ariya) will know it. This dhamma can't be known by worldlings. I check my mind and know all of them. How did I know it? The Buddha said that knowledge—knowing is the noblest thing. The knowledge must be right. Let's analyze the knowing. In my speech, please forgive me if the word "bya" is at the end of a sentence. This has become a habit of mine.

(We-bu Sayadawgyi also had this habit. This doesn't happen all the time, just some of the time. It has nothing to do with defilements. This is a misinterpretation by Mahayana followers who think that arahant still has defilement.)

I have also been accused by others of taking legal action regarding this matter.

(Someone might think—it's improper as a monk says this word. This bya word is no meaning at all. If you call out someone by his name, he can respond it with "bya!" It's a masculine usage. For woman—shin!)

Except for a Buddha no-one can abandon it. There are two kinds of knowledge—lokiya (worldly or mundane) and lokuttara (supramundane) sammuti (concept) and paramatā (ultimate reality) truths (sacca) or paññatti and paramattha. There are two extreme ways—left way (torturing oneself) and right way (indulgence in sensual pleasure). The middle way is the Buddha's way. In knowledge, there are wrong and right knowing (micchā and sammā). Micchā knowing is wrong knowing—knowing of which is not existed. Sammā knowing is knowing of which is existed. I don't know pariyaṭṭi. Now I'll talk about its nature and just listen to understand its nature. Pariyat (Pariyaṭṭi) is conceptual knowing. Patibat (paṭipatti) is viññāṇa knowing. Paṭivedha is paññā knowing. These are three knowing. I know about them with viññāṇa and paññā knowing. I don't know it with saññā knowing

because I don't have pariyatti skill.

I am a worker and not a speaker. I have to talk about the nature of work. Furthermore, I also prefer people to do the work (i.e., practice). You also have to practice. Later I'll talk about the minds. Dhamma could also be attained in one sitting.

(Most people would take it as an exaggeration. It's not true, even the Buddha urged the monks for the attainment in one sitting—see the *Mahāgosīṅga Sutta*, *Majjhima Nikāya* 32. If someone achieves *jhāna* and has a good teacher and system to guide them, then it is possible. Some people can even reach *jhāna* in one sitting, e.g.—Mae-chee Kaww Sian-lam, a Thai forest nun; Sayadaw U Candima—Thae Inn tradition, we can see it in his life story.)

With clear knowledge to understand the cause-and-effect dhammas in one sitting, one can enter the door of *Nibbāna*, and then close the door to *apāyas* (woeful planes). Concept is not existing dhamma. Seeing and knowing are *paramatā*. Some said that seeing was a concept. NO, seeing is *paramat* (*paramatā*)—*nāma paramatā* (i.e., *viññāṇa*). If not existing, you'll not see it. Soon Loon Sayadaw said—if *paññatti* and *paramatā* are separated, this is not a noble person. Knowing both of them also is not a noble person. Only knowing their relationship is a noble person. (Soon Loon Sayadaw's sayings are shorter and simple but there are profound meanings in them. It needs to contemplate them.)

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

There are 40 samatha practices, practice with one of them as one's preference. Knowledge comes from the doors of the six senses and their corresponding objects as the noblest knowing. Seeing, hearing, smelling, tasting, touching and knowing are dhammas. Seeing is visual *paramatā*, hearing is sound *paramatā* ... knowing is

dhamma paramatā. Some thought that seeing was a concept. NO, seeing is paramatā. Some say that seeing is a concept. They can't distinguish between samatha and vipassanā. Thought (assumption) is a concept which is assuming something of not existing. Seeing is paramatā. Seeing mind and form is paramatā. You have to know their nature.

With samatha also know the samatha nature. With vipassanā also know the vipassanā nature. You have to know the element nature (dhātu). In mundane (worldly matter—lokiya) they practice alchemy and in supramundane (lokuttara) also. In mundane is using the billow and in supramundane is using the ānāpāna billow. There are dhammas—drifting and sinking, floating and liberation. Drifting is samatha. Floating is dāna, sīla actions (kamma). Sinking is the indulgence of sensual pleasure. The floating dhamma of dāna and sīla is only sometime we do it. For the sinking dhamma we do it all the time in non-stop.

Maybe it's like a machine gun without a break. If we examine modern people in today's world at an international level, only a very few will float, the rest will sink to the deepest depths.

Some (very few indeed) practice the drifting dhamma of samatha. If they attain jhānas and abhiññā (absorption samādhi and super-normal powers) and die, he will go to the lower planes of brahma god existences (i.e., lower than ariyan brahma gods). When their jhānas and abhiññā are finished, they will fall down again (like a bird falls down to the human earth). And he could continue falling down to apāyas if they meet bad companions here (i.e., on earth). (In today's world, this is the way to go for sure; because there is a lack of wholesome media and education.)

Now I'll start talking about sinking dhamma. I'll talk about the mind, and you listen to understand its nature. U Zin did the practice just for himself, not for others. Why is that? I didn't have the mind to teach people. I was fear with samvega (sense of wise urgency) and practicing diligently until my bones and skin were worn out. In the past, I made wishes that now have to propagate the last Buddha Sāsana (In one of his talks, he mentioned that he had met the Buddha Padumuttara in the past. At that time, he was a king and inviting the Buddha and saṅgha to his offerings. This was the wishes he made from the Buddha. It seems to me it's not for the

mahāsāvaka's pāramitās).

If I don't do it, it's also impossible. Therefore, I propagate the right dhamma for the sāsana. Now I'll talk about the sinking (not arising) dhamma. In the past, U Zin was a bad guy and did a lot of robbery. I was a robber in the past, but don't look down on me as a robber. I never killed people, and not as bad as Āngulimāla of the Buddha's time. (Āngulimāla was a well-known bandit and killed a lot of men for his fingered garland.) Greedy mind, angry mind and deluded mind were with me before. This mind is an animal mind. For 46 years was a human but no human mind. Others took me as a human, no! I was not. I was not a human. (Humanity today should contemplate this. I didn't have a human mind with me.

For the whole 46 years, only sinking dhamma was with me. I didn't know the paramatā dhamma of mind and form nature. Only knowing the non-existing concepts and became atta—self view. For the whole 46 years I only had the minds of hell beings, animals and ghosts. If I died at that time, I would suffer at the places of hell, animal kingdom and hungry shades. Why was that? Because I didn't have the human mind. If you ask me, "Since you are a human being, why don't you have a human mind?" I was clinging with wrong thought, wrong concept and wrong knowing to the minds and actions (kamma) which would send one to apāyas (painful existences).

What kinds of mind arose in me? I knew only non-existing of wrong view concepts (micchā-diṭṭhi paññatti). When the senses of door and sense objects were contacting, I didn't have the knowing with me. I didn't keep the door watch man with me. The Buddha said that we must have the knowing. When arom five and arom six contact, you have to go with knowing, eating with knowing and seeing with knowing.

(Here Sayadaw's usage of his experiences has a problem. Arom five and arom six means internal and external sense bases for him. Arom five is the five khandhas arising inside the body and mind. Arom six is the five khandhas arise from the six senses of door contact with external objects. In the beginning of this talk Sayadaw already mentioned his weak point in learning—pariyatti).

Seeing is also dhamma, hearing is also dhamma, tasting is also dhamma, etc. Going, stepping, sleeping, etc. are also dhamma. In the past I didn't have knowledge that I didn't know it. I knew only non-existing concepts. All these are sinking dhamma. The Buddha taught that we should not think about past, present and future. We should know the present arising dhamma rightly. In the past I knew things with wrong knowing for the non-existing concept. All these were sinking dhamma. If died with this mind of 46 years, I would never rise again. How did I see things? When the eye and visual object contact, I didn't know it as visual object. Since I didn't know the cause and effect relationship between mind and form, I didn't know that because of the cause, the result arose. From the eye door, I didn't know it as dukkha, I didn't know vedanā, I didn't know about sukha and dukkha vedanās.

When I saw a visual object which I liked, it became pleasant and desirable. It became a happy mind (sukha and lobha). When seeing undesirable object, and it became disliked mind and angry mind arose. With hearing, smelling, tasting and touching kāma-raga (desire and lust) mind arose. I wanted to experience it very often. I didn't know the characteristic of changing nature of the four elements such as stiffness, tension, pushing, pulling, hotness, coldness, etc. Likewise, I didn't want to experience it. When the body became changed, I relied on the doctor. Because of the nature of dukkha, the dosa mind arose. This was how all the different kinds of knowing mind occurred as well. Knowing about good things became pleasant and on bad things became unpleasant.

Rāga and dosa (lust and anger) arose from seeing, hearing, smelling, etc. Because I didn't know them as vedanā and not knowing them as dukkha. Not knowing about the truth of dukkha that rāga-dosa arose within me. Why these minds arose within me? Because I was not seeing vedanā, not knowing upādāna (clinging) and not knowing dukkha sacca. My mind was always covered with moha (delusion). Therefore, only lobha, dosa and moha were arising with me. When the six senses of door contact with the six sense objects and I knew the arising dhamma with non-existing concepts that these minds arose. The Buddha taught that non-existing was concepts and the existing was paramatā. U Zin didn't know about the mind and form nature and its characteristics.

How did I see the concept? I saw a woman, and it became a desire lust mind (raga mind). When seeing a woman and knew it as a woman. Seeing her fat body and knew it as fat. If seeing thin, pretty, beautiful and only knew these things and raga mind arose. When seeing ugliness and dosa mind arose, and I knew non-existing things. Therefore, it became raga, dosa, moha, māna minds. Seeing the dog and knowing as dog, seeing pig, chicken, etc., it was also knowing as pig, chicken, etc. These were not right and it was only a concept. In reality these were feeling nature (vedanā), changing form nature (rūpa), mind and form nature. If you are seeing non-existing things and then going down by kneeling with your four legs

(i.e., to apāya, may be as a dog, animals, etc.; here Sayadaw's usage is rough but has a serious tone and makes you remember it forever.)

This thing happens because we're covered with moha (delusion) of avijjā dhamma (ignorance). Other sense doors of ear, nose, etc. were also in the same way. Whatever arose from there, I didn't know about their vedanās, mind and form and couldn't differentiate paññatti and paramatā, didn't know their natural characteristics. I only knew about their non-existing dhammas (i.e., concepts).

When I saw a woman and I asked a child (a boy). What is that? His answer was, "This is a woman." "Is she beautiful or pretty?" "She has white skin, fat and pretty" U Zin also was seeing it this way for 46 years. I was not different from the child's view, and only had a child's knowledge. When I heard a sound and asked the child. There was a dog barking, and I asked him, "Child! What is that sound?" The child's response was "Ha! Why asking me? This is a dog barking" I heard it and also knowing as a dog barking. The child was also knowing as a dog barking. Everyone has the same knowledge, that is conceptual knowledge. We all are knowing the non-existing dhamma. We're seeing and knowing of the non-existing dhamma.

The Buddha taught two views—wrong and right views. We don't know the right view. The existing dhamma is mind and form, which is paramatā dhamma. We know only the non-existing dhamma that—in regarding smell, knowing as fragrance or smelly, etc. We have to stop at vedanā; if not, it continues to tanhā and

upādāna and the five khandhas/mind and form arise, and it's turning the dependent arising process. Once an odor is smelled, "cittasaṅkhāra" or mental factors arise (i.e., minds arise). If you take it as fragrant rāga mind/lobha mind, peta mind (ghost mind) arise. If it's a putrid smell, then you don't want to experience it and dosa mind arises. If these minds arise, where do you think you're going? These are non-existing dhamma and with these minds and die in a hundred thousand humans die and no-one becomes human again. They'll become dogs, pigs, chickens, fishes in the water and in hells (include hungry shades).

[Here we can see Sayadaw's wisdom comes from enlightenment. Even though he knew nothing about the suttas, his understanding of paṭiccasamuppāda was very profound. Listening to his talk is very similar to Mogok Sayadaw's teaching.]

With eating foods also, we don't know about feelings (vedanā), don't know mind and form and can't differentiate between paññatti and paramatā. Eating sweet and knowing sweet, eating salty and knowing salty, etc. then we know the non-existing dhamma. These are concepts and atta dhamma, if you are knowing this way and die kneeling with your four legs and going down (i.e., apāyabhūmi).

[Today, humans should reflect this question. Why nowadays there are more animals on the earth than before? Where are they coming from? Every day around the world how many animals we kill them for foods, for oil, for medicine, for fur, etc. Every year it can be a billion (I don't know the exact record) If we put pet animals in the list, it is unthinkable. Nowadays human greed, anger and delusion are greater than ever. If humans die and become animals, they will not have a forest to call their home, because many forests have disappeared. They are sure to end up on animal farms and breeding grounds, where they are subjected to human cruelty.]

Eat toddy (a type of palm tree) and know it is sweet; this even a child knows it. Eat salty food and know that it is salty. A child also knows it. For 46 years, I knew it this way. If die like this keep your back upward toward the sky and going down with your four legs (animal's back is always toward sky), and become dog, pig, chicken, etc. These are peta mind (ghost), animal mind and hell being mind. Don't take oneself as highly. With touching sensations, we experience it in the same way.

In terms of the things we like, we behave like a cow (i.e., we rethink them as often as a cow ruminates its grass). We desire to experience it very often.

When the four elements change, we don't want to experience it. You should not know them as aching, numbness, pain, etc. Right view (sammā-diṭṭhi) is right knowing and seeing. Knowing the not existing things is everyone knowing. A child also knows it. A child said to his mother, "Mom! It's too hot." We're not different from the child. These knowledge have been known even from the beginning of the world. Numbness, pain, hot, cold, etc. are conceptual knowledge. If knowing this way with the back toward the sky and going down with the four legs. (This usage is referred to become a dog or falling down to woeful existences).

There used to be many red flag communists over in the countryside before.

(After Burma Independence in 1948 Burmese communist parties started the revolution. They were one party before, they split into two later; one inclining toward Soviet Russia and the other toward China.)

I had to make friend with them. Even before, I was not afraid of the Red Flat. Here I am talking about the mind. We were also bad that once time arrested by the red flag group. When I was in prison, my second younger brother was killed by them. (It seems he was put in a communist cell and not by the government.)

As soon as I heard the news, I was so angry and making an angry sound. When hearing and knowing something we don't like become angry, but with what we like it becomes pleasant and taking pleasure in it, because we don't know about mind and form. I didn't know that the cause of his past kamma that now he had to pay for it. Not knowing about mind and form arise when the senses of door and the sense objects meet together and only raga, dosa, moha and māna arise (on the seeing, hearing, etc.) For 46 years if I died with these states of mind and never rising up again (to good destinations) because these were sinking dhamma. What I want you to know is whether you have these mental states (i.e., warnings.)

These mind states lead one to become dog, pig, chicken when minds arise during the seeing, hearing, etc. Do lobha, dosa, moha and māna happen to you? If

happening, then you have to go down kneeling with your four legs. These knowing are not the right knowing and non-existing knowing. Therefore, the Buddha taught that these were not the ways of seeing and knowing and not the way of hearing and knowing, etc. (whatever arises from the six objects). You must see and know the existing dhamma. Now what I am talking is about the sinking dhamma. Dāyakas and dāyikās! Check your own minds. If you have wrong view and knowing, then practice quickly when you still have times.

The Buddha gave the following simile—he took a piece of earth on his finger nail and asking the monks “Bhikkhus! The earth on my finger nail and the entire earth on the ground, which one has the greater number?” They answered “Ven. Sir, the earth on the ground is more than on the finger mail.” “Yes, that’s right! If a hundred thousand humans die and reborn as humans are the numbers like the amount of earth on the finger nail. But the others born as hell beings, animals and hungry shades are as much as the earth on the ground.” Tomorrow I’ll talk about the drifting and floating dhammas.

I’ll continue to talk about wrong and right views, wrong and right knowing. I’ll talk about only the minds. For 46 years, U Zin only had wild and inferior minds within me, I didn’t aware of them. The Buddha reminded us that we must have awareness from the six senses of door on seeing, hearing and smelling, etc. Coming and going stepping taking things, etc. with knowing to do these things, etc. (see the *satipaṭṭhāna* sutta). Not put a watch-man or closed the door there that the guest minds come in and combine with the host mind. Without a watch-man, the mind is covered with delusion (moha) and the mind become out of control and behave according to its own. (Modern philosophies of freedom, human rights, etc. are similar to this mind. We should use it properly, wisely, in the directions of wholesomeness.) It follows behind the objects and indulgence in it.

The Buddha taught about the indulgence in sensual pleasure (kāma-sukha way), indulgence in the objects of visual form, sound, smell, etc. “Every time the doors (dvāra) come in contact with objects (ārammaṇa), indulging in the objects is the practice of kāma-sukhaliṇī-anuyoga—indulgence in sensual pleasure.” [or the western hedonism (an American Syndrome)]. Whoever follows this practice will

not rise up again, and this is sinking dhamma. We're not controlling our minds and look after with knowing. Let it free that it goes out on its own and going everywhere. This mind is similar to a wild bull without an owner. This bull eats and sleeps as much as it can and in free time looking for sexual pleasure. A bull with its owner was tied to a post with a rope and could not go to the people's fields or eat there.

People without a door watcher are like the wild bull. This bull goes to the people's fields, eats there. Going inside the fences and eats the crops and trample on them. It knows only eating and goes to paddy fields, bean and corn fields where it used to be. A man who leaves his mind to its own devices is like a bull without an owner. At last, the owner of the farm can't bear it anymore. He knows that at night the bull went in from this entrance. He sharpens his long knife until it's shinning. When night comes, he goes there with his knife and waiting for the bull. Out of greed, the wild bull can't see the suffering of cutting with the knife. It has only greed and knowing only greed. At night, it goes inside the field at the usual entrance. The man is hiding and waiting there to strike its front legs with the knife, and it cries out loudly and falls to the ground. It's so painful that the bull continues to cry out, at that moment the man with his knife cut its throat.

Out of greedy, the wild bull legs and throat are cut by the man with knife. (This story seems very cruel. But if we're influenced by *diṭṭhi-taṇhā* our future births would be worsening than this bull's suffering. The sufferings in hells are even unthinkable.) Lobha, dosa and moha minds, etc. arise from the six senses of door are the minds leading to the sufferings of woeful existences (*apāya dukkha*). Therefore, *dāyakas* and *dāyikās* should not content only with the ordinary merits of outside the *sāsana* (such as *dāna*, *sīla*).

You are doing merits only for some time. Taking and looking after the precepts (*sīla*) for four days in every month. (That is Burmese uposatha days—full moon, new moon, two 8th days). *Sīla* is kamma (action). When it gives the results, it will have beauty and long life, etc. With *dāna* it gives the results of human and heavenly happiness and wealth, etc. When good kamma results not arise and have wrong view on the non-existing dhamma which send one to painful existence (*apāya*).

Dāna and sīla can't do or help you in this case.

Therefore, at the time when we meet the Buddha Sāsana, the Buddha taught us not to associate with the fools (bāla) and associate and the wise (pañḍita). (Sayadaw tried to recite the Maṅgala Sutta chanting, but he couldn't do it well. This point was also mentioned in the talk on his life). This was teaching to the heavenly beings. They don't have the coarse physical forms. So, they only have mental feelings (vedanā). They are refined forms (These points give us the idea of heavenly beings don't have sexual relationship). Heavenly beings are a kind of hungry shade (ghost) because they are very greedy.

(Sayadaw was using it as great peta. It does not mean they are a kind of peta, just as a metaphorical term. Their hunger for sensual pleasure is very great and never have satisfaction like some politicians and a million or billionaires of today.

But they are better than modern economists who have nothing of power or money and postulate a lot of greedy ideas and views how to make money).

The male devata is served by 500 or 600 celestial nymphs on each of his left and right sides. The Buddha called them as mahā-peta (great hungry ghost). The Buddha admonished them (here Subrahmā devata and his 500 celestial nymphs came to see the Buddha for help.) for making companionship with the fools (bāla). U Zin myself in the past associated with the fools. What kinds of fool it is? You make friend with the fools of lobha, dosa, moha and māna which arise from visual object, sound, smell, etc. I had no knowledge about them before and not having a door watcher with me. This was happened for 24 hours each day.

The Buddha taught to associate with the wise (pañḍita). If you're consorting with three wise men will have blessings (maṅgala). You have been consorted with the fools started from the beginning of the world (i.e., in the beginning less of the samsāra). Are you now still consorting with them? They are the ones who push you down the samsāra chasm. The three wise men are sīla, samādhi and paññā or sīla maggaṅga, samādhi maggaṅga and paññā maggaṅga.

These are the wise men. The fools we're talking are opium eater, alcoholics

and gamblers, etc. Really pushing down us to painful existences (apāyas) are lobha, dosa, moha and māna dhammas or minds falling down there. We don't know about the foolish minds which are consorted. We associate with them continuously. It's possible if we don't consort with drunkards and can shun away from them. Could you shun away from greed, anger, delusion, etc.? You'll fall into the chasm with them, but you don't stay away from it. The fools are not the drunkards, gamblers, opium users (at that time Burma didn't have heroine yet), murderers, etc. It was talking about the minds. Pushing down someone into apāyas and the rounds of existence (samsāra) are these states of mind.

(Mogok Sayadaw also interpreted the fools in the maṅgala Sutta as unwholesome dhammas. Ariyas know between the fake and the real very clear.)

You can get the three wise men with you only by practicing insight. The Buddha taught about the four establishing of mindfulness practice—kāya, vedanā, citta, etc. He was teaching the right things. There are no other dhammas to Nibbāna except these four dhammas. There are 40 objects for samatha practice and people practice what they like it. The important thing is knowing the differences between paññatti and paramatā. With the right concept only get the right paramatā, and with the wrong ones and become wrong. These are to know with knowledge and ignorance (vijjā and avijjā).

For 46 years U Zin made friends with the four fools (lobha, dosa, moha, māna) who were going down to apāyas kneeling with their four legs. I practiced for 21 months with the strong determination as if I have to die let it be, otherwise I must realize the Dhamma. Firstly, I am mindful of the in-breath and out-breath of the ānāpāna (breathing) practice. If only knowing the in and out breaths is samatha practice. In kāyānupassanā (body contemplation) what is air (vāyo)? It's the nature of pressure, motion, distention. These are all known by the mind, which is not the practice of samadhi. After the pressure, motion and distention it ceases. This is the ceasing of mind and form, and knowing the nature of vanishing. With many times of knowing the pressure and distention pressure and distention, etc. at the sitting area, the four elements are changing.

Knowing the pressure and distention of the air is kāyāsatipatthāna—

mindfulness of the body and the other elements of earth, water, fire are also in the same way of knowing their nature. The earth element, the air element, etc. will kill you (in life at any time, near death is sure). All these are the elements of form (rūpa), and like the four dragon snakes, of the form you'll bite with one of them (If they become imbalance, the most prominent one will kill you). Bitten by the earth snake one will die with stiffness of the body, by fire snake the body was burnt like fire and die with hotness, with air snake the body like cut into pieces and die. The excessive elements effecting the body are—earth effects the body and jaw with stiffness, water make the liquid body flowing out, with tejo—heat one will cry out “Ahh! Very hot and burning, please help me.”, with air (vāyo) become dizzy and the stomach can be burst open and die This air element can kill you at any time during eating, sleeping, in the toilet, on the car, etc. It's a very quick air snake. Only vipassanā yogis know about their nature. If you contemplate their outer forms, you will only know the concepts.

(The four vipers designate the four elements, which were mentioned in the discourse of "The Simile of the Vipers")—Āsīvisopama Sutta, Samyutta N (SN.35.238) and the commentary. This sutta is important for mind development. Later we will see its importance in the teaching of Sayadaw U Candima. These four great elements effect our lives and during dying. Our health is also dependent on them (one of the causes). If they are imbalanced or in disturbance, they give us suffering in life and at dying, most important is at death.

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

When the four elements of the internal body are disturbed, the noble beings (ariyas) are not afraid for dying. They know all the four elements and the mind nature, the body loathsomeness, and kammas and its results that not afraid for dying. It becomes knowledge (vijjā). We sit longer on the hard floor and vedanā (feeling) arises. This arising form (rūpa) will kill us. We don't know its nature of pressure and distention, go and feel the vedanā. This is vedanā satipaṭṭhāna—contemplation of feelings). If you only know the feeling of pain it's wrong view (diṭṭhi). This is knowing upon the dukkha on dukkha. If you know hotness, aches and pains become dukkha samudaya (the cause of dukkha).

From vedanā it connects to taṇhā (feeling → craving). I don't contemplate the feeling (vedanā) of pain and stiffness, instead contemplate the feeling mind (i.e., mind experience vedanā.) How does the nature earth element arise? It becomes stiff, tense, numb, ache, etc.—this is the nature of earth element. In books, it mentioned as the nature of hardness and softness—is paṭhavī. In the khandha arises as becoming aches, numbness, stiffness. What is the nature of water element (āpo)? During the contemplation, the chest becomes tense and something is choking or blocking inside. Sweat is flowing out the body.

The nature of fire element (tejo) is becoming hot as fire heat and cold like a block of ice. The nature of air element (vāya) makes the heart beats in the chest, the body moves and tremble. I don't contemplate the stiffness of from (rūpa) and instead contemplate the experience of vedanā (mental feeling appears at the mind base—heart area) nature of the mind. How the mind is experiencing vedanā? If you contemplate the stiffness and numbness, it becomes vedanā saññā (concept). I follow it with vedanā paññā of the feeling of the mind. I feel the stiffness; I feel the numbness, etc.; I feel the hotness, coldness, pressure, etc. of the four elements. In this way with the understanding of the characteristic nature of mind and the doors of apāya will be shut down.

In the past U Zin was counting the rosary beats with anicca, dukkha and anatta. This is saññā knowing. This is not the Buddha's knowledge, everyone and even the child knows it. Likewise, this kind of anicca is the broken down of plate and pot, etc. When a man dies, it is dukkha. When you hit a stone with your leg and fall

down, it is anatta (all these are used by ordinary Buddhists with the three universal characteristics as concepts in daily life.) What about the three characteristics taught by the Buddha? What is the nature of form (rūpa), mind (nāma) and loathsome (asubha)? You must know their characteristics. For example, when seeing the visual form and the knowing nature of it, the nature of inclining to it, every time arom five and arom six contact the inclining nature of the mind (i.e., six objects and six sense doors), and what is the nature of the mind doing? They have the nature of experience.

Not knowing this and with saññā knowing (concepts) will go down apāya (because of diṭṭhi). You must know with the Buddha's knowing. (Here Sayadaw is only dealing with mind, form and loathsome and their nature). Majority of people only know with saññā nature. What is the nature of loathsome? After man dies, there is no mind dhamma. After three or four days, the body becomes bloated. Asubha means there is no movement of the body which is dead. After three or four days, it shows its asubha nature. The flesh body becomes dark color, brown color, bloated, putrid, tongue comes out, blood and pus come out from the eyes, later infested with worms eaten by them and only leaving behind with bones. These are the characteristics of the loathsome nature. You must see in these ways.

The Buddha told us that we have to know it in accordance with his knowing. The four satipaṭṭhāna insight practice starts from kāya and end with dhammānupassanā step by step. Establishing of ānāpāna is kāyāsatipaṭṭhāna. Contemplation of feeling or experience is vedanāsatipaṭṭhāna. After finished vedanā or ending of vedanā, it comes cittasatipaṭṭhāna. With dukkha ends the mind becomes happy, its happiness is short term. After some time, the four great elements reappear again.

These dhammas do not belong to us. The mind experiences of sukha and dukkha. I know this nature. It's arising and passing away, arising and passing away, etc. It only has sabhāva dhamma (its own nature) and common characteristics (samaññā-lakkhaṇa) of anicca, dukkha, anatta. With the eye and seeing form is seeing form nature, hearing sound is hearing sound nature, etc. The eye can't hear, so they do their own job, etc. The elements and the six objects (arom) are doing

their own job (i.e., 12 āyatanas). Then we know the sabhāva lakkhaṇa and samaññā lakkhaṇa of mind and form. As we have seen the internal sabhāva elements the external of form, sound, smell, etc. are also sabhāva dhātu. They exist with their own nature. We understand the nature of elements.

At the time of seeing, I know the nature of form (rūpa) and mind. Seeing the elements attain Nibbāna. Seeing form also enter the stream (sotāpatti magga). How does he see it? What is the nature of the characteristics of six sense objects and the six senses of door? Seeing, hearing, smelling, etc. are sabhāva. I only know sabhāva (sabhāva means natural dhamma—usually using with the other two words as—nissatta, nijjīva, sabhāva = not a being, not a soul and only nature). If seeing sabhāva lakkhaṇa attain Nibbāna. The whole world is sabhāva (In Burmese sabhāva is nature, in pāli individual character of thing, samaññā is common character).

For example, earth element has its own individual characters of hard, soft nature and impermanent (anicca) is common nature to all things—except Nibbāna.) These are the form (rūpa) nature only and don't know the mind nature yet. Today I'll mention the form nature only. It's free from vedanā saññā by seeing the nature of form (here vedanā saññā refer to physical pains). There is no hot, cold, stiffness, pressure, etc. With arom five and arom six contact and at the present moment there are no four bad men who can enter it. (lobha, dosa, moha and māna). There is no raga, dosa, moha, māna mental factors (cetasikas) and it does not arise on visual form (other objects also the same), and saṅkhāra dhammas cease. Then what are there? At every moment the arising sabhāva dhamma of arom five and arom six are there, and free from concepts. The rise and fall of nāma (mind) come to an end. What kinds of mind and its rise and fall come to the end?

In the past, if seeing a woman, the mind was on a woman (concept of a woman), seeing a dog and the mind on dog, etc. which are changing cittasaṅkhāra —these minds not exist now. The guest minds not exist, and only the host mind exists. (Here we need to contemplate Sayadaw's profound wisdom without any background of suttas).

It only has the sabhāva dhamma of rūpa lakkhaṇa, and seeing its nature. I am not seeing the cittasaṅkhāra such as woman, dog, etc. The visual form, sound, smell

etc. are only sabhāva nature. Fragrance, smelly, sweet, sour, etc. (taste and smell cittasaṅkhāra are ceasing.)

Arom five and arom six all are existing as sabhāva, and not thinking about the past, no expectation for the future, only staying with the present moment. How it stays at the present moment? In books, it was said that stream enterer abandoned wrong view and doubt. How he sees it and abandon it? He abandons it by seeing one Dhamma—ekodhammo (eka-dhamma), and knowing one. From the eye door it completes with sīla, samādhi and paññā, and gets vipassanā-ñāṇa. Rāga, dosa, moha don't have the chance to arise and magga eradicate it. At the time of seeing, there only is the seeing sabhāva lakkhaṇa and the unwholesome mental factors (akusala-cetasikas) which send one to apāyas are ceased. In book, it was mentioned as stream enterer abandoned three saṃyojanas (fetters).

These three fetters of past, present and future of wrong see and knowing not exist because of right seeing and knowing. The impermanence of mental factors come to end, vedanā not connect to taṇhā, and stopping at vedanā. Because it sees the sabhāva lakkhaṇa. There are many sotāpanna's minds. In regarding doubt on the past, present and future, some said about on the Buddha, Dhamma and Saṅgha, these are in books. What is stable in sīla? This is on indriya saṃvara sīla—sīla on the restraint of the sense faculties. If from the eye seeing woman, man, etc. sīla not stable. Sotāpanna sees the one Dhamma (eka-dhamma) of form (rūpa) sabhāva, mind (nāma) sabhāva or seeing one sabhāva dhamma. The noblest knowing is this one sabhāva of knowing. I wish you all could abandon the concepts of knowing which are the opposite of right view and knowing, and then realize the sabhāva right view and knowing.

Sādhu! Sādhu! Sādhu!

Note on sotāpanna:

From Sayadaw's talk we know some nature of a sotāpanna. He is quite different from a worldling. One of the very distinct nature is he never views and knows things with concepts by knowingly. He will communicate with people by

using concepts, but never take it as real. This point is very important for yogis to check their first stage of realization. Later we will see its important point in Sayadaw U Candima and his practice for sotāpanna. Thae Inn Gu Sayadaw had said if you see a woman, and it's a woman, see a dog, and it's a dog, then you are not a Sotāpanna. U Candima did not have knowledge on Dhamma and not had a proper teacher to guide him when he started the practice. He used the above quotation by Thae Inn Gu Sayadaw and checked his practice.

I heard a story on a very well-known Burmese author, Shwe U-daung. Actually, he was not a Buddhist—a Christian, but also study and practice. Once time he went to see Thae Inn Gu Sayadaw and talked about his realization. Sayadaw asked him by pointing to a woman, “What do you see?”

Shwe U-daung: a woman.

Sayadaw: No! You're not a sotāpanna.

This same author mentioned in one of his writings that a sotāpanna took alcohol only water went into his body, the spirit could not enter it. U Sun Lwin (later Ven. Ādiccaramsī) asked Taung Pu-Lu Sayadaw as was it true? Sayadaw's answer was; Sotāpanna or whatever it's, if you take alcohol in accordance to its chemical nature (dhātu) you would be drunk.”

In the Chinese Mahāyana Chan (Zen) tradition there is a saying by Chan masters—this was before the practice mountain is mountain, river is river. During the practice—mountain is not mountain, river is not river. After the practice—mountain is mountain, river is river. In the sotāpanna's view and knowing after the practice—still mountain is not mountain, river is not river. So, which one is true?

Worse than this is some Chinese Buddhists compare some great religious figures at the same level of the Buddha. So sotāpanna's to arahant's purity are lower than these upāsakas (prophets). How did they become Buddhists? I don't understand them. Then the Buddha's teachings will become wrong views. This is very clear they don't know the pāli-suttas.

Obstacles for realization of Dhamma

There are some unwholesome dhammas which stop someone to realize Dhamma in this life, and some are curable and some are not. It is based on a book called, “Fundamental Paṭiccasamuppāda Lectures” by Sayadaw U Sumana—Mogok meditation teacher, Sagaing Hill Siri Sumana Maggin Dhamma Center.

There are five kinds of obstacles (antarāya) which hinder the paths and fruits in practice. These are –

1. Ānantarika kamma—the five heavy kammas
2. Kilesantariya—defilements of wrong view
3. Vipākantariya—the results of past kammas
4. Ariyūpavādantariya—unwholesome actions done to noble beings.
5. Paññatti-vītikkamantariya—breaking the vinaya rules and no purification.

1. The five heavy kammas

- a Killing one’s mother
- b Killing one’s father
- c Killing arahant
- d Harming the Buddha by injuring him
- e Splitting the saṅgha

These five heavy kammas are incurable in this life. If a being dies with these kammas (even one of them) next rebirth will be in the great Hell.

2. The obstacles of defilement

There are ten kilesas—(1) greed (2) hatred (3) delusion (4) conceit (5) wrong

views (6) doubt (7) sloth (8) restlessness (9) and (10) shamelessness and fearlessness of wrongdoing.

Here the obstacles of defilement means wrong views and doubt. The leader of wrong views is identity view (sakkāya-ditṭhi) and from it develop two main wrong views—eternalism (sassata) and annihilationism (uccheda). With the extension of them—55 sassatas and seven ucchedas which are mentioned in the Brahmajāla Sutta, sutta no. 1, Digha Nikāya.

All these 62 wrong views have fallen away only to overcome the obstacle and with the practice can eradicate wrong views and doubt. To achieve this, yogis must understand the law of dependent co-arising—paṭicca-samuppāda by study or taught by teachers (e.g., Mogok Sayadaw's talks).

3. The results of past kammas

There are eight kinds of living beings that can't realize paths and fruits in their lives. These are: (1) beings in hells (2) beings in animal kingdom (3) beings as peta—hungry ghosts (4) beings as titans—asuras (5) worldling formless brahmā-gods (puthujjana arūpābrahma) (6) beings as brahmā-gods with no minds (asaññabrahma) (7) a person born with two wholesome roots only (duhetuka puggala), i.e., non-greed, non-hatred and delusion (8) seven persons without wholesome roots by births (ahetuka puggalas)

The seven persons without wholesome roots are: (1) born with blindness (2) born with deafness (3) born with dumbness (4) born as a dullard can't remember things (5) born with craziness (6) not a man nor a woman (maybe between) (7) a person born with both organs of male and female.

I want to make some reflections on the (7) and (8) living beings in the list. Taken together, there are eight types of people, among them no. 4—born as a dullard can't remember things and no. 5—born with craziness can't even practice meditations. The other five people can do it, so they should study and practice planting the seed of wisdom. It makes me remember Don—an Esan youth (Thai

Laotian) from our forest monastery in Ubon Province, near Bung Wai Village. He was born as a person with deafness and dumbness. His family are living in the village. In the beginning he came to the monastery very often. He helped the monastery in many ways—sweeping, hauling water, going alms round with the monks for carrying rice and foods for them, sometimes it was quite heavy, etc. On observant days, he sat meditation with the monks. Later he stayed at the monastery most of the time and stayed at empty kutis. Even sometime saw him wearing white clothes as pha-khao (eight-preceptor who wears white).

My emphasis here is even though he was an ahetuka person carrying some wholesome kammas with him to this life. If we contemplate them with the blessings mentioned in the Maṅgala Sutta and will find some of them—such as consorting with the wise, residing in a suitable place, directing oneself rightly, etc. Among them, it is very important to guide yourself correctly in this life and into the future.

The obstacles related to past kammas are incurable in this life for these beings (these include eight human beings: one duhetuka + seven ahetukas).

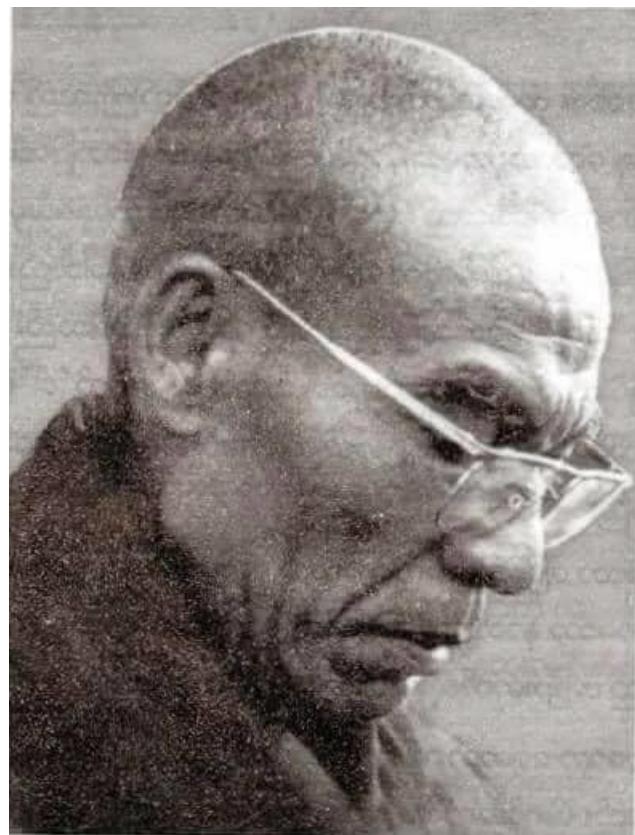
4. Ariyūpavādantariya—wrong doings to noble beings

There are four noble beings from stream enterer to arahant, and three kinds of actions—mental, verbal and bodily actions. If someone with one of any actions has done wrong to any noble being (e.g., sotāpaññā) is an obstacle in practice. This obstacle not only relates to worldlings, but also to other ariyas, e.g., sotāpaññā to sakadāgāmī. This obstacle is curable by asking forgiveness.

5. Breaking the monastic rules

These obstacles only relate to monastics—monks and nuns only. This obstacle can be cured by confession according to specific rules.





From the Beginning to the End

(1968)

U Zin only thinks about the existing dhamma (real phenomena) and not thinking about the non-existing ones. There are four knowing dhammas of four satipaṭṭhānas. There are two dhammas to exterminate—diṭṭhi (wrong view) and taṇhā (craving). Exterminate diṭṭhi will be free from apāyas, and exterminate taṇhā will attain Nibbāna. I'll now talk about what kinds of mind and form of diṭṭhi are exterminated and what kinds of mind and form of taṇhā are exterminated (i.e., from sotāpanna to arahant level). I'll talk about minds, these are khandha dhammas that I know all about them with the practice. Thae Inn Gu is surrounded by four lakes.

(Thae Inn means sand lake, Gu means cave—so it means sand lake cave. Then he talked about there were many wild water buffaloes in that area in the past. Two men killed a buffalo and cut its meat near a lake. And then one village man came near them, asked for some meat. They gave him the bad parts of the meat, which they did not want. But the two men who were the owner of the buffalo ate the best meat. In the same way, most Buddhists meet the Buddha sāsana, but they are wasting most of their times with worldling dhammas—such as dāna and sīla and other merits. So, they are like the village man eats the bad meat. Very few indeed are like the two men eat the best meat because they are the owners of it. It means very few Buddhists are the owner of Dhamma.)

I don't like people not doing the practice. U Zin myself practiced for 21 months (over one year) until my bones and skin were worn out. I have this determination and effort: either I die, or taṇhā dies. I had checked my minds and knew all of them, and also other people's minds. Furthermore, I knew all the clinging minds (upādācitta), mind frees from upādāna (clinging) and the liberated mind. Don't look at people's minds but your own minds (checking your mind and not someone else's). Don't find other's faults but your own ones. (This was also admonished by Buddha).

I had a lay disciple U Ba Yin who taught others and I heard from what he said as follows. I don't know about pariyatti (learning) and if you come and tell me I'll listen to you as my teacher with gratitude. U Ba Yin's story: There was a house with two stories. In the upper story a virtuous man with white clothes (symbol of purity) lived and at the ground floor was a young woman living there. We have to be careful of verbal actions (vācā kammas) because its results are terrible. Our bodhisatta (Gautama Buddha) in one of his past lives said if others practiced for six days I could do it even for six years. So, our bodhisatta was practicing for six years to become a Buddha. Therefore, even a Buddha couldn't escape the results of action of many past lives.

(The acts we humans commit with our mouths are quite numerous and varied. I had written about some of them in the Maṅgala Sutta already. Most people without the knowledge of Buddha Dhamma will never know about its important and serious consequences. In the Buddha's time, the beautiful sex worker Ambapālī was a prostitute for many past lives until her last life. In the Buddha Kassapa's time she mentioned to an old arahant bhikkhunī as like a prostitute. Mahāmoggallāna in the same Buddha's time talked to a monk as behaving like a slave, because of this verbal action in one of the future lives he was born as a son to a slave woman and became a slave. One of the great disciples of the Buddha (mahā-sāvaka) in his past life was making a joke to a pacceka Buddha as looked like a leper. So, in his last life as a monk suddenly one day he was sick infested with serious skin disease. Later he had to stay in a monk hospital and no one came to see him because of the body smell and disgusting skin disease. Only Sāriputta came to see him and cared for him. He was like a brother to all monks, and the loveliest on earth.

Nowadays, human speech acts are quite extensive, many and diverse, because there are many kinds of media. We could see all four types of unwholesome verbal actions in them—such as cheating, lying, harming, frivolous talks, harsh speech, back biting, etc., there are no end about them.)

This young woman was working as a sex worker as a livelihood because of her past kamma. The holy man (i.e., virtuous man) admonished her for her job and

behaviour. She listened to his admonish for some time, but because of her livelihood or some other reasons had to continue the profession. This saint was observing her go upstairs with her clients every day. With each client he made a marking with a small pebble near him. At last, it became a pile of pebbles. And then he called the young woman to him and showing her the pile of pebbles and teaching her. She at last had a strong sense of wise urgently (samvega) and fear and changed her lifestyle. She lived a life of blameless and tried her life completed with sīla, samādhi and paññā. After death, she was born in heaven, but the holy man fallen into apāya (painful existence). Sayadaw continued to talk about the whole process of the practice.

I'll talk about the extermination of wrong view. The Buddha told us to know about the khandha sabhāva lakkhaṇa—the characteristics of the khandha nature (as vipassanā). I'll talk on the process of the practice from kāya, vedanā, citta and dhamma and how it relates to each other step by step. And how sotāpanna exterminates diṭṭhi, how once-returner (sakadāgāmī) reduces kāma (lust), non-returner (anāgāmi) frees from rāga and arahant frees from the taints (āsava).

There are two ways of extermination—exterminations of result and cause. (Sayadaw talked two stories to describe these two ways).

A hunter with his arrows and bow went into a forest for meat. After some time, he met a wild dog, and he used his arrow and bow to shoot the animal. But he missed the animal, and the arrow fell near the dog. The dog instead of running toward and attacking him, it bit the arrow. So, the hunter took another arrow and shot the wild dog, and it killed the animal. Here, the wild dog did not attack the hunter (i.e., the cause), but bit the arrow, which was the result. This is an example of extermination of the result.

The hunter continued hunting, and after some time, he met a tiger at a distance. So, he used his bow and arrow to shoot the tiger. It missed the tiger, and he used another arrow to shoot the animal. But this time before he shot the tiger again, it's running toward him, and he was killed by the animal. This is an example of extermination of the cause.

[Here this story teaches us humans how to deal with the problems which we create nowadays in the world—such as global warming, all kinds of pollution in nature and the internal pollution of the mind, i.e., all sorts of unwholesome media. How did United Nations, world leaders, politicians and governments, etc. dealing with them? Usually or mostly, they solve the problems like the dog in the story, it'll never solve and never finish, it goes one and one.]

They are the problem themselves, and if they solve the problem out there, there will be more arrows to come. They have to change their foolish, stupid minds, behaviors and actions, etc. with wholesome education and not by unwholesome education which increasing their polluted minds—such as greedy, ill-will, hatred, anger, lust, selfishness, envy, stinginess, conceit, delusion, ignorant etc.) They have to solve the problems like the tiger in the story.]

(Sayadaw talked the four great elements by the Buddha as mentioned in Suttas.) What I know about them is stiffness, tension, aches (i.e., earth elements); in the chest area it becomes tight and sweat comes out (i.e., water elements); the body becomes hot and when it's cold like an ice block (i.e., heat elements); the body is moving and good-fishes arising (i.e., air element).

When the four elements are disturbed or changed if we note them as pressure, stiffness, aching, and it's exterminating of the results. Wrong view will never fall away. This everyone knows, and even the child knows it.

There are two knowledge—wrong and right knowing. Exterminating the result has samādhi but it can't know the four truths. The extermination of external results is—(give examples with six senses of door and six sense objects) when seeing, contemplate the eye and visual form, this is similar to the hunter and the wild dog. You have to contemplate the mind and not form (rūpa). If you contemplate stiffness, tension, aches, hot, cold; seeing, hearing, smelling, etc. and this is the dhamma for the dying of dog. The cause is the mind and the result is form (rūpa). The contemplation of the cause is contemplating the sabhāva lakkhaṇa of its pressing nature distending nature, tensing nature, etc.

With the long period of sitting, vedanā arises because form (rūpa) is disturbed

and one of the four elements leading it. Form the knowing of the in-breath and out-breath and the mind inclines toward the painful vedanā. This happens its own nature and not doing it by oneself. This is not samatha practice by knowing the sabhāva dhamma that it's vipassanā. When vedanā arises and contemplate the stiffness, tension, etc. it'll be continuous to painful and could it be ended? Vedanā is nāma dhamma (mind dhamma). If you contemplate stiffness, and it's form (rūpa).

Experiencing the stiffness is vedanā nāma dhamma or mind dhamma. You have to contemplate the experience of vedanā. With little stiffness and you experience it or feel it. As the stiffness increases, you will experience (feel) it and follow it through to the end. You have to contemplate the vanishing nāma nature of experience, contemplate the vanishing of experience, etc. And then it comes to the ending and at the same time the pain in form (rūpa) also ending together. With the ending of vedanā it arrives to cittānupassanā. I don't know the satipaṭṭhāna in the books, but I know them in the khandha. With dukkha ends and arrive and feel happiness. The mind is like a small frog sitting in the water pool, quietly and calm.

The Buddha said that only seeing dukkha would see sukha. If not seeing dukkha and never seeing sukha. The whole world only indulgence in sukha (i.e., on kāmaguṇa—sensual pleasures). You must also understand this. Experiencing dukkha is like someone in the very hot season of March and April (Burmese weather) without umbrella and sandals walking under a very hot sun on the hot sandy ground. He is also thirsty of water. The mind is experiencing dukkha vedanā and looking for happiness and freedom. The mind wants to be free. I don't know how it said in the books. The mind is experiencing vedanā again. The mind is looking for shady tree and lake for comfort. When he finds it and running there and drinks the water fully. All the dukkha is extinguished. It is up to cittasatipaṭṭhāna. If you get there, tell your family that if I die, do not make merit for me. (i.e., become sotāpanna and never take rebirth again in woeful existences).

I am still not arriving at home yet (i.e., Nibbāna—our real homes) and can't stop at here, and will continue encounter with dukkha. I continue the journey and reflect as—nāma (mind or in Burmese nam) is the nature of experience or feel dukkha and sukha. Form (rūpa) nature is changing, deformed, afflicted, etc. This is

dhammānupassanāsatipaṭṭhāna. During the contemplation know the nāma nature of experiencing dukkha and sukha and the form nature of hot, cold, stiffness, etc. If you contemplate the stiffness, pressure, coldness, etc. of form it becomes contemplating dukkha samudaya the arising of dukkha. This is exterminating the result.

You have to contemplate the nāma (mind), its nature characteristic sabhāva lakkhaṇa of experience (vedanā). This is the exterminating of the cause, and diṭṭhi will fall away. Contemplating in this way whatever mind dhamma arises from the six senses of door with its impermanence come to end. These are citta saṅkhāra—minds are turning around vedanā. This is the turning of dependent co-arising (paṭiccasamuppāda). The mind with tenseness, stiffness, etc. are dhamma turning the paṭiccasamuppāda. Not paying attention to the form dhamma and only know the feeling of vedanā. There is no dukkha and sukha and only exist as just vedanā (it can be called equanimity or neutral feeling).

These are the internal dhammas. From external the knowing minds of seeing, hearing, smelling, etc. lead to seeing man, woman, etc. If this kind of knowing mind arises will lead to apāyas (woeful existences). These minds are turning the D.A process (Dependent arising = D.A). With the cessation of these minds and paṭiccasamuppāda is cut off. All the minds arise from the six senses of door only have the nature of feeling or just feelings. Knowing the experiences of the form nature is kāyāsatipaṭṭhāna because it bases on form (rūpa). This is sotāpanna satipaṭṭhāna.

I'll continue on vedanā. With the cessation of dukkha, sotāpanna has sukha, with dukkha ceases and sukha samādhi arises. His samādhi becomes good. Now, it'll exterminate taṇhā (craving). Contemplation of sukha will become dukkha, this reduces taṇhā. Now, I'll talk about the dissolution of form (rūpa). The dissolution of nāma (mind) is related to sotāpanna. There are sabhāva view and mind view—with a lot of contemplation on the khandha and loathsomeness of the body appears (asubha). Seeing it as like with an open eye, like a large foamy water, as like 10 days or 15 days loathsome corpse, etc. This is seeing its dhamma sabhāva (dhamma nature). Some said that Thae Inn practice was on concepts.

The Buddha said the whole world (loka) was paramatā dhamma. Not really exist is paññatti—concepts. Seeing and knowing dhammas are paramatā dhamma, because of seeing its sabhāva lakkhaṇa. There are five concepts—from sotāpanna to arahant the abandonment of concepts in different levels. What concepts are abandoned by sotāpanna? He abandons the concepts of four elements as -stiffness, tenseness, etc. (internal) and from external the concepts of man, woman, dog, car, etc. He understands the feeling (vedanā) of nāma dhamma.

The stomach of the corpse is opened and with pus and blood flowing out from it. It's infested with many worms. Skeleton appears and seeing one's khandha as disgusting. The body appears also as a boiling foamy water, and burning with fire. All these signs (lakkhaṇa) are the perishing of form (rūpa) with its four elements. The skeleton represents earth element (paṭhavī); bloated, putrid, flowing with pus and blood represents water element (āpo), the corpse burns with fire represents fire element (tejo), boiling foamy water represents air element (vāyo).

Now, form is the cause and nāma (mind) is the result. At sotāpanna nāma (mind) is the cause and form is the result. It's seeing the khandha terrible situations that not desire for it. It becomes the result of disgust, and the desire to throw it away. In sleep, it is this state of mind, and at eating also the same state of mind. On the whole world becomes this state of mind. Wanting to throw it away but also can't do it. And then I am looking for comfort.

In the mind is seeing the khandha's sabhāva which is paramatā. In the past, I had two dakamas (i.e., two upāsikās—in Burmese is dakama, his two wives in lay life). I thought at the time that they might be good for me. At that time, I was practicing in the village (see his auto-bio talk). When I was looking at the dakama in Rangoon (Burmese wife) and seeing her bloated putrid corpse in the mosquito net. (As a sakadāgāmī—once returner, his samādhi was very good, and he had the power to see things. U Candima also had this power, which mentioned in his auto-bio talk.) It was quite disgusting. When my mind turned toward the Karen-ma in the village, and she also became putrid, smelly and disgusting.

(Karen-ma is the Burmese usage of a Karen woman, as a male Karen-hti. This

was his first wife in the village. We can see the stupidity and foolishness of man's lust in woman. Even nowadays, sexual lust becomes extreme and abnormal in humans—see the same sex affairs and marriages, and it becomes normal.)

When I was looking at the whole world water, mountains, forests, Shwe-tagon (the golden stupa in Rangoon), statues, etc. all become putrid and not desire to looking at them. From the eye door vedanā arises (unpleasant or dukkha) and don't want to enjoy sukha. How vedanā arises from the eye door? The whole world is perishing like a big pile of excrement.

(It may be liked in a pit toilet there are piles of yellowish excrement which is smelly and disgusting. But there are many white worms twisting and wriggling fighting for the yellowish stuff like golds. Nowadays, some humans—politicians, world leaders, business people, rich men, etc. fighting for power and wealth for these yellowish stuffs.)

I don't want to attach my khandha and others also. Don't desire for one's khandha and also not desire for others' khandhas. These mind states arise and don't want to go near dakars and dakarmas (male and female followers). It reduces the defilement of lust (kāma kilesa) by obtaining the vipassanā nyan (ñāṇa) eye, but it still does not free from concepts yet. From the six senses of door vedanās arise and attain vijjā ñāṇa (knowledge). The whole world (loka) becomes dukkha). Don't want to experience seeing, hearing, smelling, etc. because it sees dukkha. All become dukkha vedanās. With the end of the rising and falling, one becomes a once returner and the kilesa (desire) is decreased. The shape of form concept does not exist, but the perishing of ghana paññatti wholeness is still existing.

With the cessation of vedanā is vedanāsatipaṭṭhāna, this is not momentary of impermanence. Seeing the continuous rise and fall, it's strong insight (balavā vipassanā). I should not talk about the path and fruit (magga and phala) and I don't know it (as a monk this is declaration of attainment which monastic rule forbid). I am only talking about the nature of the mind. Path and fruit (magga and phala) are also concept, this is vijjā māna paññatti. (concepts about knowledge). It's not an ignorant concept (avijjā paññatti) anymore.

Not wanting to experience vedanā (dukkha vedanā) is dosa mind. You have to practice letting this dosa mind cease. Perception (saññā) deceives on form (rūpa) with the asubha—loathsome concept. Saṃsāra will arise on form (rūpa). In the state of unconscious or not knowing (something like in coma) is not the path knowledge. I am now talking about the nature of the mind. Now will exterminate the dosa mind. Now the cause of this mind appears, the concept of knowing the putrid body (saññā is the cause). Lustful mind (raga) not exists and reducing of it. Now it will kill the dosa mind. Form (the body) is the cause, and giving the concept of putridness is the result of nāma (mind). Because of saññā (perception) the result of clinging nāma (mind) arise.

This is how the five khandhas arise—because of mind and form become dukkha vedanā; because of saññā become putridness; not wanting to experience is saṅkhārakkhandha (mental formation); the knowing is viññāṇa (consciousness). Because of the five khandhas and the result of five khandhas arise (see D.A process). Contemplating in this way is free from saññā, and only impermanence exists. Therefore, not give the perception of putridness. Contemplating the cause and effect is liberated from saññā (perception or concept), and then what happens to it. The ghana concept of wholeness is disappeared, and can't see the whole world with its mountains, earth and rivers, etc. Instead, what I see is the arising and passing away of the mind and form (rūpa) in the rate of 100 thousand billion times of mind and five thousand billion times of form/sec.

The gross form ceases, and what kind of rūpa have I seen? Non-returner (anāgāmi) abandons ghana paññatti—wholeness concepts, and arahant abandons sabhāva paññatti (it may be the most refined concept in nature). If I am looking at the Shwe-tagor great stupa only seeing its rises and falls, looking at water and seeing its particles, the earth also in particles. The whole world only has sabhāva rūpa, and you only know it by practice. The very coarse kāma-kilesa (defilement of lust) of seeing man, woman, etc. is abandoned and not seeing man, woman etc.

What it is leaving behind? In the process, only seeing mind and form in the state of rises and falls with the rate of 100 thousand billion times and five thousand billion times in a wink of an eye—these are leaving behind. He is clinging to these

billion times changing form (rūpa) and rūpa-taṇhā—craving to form is still with him. He has the fear of mind on the impermanence of mind and form. With rūpa-taṇhā in his mind, he reflects on past, present and future periods and seeing births (jāti). I am seeing my past life of at Padumuttara Buddha's time was making the wish for realization.

(In one of his talks he had mentioned it. At that time, he was a king and invited the Buddha and saṅgha and giving some dāna and making these wishes. Nearly all the mahā-sāvakas of the Gotama Buddha were making wishes with the Padumuttara Buddha).

Only after perception of the wholeness of form disappears that I do the reflection. Now my perfection—pāramī is fulfilled. If I die now, what will happen to me? If I die now, I will be born in the highest pure abode—akaniṣṭha of pure abode—suddhāvāsabhūmi. I see my brahmā-god's body there. Brahma-god body is very big indeed, nearly at the height of a toddy palm tree. In 24 hours, I stay five hours there.

(The highest pure abode brahma-god life span is 16,000 great aeons. This is not Alice in the wonder land—see Einstein's Relativity Theory).

Noble beings do not fear death, for they see and know their coming and going. I was in the brahma world for staying six months long. (These six months, if calculated in terms of human life span, may be equivalent to five hours of Brahma's life span.) If I'll die at that time with clinging to that plane of existence. External sense bases (bahiddhā āyatana) are ceased and internal sense bases (ajjhatta āyatana) are still there. There are minds not arising yet. There are no dhammas to contemplate for the external.

The minds not yet arise are—the mind wants to see, wants to eat, etc. and this is contemplating the not yet arising mind. These are wanting desirous minds—the minds of latent defilements. This is contemplation of the minds—cittānupassanā. Non-returner contemplates the not yet arising latent defilements. This is killing the latent tendency (anusaya) and not let them arise. Now people (scholars) are arguing according to the books (suttas and commentaries). They are not really knowing it

(This point reminds us not to argue with practices which we really not experience directly). The mind is inclining towards these refined particles, and enjoy in it. The mind inclines toward it, seeing it and experiencing it. Therefore, D.A process is turning on the eye door. You can't let the mind be itself, with not seeing only it will not incline, and not inclining will not experience it. This is let the mind stop by itself.

There is nothing to be called for that and not giving names to it, because all the concepts paññatti are falling away. This is not the Dhamma which can be seen by ordinary men, ordinary deities (devatas) and ordinary brahmā-gods. Only practicing of insight yogis can see it, this is the Dhamma to Nibbāna. This is contemplation on the refined form (rūpa) and it becomes the faculty of wisdom (paññindriya). It's arriving at the top of insight (vipassanā) and contemplating on the refined mind and form. In looking for the way out, I have to contemplate again on the external. The seeing nature, the experiencing nature, etc. all the five khandhas are rising and falling away.

Contemplate them with the three universal characteristics of anicca, dukkha and anatta and this also not free from it and contemplate again on the mind. What it looks like is—as the simile of the sea crossing ship and the bird. The ship was in the middle of the water and the bird on the ship mast went out and looking for the seashore. When it did not find it and returned to the ship mast. The bird was perching on the ship mast is like contemplating of the internal anusaya—latent defilement of the desire or wanting mind. The bird went out and looking for the seashore is like contemplating impermanence of the mind and form with the three characteristics which arising from external āyatana—sense bases.

From the contemplation of mind (cittānupassanā) let us contemplate dhammānupassanā (contemplation of dhamma). When contemplate again, the internal and the wanting or desire minds are not there anymore. Now we are closing to the seashore. When contemplate again on the seeing, hearing, smelling, etc. minds and from (rūpa)-the non-existing anicca, dukkha and anatta are concepts (saññā) or perceptions. We are contemplating of non-existing things with saññā—concepts. We are not stopping at the real existence of just seeing, just hearing, etc.

and clinging to the concepts (saññā).

Anicca, dukkha and anatta saññās are fallen away by knowing this and arriving at the shore. And them the Bird (yogi) will never come back again (totally free forever). I am not contemplating the phenomena which arise from the sense objects ārammaṇa or aroms) only at just seeing, just hearing, etc. and nothing is there just sabhāva phenomena, and it becomes zero (suññā). This is dhammānupassanā (contemplation on dhammas). I have no births anymore and nothing have to do and free from the three bhūmis (sensual realm, fine material jhānic-gods and formless jhānic-gods).





Short Biography and Instruction on Practice

Thae Inn Gu Sayadaw U Ukkaṭṭha (1913-1973)

[The following short biography and instruction on practice was compiled by Ven. Uttamasara (U Ottamasara) from his website—From Avijjā to vijjā. It seems to me after Sayadaw passed away in 1973, his disciples wrote a book on his life and practice. I had read this book very long time ago and now don't have any memory about it.]

Sayadaw was born on 16th March 1913 and his parents named him Maung Aung Tun. When he was young not studying well enough that only could read and write little. He was four times married (but in Sayadaw's talks only mentioned two wives). For supporting his families, he lived a life of as an alcoholic, gambler, professional thug and as a robber boss.

(It seems to me also working as a farmer in his home village in the farming season. According to his auto-bio talk, every year he stayed at two places, one is his village during the farming season and outside this period he stayed with his second wife in Rangoon).

He was committed some crimes and had been in prison. One day, his wife (in Rangoon) bought a book on Soon Loon Sayadaw life and practice. Soon Loon Sayadaw was illiterate, but he heard a few words on Dhamma from others and practiced diligently and in four months became a noble one (arahant). This was made U Aung Tun (Thae Inn Gu Sayadaw) interest, and he read the book with pictures which told about Sayadaw's lay life and about the four santāpāṭṭhas. The following thought arose in him, "If he could become an arahant, if I practice also will become one." This was the first time which made his interest in the practice.

At the age of 46 and his last attempted for robbing a house, his head was injured with the attacker's knife and had a strong saṃvega—wise urgency. In the 7th

day his head wound became a little better and took the book on Soon Loon Sayadaw with him to his Naw-gon village in Maw-be. He went to the village monastery and taking the nine precepts.

He shut himself up in a room of the monastery *sīmā* (usually a small building for the meeting of sangha matters) and started his practice. With the very strong determination of “If I don’t die, then let kilesa dies!” With continuous mindfulness (sati) he observed the in-breath and out-breath touching at the tip of the nostril. Very strong painful feelings (*vedanā*) were arising in his body that he was very often fallen down on the floor from the sitting posture. Even though falling down on the floor, he did not change his posture but still continued to observe the painful feelings until it subsided (a very tough guy indeed, who didn’t do anything for the comfort of the body). He had a strong determination that in battling with defilements one of them had to die—he himself or the kilesa. On the 6th day of 12th September 1959, he attained the first realization (stream enterer).

[Some may think it as impossible, even Soon Loon Sayadaw had to practice for one month to enter the stream. Soon Loon Sayadaw had a disciple called U Mya Maung who was very cruel and bad in his life. He was the son of a village headman. He had seven wives and treating them very bad. If he has suspicions that other men are having an affair with his wife, he will give them trouble too. One time he drove a bullock cart with heavy loads on it. At one place he crossed a stream and going up a slope but it was too heavy that the ox could not pull it up there. He beat the ox with force but still it could not pull the cart up there and at last it fell down. He beat the ox again to let it getting up but without any success. So, he piled up some straws on the ox and lit the fire on it. It did not mention the ox died or not. But because of these evil actions, he had to pay for its result.

After some time, he had strong *saṃvega* and came to Soon Loon Sayadaw and became a monk named as U Manisara—the essence of gem. He went to Maung Yin Paw valley (where Soon Loon Sayadaw also practiced as a novice) and did the practice. He took seven days to become a noble one (arahant). The year was 1942 on March on the 10th, 12th, 14th and the day after full-moon day (i.e., Buddhist calendar days). It took two days for each realization, while a month for Soon Loon

Sayadaw.

In 1946 on April U Manisara went to the toilet at 11:30 p.m. at night. At that time, he was staying in a cave (it seems Soon Loon Sayadaw's monastery has caves because its name is the cave monastery at Soon Loon—a name of a place) On the way he met some men who arrested him and bound his body with rope and put ragged cloth in his mouth, and then put him in his cave, burnt his body with fire. U Manisara could not shout for help, and he informed Soon Loon Sayadaw with mind-to-mind, Sayadaw received his message and able to get him out from the burning cave. After he informed Sayadaw he went into the fruition state (phalasamāpatti) which protected his body without any harm. This kamma retribution came from his evil deed of burning the ox with straw fire. (Maybe he was also had a lot of enemies in lay life). In the same year he passed away and lived a very short life.

In some of Mogok Sayadaw's talks, he mentioned people who had two wrong views and their characters—i.e., eternalism and annihilation of views or sassata and uccheda views. Character of uccheda view is easier for enlightenment than sassata character, who has very strong *diṭṭhi* and *bhava-taṇhā*. Thae Inn Sayadaw and U Manisara were uccheda characters.

Both of them had strong *saṃvega* and with strong *saddhā* and determination that had quick results. Even they did not know about the suttas and western philosophy or philosophers to practice Dhamma. Buddha Dhamma is complete in itself and does not require outside teachings to understand it. We need strong faith in the triple gems, determination and really doing it. To understand Buddhism is not in the books—in oneself and the world around us. Buddhist texts are only guidelines. We use these guidelines observe oneself and the world with contemplation. It teaches us all the times its causes—pollutions of the mind and its results—all the sufferings and problems in today humans and its societies—around the world.]

On the 9th day he changed his nine precepts to eight precepts and went inside the garden of great sister Daw Bwa Sein and used to sit in meditation under the sae-yoe tree. In the afternoon he went to the cemetery of Naw-gon village for the

practice where no-one could disturb him. After he overcame *vedanā* (i.e., *dukkha vedanā*) and increasing his effort for seven days without sleep and foods. During the sittings many mosquitoes and gnats bit his whole body and the white clothes (wear as a *pha-khao*) were stained with blood. He could have equanimity to the internal *vedanā* and also had patience and endurance to the external ones. His second stage of realization (i.e., once-returner) came on the 10th October 1959. In this stage he could see things with *samādhi* power.

After over a month practicing at the village, he went back to his home in Rangoon. And then after three days passed, he was arrested for a crime (robbing) which he did not know anything. He was sent to Inn-sein prison (also in Rangoon) questioned and tortured by the crime inspector to get the confession from him. After a month in the prison, at last he was freed because of no evidence for the crime. As soon as he was freed and rushing back to his home village to continue his practice in a bamboo forest. One day he was going to the toilet to release his stomach problem inside a bamboo thicket and there he realized the 3rd level of *Nibbāna* (i.e., non-returner) with the knowledge of seeing the six celestial heavens, 20 brahma-god realms and all the hells to the deepest *avīci-hell* (i.e., divine eye). He knew his first and second levels of realization only after the 3rd attainment (because he had no teacher to guide him and no knowledge about the practice).

He ordained as a monk on 12th March 1961 with the requests of *Sakka* (the king of 33 gods) and *brahmā*-gods. Furthermore, he did not want to stay in the monastery to continue his practice and received the permission from his teacher to go to the forest for a retreat. On the way, he spent a night at his strong lay supporter U Su-ya's house because he wanted to offer him some foods in the morning. At night, in his sitting, he realized the final *Nibbāna* (arahantship) on the 20th May 1961. There was no more to do now. Later three *brahmā*-gods came to see and request him to spread the *Dhamma*. For 12 years as a monk, he gave teaching around Burma—to the east in *Taung-gyi* (in Shan State), to the west in *Sit-twe* (in Arakan State), to the north in *Myit-gyi-nar* (Kachin State) and to the South (in *Kau-Thaung*, the most southern part of Burma), etc.

Every day he gave two talks on these occasions about his 21 months of

practicing experiences on the khandhas and the four paths, which we have already seen in his talks. After the talk, he asked people to sit meditation and at the same time gave instruction on his seat.

On the 8th July 1973 he laid down his khandha forever (It seems to me he was quite ill in his last years and bearing his illness and continued to teach people.) His undecomposed body was kept in his monastery for three years. One day suddenly the monks heard a thud sound inside the glass coffin and went near to see it and found out two corneas of the eye there. It was red color and like ruby and transparent. They preserved the relics in the monastery, and we can see it in some of Burmese Dhamma website of these relics photo. Mogok Sayadaw's eye relics were the whole eyeballs crystallized in the fire instead of becoming ashes. Dhamma power is unthinkable and impossible becomes possible.

Thae Inn Sayadaw was a very good example for yogis—he showed us with his life that nothing is impossible if one had a strong mind and effort (i.e. one can give up one's life for Dhamma) and a strong faith to achieve it. (here we can include one main factor, and that is the strong *saṃvega*; it is the best in the battle with the *kilesa* enemies.) From being a thief and a robber to becoming a noble man, he turned his life upside down and reached the highest fruition that the Buddha expects his followers to reach. For the sake of future generations, he left the Thae Inn Gu *paṭipatti sāsana*, which is now more than half a century old. It is still thriving and now continues its tradition by the famous teacher Ven. U Candima Sayadaw. The following Dhamma instruction is from one of Sayadaw's talk-

Thae Inn Gu Sayadaw was illiterate of Suttas, so his teachings were simple and direct of the practice. But sometimes it had profound meanings underneath them, we have to read it with contemplation. Reading Suttas also is the same manner.

“Don’t want to see it, don’t want to hear it and don’t want to know it. If you stay away from these three desires (wanting), stream enterer is easy (*sotāpanna*) and once-returner (*sakadāgāmī*), non-returner (*anāgāmi*) and a noble one (*arahant*) are also easy. You have to practice hard, with faith (here strong *saddhā* mind) and will attain Dhamma in one sitting. (This is not an exaggeration and the Buddha himself

said about it in some Suttas, see the Mahāgosīṅga Sutta, Majjhima Nikāya 32.) If you know how to do it and it's very easy. Close your eyes and put your hands on top of the other. First, you have to get the ānāpāna sati (mindfulness of the breath). Only to know its nature of distention or pressure. Don't think about the past and the future. In the khandha whatever is arising only know one vedanā (i.e., to know the feeling (experience) of vedanā nāma nature and its vanishing.) How it feels it and you observe its nature. Don't let the knowledge of knowing pain arises.

There is no one pains, no one aches and no one is in numbness. The entity of man and the entity of woman are not existing dhamma (phenomena). Don't concern for the khandha if you are concerning about it will not free from apāya (woeful existence). It wants to die, then let it dies. It's not me, you must have this state of mind. Vedanā (feeling) is not a permanent dhamma. If it's arising and has to fall away. It's happening according to its nature, and vanishing according to its nature. Don't get up from sitting (also not changing) until vedanā is ceased. Let bones and skin be worn out. If I have to die, then let me die; otherwise, I must attain the Dhamma. You must have this kind of spirit. Anyhow, you'll not die (no-one dies in practice). If you practice like as you die (i.e., kilesa) or I die in a war battle, and you'll attain it. Ignorance (avijjā) and knowledge (vijjā) are battling in war. This is changing the unwholesome mind to wholesome mind.

Today, most people are turning wholesome into unwholesome, with all the internal and external pollution that comes along and causes disasters—such as global warming and rising temperatures that threaten the survival of the human race.

He (kilesa) is crushing me (paññā or knowledge) and I am crushing him. You have to fight vedanā (dukkha) with patience and endurance. Don't retreat and stop it. Don't change it and get up. At near death you can't stop it (that is true, no pain is greater than near dying. We'll see a true story in Sayadaw U Candima's talk). This is exercising for dying (Mogok Sayadaw also mentioned this point very often). This is changing the four woeful existences with the heavens (there are many)

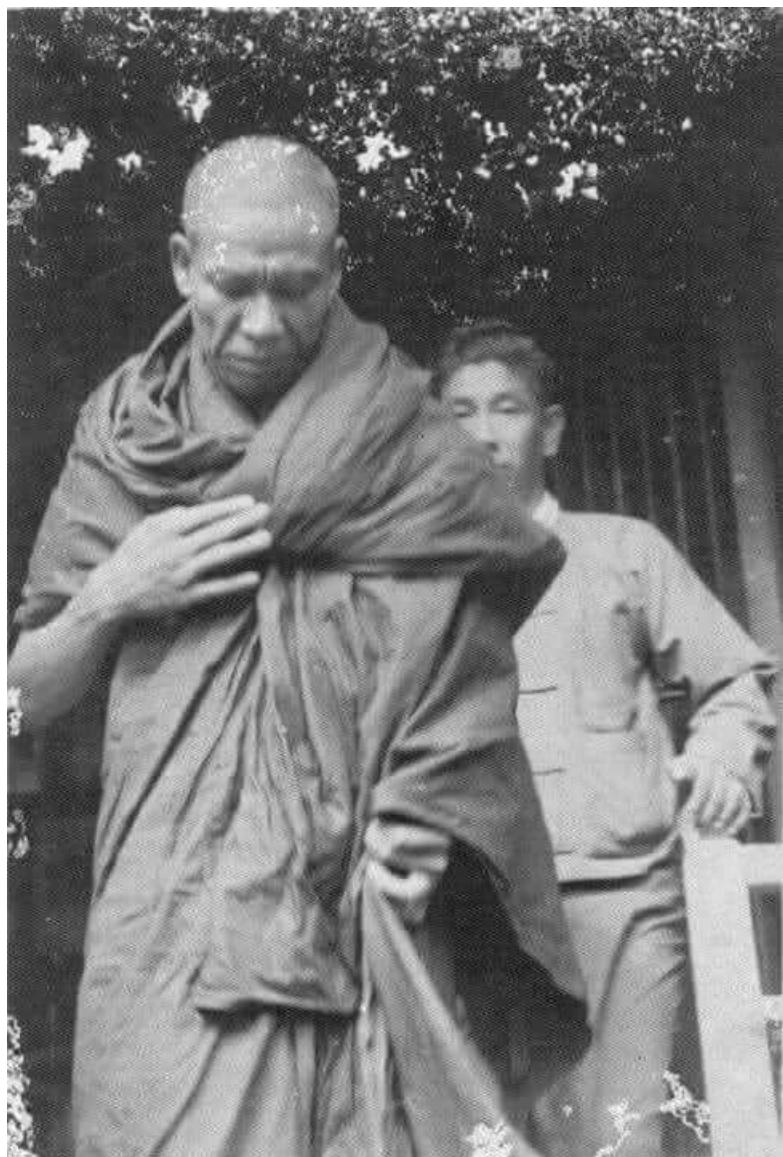
If vedanā (dukkha vedanā) becomes stronger and take the breathing a little stronger (Ānāpāna sati is not simple and like an art. It needs skill to develop it.

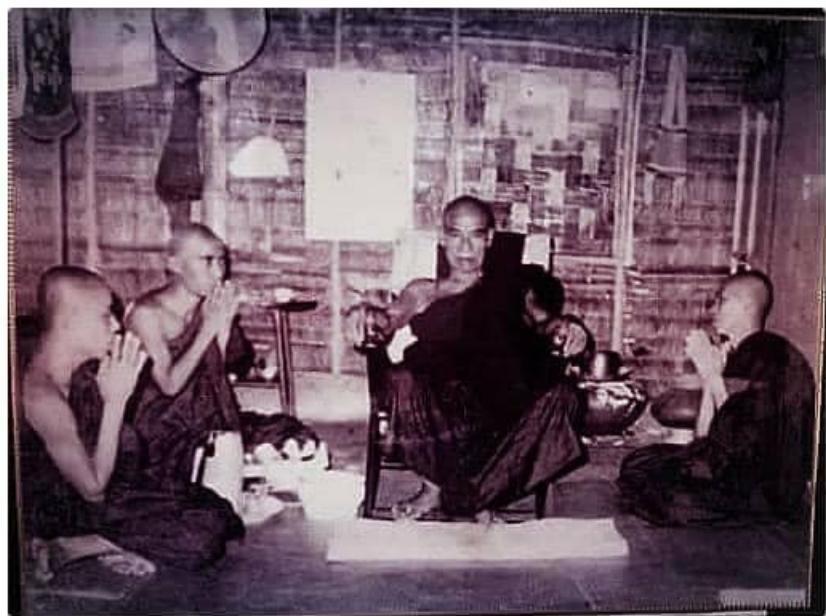
Thae Inn tradition has their breathing system, even they are recording their system with talk recorder. Every yogi should try it out and find the system suitable to them.) If you did not breathe (a little stronger) and follow it (with normal breathing) and can't bear the vedanā. If this is still not possible and spreading it to the whole body and contemplate, not at one place. Check one's mind, if the preceding mind wants to stop it and uplifting it with the following mind. It's not practicing by force.

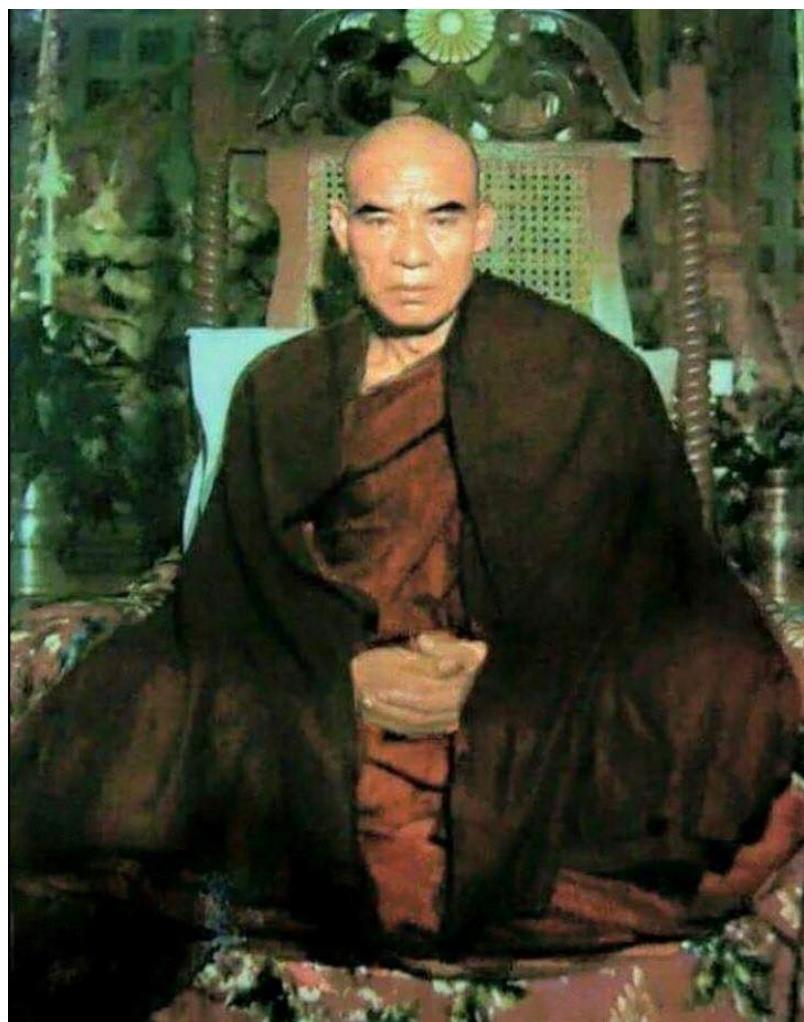
Don't note it, if you note, it becomes a concept (as painful, painful or aching, aching, etc.) you following it to look at its nature. Following it up without break and look at its nature from the beginning, middle and to the end. It's ungovernable and not-self dhamma. You can't request it for not painful and aching. Don't make it as your own nature. "I, me" is not exist, if you take it as real, then "I" have to suffer. If you see a lot its nature "I, me" will fall away. If you can succeed to overcome the internal worldly dhammas (loka-dhamma—i.e., the eight worldly conditions) and the external worldly dhammas become water (8 worldly conditions are—gain and non-gain, fame and dishonor, praise and blame, pleasure and pain).

If this body and mind come into existence is great suffering (mahādukkha). You have to live with it even if you don't love it (the opposite is true for ordinary people—they fall madly in love with the body, but the body hates them and later kills them). Even you don't want to pain, and you have to be pained by it. (Nowadays humans are the opposite—they don't want to pain, but they are looking and creating for it up to the international levels—e.g., polluting the whole nature, creating global warning, wars in many places, etc.)

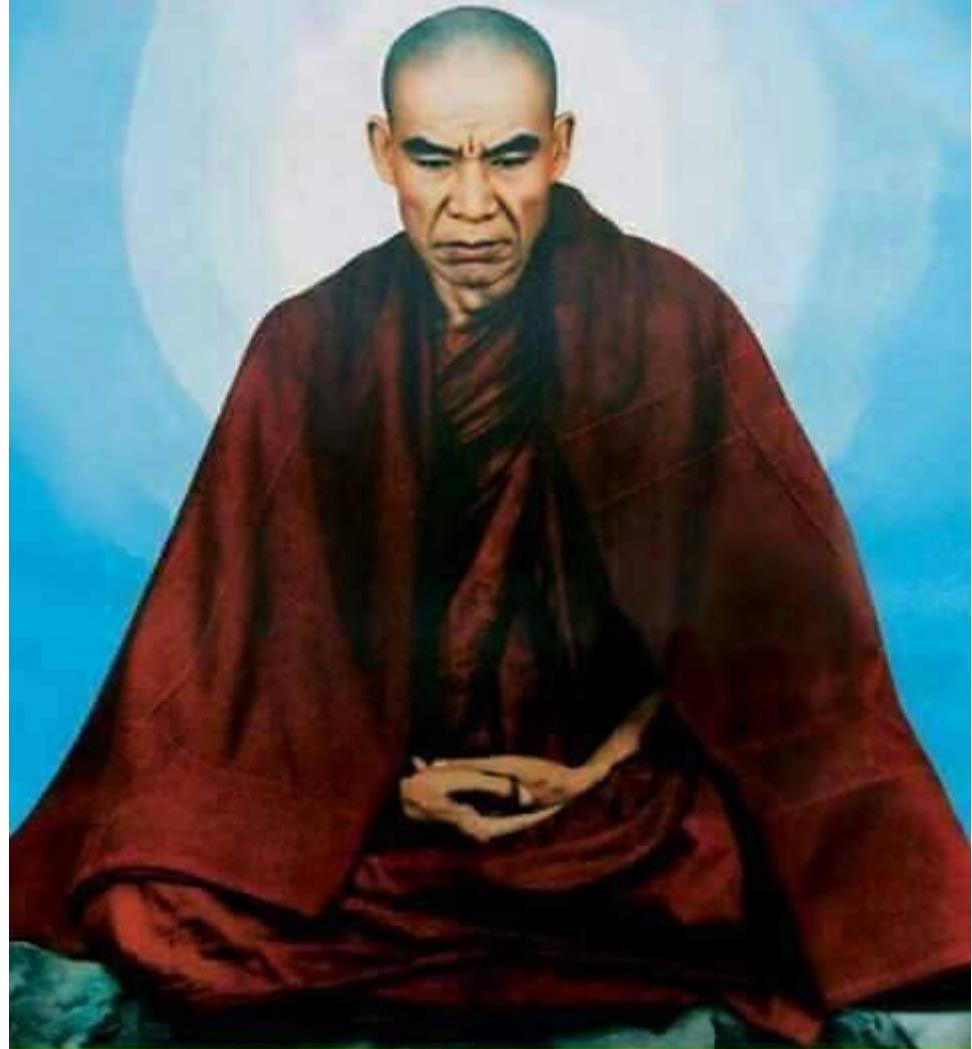
You don't want to experience all these, but you have to experience it. Don't want it anymore. Don't crave for it and clinging to them. (The worldlings' views are always the opposite of the ariyans' views.) It was like the east and the west. Worldly people always go toward the West, where the sun sets and becomes darker and darker. Therefore, man's delusion grows. This is the way of the fools (bāla). The ariyans and the wise (panditas) are its opposite. They are walking towards the east, where the sun is rising. Their lives are better and better, and they are become wiser and brighter with full of light. This is the way of the wise (panditas). East and West never meets!



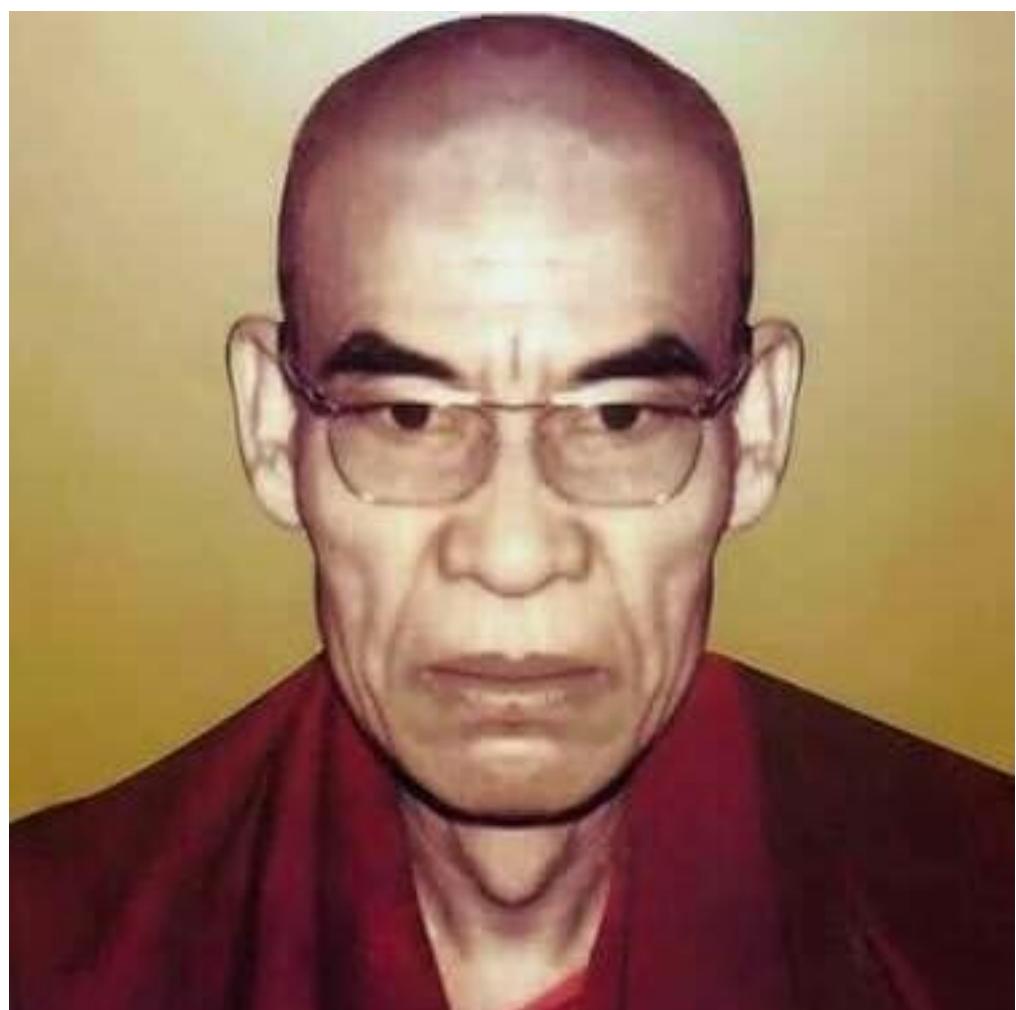




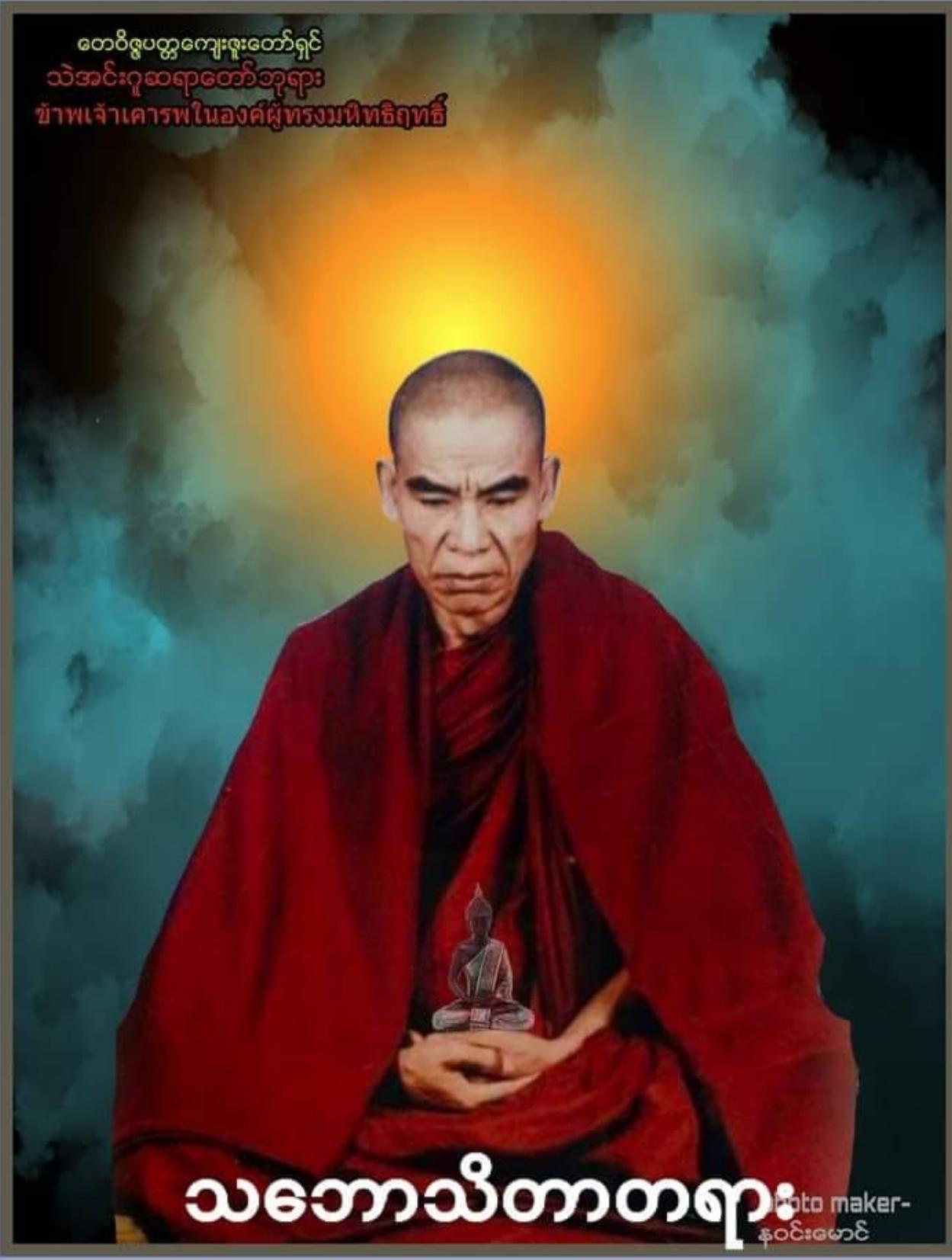
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A Noble Search

Sayadaw U Candima (Sandima)

Translation based on the recorded tapes (Burmese)
By
Bhikkhu Uttamo

2026.01

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A Noble Search

Sayadaw U Candima (Sandima)
(1952-)



Sayadaw U Candima (Sandima)



Sayadaw U Candima (Sandima)

I entered the Buddhist order near the end of 1975. I did the practice for over a year, and attained the path of stream entry. Only after 20 years the head monk of Suddhamma Sect Sayadaw, and Thom-pho Sayadaw were questioned on my practice. This happened at Nyaung-don Pariyatti Vihāra during the monk ordination ceremony.

(There are two major Buddhist sects in Burma—the oldest, and largest is the Suddhamma sect, followed by the Shwe-kyin, and other smaller sects.)

I started my Dhamma teaching from there. At that place I gave only one talk there. The 2nd time was at Tonn-tay, Kyauk-pa-daung Pariyatti Vihāra. There I taught the monks and nuns (Burmese as sīla—shin, Thai as mei-chee) for 14 days. Actually it was a ten days retreat, but it took 14 days.

I gave them the teaching because they had the duty to spread the Dhamma. This is the 3rd time here. It's just that after more than 20 years, I've only taught three retreats. The reason I am waiting for so long is I was afraid of people thinking about me as showing my own prestige. Therefore, I was not teaching for a long time. Another reason is I was afraid of having the wrong attention with it.

I know that at this place Paung-ta-le Town the teaching will be developed here. U Zin doesn't know about the pariyat (learning from texts). As a young man at the age of 24 I did the practice, and learned the path, and fruit of stream entry, which I'll share with you for your benefit.

Teaching *vipassanā* is like selling goods. What is the value of such goods? The customer should ask; "How is its usefulness?"

The seller also can give guarantee for the goods. In this way, the seller, and buyer will do well. What it was made of, and how long it will last for use, all these have to be guaranteed. Among the three sāsana (i.e., study, practice, and result) the study of texts (pariyat, pariyyatti) is recording the omniscience knowledge (sabbaññutāñāṇa) of the Buddha in texts. We have to practice them, and only that we have the chance to experience it by oneself. Therefore, patipat (paṭipatti) is the sāsana of practice. The yogi with one's own knowledge analytically penetrates the conditioned dhamma of mind and body, and its reality.

With this, he understands the truths of dukkha, its cause, the ending of dukkha, and the way to ending dukkha (i.e., dukkha, samudaya, nirodha, and magga saccas). This is the attainment of path, and fruit, and Nibbāna which is the result of paṭipatti.

Only this kind of person can spread the paṭipatti sāsana. In pariyat sāsana also has its levels, and someone who has the graduate certificate can spread the sāsana. For the teaching practice, someone has to penetrate it by himself, and liberate from dukkha.

Only this person can help the lay followers to liberate themselves from dukkha, and to Nibbāna. I myself don't know anything about pariyat, but practice hard to arrive at the path, and fruit of stream entry which I offer you for the benefit. How can I have the perfection (pāramī) to practice it successfully? It's impossible without perfection, and must have pāramī. I'll talk about my pāramī in gist.

My birthplace is Ta-goon-dine village, Ta-nut-pin town, Pegu district. (i.e., north of Rangoon, and not very far from it). Before I was born, I had two older sisters above me. After my sisters were born, my mother had a strong desire to have a son. After the pregnancy, one night my mother had a dream. From the sky the Buddha, and arahants were coming for alms-foods, and mother went outside to offer foods. After giving foods to the Buddha, she was ready for the first arahant. The arahant opened the bowl lid, and took out a baby inside the bowl, and gave it to her. Mother received it with the shawl from her shoulder, and looking at the child, it was a baby boy. It made her joyful, and then she woke up from sleep. From then onwards until she passed away at the age of 68 she could not eat any smelly meat, and fish. I know about them because my mother told me.

When I was sensible at the age of five or six, I asked my parents to light candles in the shrine room every night, and I was sitting cross-legged in front of the Buddha statue. It gave me satisfaction by doing it. My parents stayed behind my back, and used the tip of the broom touching my ears, and shoulders—to make me itch by teasing me. I was happy with it by sitting like this every night, and not because I knew something about it. (His near past life of habit as a practicing monk carried to this life. Therefore, our everyday actions are very important not only in the present, but also for the future to come.)

Only after doing the sitting did I go to bed. At the age of six or seven, in the village, some villagers were sick, and I heard their crying and groaning. When people were separated from each other (lost loved ones), and hearing their sorrow, lamentation, pain, grief, and despair which made me depressed.

Sometimes I saw people looking after the sick person (also the loved one) with low spirits and small faces, which also made me depressed. When I saw all these

human sufferings, and asked my mother, “Mother! Are people very often sick and crying, and groaning like this? Would it happen to us like this later? Mother answered me; “My son, being born a human being, must encounter it.” “Can't we get rid of it?” “No! We can't” I became to be afraid and got goose bumps. I thought—“One day I will have to suffer with dukkha vedanā like this in crying and groaning.” And then sorrow was arising in me.

Even though I was only a child, seeing these things made me unhappy. I was also unhappy by seeing people became sick, and inviting doctors to see the patients, and looked after them. Later someone died, and I went to see it. Near the corpse, family members were crying, heartbreaking, and some were in shock and in a coma. Seeing them, I was unhappy. After back home I asked my mother; “Mother, who is dead now. Do we also die like this?” Mother answered me; “If you become human, you have to die like this.” “Mother! Is anyone free from it.” Mother said; “No one. One day I have to die, and you also have to die.” When I heard them I was afraid, and there was no happiness in me. I became unhappy by thinking about old age, sickness, and death.

[This was a very rare thing that happens between a child, and a parent on questions, and answers of life, and death. We can see that Sayadaw's maturity of mind as a child comes from his past practice. His mother's patience in answering questions about life, and death was also very good. Most parents can stop their young children asking these kinds of questions. According to Sayadaw his mother passed away at the age of 68, and took rebirth as a snake, but he did not say more than that.

At the age of 25 he entered the stream entry, so he had a lot of time to help his parents with Dhamma. His father was lucky, he practiced, and reached certain level, but at dying his mind was inclining toward Sayadaw at the moment of death, and took rebirth as a tree spirit (rukkha-devatā)]

I was thinking about the issues of where there was no ageing, sickness, and death. So I went to ask my mother; “Mother! Please tell me if there is a place where no ageing, sickness and death.” Mother said: “We don't have this kind of place under here, but it exists on the moon” Mother was making a joke to me. So every night when the moon came out, I went outside, and looked at it. And then with the mind pulled it toward me, and when it arrived near tried to climb on the moon, but it moved away from me. Day by day I was afraid of ageing, sickness, and death, thinking about how to climb on the moon.

What happened to me later was when I was 10 or 11 years old. Inside our sleeping room there was a big clothes cupboard. I went inside and lay down there like a dead person, and contemplated as—one day I have to die like this. The stomach became rising up, bloated, and loathsome. The flesh became brown to black, later bloated, and putrid. My thighs and legs became bloated and a putrid smell came out. The putrid smell was so terrible that I couldn't bear it anymore, and had to release my mind on it. And then it became normal again. Before it became a corpse bloated, putrid, and smelly, and now it became normal again. What did it mean? I would try it again, and I did myself like a dead person, and contemplated it.

When I concentrated on the stomach, and it was swollen, my chest expanded, legs, and hands were becoming swollen, and expanded. Not before long, it became putrid, and smelly. I couldn't bear its smell, and relaxed my meditation. I was thinking that one day I would die like this. After death, it would become bloated, putrid, and fallen apart, and the body became useless. I was only thinking about these things, and unhappy with it.

[At a very young age he was contemplating death, which led to loathsomeness of the body. This incident made me remember one of Ajahn Chah's disciples, Ajahn T's experience as a lay man. As a young man, Khun T (Khun similar to Mr.) graduated from business school, and he wanted to continue his further study in the U.S. or give up the further study, and had a family life. So he continued to think about some young women (friends) for his spouse, one by one. All of them were becoming skeletons. At last, he gave up his plan of further study, and had a family life. Later ordained by Ajahn Chah, and became a well known forest monk.

Lust—sexual desire is very strong in humans, and a difficult human problem which relates to all. The majority of monks (Westerners or Asians) who have disrobed were mostly associated with this. ??) The four things that make a monk not shine are: woman (lust), money, alcohol (all sorts of drugs) and wrong livelihood.

I think these also can be related to the lay community. In today modern world we can see lust—sexual desire is a lot worse than before—such as homosexuality, child pornography, man prostitution (never heard before), a lot of abortion around the globe (in this case we humans of today are inferior to animals), the scriptures also mention some wrong sexual practices—such as illicit lust between family members (adhamma raga), etc. Nowadays, there are a lot of human problems connected with lust. Solving

these issues are also wrong, sometimes instead of solving the problems even promoting them by laws, and media. What's a mess?]

Sometimes in the village there were merit makings (such as Buddhist festivals offering foods, and requisites to saṅgha, etc.), and we invited others from other villages, relatives, and friends. Everyone came with their bullock carts, and we met friends, and relatives together, and were all happy with it. We established temporary pavilions, and preparations for these occasions. After finishing all these merit offerings, all relatives, and friends were leaving, and leaving us behind with separation, and sadness. We all took down all the temporary pavilions, and preparations which I saw made us unhappy—again. Living in the human world was no pleasure, and pleasantness, and no stability at all. Behind all these pleasures, and pleasantness were existing with displeasure, and unpleasantness. People have pāramīs—perfections like thorns which start coming out also pointed. Gladness follows with sadness is a natural phenomenon. If it's like this, there is no pleasure at all.

Therefore, I wanted to climb on the moon. So I asked my mother; "Mother! I am trying to climb on the moon, but I can't do it. Is there any other place which frees you from aging, sickness, and death?" Mother said; "There is none, and also can't be on the moon. I was making a joke of you, if you're on the moon also you can't free yourself from ageing, sickness, and death. This body is with you." "Does the Buddha also age, get sick, and die?" "The Buddha would age, become sick, and die only this time, and it would not happen again." "If this is possible, then I'll practice his way." How did the Buddha practice?" And then mother taught me how to use the rosary with reciting of anicca, dukkha, and anatta. "You'll age, sick, and die for this time only, and never again"

And then I began counting the rosary. At night without doing it I would never sleep. Also father taught me how to use the rosary—such as the qualities of the Buddha (there are nine qualities or attributes of the Buddha, and a very common practice in Burma, mostly for protection, and power.), the three universal characteristics (i.e., anicca, dukkha, and anatta), counting the rosary for the numbers of one's age (e.g., if you are 50, then counting for 50 times of each one-round of rosary) etc. I was doing this practice every night, and observant days (i.e., four days a month) up to my high school year of 10th standard (i.e., before the entrance of university). Whatever business I had on every uposatha (observant day) I never missed it. I was

making the determination that I would practice according to the doctrine of the Buddha, and trying my best not to get this khandha (mind, and body). And then I arrived at the 10th level of high school.

[Here we can see the importance of habitual practice—samatha or vipassanā. Sayadaw's past life (as a monk also) habitual practices carried on to this life, even at a young age as a small child or boy it never vanished.

There is a Burmese yogi U Kyaw Win who at the age of 28 started to practice samatha with rosary. When he was a little older, and close to retirement age he had the chance to Mandalay city with government duty, and arrived at a meditation center which taught the way of Kanni Sayadawgyi's method (Kanni Sayadaw 1870-1956). He had the chance to sit two hours with ānāpānasati, and had a good samādhi. Shortly after retired he went two months with retreat at Maw-be (near Rangoon) Rathapāla Meditation center in 2005 (This is Mye-zin Sayadaw's center which taught the Kanni Method) He wrote his two months retreat experiences in an essay called Taste of Dhamma (Dhammarasa). It seems to me he was quite successful in the practice. This is the benefit of many years of habitual practice of samatha or vipassanā.

Another example is an Italian yogi named Eduardo, and according to him when he was in Italy everyday he practiced meditation for two hours with ānāpānasati. Later he went to Burma, and looked for a teacher to practice with. He met Ven. Ādiccaramsī (U Sun Lwin) who taught him Mogok Sayadaw's system, and realized Dhamma. Later he wrote a letter to Ven. Ādiccaramsī said that he was teaching at St. Petersburg in Russia. This is also the outcome of habitual practice. Habitual practice is so important for dying near death. We can see this in Channovāda Sutta, Sutta No. 144, Majjhima. It can be also said as a wisdom perfection—paññā pāramī) for enlightenment.]

At the 9th level of high school, I stayed at my aunt's home in Saketa town. At the 10th level, my great uncle who was a Buddhist monk said to me that at this level there were many books for study. So asking me not to stay at my aunt's home, and came to stay at the monastery. Therefore, I moved to the monastery. In the rain season he taught laypeople on the process of dependent arising (paṭiccasamuppāda) with Mogok circular chart on D.A. So I asked him; “Ven. Sir, what is this circular chart for doing?” “I am using this circular chart for teaching people.” “Ven. Sir, do your Dhamma turn circular like this.” He knew that I did not understand it, and did not talk much about it.

“Round of existence (samsāra) is turning in this way. If I tell you about

ignorance (avijjā), clinging (upādāna), and action (kamma) you'll know nothing about them. He explained to me only that much (this happens in the morning). In the midday I came down the stairs, my great uncle asked lay people to sit in meditation, and taught them with ānāpānasati. I asked him what they were doing. He told me that it was practicing meditation. I said; "Does Dhamma have two kinds?" "In the morning you taught them with the circular chart, which is not Dhamma?" He said; "The morning Dhamma teaching was showing the round of existence. If you want to come out from the circular samsāra you have to sit meditation like this." I wanted to free from samsāra, and asked him; "Ven. Sir, is this one of the ways of the Buddha?" "Yes, it's." I said to him; "It can't be, and must be the counting of the rosary."

"Did you see the Buddha holding a rosary?" During the school holidays of observant days my uncle (i.e., during his periods in Saketa) sent me with his car to Shwe-dagon ceti for my observance. (We can see the strong pāramī came from his past lives. For most of us young people, let alone practice like he did; they don't even remember most of the observant days. I cannot even remember schools, and government offices having holidays on Buddhist observant days—for full moon, and new moon. In the time of the Buddha, the Buddhists had it. In samsāra, it was extremely rare to meet and have this with the Buddha Dhamma in samsāra. Therefore, Buddhists should use this rare chance for the practice.)

I had never seen a Buddha statue holding a rosary. Then my great uncle continued; "These rosary practices were the practice of before the Buddha. The practice of Buddha, and arahants is like now we are doing the ānāpānasati. "Then I requested him; "Please give me instruction on this practice." He gave me the instruction, and said; "At night you should try it." "Every time the air going in, and going out will touch the entrance of the nostril, and you have to know them. If you continue to know it with mindfulness, the Dhamma will show you."

At night, after my study, I did my usual rosary practice and then practiced ānāpāna meditation. After five or 10 minutes, my body seemed to be elevated—from the floor about seven inches. Ha! I have become arahant now. What I heard is that a real arahant could fly with jhanic power (It was like the Susima wanderer of the time of the Buddha, and some Buddhists). And then I could go wherever I wanted. So, with joy I continued with the practice. It seemed to me it was rising up more in the air. It was true or not I wanted to know it. So I opened my eyes, looking at it, and seeing my

buttocks were still on the mattress. Whatever it was I continued, and it seemed moving one-armed length, when I was opening my eyes again it stuck with the mattress again.

I continued with the practice, it seemed like I was moving up one human's height. With the continued practice it seemed my head was touching the roof. Continuing with it the roof was opened, and with the brightness the body moved up to the sky like a firework. It was too quick and went up with acceleration. The whole sky could not be seen in any shape, and form with full of light I was in the sky. My mind was peaceful, happy, and clear. It was like riding on the waves of the air. It must be Dhamma happiness.

Could it be Nibbāna? It seemed I attained Nibbāna. I was enjoying absorption with thinking. I fully enjoyed the jhanic pleasure, and came out of it. Furthermore, I went into jhāna at midnight, and came out at four a.m. in the morning (i.e., four hours in absorption). This present physical body did not go up there, but only the upādāna-rūpa—clinging physical form going up there. This loathsome body (asubha body) was staying on the mattress. I knew all these only after practicing Dhamma, and could explain them. At first, I did not know in this way. (He knew the experience but can't explain it.)

(In one of Mogok Sayadaw's talks, he said that most people thought the mind could go here, and there. This was a wrong view (sassata) like the view of soul theory, but the mind could incline toward anywhere. We can see this in The-inn Gu Sayadaw's experience at the time of his realization of anāgāmi. Some wrong views are the outcome of practices, and experiences which were misinterpretations.)

At night after my study I developed ānāpāna samādhi, and went to the sky. I stayed there until my satisfaction, and came down in the morning. These were regular, and I didn't sleep for seven months. Not sleeping is my own mind. The body down there was asleep (i.e., the body was at rest). I knew that my own mind was not asleep. At school, my face was clear, and I passed my exams. I arrived at the age of 23. My mother was worried about me marrying a city or town girl. So she arranged a country girl for me. Mother made this arrangement with the parents of a girl in our village.

Both sides of the parents were finished with the engagement, and it only needed my consent. My mother said to me; "My son you should not have a family life with a city girl, instead marry a country girl. I have already made an engagement for you." My response was; "Mother, if you like her, then it is all right. I don't have the wish of

only marrying this one, and not the other one. For a good man, the woman's side will come for the engagement. I have to work for a woman if I don't get one, and let it be. Mother said; "No, it's already arranged." I tell you this matter because it was connected with perfection—pāramī, and this will come later.

When I was thinking about this matter, marrying a woman was like signing the agreement. I didn't have any love affair with her. It wasn't like my friends. I must speak to her, so I asked to meet her at night without her parents at home. When I went there at night, she came out, and invited me inside the house. In her room, I was sitting on the bed, and she was a little distance on the floor. When I looked at her, she was like a wooden statue to me (i.e., seemed to be a lifeless object). She did not appear to me as a woman.

(When a sotāpanna sees a woman, it is not a woman to him. I have already mentioned one of Ajahn Chah's disciple Khun T, when he was thinking about having a family life, and every woman he thought about for his choice all of them appeared to him like skeletons.)

I did not say a word for half an hour, so that she asked me; "Darling, are you not well?" I responded with one words as; "I am well" After 15 minutes passed by "Do you have a lover in Rangoon?" I only responded with; "I don't have anyone", and then another 15 or 20 minutes passed. Likewise, I myself don't know what happened to me. She asked me; "Do you see any fault in me?" My response was; "No, you don't have any fault." With this response, she was crying. I knew that she was crying, but in my mind she was still a wooden statue for me.

After that, I returned home. Next day I told my sister that last night I went there, and spoke with her, but she was not a human. They all laughed at me. These are related to perfection, because of wholesome perfection I could practice the Dhamma like now.

Even though I had the perfection I did not think about to become a monk, it was never in my head. The reason was I saw village monks sitting there in their monasteries the whole day. When I saw them, I myself became bored. "What are they thinking by sitting there the whole day?"

I thought their lives were too dry and boring, and only they could bear it. Anyhow, I myself now am a monk. When I was continuing my study (maybe in

university) one day my elder sister, and uncle, not giving any reason, took me somewhere for ordination (This was arranged by his parents. Sayadaw himself also did not mention very clearly the reason behind the ordination.) They were afraid of me that not telling anything about it to me. My character is never talking, and doing things which are not right. So they were afraid of asking me to ordain by force. From Saketa (the town where his uncle lived) they brought me to Mingaladon (this is the place where the international airport exists, not far from Rangoon, and Maw-be) by car. At Munpye-yanpye Pagoda (it means free from Mara, and enemy) there was a nine days retreat of The-inn Gu meditation for the temporary ordained monks.

(Here the working of kamma was quite interesting. He learned *ānāpānasati* from his great uncle monk who was a teacher of Mogok tradition. Except samatha practice he did not learn any important Dhammas from him for the Four Noble Truths, *paṭiccasamuppāda*, *vipassanā*, etc. He also did not have any interest in Mogok Dhamma. His knowledge of practice was zero, and he encountered many difficulties in his practice. It seemed to me he had a strong kammic link with The-inn Gu Sayadaw. It makes me remember one of Ajahn Chah's disciples—Ajahn P. He was from Bangkok, and after graduation in Thailand he continued his further study in the U.S. One day in his meditation there he saw a senior monk in his practice, and he did not know who the monk was.

He came back to Thailand, and was looking for this monk. He was looking for him in the well known Thai forest tradition of Ajahn Mun's senior disciples—such as Ajahn Fung, Ajahn Wen, Ajahn Chop, etc. Later he found Ajahn Chah who was the monk who appeared in his meditation. He became Ajahn Chah's disciple, and because of his *saṃādhi* had a monastery in Bangkok at a noisy area near Don Muang international airport. Therefore, everyone has their own teacher of kammic link.)

So they took me to Kammatṭhāna teacher U Siridhamma who was The-inn Gu Sayadaw's disciple. They did not even tell me a word of the purpose of taking me here. When we arrived there, my parents were waiting for us. There was also a pavilion for monk ordination with new monk robes inside. I was speaking with Sayadaw, and later my mother called me to have my lunch, and to take a bath.

When I was preparing for a bath, my mother told me to wash my head first. When I was sitting with my bowed head, mother poured water on my head, and then cut my head hair with the scissors. After two or three times of cutting, the middle part

of the hairs were gone. It made me angry, but to my mother I couldn't say anything about it, if another person I could kill him. (Here we can see his dosa character which is tough and determined.)

Because I had other plans, and already spent some money on it (not mentioned it). It made me angry and sorrowful, but I let go of the anger and conceit. It was up to my mother's decision to become a monk. When I was young, I always listened to my parent's words, and never made them suffered mentally by opposing them.

I did not want to see and make my parents unhappy, and distressed because of me. When my mother became sick, I stayed near her without sleep (as a young boy concerned for her). As a child when I was playing never going far from mother, in case she needed me I could hear her calling.

[Here we can see Sayadaw as a young child even had the instinct of filial obligations, and practices—i.e., in Chinese shao-tao the foundation of all goodness to arise. So he was a filial son—shao-gi when he was young. I want to contemplate more about moral or ethical education or virtues which is the foundation of worldly wholesome dhamma to arise, that again supports spiritual development.

There is much evidence on this in the distant past or present day. Here I want to give two examples from mainland China in short which were extracted from two documentary films. The first one was from Tian-ginn, Ho-pei Province. He was called Mr. Gyauk (i.e., Chinese family name). He was the head of a criminal gang, and a rich person, most of his wealth could come from black money or wrong livelihood. Later he met a group of people who were touring the whole China lecturing on Chinese culture, and moral education which were not from books, but directly from their lives, and experiences—How their characters, and lives were changed? He himself became a changed person, and became a well known philanthropist.

The second person was from southern China Chow-chou district Guang-don Province. He was called Mr. Shel (family name), and seemed to be from the countryside. He was the leader of a small group of thugs in his area, and everyone was afraid of him. Likewise, he gave a lot of trouble to people there. He exploited people by force, and violence. Therefore, many sold their lands (farm lands), and left the place. He got them at a cheap price. Later he had the chance to see some documentary films on moral education, and Buddhism which I have mentioned above. He changed his life in accordance with the teachings of Chinese sages, and the Buddha, and

became a totally new person, even his face was changed from unwholesome to wholesome. Later he used the video records on moral education to train people around China in his place. He built a center for this purpose, because he got many lands which are mentioned above. Before he was a violent thug, now an educator on moral education, and also became a practicing Buddhist of Pure Land Buddhism. For their lives can check the following website—www.sxjyggw.org]

When I was young I experienced unhappy things (i.e., human sufferings around him), and in this way became a monk. Before I became a monk, one time when I was crossing the Pegu Stream, and got stuck in the thick mud. I thought to myself—"I must die, and there is no-one to save me. It's also very far from the village." I was calling on the Buddha, and not very long the tide water would arise, and except the Buddha no-one could save me.

After some time, the fisherman Ko Aung Din, who was our neighbor returning from fishing saw me, and saved my life. Arrived back home, my mother gave me food. I was thinking that when people encountered dukkha they were calling for the Buddha. In that case, what should I do to be near the Buddha? If I was in dukkha I would be near the Buddha. And then I made the following wish—"In every life let me encounter dukkha!" My whole body was rising up with goose flesh. This is also a pāramī — perfection. Everyone desires, and for the happiness of human, and celestial beings (devata), and making wishes, and prayers for these things. But no-one is making the wish, and prayer of encountering dukkha. This can be said as the spirit of perfection.

After ordaining and doing the nine days retreat, what did my teacher tell me? Only at that time did I hear about vipassanā—insight practice. Sayadaw said that one day we must die, and dukkha vedanā would arise, and it would kill the patient with great suffering. If we practiced ānāpānasati continuously without changing, the body would be freed from ageing, sickness, and death.

After the nine days retreat, the time for disrobing arrived. Others were disrobed, and I was thinking of should I disrobe or not? If I disrobed, and in the world with my wife, and children surrounded with fire of greed, and sorrow. I had to support them with my education. I had to be afraid of the suffering related to them.

Furthermore, I even was afraid that one day my parents passed away. So I didn't like extra dukkha. After my younger brother was born I said to my mother; "Mother, please do not give birth again, if you do, it will encounter dukkha again." Mother was

laughing at me when she heard what I said. They didn't have samvega like me. I was afraid of encountering the fetters (samyojana), and sufferings (dukkha) by increasing one person (a family member). If mother was pregnant, I didn't let her see me, because I was afraid of the fetters. If I had a family I would meet with the fetter of my wife, and children. I am determined not to let these things happen to me. When I was thinking about the disrobed monk, the reason for their discontinued monkhood were the matters of family members, work duties, etc. They replied to the abbot as they wanted to continue the practice because of other duties that they had to leave.

What I remembered was—men were caught up in traps, but I was free from it was up to me. If I followed them, I would catch up in the trap. So I was afraid of being caught up in a trap.

(Sayadaw had a fiancée, but it did not affect his mind. It was the same as Chao Khun Nor who was temporarily ordained for his deceased master His Majesty King Rama VI, and after disrobing would marry his fiancée. He changed his mind, and continued his practice in a Kuti for 45 years—a noble warrior. Most disrobing cases were related to women. There were also many western monks disrobed by women, and after marriages many divorced again. With my knowledge, westerners died in Thailand by women (disrobed), and died in Sri Lanka by illnesses (disrobed or died by hygienic problems).

There was a story in Thailand related to Luang Por Dun—Atulo's senior disciple. Luang Por Dun was well known, and one of Ajahn Mun's senior disciples. He was a bit like a Zen Master, and one of his well known teachings is that Citta is Buddha. His senior disciple was 60 or over 60 of age, and an abbot of a monastery. One day he told his monks he would give up his robes. It shocked the monks, and lay followers. The reason he gave up his robes was he wanted to marry a daughter of a faithful follower. No-one could persuade him to stay in robes. Later, the news arrived at Luang Por Dun. Luang Por also stopped him, and tried to change his mind. At last Luang Por became impatient, and scolded him as follows— “You're not looking at your mind, instead looking at the woman's...?...”

I requested Sayadaw (his meditation teacher); “Ven. Sir, please show me the way. I want path, and fruit, and Nibbāna (magga, and phala). Could you show me the way to achieve this? Only Sayadaw had attained the magga, phala, and Nibbāna can teach me to attain it. If you're not unclear in this matter, I'll also become like you. I

don't want to be in an unclear situation by wearing the robes with a bald head.

If I am in an unclear situation, then I only want to be in lay life. So please give me a guarantee. Sayadaw's response was; "I am looking for this kind of person. I give my guarantee to you", and then I did not disrobe.

(Sayadaw talked about his tough, and hard life of school years in the village.)

I had studied a year in Kyauk-tam (i.e., Tham-Lynn town), and from there to Rangoon (already mentioned above). I had my education with difficulties, and a hard life. I was worrying about wasting all these matters, and also I was a young man.

(Here we can see his seriousness in practice, and a monk's life. He must achieve something in Dhamma instead of wasting his life without any result.)

I was thinking about another point: Sāriputta, and Mahāmoggallāna were rich men, and Anuruddha was a prince, even though they could wear robes. I was nothing special about, and why should not I let go of worldly matters. With these thoughts, I uplifted my spirit.

In this way I continued my practice. March and April were very hot, and at these time there were very few people. Sayadaw taught Dhamma only at nighttime (very hot at daytime). In the daytime I went up to Kyauk-wine ceti at Kyauk-galat. I sat in meditation in a cave at the middle platform.

I couldn't control my mind. Likewise, I tried to establish ānāpānasati, and the mind with sensual pleasure related to young man was arising in me. I sent my mind to the entrance of the nostril, but every time it ran away from it. I became low-spirited. Furthermore, I took the face towel which was on my shoulder, and looked at the white towel and recited as—it's white, it's white, etc. With the reciting, the mind went out very often. With a lot of sense objects arose, and I couldn't control it. In practice the meditation object disappeared, and after 15 days I went to ask Sayadaw to give me a method to control my mind. He told me; "You would not get it this way. With going, and coming has sati. You must have sati when going for alms round, and wearing your robes. From going, stepping etc. have to stick with sati. Your mind and body always have to be stick with sati."

I wanted to realize the Dhamma, so I was holding things with sati, taking things with sati, going and stepping with sati, etc. If the mind went out, I used sati to come back to the object. In this way I practiced for 15 or 20 days, and my practice was

becoming stronger. I went alms round in houses at Taik-koe-lone (Nine Buildings).

One day I went inside a house, and sitting at a place prepared for monks, and a girl came out and put foods inside my bowl. After I put on bowl lid my consciousness stopped, and disappeared.

(i.e., something like in coma, it's called fall into bhavaṅga—life continuum mind in Abhidhamma. When Luang Por Tate Desaramsi, one of the Ajahn Mun's senior disciple, was a young monk, he always fell into this state while sitting in samādhi. If someone can't correct it, it will become a habit and affect the practice.)

The present mind, and body was not sticking with the conceptual object, and ceased or stopped (The object of perception or concept disappeared) that I did know myself, and the normal mind was stopped, and I didn't know to get up. The girl also had to sit in front of me. After some time my sati came back, and became frightened.

Later, I told Sayadaw; “Ven. Sir, when I was receiving foods, my sati disappeared, and it became a problem. It's better for me to temporarily stop the house alms round” Sayadaw's response was; “No, don't stop it. You're not stealing other people's properties, and not insulting them. It comes from practice, and no fault at all. Who is blaming you?” “No-one, Ven. Sir” “In this case, you continue the practice.”

After that, I asked Sayadaw's permission to go back home, and see my parents for a request to spend vassa (rain) here. (Here we can see Sayadaw as a good son or a filial son according to the Chinese culture standard. Actually, he had no need to do it, but his parents did not know about his commitment for a monk life. He would come back home after the nine-days retreat.)

After seeing my parents at home, I returned to the monastery.

Then I met the female followers (upāsikās) again at Taik-koe-lone (Nine Buildings). At present with respect, and over faith (saddhā) became craving (taṇhā). I thought they were extreme, and also didn't know me before. And then I went to talk to Sayadaw about it (U Chandima did not mention what really happened to him, anyhow he was extremely careful about his practice, and monk life).

After listening to me, he said; “Yes, you can't continue to stay here. If you continue to stay here there will be danger.” So he sent me to The-inn Gu Meditation Center in Maw-be. At night, when I sat for meditation, and understood the reality behind the incident. In my past life (it seemed the near past life) I had practiced here as

a monk. At that time this place was a deep forest. (at the beginning of the twentieth century, in Thailand, there were also no clear boundaries between villages and forests. Outside the villages were the forests.) Every day on alms round I left some extra food for a group of cats' family in the forest. This group of cats came, and ate these foods. Therefore, I had intimacy with these cats, because of the past fetters (samyojana) it continued to this present life. So I didn't see any faults in them, and went to The-inn Gu Center for my practice.

(In Mae-chi Kaaw Siamlam's biography mentioned one of her past lives as a mother hen with some chicks were wandering around a monastery, and looking for foods, insects, and rice grains. Nowadays, humans are closer to animals than before or ever. They created more kammic links with all sorts of animals; using animals in many ways with a lot of exploitation on animals, sometimes in very cruel ways. Today men talk a lot about human rights, and also use it wrongly. Do they ever think about animal rights? With animals, humans create a lot of environmental problems around the world.)

I arrived at The-inn Gu, and on 12th of Na-yone (i.e., roughly in June), and I started my practice there, even after a month I didn't have any realization. With breathing in, and breathing out vedanā arose (i.e., dukkha vedanā), and then breathing strongly to overcome dukkha vedanā was becoming a practice. In the instruction when painful feelings arose, and asking the yogi to breathe strongly again. When it was freed from ānāpānasati, the mind returned to dukkha vedanā. When vedanā became unbearable and I had to re-establish ānāpānasati.

Sometimes with good jhāna it was freed from vedanā (Here the language Sayadaw used did not represent the exact meaning. Good jhāna was not the real abortion state, but represented strong samādhi. We can never be free from feeling, one type of three feelings always exists as one of the five khandhas. Freed from vedanā meant I could bear it.) Sometimes it fell back on vedanā (i.e., vedanā pulling the mind down to its place).

What did Sayadawgyi say about it? (i.e., referred to The-inn Gu U Ukkattha). He taught: "Hot, stiffness, tightness are vedanā, numbness is vedanā, to vedanā noting it as vedanā" (from Sayadaw U Ukkatha's talk). I had to note them as vedanā, but I didn't know about it. I had listened to other talks also, and didn't know anything about them. Likewise, I did not know about insight practice (vipassanā).

(Here we know about the importance of study (pariyat or *ñāta pariññā*). U Chandima didn't have a good teacher to guide him. He had the chance to study with his great uncle monk who was teaching the Mogok System, but it seemed he had not learnt anything from him when he was in high school. I want to say here the importance of Mogok Sayadaw's Dhamma talks in practice. It not only helps us to develop wisdom faculties also directs us to the clear direction on the practice).

I only remember one Dhamma, which is whether you want to know if you are enlightened. (i.e., the state of stream entry—*sotāpanna*)—“with the contact of the eye, and physical form (*rūpa*) if you know them as seeing a man, and knowing a man seeing a dog, and knowing a dog, etc. These are normal knowing (knowing with concepts), and you don't have any realization.”

I only understood this one. The other things are the five khandhas, etc. I did not know anything about them. “In the practice, the normal knowing of seeing man, and knowing as man, seeing dog, and knowing as dog; it's not the realization yet; but if you are seeing man, and not knowing as man, seeing dog, and not knowing as dog is the realization.” I only knew this one, and this was a manual Dhamma for me. Now I have attained the Dhamma with this one as my manual.

The teachers taught the students as—“noting the hotness, stiffness, and tenseness as *vedanā*, and continue to observe them.” Then I went to ask my teacher; “Ven. Sir, should I note the hotness, stiffness, tenseness as *vedanā*?” He said to me; “Yes, it's” Then I noted them as —hotness is *vedanā*, stiffness is *vedanā*, *vedanā*, *vedanā*, etc. When I checked it I only knew hotness, stiffness, and aches, and pain, but didn't know *vedanā* (i.e., get lost in words, and concepts). There was an old nun who looked after me. Her name was Daw Mittara, she herself also was a teacher (it seemed teaching the nuns, and laywomen).

At night, I went to ask her my problem. Then I asked her; “Sayalay, when I practice, note the hotness, stiffness, and tenseness as *vedanās*, but I don't know about *vedanā*. I only know hotness, stiffness, and aches only. How should I practice knowing *vedanā*?” (Sayadaw did not continue to talk about how the Mae-chee Daw Mittara responded to him. He stopped here. I guess Daw Mittara would answer the same as his teacher had said before. Sayalay is the Burmese word for teacher and is the name given to nuns by monks and lay alike.)

Upāsakas and Upāsikās, you have to listen to this talk with wisdom ear to learn

from a person who didn't know about the practice. I was noting the hotness, stiffness etc., but I didn't know about vedanā. I myself was a science student before—so—How to practice it?, How to note it?, What is the reason for it?, What cause leads to what result? I could only practice by having references and evidence.

For example, in geometry (a type of mathematics)—two triangles are equal, in this case you have to prove it. I had the genetics of science with me (beja). I myself had the habit of saying and doing things according to the truth. If it means nothing to me; even if it's a step, I won't do it. Now I don't know why the heat, stiffness, etc. are considered "vedanā", which makes me feel unsatisfied. So I asked Sayadaw; "Ven. Sir, I note hotness, stiffness as vedanā, but I don't know about vedanā. How do I contemplate it?" Sayadaw's reply was; "Ven. If you have hot, cold, and stiffness, it's pleasant or unpleasant?" "It's unpleasant, Ven. Sir" "In this case you have to note it as dukkha." "Did it happen on its own, or did you do it? "It happens by itself, sir." "Then you note it as anatta—not-self. Are these natures permanent or impermanent?" "It's impermanent Sir." "Then it's not permanent, you note it as anicca—inconstant." I thought as I had the method, and practiced it again.

(All these instructions were according to Buddha teachings, but the knowing, and the reality were not in accordance with the Dhamma, so it only became concepts).

Before vedanā arising I practiced ānāpānasati, and when vedanā arose as an example—hotness arising from its nature, and I recited it as anatta, anatta, etc. So my mind became tired. When I looked it back, hotness is only known as hotness. I didn't know it as anatta, and only the reciting of anatta existed.

The instructor of meditation (kammaṭṭhāna-ācariya) had to give the instruction suitable to the character of the student, and not taking everyone as the same. People had different knowledge (ñāṇa). This was the most important in giving instruction. The teacher must give guidance appropriate to the practitioner's shallow or deep knowledge, and his scope, and perspective. I wanted to know the nature of cause, and effect. The teacher gave me instruction as usual (i.e., fixed formula) that the giver, and the receiver were not in accordance with its nature. It was only reciting as anatta, but I couldn't bear the pain and aches; because I couldn't bear the hotness, pain and aches that the mind suffered—So I was reciting it dukkha, dukkha, etc. It was only reciting, and still in suffering. It did not disappear, and also not knowing as vedanā. From hotness, it changed to stiffness, so I noted it as anicca; once noting the stiffness, it also

changed. I noted it as anatta, anicca, and recited as dukkha, but I was only knowing of not wanting the pains, and aches.

Anicca, dukkha and anatta knowledges did not arise and only knowing it as unpleasant. For a week I was practicing days and nights, the practice was not developed enough that it made me disappointed. It was also not right. Therefore, I went to ask the meditation teacher U Nandobasa. It was not easy to ask him, because there were many people there. He could shave head hair, so I had to wait until my hair was long enough.

Only shaving the hair, I approached him friendly, and asked my question. “Ven. Sir; I am noting the hotness, stiffness, and tenseness, but don’t know vedanā. To the nature of the element, I know only unpleasantness. How should I practice knowing vedanā, and without unpleasantness?” His answer was ; “Friend, if hotness, stiffness, and tenseness arise, it has to be noted as vedanā”

(Friend is the Pāli of āvuso—in Burmese—Kodaw. Here we can see the system or method of practice with no clear explanation about the system. Later we will see when U Chandima became a teacher himself he explained his teaching very clearly about the three trainings of sīla, samādhi and paññā. If we study Mogok Sayadaw’s talks we also understand the importance of the teacher, and nāta pariññā before the practice.)

“I myself have practiced like this, and noting is useless for me; but I’ll note it again.” So I continued the practice with noting. Noting was one thing, and the experience (i.e., feeling of dukkha vedanā) was another thing, only knowing the unpleasantness, and not led to wisdom (paññā). I was practicing for over a month now, my skin was burning, and my bottom was with injuries.

[Here we can see the seriousness of his effort in practice, similar to the great yogis of the past. It mentioned the following incident in Tibetan yogi Milaripa’s biography. Once one of his disciples had to leave him, so he sent his disciple on a journey. When it was time to leave and say goodbye, the disciples asked him to give a short teaching. Milaripa turned his back towards him, and bending his body a little, and lifted his sabong (i.e., lower clothes), and showed his bottom to him. It looked like a hard rock dark with hard flesh, and skin—an excellent meditation teaching.

There was also a famous Japanese Zen Master Ban-Kai whose well known

teaching was “UNBORN”. One time he stayed in a cave, and did a lot of long sittings that his bottom skin was worn out with blood. (18th or 19th century). Long hours of sitting without a proper samādhi is a difficulty to do. Ajahn Mahā Bua also did long night sitting, from evening to morning without change. His intention was to understand dukkha vedanā, and how much he could bear it. According to him if someone overcomes it however strong dukkha vedanā arises not a problem at all—especially at near death, and dying. Some western Buddhists look down on Mahāsi system of noting method in the satipaṭṭhāna sutta—this is developing vipassanā samādhi. When it is developed, one can bear the dukkha vedanā. In southern Burma, Mon state, Mu-don town there was a well known teacher called Taw-koo Sayadaw, and his teaching was Mahāsi system, but the differences between them was in sitting. He encouraged sitting for long periods of time, and some people could sit for six hours, 8 hours or 12 hours at a time with this noting method. Sayadaw himself was an example, including some of his close disciples. Without strong samādhi and insight, nobody can sit that long. Once I was in a Thai forest monastery a monk named Ajahn Tong after the evening pūja seven to 8 p.m., he went into jhāna state, and came out at four a.m. exactly by himself before the morning bell rung for the morning pūja.]

From the morning 6 a.m. to 10 a.m. was one sitting, and from midday to 5 p.m. was another long sitting. At 7 p.m., we had to do the evening pūja. I went to see Sayadaw and told him; “Sayadaw I don’t want to attend the pūja. I don’t have enough time for practice.” So Sayadaw designated a place in a sīmā for me to do my practice. He also gave other monks permission if they wanted to do the practice.

From then onwards from midday 12 p.m. to nighttime 7 p.m. I did one sitting. I desired for the Dhamma, and no need to reduce the price like in business. Most people (in most centers) did the sitting for an hour only. They thought that one hour was enough; however, what was the use of just one hour? I was wishing for the Dhamma that I had to sit for to attain it. If you didn’t succeed, then it was only wasting the time with the numbers of sitting. (This reflection is important for young serious yogis—man or woman) “I must practice to attain”, and with the desired mind (chanda) I did my practice.

(In one of Mogok Talks—it mentioned yogis should practice with saṁvega, chanda, and māna for attaining of Dhamma)

The practice and progress did not match, and all that remained was pain and

soreness every day. It took me a long time, but I didn't find the way out. I tried to run away from *vedanā* with only a short time, and fell back into it. Only with *ānāpāna* practice, I freed myself from it; and without it, I became unpleasant again. I was not freed from *dukkha*. How should I practice this *Dhamma*? And then I was praying for the Buddha.

I could not rely on my teacher; so I prayed to the Buddha, but he did not teach me. I was afraid of the four woeful existences (*apāya*). Fear of ageing, sickness, and death sufferings was also this mind. The female boss *Visākhā*, and *Anāthapindika* boss became stream winners (*sotāpanna*), and enjoyed the sensual pleasure in havens, they were also in this mind. This mind was changing in various ways to express its nature —which I became understanding of. It was arriving at insight. When doing the practice, I didn't get what one's desire was, and thinking as follows.

In the past, arahants attained absorption (*jhānas*), before I also had attained *jhānas*. Attaining of *jhānas* must be arahant. Therefore, I practiced *ānāpāna* up to *jhāna* levels, after attaining it I went up to the sky as before, and came down again. I was playing *jhāna* in different ways, after that I was opening my eyes, and when seeing a nun, and only knowing as a nun. In this case, if seeing man, and knowing as man, seeing dog, and still knowing as dog, then my practice was not attaining the *Dhamma Nibbāna*) yet. I deviated from it, so what should I do to achieve *Dhamma*? I didn't see the trace of the path because I didn't get the good method and the right way. Therefore, I myself teach you with guarantee with the right method, and right way. I am concerned for you not to happen the same as me. I am teaching you with this kind of *saddhā*.

I was practicing until my buttocks were like falling apart with the skin falling out. After the sitting, if I got up my buttocks, and robe were sticking together.

I had to use my spittle to separate it. I was practicing without getting up, and also not thinking of getting up. Attaining *Jhānas* also was not arahant yet.

Was it an arahant by seeing things? (i.e., divine eye). In this case I must establish the vision, and I practiced for it, and attaining the light element (*dhātu*) or the clear element. With this, I was looking at celestial beings, and their heavenly mansions, forests, mountains, clouds; and on earth, seeing living beings, worms with different shapes and forms. Then I became an arahant and opened my eyes in seeing man, and dog only knowing as man, and dog.

Before the practice when seeing man, and dog it was only knowing as man and dog. After the practice it was not making by oneself only with the internal normal mind, and looking at also still seeing, and knowing man as man, dog as dog. This was still not the Dhamma. Then what were the other ways? I was looking at things which were appeared by itself. With this mind it was purified. I would control the mind to be calm. With a lot of control, the mind became calm down, and ceased in a blip. The life continuum mind (bhavaṅga citta) vibrated, and the clear element went out with light. Its clear element was another kind. The light element came from ānāpānasati was a different kind—which encountered, and seen things randomly. The light element now was appearing with brightness when I wanted to see anything, and it was like looking at things with a torchlight.

Now, I was practicing at Maw-be, and my parents were at Pe-gu. I wanted to look at my father, and mother there, and when I looked there, and also saw them. (the mind did not go there as most people thought, it was only inclining towards that direction).

What were they doing at that time? Father was in the kitchen, and roasting dry fish to eat, and after that he was looking for the oil bottle. I was seeing it as like opening my eyes. He couldn't find it, so he asked my mother; "Ma Khin Mya! Where is the oil bottle. I heard his voices like using an ear-phone small, and clear voice. Mother replied as; "It's at the corner of the food cupboard." Father took the oil bottle from the corner of the food cupboard, and looked inside to see there was only a little bit of oil. He was angry, and scolding mother as; "The oil is near finished, and why don't you buy, and fill it again?" All these things I saw, and heard from my place.

Now, I knew things which I wanted to know, see and hear, so I thought I was to become an arahant. I still didn't know about stream enterer, once-returner and non-returner. I thought attainment of Dhamma was arahant, if became arahant must attain Nibbāna (i.e., unborn). When a nun came, and looked at her only knowing as a nun. When looking at a monk, and only knowing as a monk. When looking at man, and only knew as man.

Oh! My view has not changed. My practice seemed to be wrong. You had to destroy these practices. It was very valuable by hearing a sage's word of Sayadawgyi (i.e., referred to The-inn Gu Sayadaw).

If Sayadawgyi did not mention, I could take pleasure in visions, and hearings

(i.e., divine eye and ear), it would be wrong. I would take them as real, and it took me moving with it. Now I have arrived at the top with a noble word of a Sage. I want you all to get this kind of general knowledge.

[The divine eye, knowledge of past lives, jhānas and abhiññā—intuitive power, psychic power, etc., are arguably the highest secular knowledge. If people reach that goal, they mostly get lost in it. Soon Loon Sayadaw acquired these things even while he was still a lay man who practiced ānāpānasati. He mentioned it as follows—

“Loki (i.e., highly worldly knowledge as mentioned above) is very good indeed. I am very lucky that I can cross to the other shore (i.e., Nibbāna), if not I am sinking in these worldly knowledge.”

Here we can see U Chandima’s wisdom character. He easily gave up on them. His search was not these unstable things—a noble search, which was Nibbāna. Nothing is worthy of clinging.]

Which one was Dhamma? (I was in the state of looking for the Dhamma, and still not found it yet. Arahants could separate many bodies. Could it be that the Dhamma is able to separate the body? I was separating the mind from the body. I attained them by creation. In sitting, a body was separated out in a blip, and it went away from me with each step. (This kind of experience is confusing, and misunderstanding people as a soul goes out from a body. Not only scientists believe it, even Buddhist monks. Some Mahāyanist interpret it as a soul by seeing someone in a hypnotic state have this kind of experience.)

At that time I was thirsty for water. The mind of wanting to drink water arose, and I must go and drink water, but without getting up to drink it. With a lot of exercises, this body went out step by step slowly. This body opened the lid of the water pot, and held the cup, took the water inside and drank it. Ah! It cooled up my chest. This body (form) returned to the sitting place and ceased, the mind and the sitting body combined again.

[Here, most people treat the body as the atta—self and also the mind (as the atta). If no Buddha had appeared, all living beings would treat it as the same.] How thick and deep is self view in beings? The Buddha gave each analogy to the five khandhas, and for the mind-consciousness as a magician. All beings are playing tricks by this mind. We create all sorts of problems, and sufferings for oneself, and others.

We should have disillusionment, and disenchantment for the mind.)

I could separate a body, and it was quite significant. It seemed I became an arahant, so I was opening my eyes to look at people: seeing man and dog still in the level of knowing as man, and dog. It was the same view as before the practice, and not significant at all. In this case, I still have not attained the Dhamma yet. Which one was the best way of practice?

My desire for Dhamma was very strong. A man who was hungry, and tired came back home from a far journey. When he was very tired, and hungry even only had rice, and salt he had the strong desire to eat it. I had a very strong desire for the Dhamma, but I didn't get the good method and system.

I thought I could get the Dhamma with a normal eye, so I opened my eyes and looked at people in front of me (don't forget he was in the center), then closed my eyes again, and thought about its form. Opening the eye again, and pulling the form towards me. After three or four days, the forms (human form) appeared in my mind as seeing like a normal eye. This was not only for the people in front of me, but also the people behind me. When with the mind spreading, it was on the whole object of the Dhammasāla (i.e., the whole meditation hall). I was seeing the entire Dhammasāla like a normal eye. I went down from the Dhammasāla staircase, and looked at all the streets and saw all of them. When looking at the full center compound (a large area), I saw all of them. And then I thought I was becoming an arahant now, and opening my eyes and looking at things—seeing nun, man, dog, etc. only knowing them as still as nun, man, dog, etc. the normal knowing was still there, and not disappeared. I was emotionally depressed because I thought I seemed unable to attain the Dhamma.

[Here I want to do some reflections on the divine eye which is mentioned by U Chandima and other sources. In Sayadaw's practice we know that he mentioned the divine eye two times with the light nimitta, and abhiññā—intuitive knowledge. In Burma there was a system called Kanni method which was taught by Kanni Sayadaw U Sobita (1880-1966), one of his disciples was Mye-zin Sayadaw U Sobita (now passed away). Kanni Sayadaw's teacher was Lat-pan forest Sayadaw U Ādicca (we don't know much about his life, and it seemed to be the contemporary of Ledi Sayadaw). Sayadaw U Ādicca learnt it from the Theravadin Tibetan monk Shila-tissa who passed away at Lat-pan forest. It seems to me Ledi Sayadaw also had tried this system before in his commentary on ānāpānasati Sutta can see some traces of this

practice. One time Ledi Sayadaw in a retreat developed the divine eye—according to him, he was trying to spread the light nimitta to the whole universe, but it was too extensive that he could not retreat it back to him.

The Kanni System is based on the ānāpānasati Sutta of the first four tetrads to develop samādhi with the light nimitta; it is not the same as in the commentary. They sit in meditation and closed their eyes with cloth that light nimitta easily to arise. So in the first step of the first tetrads, yogi even can have the light nimitta. As a 2nd step they use the light to send it short, and long distances by exercising it; as the 3rd step, send the light inside the body up and down accordingly, knowing the breath in the beginning, in the middle, and in the end (the full breath). Later send it outwardly. When the practice is mature, they can use the light to see wherever they want.

There was an interesting story about Daw Khin Thein, a female yogi from Myanmar. She was the niece of Sayadaw (Mye-zin) became blind at the age of three (not mentioned the cause). At the age of 42 Sayadaw taught her ānāpānasati, and developed the light nimitta. Later, Sayadaw asked her to see the Mahā Ceti in Buddhagayā in India. She said that she could not find the Mahā Bodhi Ceti, but instead she saw a four sided a tall structure which going up become smaller, and smaller (She did not know that what she saw was the Mahā Ceti because she only knew about the shape, and form of the cetis in Burma only). Daw Khin Thein did not possess the vision of a flesh eye, but she possessed the Dhamma Eye—dhammacakkhu.]

I re-established the ānāpānasati, but I didn't do it blindly as before. You all have to know that you can't do work blindly (He was a good example here). In vipassanā practice there are sacca ñāṇa, kicca ñāṇa, kata ñāṇa, yathābhuta ñāṇa (In simple words—they are: knowledge of study, knowledge of practice, knowledge of result, knowledge of the things as it really is.) We have to analyse and reflect on them. I was doing what the teacher had told me, but I didn't know why I had to do it. I didn't know what was necessary for the goal. Why did he ask me to do it? He didn't explain them to me. The teacher didn't tell me clearly about the practice. I myself also did not know the differences. If I was like this, I would never attain Dhamma. Why have to establish ānāpānasati? The Buddha became a Buddha with ānāpānasati. Dhamma must exist in ānāpānasati meditation. I was doing ānāpāna in a natural way, mindful of the nature of in-breath and out-breath, and knowing the contact of the nostril with the in, and out

breaths. I didn't do it blindly as before breathing in Shu-shel, Shu-shel, etc., not doing it without any reason, and doing it mindfully.

Carefully with mindfulness I was mindful of the touching nature from the beginning to the end. I was mindful of the breaths touching the nostril, and knowing about them and their vanishing. These did not fit together—I knew it only after it arose, and after it vanished (i.e., not in the present moment). I reduced the quick air into balance with mindfulness. After it was levelled out, knowing them only when it is just arising, and it is just passing away. My desire is to know in these things what made that dhamma exists.

Vīthicitta (consciousness belonging to a cognitive process, or process mind) arose in my knowing of rise and fall. With balanced sati, do not let it be more than necessary and it becomes balanced, and then knowing them just arising and passing away. With the touching, and knowing arising, I was knowing it; when it passed away, and I was knowing it just passing away (i.e., magga fit in with the rise, and fall which very often mentioned in Mogok talks). After that, life continuum mind (bhavaṅga citta) ceased (in Burmese the usage is fallen into bhavaṅga). From (the rise and fall of) touching and knowing, it fall into bhavaṅga. It was like fanning with a fan—bhavaṅga vibration. ??) Dhamma existed in ānāpāna that I let my mind return to the touching point of the nostril. With a vibration bhavaṅga pulled the mind back to it. Oh! What was that? I was looking Dhamma at ānāpāna, but something which I didn't know was pulling the mind back to bhavaṅga (in Burmese using the short form of bhavam). I returned the mind back to the knowing of touching, and vanishing. Furthermore, I didn't do it blindly like before.

You all have to be careful is if in practice you encounter something—have to reflect why it happens? What is the result of it?, etc. These kinds of investigating nature, observation nature, and reflective nature is the seed of getting insight knowledge. So don't do it blindly; otherwise, you can't achieve your goal with it. With mindfulness, I knew the arising and passing away of it, observing it with knowledge (ñāṇa), the knowing mind disappeared in a blip. I thought if it didn't stay where I led, then let it stay where it was going. So my mindfulness stayed at bhavaṅga. Before I didn't know about bhavaṅga, and its existence. Consciousness arose, vedanā arose, etc. knowing them and its disappearing. When vedanā arose, the mind at bhavaṅga moved to vedanā. Who was this culprit? What did it mean? When I let it on vedanā, it

was unbearable. (The above process seems similar to bhavaṅga citta and vitticitta citta arising and vanishing intermittently in the Abhidhamma mind process.)

This was the result dhamma. I wouldn't let it happen again.

This mind desired for Dhamma, afraid of ghosts, desire for Nibbāna, afraid of samsāra, and it wanted to be free from samsāra. After it moved to vedanā, and not stayed there, and ran away with fear. The bhavaṅga or chest area became tense. What did that mean? As vedanā increased, more tensions arose. The mind was suffering, and tired of it. Vedanā increasing underneath was nothing to do with the body khandha (i.e., becoming tense at the chest). When I was reflecting on the reason, the mind suffered so that it became tired. This body and this mind were functioning together. If the mind suffered, bhavaṅga became tense (chest, and heart area). If the mind relaxed, bhavaṅga was also relaxed. This mind and this body had a cause and effect relationship.

These are the processes of vipassanā. It'll be difficult for you all to contemplate, but it has value. If your knowledge is not enough for contemplation, you don't know what I am talking about. On the path of vipassanā you have to practice in this way to develop it. I am delivering it for you to attain wisdom knowledge. You have to observe and know what it's about. Before practice, the bhavaṅga was not tense. With practice, vedanā arose so that bhavaṅga became tense. If the mind suffered, bhavaṅga was tense; and if the mind was happy, bhavaṅga relaxed. This mind and bhavaṅga must have cause and effect. I didn't re-establish ānāpāna again, instead at bhavaṅga, I looked after the mind not to be tensed, and looked after the bhavaṅga not to be tensed either.

When vedanā increased, this mind wanted to move. I was warning it to stay as usual, and not to be chaotic. The body changed as it worked, the mind must do its own work. Even though vedanā was increasing, [practicing with the strength of saddhā, and viriya (faith, and energy)] at last bhavaṅga mind ceased. This mind had no need to look after it and it is separated from the body. It was nothing to do with me, and bhavaṅga became cool, and happy. Previously, with the increase of vedanā, the bhavaṅga became tense and the mind was in pain. Now bhavaṅga was relaxed, and happy. Even vedanā was increasing, yet there was only physical pain, not spiritual pain. The mind was in pain before because I couldn't bear the tenseness, stiffness, numbness, and aches. I had made the wrong accusation on the body (i.e., taking pain

as the cause of the body).

This was dispelling of wrong view, and changing into wisdom knowledge. In common people when they were sick, head, body, hands, etc. in pains and aches, they thought and accused the physical body. They didn't know the reality (i.e., paramatāā), and only knew the non-existence of concepts (paññatti). They clung to bodily suffering that did not exist, became greedy (tañhā), and hold on to wrong views (diṭṭhi). Now diṭṭhi was fallen away. Because of this body (rūpa), vedanā were arising which led to wrong views and perceptions. Pain in the thighs and legs is not suffering; suffering and pleasure are in the mind, so knowing the mind as the cause.

Before, clinging to the body, and we made the accusation of it. It was not existing in the body, but in the mind. Before in ānāpāna even vedanā was increasing, when the mind could stay with ānāpāna it was happy. The body was functioning according to its nature. Now the body was changed (disturbed) the mind fallen into bhavaṅga, and the mind freed from it. It made me more uplifted. The body was not the main factor, the pain, and happiness of the mind was the main one. Craving and clinging were falling away. What kind of craving, wrong view, and clinging fell away? The wrong view of unpleasantness with my lap, and leg were in pain, clinging with tañhā—upādāna to the body, lap, hand, and leg—couldn't bear the pain of tañhā fall away.

From sotāpanna to arahant their diṭṭhi, tañhā, and upādāna were not the same, and their khandhas (i.e., five khandhas) also not the same. Now it was the cessation of cūla-sotāpanna's diṭṭhi, tañhā, and upādāna dhammas. Because of this mind that pain and happiness arose, so the increasing of vedanā was the cause. At near death I should not pass away with the cause, only with the cessation of the cause to Nibbāna.

Because of this mind, pain and happiness arose, so I had the desire to know the cause of this mind. This time when vedanā was increasing I didn't let bhavaṅga fell in. Instead, I contemplated the increasing of vedanā to know its mental factor. Who was the one to experience the increasing of vedanā? It was true that Dhamma existed in the khandha. Search for Dhamma was opening the khandha package, and looking into it. With the increasing of vedanā the mind was moving, and wanting to run away.

It wanted to run towards ānāpāna, and bhavaṅga. No! You had to stay with vedanā, and focused it on vedanā, but it didn't stay there. Before this mind, and the I-ness mixed-up, and became I was in pain. This was the mind in pain, and stuck with

lust (rāga), and defilement (kilesa). What was this mind? Mind and body were the objects of contemplation, and contemplative mind was mindfulness (sati).

If without the differentiation, and mixed up, only I could see the body, I had to contemplate them with separation. There was arising a way to contemplate the mind and form with separation. Before, I had upādāna on the mind. I wanted to know how this mind was related to vedanā? So I let go the mind to vedanā, and it freed from clinging to the mind, and sakkāya diṭṭhi ceased (i.e., identity view). With the cessation of lust (rāga) on vedanā, and this mind ceased in a blip. The mind was clear, and transparent. (This point is mentioned in The-inn Gu Sayadaw's instruction in vipassanā, when levelling samādhi and paññā and becoming balanced, it starts seeing anicca.)

Vedanā was increasing, but the mind was clear. There was no need to shun away from it, no need to separate from it. There was no need to run away, and simply look after it, then the mind was eased by itself. The mind stopped with clearness. If vedanā was increasing before wanting to change, and move. With the re-establishing of ānāpāna it was freed from vedanā. If falling from ānāpāna, it arrived back to vedanā, and became painful. Now bhavaṅga was ceased, if not it was painful. Now, without one's correction, it was ceased by itself. If no mindfulness (sati), it reappeared and fell back to vedanā with pain. So I let it stay there on vedanā. I wanted to know about this mind, and I contemplated it, and the mind ceased; then the mind of taṇhā saṅkhāra wanting to free, and escape arose. With their cessation (i.e., taṇhā saṅkhāra) the clear mind freed from clinging (upādāna) arose. So it didn't need to escape or shun away from it. When I knew this, and paid attention to the clear element, then the body form was disintegrating, and vanishing. The body form (rūpa) became a block of water foam with particles. It was like moving and disintegrating. It's like water foams that disappeared as they moved. When I was looking at the whole body it felt like water foams were arising and vanishing. With the observation, the khandha became a block of water foam. Originally I thought it was a solidified form with shape. Now it was not, and a block of water foam. I continued with the contemplation, and the block of water foam was like arriving at the center of a whirlpool with explosion and disintegration. It was vanishing like a firework, and like the sesame seeds inside the hot iron cauldron exploding, and vanishing. With the vanishing, and became fearful of it. I was looking for the Dhamma, and the khandha became dissolved. I thought it was a good thing, now it was dissolving. It became longer, and with more dissolution.

While looking at knees, legs, waist, hands, etc., they're all dissolving; there was no place that did not dissolve; when you looked more, more dissolved. It was like the sesame seeds in the hot cauldron, like mountains were collapsing and disintegrating, like sand storms arising, and like rocks were falling apart. It was frightening like a strong typhoon blowing the trees with violent shaking, and striking with each other, and became noisy. (In one of The-inn Gu Sayadaw's talks, even he could hear the sound of dissolution).

This khandha body became frightening. Before I thought this body as solid and stable, and now it was not anymore. It was a big block of disintegration in a fearful way. I was seeing the present dissolution nature of ultimate reality (paramatā). It was not noting with concept (saññā), but seeing its own nature. With more time, it was with more dissolution. It was so much dissolved that I became afraid of association with this body. It was dissolving at standing, going, coming etc., even if I couldn't speak and interact with others; it was impossible not to want to know the nature of it. I wanted to run away to a place which was free from this body. With more fear and more running; with more running and more dissolution that I was in trouble, even I couldn't sleep at night (at the stage of strong insight).

At that time, Bee-linn Sayadaw informed everyone to come to their monks' meeting, and I had to be there. Sayadaw was giving a talk, and asking me; "U Chandima! Do you appreciate my exhortation?" I was responding as; "Ven. Sir, I don't know about it." My answer made him displeased. So he said; "Ven! You don't pay attention to what I exhort you." My answer was; "No, I don't Ven. Sir." It made him angrier, then he asked me why I didn't pay attention to him. My response was; "Ven. Sir, I don't have the strength to listen to you. My body is in dissolution, and becoming a block of particles. I became afraid and out of control if this body was like a robe I would take it off, and discard it. Therefore, I am thinking of how to be freed from this body form."

With this response Sayadaw became quiet, and turning towards the saṅgha, and said; "Venerables! He has the strong insight knowledge, and will become a seven lives time stream enterer." I didn't know anything that he said, and I was not taking it seriously. The most important thing was that I was suffering, and how to be free from it. Therefore, I was asking him to give me a way to free myself from dukkha. His response was; "Dhamma will give you, and it doesn't need me."

I thought he was leaving me alone and became in low spirits. I was looking at the whole body for where it would be freed, instead it was disintegrating. It was frightening, like the strong wind of a typhoon and a sand storm. I thought: “I have been looking for Dhamma but did not get it; and have only come across dukkha. I didn’t know that it was Dhamma, and Dukkha. Furthermore, I still didn’t know them as knowledge of dissolution, and knowledge of fear (i.e., bhaṅga ñāṇa, and bhaya ñāṇa). Later it was changed into very refined particles. This body had fallen apart like refined particles from a lump of flour. It seemed to me it would be burnt down into ashes by fire that made me in fear.

Without running away from it, I must look for the Dhamma in them. I was making an investigation on why it had to be disintegrated? This was knowledge of exploration coming in (sammasa ñāṇa). I couldn’t find the body, head, hand and feet of my physical body, instead a lump of particles (kalāpa). It was the perished body combined with fog, and dew particles, and my knowledge was changed. The cause dhamma of impermanent characteristic (anicca lakkhaṇa) that received the result of dukkha. This was still in mundane knowledge (lokiya ñāṇa). It was seeing the dissolution that became pain. What was dissolution?—with this inquiry I was concentrating on the particles (kalāpas) the size of a coin on the body. There, heat wave and cold wave were arising; among the particles, hot and cold particles arose intermittently, and the particles were collapsing and vanishing. Clinging to this body as head, hand, and feet, etc. actually it was not in that way. It was arising as hotness, coldness, tightness, stiffness.

It was happening as the four elements were combined. Clinging to the khandha body as mine was changed to insight knowledge of hotness, coldness, stiffness, tightness, etc. Therefore, yogis were saying as seeing the elements (dhātu). I couldn’t order these particles not to change—they were changing into hotness, coldness, etc. Craving(taṇhā) still not died, and not freed from dukkha yet. I was looking at them and wondered if their change would ever come to an end, but it didn’t. Did pain exist in dissolution? Dissolution itself was not pain or suffering, and it was functioning according to its nature.

I attained this knowledge. This physical body became a lump of elements that it couldn’t be called as man, woman, etc. I discerned it as a lump of elements doing its duty according to its nature. I attained the knowledge that this was not me, man,

woman, etc. With this discernment, I held my hand with the other hand—"This is my hand!", and opened my eyes, and looked at the hand, but it couldn't be confirmed as a hand because the hand had disappeared.

I only knew it as—natures of softness, hardness, coldness, etc. With the opened eyes, and looking at physical form only knowing the nature of seeing (not as man, woman, etc.). Holding the hand, and looking at it only seeing the nature of coolness, hardness, etc., but not seeing the hand. No-one taught me about insight knowledge (vipassanā ñāṇa). There was no clinging to the hand, body, leg, head, etc. These were the nature of elements. It was according to its own nature, and not me. With the knowledge of sabhāva form dhamma—natural phenomena of form (rūpa), suffering ceased. With the cessation of suffering, and knowledge (ñāṇa) was left behind it. Firstly, it was the characteristic of elements that it expressed the nature of elements.

Element was element, so the place of the hand was not the hand. Where was my hand gone now? This must be my hand, and making the accusation fervently. These were the differences between concepts of anicca, dukkha, anatta, and the wisdom of anicca, dukkha, anatta. Anatta means the finishing power of the atta. Can't cling with atta is anatta. Even though I was making the accusation strongly as (it's) hand, it's still impossible. Knowledge (ñāṇa) expressed its own nature.

Hardness, softness, hotness, coldness existed as its intrinsic nature.

I was opening the eyes, holding the hand and making the accusation as my hand, but it was not possible that I only knew the hardness, softness, hotness, coldness, etc. The hand was not the hardness, coldness, etc. The concept of the hand, and hard, soft, hot, cold, etc. were no connection. (We can't think about it with normal experience).

When opening the eyes, and looking at it, I was only seeing the color. This was not the hand. My hand was gone, and I was in low spirits.

Looking at it with the eyes and holding at it with the hand; and it was also impossible making the accusation. I was holding and saying as my robe. No! It was not, and only knowing the color nature (shape, form, image disappeared). I couldn't make the accusation of it as a robe, and then I was squeezing my calf with the hand, and looking at it, and reciting as—the calf, the calf, etc., but couldn't find it, instead it stopped at the color. The hand only knew its hardness, softness, hotness, coldness, and couldn't find the calf of the leg. Back and forth, I was looking for it, and also reciting

my mind at the heart. The world became up-side down, and from then on concept, and reality (paññatti, and paramatā) became different. (i.e., not mixing up, and becoming separate). The exposure of color and the concept of calf, were not mixed up. The exposure of hardness, softness, hotness, coldness, and the concept of calf were not mixed-up.

The world (loka) was happening in accordance with the determination of the mind. Loka disappeared. Where was loka? It happened by the mind. The mind saw as a man was determined by the mind on the color of form (rūpa). The mind took it as a man, accused it as a man, knew it as a man. The mind made the decision, and gave the answer. What is happening now? When with the eyes seeing the color of form couldn't determine it with the concepts. It was stopped at the seeing of color of form (rūpa) which was real (paramatā). The nature of form (rūpa) didn't tell us as man or woman, it was determined by the seeing mind (i.e., for worldling—puthujjana), now it was separated. This was knowing the real existence (paramatā) of all the sense objects of the five senses of the door (eye, ear...body). Non-existing conceptual objects were stopped. It couldn't be given the names, and concepts to them. (The Buddha compared the mind-consciousness with a magician. So, it deceives us all the time.)

Man, woman, dog, etc. were happening in the mind, and not in the outside or external. The world (loka) disappeared. The whole world was stopped. The existence of the world outside was the outcome of the inversions of the mind with wrong perception, wrong knowing, and wrong viewing. If all these distortions (inversion, perversion) ceased, there would be no existence of the world outside. If the mind was not determined as man, and the outside (external) was not man; not as tree, and the external was not tree, etc. These were the intrinsic nature of the elements. It was existing with their own nature, and not arriving to the concepts. It was like the following example—

A man was very poor, and in his dream he found a bag of gold coins on the road. He happily picked up the bag and another man saw it and shouted to him that he should have a share too. The poor man did not want to share with him, and ran with the gold bag, and the other following him behind. Unfortunately, the poor man stumbled down on the uneven road. The poor man woke up suddenly with a shock, and looking at his hand, and no gold bag with him. In the same way, if concept and reality (paññatti and paramatā) were separated the preceding knowledge was paramatā

(reality), and the following one was concept. It was stopping at reality, and not knowing the concept. The physical form (rūpa) was not giving the concept, and only the mind giving it. One's own mind was clinging, and believing in it that the world (loka) appeared. The external sense bases (āyatana) were form (rūpa) dhamma with its own nature. One's own mind paid attention (manasikāra) to the arising form. Concept was mind dhamma, and reality (paramatā) was form (rūpa) dhamma. Concept and reality were separated, and stopped at paramatā (reality) of form. And then couldn't see it as man, woman, etc. I opened my eyes looking at people, and not seeing them as nuns, because the mind determining it had ceased. The forms (i.e., nuns) with their own nature (i.e., color) so that nuns disappeared.

If looking at a dog its form (i.e., color) was expressing its own nature, and only the mind determined it that seeing as a dog. The mind making the concept ceased by seeing its stopping at the reality of the color (i.e., visible form paramatā). With the understanding that visible form (i.e., color) was not a dog. I have attained Dhamma now. Sayadawgyi (i.e., The-inn Gu) said that seeing man, and knowing as man, seeing dog, and knowing as dog, etc. was still not attaining the Dhamma yet.

Before, when I saw a man, I knew to regard it as a man. Now the visual form (color) was expressing its element nature, and the mind stopped at the ultimate form (paramatā rūpa).

Mind and form were separated, and form (rūpa) stayed on its own, giving the concept on it was mind dhamma. Form was not mind, and mind was not form; so mind and form were separate. This was a small stream enterer (cūla-sotāpanna). If someone penetrated beyond the concept, and reality became cūla-sotāpanna or mahā-sotāpanna. (now here—he was a cūla-sotāpanna, the insight process not ending yet).

If seeing and just at seeing; if hearing and just at hearing—on the hearing just knew its element nature, and not as a crow (i.e., the sound of a crow). If hearing the sound of a dog, and just at hearing, and not clung to the dog because knowledge (ñāṇa) preceded it, only knowing the changing nature, and after knowing it vanished.

When walking I put my feet on the ground, not knowing the ground but only the nature of the hardness, hardness and coldness of the visual form (color). It was not hand, and foot only the characteristic of form (rūpa), and element (dhātu). It was only expressing its own nature, just form paramatā.

After that, I took my alms-food. A nun came, and offered me some lemons. I liked the sour taste, so I paid attention to the mind with sour taste. But the mind ceased at paramatā dhamma, and do not arrive at non-existing concepts (i.e., sour taste, sweet, bitter, etc.). It was just knowing only with its expression.

With the preceding knowledge (ñāṇa) the mind making of sour ceased without existing (i.e., the concept of sour ceases without arising. The same as the mind ceased at feeling—vedanā, and not continuing to craving—taṇhā. Sayadaw's emphasis is not on anicca which most teachers talk about. Instead, he is talking about the mind and mental process analytically). I was only knowing the changing paramatā of form, and not the taste of sour, sweet, etc. which was absent. But I knew all the nature of hardness, coldness, etc. which were shown by them. I didn't make concepts or naming them. If I was naming them, it was wrong. Giving names to them was the mind and not form (rūpa). Form was not in the mind vice versa. Mind was not me, and also form was not me. They were expressing their nature.

Levels of insight knowledge will start here. I will not mention the levels of insight and only talk about their nature or characteristics.

If seeing the element nature of characteristics, he is a stream enterer. Discerning the concept and reality (paññatti, and paramatā) separately, this is what stream enterer does.

I knew the mind dhamma of saññākkhandha (aggregate of perception)—mind (here consciousness) and form (rūpa). This mind (i.e., consciousness) only knows the paramatā object, but saññā—perception which gave the concepts has ceased.

If hearing sound, and only knowing the hearing, but the mind which gave the concepts has ceased. The whole world was stopped. Man, tree, etc. were stopped, and disappeared. On Sunday buses came to the center, and children were coming in, and making noises. So I looked at the direction of the noises, and did not see humans. I didn't know what it was? (i.e., overwhelm aniccas), I was dazed. The hearing of sound and the seeing of visual objects (i.e., color) were not mixed-up. It existed as the nature of seeing quality, and the nature of hearing quality. The concept and paramatā were separated.

The ignorance of concepts was ceased (i.e, avijjā paññatti), and became knowledge of perception (vijjā saññā).

It was expressing its form (rūpa) characteristics, with its own nature and changing (anicca). From the ignorant perception (avijjā saññā) it changed into wisdom knowledge (vijjā paññā). Form was changing, and the mind gave the paramatā perception.

It simply changed from avijjā saññā to vijjā paññā. It couldn't kill the five khandhas yet it was the five khandhas changing into paramatā sense objects. The dhamma of hotness, coldness, etc. which I was talking about by using the concepts in reality it was changing and vanishing. I was not naming it with concepts. If a paramatā dhamma arose, and the mind knew it. And the mind changed. I didn't give the concept of the form paramatā. Every time form arises, the mind knows it. It was not form, and it must be the mind (i.e., nāma—name) nāma-dhamma, because the mind knowing the paramatā has ceased. Why every time it was arising and knowing it? What was this? The mind was changing in stages. Before, I was seeing the form (rūpa) with the aggregate of perception (saññākkhandha). Knowing that each changing of form was not my knowing and not me. The mind stayed with the element (form) which was arising, on the right knee the form of aches arose.

I had mindfulness on it, from here who was the one changing to another form? What did it mean? I was observing it with the desired knowledge. Every time form arising, I was catching it with mindfulness (i.e., hotness, coldness, tenseness, etc.)

Before, I was contemplating form. When concept and paramatā were separated perception stopped, so there was no form for contemplation. Now, every time form arising, only I knew it. Over two days I was contemplating in this way. My body became tired because I practiced the whole night (i.e., 24 hours) without sleep.

I was over exerted, and maybe I couldn't attain the Dhamma. I put down my saddhā and conceit. In the world, people are looking for what they desire. Whatever searching with desire is mundane (lokiya). On supramundane Dhamma (lokuttara) we can't do it with desire. Contemplated with desire is greed (lobha), and not knowing it is delusion (moha). These are sassata (eternal), and uccheda (extinction) two wrong view (diṭṭhi). We must contemplate how to free ourselves from these two extremes. I had the desire to know what kind of mind (nāma) knew this form?

After I put down my conceit (māna); changing was one thing, the mind (nāma) inclining toward the changing was another thing, and the contemplative mind was another. It was separated into three things. Did I see the mind and body? It was not

like what you see when you look at the body. For example, with ānāpānasati—on touching and knowing. Does it mean knowing of the touching? Or does it mean knowing of both (i.e., touching, and knowing)? Or does it mean touching is one thing, and knowing is another? It needs to be differentiated. These are the records to check oneself for Dhamma attainment.

Form (rūpa) was changing nature. Mind (nāma) was inclining toward form. I was seeing its inclining nature directly. Sati—mindfulness was watching it. Before I couldn't differentiate I and mind (nāma) which knew the changing of form. I thought that's how I knew it. Now I knew that it was not my knowing. Changing was form, inclining toward it was not me, and it was mind dhamma. The wrong view of me, and others fell away.

Seeing in a pair of the changing form and the inclining mind is called discerning of mind, and form. Seeing mind, and form directly was called discerning of mind, and form.

Changing was form, and giving the perception was mind, this was one pair.

I have seen two pairs now. I was forcing the mind on the right knee toward the left knee, then my bhavaṅga (i.e., heart area) became tense.

I couldn't create the inclining mind, it was not-self (anatta) nature. The mind at the right knee ceased, and another mind arose at the left knee. With the cessation of the mind on the right side and another mind was arising on the left side. Not-self (anatta) nature appeared because with the cessation of the preceding mind, a new mind arose. The changing nature was form, the inclining nature was mind; so mind and form—not me, not him, and not a soul. Form changed stage by stage, the mind also changed with inclination stage by stage. Only by knowing these things, one really discerned the five khandhas. Changing was form dhamma, and inclining was mind dhamma, and after inclining what could it do? I had to follow the five khandhas until the path knowledge of stream entry. No-one came and taught me. It was the connection of “cause and effect” with their own nature. What were the things in the khandha? Everything that was there had to come out. These were insight knowledges.

The mind was after its inclining, and feeling with good or bad. The five senses of the door contacted the five sense objects, and phenomena were arising. Then the mind was inclining toward them, and feeling the objects as good or bad (e.g., when seeing,

hearing, smelling, etc.). What happens when contemplating the mind of good or bad? Watching with the knowledge (*ñāṇa*), and when arrived at one pointed samādhi (ekaggaṭā samādhi) found out the feeling nature of vedanā.

In the 12 links of dependent co-arising (paticcasamuppāda) vedanā there is this one, no pleasant or unpleasant (sukha, and dukkha) feelings, and just feel only.

Form was changing, the mind inclining toward it, and feeling it. I couldn't find a person a being, man and woman there, even with more time of contemplation, and observation it became more, and more clear as not a person, not a being. In the present, the mind and form combine and function together according to their own nature.

What happened by getting this form? It was impossible didn't want to see, hear, and know, etc. After feeling the object, what other things the mind, and body had? I continued to observe, and it came to an end, and there was nothing to it. It was stopped at vedanā. After feeling, and it was vanishing, I only had this. Could I throw away this feeling? No! I couldn't. It was like carrying a burdened load. I was becoming in fear of the impermanence of vedanā (i.e., arising, and vanishing). It was—(changing, and feeling it, and then vanishing)—on, and on like this. (i.e., form changing, vedanā feeling it, and then passing away). It was painful seeing its dissolution (dukkha). In regard to vedanā I got the knowledge on dukkha. What did it do after dukkha?

With the observation—it was in dissolution, and ceased. So wrong view (diṭṭhi) fell away on feeling (vedanā). This was not arrived at path knowledge yet (magga ñāṇa).

It was not freed from vedanā that focusing the knowledge (*ñāṇa*) on the dissolution (i.e., bhaṅga), and at the bhavaṅga (heart or chest area) it was vibrating three times, and ceased.

At the mind door (hadaya vatthu—heart base) found out the element mind of consciousness (i.e., mana viññāṇa-dhātu). I know, I know—what do I know? And how do I know it?

This is important. Mind door was clear, and transparent. Mind consciousness (mana viññāṇa) was knowing. Form (rūpa) also was a clear element. Mind dhamma was knowing.

What did it know? It was not knowing white or black, man or woman, and just

only knowing. I was sitting with my closed eyes when the bhavaṅga vibrating three times, and the eyes opened. And then I heard the sound of a crow—arhh! Arhh! The mind was inclining toward the sound. How did it appear in the knowledge (ñāṇa)?

It was appearing in the knowledge as the form dhamma of “arhh!” (i.e., at the ear door), and the knowing “arhh!” of mind dhamma (i.e., at the mana dvāra—mind door). Before, what we were knowing was—seeing is form and knowing is mind; hearing is form and knowing is mind, etc. This is not true. After the three bhavaṅgas ceased, one was able to contemplate mind consciousness (viññāṇa)

(Sometimes, we are using language as not very accurate, e.g., here seeing is form should be—seeing is visual form or object, knowing of visual form or object is mind, etc. Here Sayadaw’s experience supported the teaching in the Abhidhamma. When we see a visual form it appears at two doors—i.e., the eye-door, and mind-door; sound also in the ear-door, and mind-door, etc. If we contemplate a sound, the mind should not go out to the outside where the sound comes from. The mind should be at the ear, if not we are contemplating at the wrong place. As a teaching theory teachers are talking—seeing is visual form, and knowing of visual form is mind, etc. That is also true, not wrong. We can also contemplate them separately, e.g., sound object at the ear, and knowing mind object of the sound at the heart area, etc. Contemplating together as above-mentioned is another thing. This is dependent on the context.)

Arhh! Arhh! was form dhamma and mind dhamma. This was knowing mind, and form. Before was form, and perception (rūpa, and saññā). Now was clear form dhamma (eye, ear, nose, tongue, and body-doors), and clear bhavaṅga form dhamma (i.e., mind-door). The elements of earth (paṭhavī), water (āpo), etc. ceased, and at the clear from of ear arhh! sound, and at the bhavaṅga arhh! Knowing element appeared. [It was quite significant—arhh! was form (sound) and arhh! also the knowing mind.] Both of them were arhh! Before what I heard was hearing is form, and knowing is mind. This is mixing them up.

So in ānāpāna it should be—touching is form, and touching is mind. It is not—touching is form, and knowing is mind. (Here was an interpretation problem—it should be—touching is form, and knowing the touching is mind). These were seeing nature, and knowing the seeing nature. It was not known as body, head, hand, and feet. Touching was form dhamma, and knowing the touching was mind dhamma. So this body was a lump of clear element, and a lump of knowing element.

This was not a person, not a being and not a soul. Looking at wherever there was, knowing exists—these are touching nature, and knowing nature. Carefully observing with mindfulness (sati) it was not knowing the sound coming from there (i.e., external). At hearing the sound with the ear—every time hearing form, and knowing the hearing were arising (i.e., form, and mind), when looking at bhavaṅga, and saw the contact (phassa) was arising.

I don't know the texts (i.e., suttas), and Thinn-gyo (the Burmese Abhidhamma text of Abhidhammattha Saṅgaha). Fire element was arising when the hand touched the gas lighter. With the vibrations of bhavaṅga, and the mind was inclining toward it.

For example, from outside when the sound of the crow arhh! arising, and didn't know the outside sound. The sound came, and contacting the clear element of ear was seen with mindfulness by looking at the bhavaṅga. From the outside was one arhh!, at the clear element of the ear was one arhh! And at the clear element of bhavaṅga was one arhh!, so three arhh! Every time mind, and form arising found the contact (phassa) which inclining to the bhavaṅga. There was a current of inclination. At the clear mana element (mind element) a mind, and form arose.

The outside mind and form was not me. The mind and form arising at the clear element of the ear was not me. The mind and form arising at the clear element of bhavaṅga were also not me. I discerned all the five khandhas.

(It is quite interesting. U Chandima's own explanations of his experiences were confirmed by Abhidhamma which some scholars rejected.)

All of the wrong views were not falling away yet. Before was after the three bhavaṅgas ceased, and the mind arising again, and seeing, hearing, etc. were happening again. And then I re-entered the bhavaṅga (samādhi), and it cut off three times (vibrate three times). Of the three bhavaṅgas I entered the first bhavaṅga first, and observing the clear mana hadaya vatthu (the clear element of mind door at the heart), a feeling (vedanā) arose, and ceased, and then bhavaṅga vibrating came to cease. I tried it not to fall away by controlling the bhavaṅga, and observing the form (rūpa) of how it was functioning.

Vedanās were changing, but the mind was not experiencing of pleasure and pain; contact (phassa) and vedanā ceased. At the first bhavaṅga contact, and feeling ceased, but the perception of hot, stiff, ache, pain, etc. were still there (i.e, the concept of

form).

I entered the second bhavaṅga—hot, still, ache, pain, etc. perceptions ceased. (including phassa, and vedanā), but the changing form nature (intrinsic nature of form) was still there. After entered the third bhavaṅga, and it ceased, the two elements of clear form of the mind door (hadaya-vatthu), and the consciousness of knowing were there. Contemplating the mind consciousness (mana-viññāṇa) is possible only after the three bhavaṅgas.

Directly knowing the seeing, knowing the hearing, etc. are not true. I am saying this with guarantee. I say it because I myself have arrived at this stage that I know—“How is the aggregate of perception (saññākkhandha)?”, “How is the aggregate of feeling (vedanākkhandha)?”, “How is contact (phassa)? etc.

[Note—It seems to me there are many ways of practice for realization of Dhamma, from simple to complex ways. As examples—Mahāsi system is simple, and Pha-auk system is complex. Mahāmoggallāna became arahant in one week because his way of practice was simpler than Sāriputta's way, which took two weeks. Because Sāriputta was foremost in wisdom, his contemplation of Dhamma could be in more detail. The Buddha also taught people differently, without a fixed system. Therefore, we cannot justify any system with a fixed view as wrong or right.]

When sound contacted the ears—there were two sounds at the clear element of the ears, and at the clear element of mind door also two sounds (These are two pairs of mind, and form). With the vibrating of bhavaṅga, and the mind inclining toward the clear element of bhavaṅga (mind door). If at that time stopped the bhavaṅga with the mind, and listening to the speech outside (when someone speaks) didn't know anything, but hearing the sound was not clear. When released the stopping of mind door (bhavaṅga) I could hear the speech. These things were happened by stopping the bhavaṅga with sati, and releasing it with sati. What did this mean?

When the eyes contacted with the visual object, and the ears contacted with the sound with mindfulness (sati) stopped the bhavaṅga, and then released it, and contemplated them. With the stopping the seeing nature, and the hearing nature were stopped. If I released it, I could know the seeing, and the hearing. I was contemplating them again to see what dhamma was knowing the meaning of it.

Perception (saññā), feeling (vedanā), mental formation (saṅkhāra), and

consciousness (viññāṇa) the four combined, and staying on the form (rūpa) (i.e., five khandhas working together). It was like a table with four legs, it could be very stable.

The five khandhas were not me, and not others. Every time, mind and form arose, it functioned its own duty. It was becoming more, and more clear as not me. It couldn't find a person or a being, and I couldn't contemplate it this way. In seeing was five khandhas, in hearing was five khandhas, etc.

All these five khandhas were arising by depending on sense doors and sense objects. It was not freed from external phenomena. It was freed only by stopping the bhavaṅga. I couldn't stay in bhavaṅga all the time, if I released it, and contemplated the external of seeing, hearing, etc. that encountered the five khandhas.

The mind clung to the five khandhas as my body, my khandha was in a trembled situation. This mind built by ignorance, and craving (avijjā, and taṇhā) or taṇhā, upādāna, and kamma (craving, clinging, and action) didn't know where to go. It couldn't stay at its khandha house, also it had to be ceased that couldn't separate from it. It wanted to stick with the khandha, but seeing, hearing, etc., were mind and form. This knowledge made him to be not able to stick with the khandha, and left the khandha forever. These are the causes for the path knowledge or the path knowledge of stream entry to arise. There is still work to be done to contemplate the five khandhas. I had to be mindful of whatever rising dhamma. You must with satipaṭṭhāna to search for Dhamma and seeing the five khandhas.

This is searching for Dhamma. Sati had to stay with the five khandhas that ditthi was stuck with sati (i.e., contemplative knowledge—ñāṇa). It became dukkha by observing with sati—it became dukkha sacca. Sati couldn't stick with the five khandhas that it ceased. It stayed again, and ceased again. It didn't die forever. Sati was not freed, and it was looking elsewhere to free itself from the five khandhas. It was not freed from eye, ear, etc., and also couldn't go out to the outside objects. In the loka (the world of mind, and form) only this one khandha existed (for this yogi).

In the external world (loka) person, beings, etc. did not exist, only with the eyes seeing that it existed outside (i.e., visual objects). With the clear element of the ears, that he was knowing the sounds outside, etc. Khandha existed on the clear elements or forms of one's khandha (body). I couldn't pay attention to the outside loka. There was only one internal khandha. External loka fell away, leaving with the internal loka. Internal five khandhas arose by depending on the cause, if not paying sati to them the

mind was freed, and with sati it was not freed. Therefore, this sati couldn't go out, and also not freed by contemplating the inside.

The bhavaṅga became tense, and the mind couldn't stick on the five khandhas.

How does the path knowledge arise? This, I have never heard about it. Wrong view—diṭṭhi is sticking with this sati. You have to stick with sati if you want to attain Dhamma.

Taṇhā lobha arose on sati, the I-ness stuck with it. Sati was only sati, contemplating to know and freeing them was lobha. This is the thought of sotāpanna-to-be when it is closer to the path knowledge. I was seeing the five khandhas, the I-ness was stuck with the mental factor of sati. If contemplating the outside also not freed from the five khandhas. I couldn't run away from it by contemplating again the five khandhas inside.

The mind couldn't stick anywhere, and sometimes it was ceased with a blip.

This sati ceased together with the desire of contemplating for freedom. It ceased with the cessation of knowingness. It was arising again, and not freeing from sati that it was painful.

(It was mentioned in the commentary on insight knowledge—between saṅkhārupekkhā-ñāṇa, and magga-ñāṇa there is a bridge called gotrabhū ñāṇa—change of lineage. In The-inn Gu Sayadaw's talk, he gave a simile of a sea-bird on the mast of a ship. The bird flew out to look at the sea shore. In other places it gave the simile of crossing a trench by jump, running back and forth before jumping. The above-mentioned experience was similar to these similes.)

The mind shouldn't know it, and with knowing it became the dukkha sacca—truth of suffering. This khandha was not with the clinging of knowing as mine I saw, I heard, etc. It was with its own nature of mind and body; when I found out its meaningless kammically indeterminate nature (abyākata sabhāva, avyākata sabhāva), the desire mind of atta-taṇhā didn't know where to go. It was happening like this. Furthermore, it couldn't find inside and outside to cling to and it became dukkha sacca, and the mind ceased. I didn't know it was Nibbāna.

(It seems to me U Chandima explained the above of his experience in gist. In the following he explained it in more detail with some reflections.)

This matter could not be created by oneself. And then my teacher said to me; “Today you don’t sit for quite some time now!” I was practicing to be mindful on the body movements in a moving position, so I missed the sitting meditation. So I sat for meditation. I was breathing strongly with *ānāpāna* meditation. The breathing was not me, with increased breathing also it was not me. You all listen to it mindfully.

My teacher asked me to increase my breathing, this also was not me. I was getting tired. Before, I was always thinking about it as me. Now breathing was not me, with increased breathing also not me. Then I became seeing it.

Looking at my establishment of *ānāpānasati*—touching/knowing, touching/knowing, etc., these were original knowing and not me. Which one was my *khandha*? Touching/knowing was arising on the tip of the nostril, hearing on the ears. Inside the ears was hearing the sound of shu/shel! Shu/shel!, etc. knowing it was another thing, and not me. (?? Inside my ears I hear shu/shel! Shu/shel! etc.; knowing that it is something else, and not me. ??) The expressions of the five *khandhas* were not me.

These were not of my knowing and my perception, and not my hearing the original mind, and form. It couldn’t go out, and inside was also not me.

In this case, I had nothing to contemplate, and nothing had to run away. There was no place to stand, so I became low-spirited. The sitting came to an end after two hours of resolution (*adhitthāna*).

And then I said to my teacher; “You teach us that if we contemplate the five *khandhas*, the path knowledge will arise, and attain *Nibbāna*. Now I discern the five *khandhas* penetratingly. Even seeing in this way *diṭṭhi* was not fallen away. I’ll never practice your *Dhamma* again.” My teacher didn’t say anything to me, he got up, and left (to the toilet). I bowed down to the Buddha image, and prepared to go to my room. I was in the squatting position with a cheroot between my fingers, and put down my conceit (*māna*). Likewise, I had practiced for many months (more than a year). I was very tired and became bony. Even though I was practicing that much, and not attaining it.

The teacher taught me to contemplate the five *khandhas*, and I practiced it quite analytically. Even practicing that much, *diṭṭhi* did not fall away, and the path knowledge not arose. So I would never practice it again, and put down my conceit.

The mind of wanting to contemplate, to know and to think ceased. This was entering Nibbāna.

Before, I was looking for freedom inside and outside, but it was not freed. This time I would not contemplate, it was the path knowledge making ready for arising or taking acceleration.

(This is not the wanting mind that arises. It was also mentioned this point in some Mogok's talks.)

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

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

Mind and mental factors ceased, and the body (rūpa) was left behind as an indeterminate object (abyākata, avyākata). This was Nibbāna.

What is Nibbāna? Mind and mental factors cease, and the body is left like a wooden statue. The following is how the mind ceased stage by stage, and entered Nibbāna with the path knowledge arising. The mind and mental factors have ceased, and this is Nibbāna. The mind wants to stay and has to depend on one of the external elements of the sense object. It doesn't want to take the object of āyatana—sense bases, so the mind can't stay by itself, and it ceases. The body is left by itself, and the other is Nibbāna.

This is stream enterer's Nibbāna. Sati is left behind as an ownerless dhamma. Previously, the mind of lobha samudaya (greed or desire) wanted to contemplate and planned to follow *with* sati. Now, lobha samudaya mind ceases, and sati becomes ownerless. It's not me, not a person, not a being, and not others. There is no-one who has sati, it stays by itself with the cessation of person, and being. This sati is ready for entering the stream of path knowledge. What I'm explaining it is for you to know it.

If I say—"Now, we'll search for Dhamma—be mindful!" This is I-ness sticks with sati. Sati cannot stick with the other five khandhas. I don't want to contemplate, it means I-ness kill itself. Where does the "I" exist? It's arising in the mind. If one

contemplates, the mind arises; if one wants liberation, the mind arises; once the mind arises, “I” also arise. Now the mind has ceased. With the cessation of the mind, I also cease. So there is no person, and being, no doer, nothing for practice, and come to the end of the practice. A person exists that we are practicing Dhamma.

If no person exists, and no need for practice. While mind exists, mental states have to exist. Nibbāna is the cessation of mental states. With the cessation of the mind, eleven kinds of fire cease. The cessation of the eleven types of fire is Nibbāna. The mind, the mental states, the person, and the being all cease, and this is Nibbāna. With the cessation of mind—mental states the active bhavaṅga falls off, and this body is left behind without owner. This sati is not aware by a person or a being, instead, it's staying by itself, free from the cause of a person and a being.

Sati is the result dhamma. At the time of the cessation of mental states (factors), it enters Nibbāna as a result. Nibbāna cannot be created with one's desire. The clinging to “I”, and “me” diṭṭhi-taṇhā cease.

I was not entering the stream yet (i.e., sotāpatti magga). It was near of entering the path. My teacher came back from the toilet, and opening the door, it was making the sound of chwee! And I regained my sati. When the mind arose in contact with the sound and the ear, sati cut it off at this moment. This was entering the stream. Before this mind was wanting to contemplate, to know, and to desire. What was sticking with the mind?

The I-ness of diṭṭhi-taṇhā-māna was sticking with the mind. The mind came to overwhelm sati before and it was now in cessation. So this sati was left behind as an object of contemplation. Now this ownerless sati with the cause ceased, and became the resulted anatta sati (not-self mindfulness) which didn't have a person, a being or me. The mind clinging to the result of the cause as my khandha was arising this loneliness of sati discerned the identity view of atta and craving (diṭṭhi-taṇhā). Here is the cessation of the five khandhas when the object and contemplative mind were freed from atta.

(This talk was the 3rd time he gave to the public after over 20 years of his attainment. So his talk here is not very smooth, also sometimes very fast.

Later his talks were better, and better. Sometimes he was using long sentences, and elaborated his process of experience. So it was difficult to translate. He rarely

talked about insight knowledge, only about the state of mind in this process. The-inn Gu Sayadaw also was in the same way.)

When I was seeing the offender, and making this exclamation; “You are the offender. In the whole round of existence (samsāra) I have been riding on you.” When you have cars, you all are using it. Without cars, you can’t go anywhere. Now it was the same way. The wanting atta-taṇhā was desiring for Nibbāna. It was afraid of woeful existences (apāyas). It had a desire for the khandha, and also wanting to be freed from it. This mind was happening in various ways. Now it had no place to stay, and came to cessation. Sati was under the power of the mind. Now sati was seeing the mind as atta again, and it has ceased.

This was entering the stream (sotāpatti magga). With the entrance of the path, I had the sense of satisfaction. This moving mind which wanted to contemplate for freedom was seeing by sati, and it couldn’t control the atta khandha (Khandha by itself is not atta, but the mind takes it as atta). The bhavaṅga was vibrating and peaceful like put down a burdened load, and becoming clear. The vibration of bhavaṅga meant in the whole round of existence was carrying this heavy load with wrong perception, wrong knowing, and wrong view to my khandha was fallen away.

(In this full talk, U Chandima was using a lot of Pāli words of the suttas, and abhidhamma was unusual. It seems to me it came from his study of some of the suttas, and abhidhamma. According to him before, and during the practice he didn’t know anything about them even the vipassanā practice. Soon Loon Sayadaw’s Dhamma talks were always simple Burmese, and couldn’t use the Pāli word.)

Carrying this burden in human life, I could not put it down forever. Now, this heavy load was successfully thrown over the cliff, and became light, and gave me the sense of satisfaction. It would never cling to this khandha as me, and mine again. The heavy burden fell away, and there was happiness. And the bhavaṅga was with vibrations—such as, vibrating with coolness, vibrating with coolness, etc.

This was the experience of fruition states. It was existing as a fruition mind which freed from the fire of sorrow, lamentation, etc. After that I got up from sitting.

[Here again according to U Chandima's experience after the path knowledge, and fruition knowledge arose which was also mentioned by Mogok Sayadaw in some of his talks. Many meditation teachers also mentioned this point.

Path knowledge is the cause, and fruition knowledge is the result.]

When I was getting up from the seat, it wasn't me. Entering the stream also freed from the four postures (i.e., in squatting position—most Burmese have the habit of squatting more than other cultures). From the squatting I was ready to get up—this was not in sitting, standing, moving, and stretching with the path knowledge arose. After the path knowledge, and fruition mind arose; then I stood up, and I was in a dazed state. Standing up was not me, stepping was not me (i.e., walking). I was moving my hand, it was not me. I was trying to speak, it wasn't me. *Ditṭhi* was fallen away, and it would never stick back again.

Sotāpanna attains one quarter of the four paths of an arahant, and become *kālavimutti* (liberation or freedom from time). This physical body is not me. It's conditioned body and mind (*rūpa*, and *nāma saṅkhāra*). They are doing their own job.

I am free from it for over 20 years now (i.e., from wrong view—*ditṭhi*). Before, I went up to the Dhamma seat, it was not me (for this Dhamma talk). I am giving Dhamma which does not include me. I am stretching my limbs, which does not include me. Likewise, I am going and stepping, which does not include I-ness. Only the physical body is walking. If it becomes *sotāpanna*, it must be so. Don't stop while walking. Is it you during the walk? I watch every action as me, but it is not. It is just the action. (Here he tried every actions to feel it as me but never appeared to him.)

It's conditioned form, and mind, dhamma body, and dhamma mind, physical action, and mind action (i.e., *rūpa saṅkhāra*, and *nāma saṅkhāra*, *rūpa dhamma*, and *nāma dhamma*, *kiriya-rūpa*, and *kiriya-nāma*)

Some reflection on wrong view:

Here we can see the views of *sotāpanna*—stream enterer, and *puthujjana*—worldling. Most worldlings are caught up in wrong views (there are many), and they hold it very tightly, and deeply. Only a Buddha appears in the world we have the chance to know, and have the right view. It is not easy to come by. Except the Buddha, no-one can penetrate these dhammas. At least we can divide the right views roughly into two kinds—mundane, and supramundane.

If we look into our world even most people do not have mundane the right views—believe in the law of *kamma*. Without belief in *Kamma* to believe in rebirths, and *samsāra*, and suffering is impossible, and it is pointless. Without believing in *Kamma*,

practicing meditation is wasting time and energy, even it's difficult to have good rebirths. Only if you believe in Kamma are you an ordinary Buddhist. Other faiths, and western philosophers even cannot know about kamma, and taught them.

To become a genuine Buddhist you must have supramundane the right views—only with these views can practice meditation, and transcend Dukkha. To have this the right view to know, and understand the Four Noble Truths, Dependent Co-arising (Paṭiccasamuppāda), khandhas, āyatanas, dhātus, saccas, etc. We should never mix up the Buddha Dhamma with any other faiths, and philosophies (eastern, and western). Other faiths and philosophies can have similarities, but never with the Dhamma. If we really study the Dhamma in the Pāli Nikāyas and compare with other teachings, we will know the differences clearly. You don't even need a very highly sophisticated mind either. You will never find the suññatā dhammas in any other faiths, and philosophies.

If we observe the Noble Eightfold Path, the arrangement is very systematic, and has profound meanings. The Noble Eightfold Path is: the right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. In the Noble Eightfold Path, the first one is the right view. Why does it come first? Because with our views, and knowledge, thoughts, and thinking follow. With thoughts, actions follow (i.e., speech, bodily action, and livelihood). Only view and knowledge are right, the other things will be right. We can also see this kind of arrangement in the Maṅgala Sutta—the Blessings. The first blessing there is not to associate or consort with the fools (bāla). If you can't follow this one, the other blessings are impossible. We can combine all the Buddha Dhamma into sīla, samādhi, and paññā. Maybe we can find sīla, and samādhi in other faiths, and teachings, but there is no paññā. This paññā is Buddha's paññā or transcendental knowledge or wisdom. Even if we compare the Buddha's sīla and samādhi with others, there are many differences. The Buddha's knowledge was more complete and profound than that of others.

One of the important points have to always remember is that the first stage of realization eradicates wrong views—diṭṭhis. If we mix other teachings, views, and philosophies to the Buddha Dhamma become wrong teachings. To understand Buddha Dhamma we don't need any outside teachings, and views. Dhamma is complete by itself. We only need to study the Pāli-Nikāyas put into practice in our daily life with

sincerity. Only the Buddha can teach you to have the right views, and not others. Other traditions even look down on the arahant as not good enough, and not fully purified yet; more needs to be done. So there is no need to think about how they view the stream enterer—even it can be worse. According to the Buddha, sotāpanna will not be reborn for more than seven lifetimes. Now bodhisattvas who are higher than arahant and pacceka-buddha can come and go with their wishes and desires. In my opinion, according to the Dharma, they still have *diṭṭhi-tanha*; therefore, *samsara* still exists for them.

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

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

There is a saying in Zen (Chan) tradition—before the practice river is river, and mountain is mountain, during the practice—river is not river, and mountain is not mountain, after the practice—river is river, and mountain is mountain. For a sotāpanna—before river is river, during river is not river, and after river is still not river. The first one means *diṭṭhi* is still intact as *anusaya*.

သီလဂုဏ် သမာဓိဂုဏ် ပညာဂုဏ်တိနှင့် ပြည့်စုတော်မူသော
ကျေးဇူးတော်ရှင် အောင်လံဆရာတော်ဘုရားကြီး



Sasana Nursery Foundation (USA)



On Basic Meditation

We'll start the meditation each day five times per hour. The reason for each hour is that in the beginning we're not skilled in the practice. (Sayadaw prefers the yogis to sit for at least two hours.) We'll start from an hour of practice. The yogis need to understand the disciplines which have to follow. You can't do the practice as whatever you want it to be. I will start from the basic points. You can't attain the ultimate essence of Dhamma in nine days. (i.e., in a nine days retreat, usually he gives a nine days retreat). Practice meditation is taking off the concepts (paññattis) which cover reality (paramatā).

There are three stages—purification of the precepts or virtue (sīla), mind (citta), and views (diṭṭhi) [i.e., sīla visuddhi, citta visuddhi, and diṭṭhi visuddhi] Discerning of the paramatā mind, and form analytically is called purification of view.

To take off the defilement, and hindrance which cover on the paramatā dhamma is called sīla, and samādhi practice. The main points are sīla, samādhi, and paññā (virtue, concentration, and wisdom). There are differences in the establishment of sīla, and samādhi. Of the three sīla, samādhi, and paññā, sīla, and samādhi are more basic. Even though we're talking about sīla, and samādhi, there are differences between samādhi based sīla practice, and insight (vipassanā) based sīla practice. If not knowing these things, people are confused in the practices of samatha yānika, and vipassanā yānika.

(This is distinguished by the commentary—it can be said samatha based, and insight based. It becomes two ways dependent on the characters of person—some are easily to concentrate with an object, and develop very strong samādhi, e.g., on ānāpānasati. Some have use reflection or contemplation to develop samādhi, e.g., loathsomeness of the body.)

Requirement in practice (i.e., insight meditation—vipassanā) is ultimate reality (paramatātha dhamma, Paramattha) and does not include the concepts (paññatti). The objects of paramatā don't have greed (lobha), anger (dosa), and delusion (moha) or 1500 of defilements (kilesa). Giving names (designate) to objects is stuck in concepts,

and does not arrive at paramatā objects. At the moment of insight, contemplation does not include impermanence (anicca), suffering (dukkha), and not-self (anatta). Because these are the concepts of anicca, dukkha and anatta or the perceptions of anicca, dukkha and anatta (i.e., saññā). Paramatā dhamma does not include perceptions (saññā). If they include concepts during the insight practice, then the mind of the insight yogi does not become a vipassanā mind, instead, it is still taking the conceptual objects of the mind. It's still not arriving at the insight province.

Another point is during the vipassanā contemplation, you can't have lobha, dosa and moha or 1500 kilesa—which can be only abandoned by arahant.

Now we strip off 1500 kilesa with sīla and samādhi (i.e., temporarily strip off during the insight), and in the end, abandon with path knowledge. In the beginning of the practice, we strip off kilesa with sīla and samādhi. What is the fundamental process of sīla and samādhi to strip off kilesa? To establish sīla and samādhi to have a meditation subject (kammaṭṭhāna) and base on it for practice. It's a work place for sīla and samādhi. A place for the mind to stay on.

Samādhi is calmness or stability. Lobha, dosa and moha dhammas in the khandha are making the contemplative mind restless, and can you contemplate it? It's impossible that it needs to focus the mind. For this, focus of attention is that you find a place for it.

This place is called kammaṭṭhāna (meditation subject) or the working place. A place controlling the mind not to become distracted. There are differences in how to keep it there. Some keep the mind at the rising and falling of the abdomen—when the abdomen is rising up with the breathing, note it as rising, and when it's falling down note it as falling. The mind can't run away anywhere by noting the rising and falling of the abdomen. (i.e., Mahāsi System). Some are mindful of the physical sensations (vibrations) on the center of the head, and the mind can't run away. (i.e., U Ba Khin's System, but for them is at the stage of insight practice because they develop strong enough samādhi with ānāpānasati, and with this samādhi power observing the physical sensations of the whole body). If the mind is distracted, bring it back to the same place.

(This is U Chandima's view.) Some use ānāpānasati, knowing the in-breath and out-breath, every time the air is touching the nostril, you have to know it.

Another way is contemplating the preceding mind with the following mind. This is mind with mind meditation subject (kammaṭṭhāna). Be mindful of the mind which is thinking about one's own son, then the thinking mind will cease. This is not cittānupassanā yet. This is mind with mind kammaṭṭhāna.

(i.e., refer to Mogok Sayadaw's cittānupassanā. U Chandima has his own way of interpretation. If we study the satipatṭhāna Suttas, and Satipatṭhāna-samyutta—satipatṭhāna had three stages, satipatṭhāna, satipatṭhāna-bhāvanā, the end of satipatṭhāna-bhāvanā.)

It's mind with mind or with one of the objects to bind the mind on an object, and not letting it run away is kammaṭṭhāna (meditation subject). The places and objects keeping the mind are different, but not letting it run away has the same purpose. Therefore, the main point here is to keep the mind in good shape. Some keep the mind outside (e.g., kasiṇa objects, mostly as circular disks prepared by the yogis—such as earth kasiṇa, water, color kasiṇas etc.) The objects before are keeping the mind on the body.

Keeping the mind wherever it may be, the first task is not letting the mind run away. Controlling the mind not to be in distraction is called sīla (virtue). Not letting the mind be distracted at the original place, if it's distracted; and controlling it with the mind—is sīla. (Here U Chandima's interpretation on sīla factors in meditation is different from others. Actually mindfulness—sati practice covers sīla, samādhi and paññā. Indriya-samvara sīla—restraint of the sense faculties need sati—mindfulness. Mindfulness purifies the mind, and attaining samādhi; with samādhi, one can develop paññā.) It's samādhi if the mind is not running away, and staying with the object. At the place defilements (kilesa) calm down is called samatha—tranquility. Freedom from defilements and hindrances (kilesa and nīvaraṇa) is samatha (i.e., temporary freedom of defilements). Some are confused with samatha, samādhi, and jhāna. I will explain these things.

The mind concentrated on the object is called jhāna—absorption. The kilesa (defilement) is calmed down with the object which is called samatha object (samatha ārammaṇa). Keeping the mind from distraction is called sīla. All these are sīla, and samādhi. At the abdomen of rising and falling—free from kilesa with every rising and falling is samādhi. If you concentrate on the rising and falling, it is called jhāna. Burning with kilesa is also called jhāna (concentrate on the pleasant object). I will

elaborate about them.

We practice Dhamma, but still not yet (i.e., insight meditation). Clearing of the distractions of the mind is called practice *kammaṭṭhāna* (*kammatham* ??) (i.e., samatha or samādhi practice). Later I'll explain why it's called *jhāna* and samādhi. If Mahāsi yogis are here they can keep the mind at rising and falling of the abdomen. If the mind is staying, there is *kammaṭṭhāna*. The fact that his system is different from mine means that the purpose is not understood. You can keep your mind wherever is good for you. If you want to keep the mind on proceeding mind with following mind or the sensations on the head, etc. you also can do it.

(Here the readers should not be confused with U Chandima's interpretation. He separates samatha, and *vipassanā* practices. Some systems can't separate like this, e.g., Mahāsi System. They use *satipaṭṭhāna* sati-mindfulness as the main practice from mindfulness develops samādhi, i.e., *vipassanā* samādhi from there develop wisdom).

In *ānāpāna* there are two ways of breathing, someone breathes lightly, and someone breathes strongly. Should breathe lightly, and not strongly is wrong. In the text, the Buddha didn't say you shouldn't breathe strongly. This is without trying it out, and speaking with one's supposition. It is a lack of understanding of the text (sutta).

It must calm the breath, meaning there is no calmness to make it calm. (This referred to the 4th stage of 16 stages of *ānāpānasati*, see the sutta).

In the *Paṭisambhidāmagga* (a commentary) it gave the example of striking a copper bell. The sound of "dong" becomes smaller, and smaller, and then disappears.

This is *passambhayam-kāyasaṅkhāram*—from strong breathing to become lighter. (this referred to the 4th stage of *ānāpāna* in Pāli). The words of rough breathing do not mean to breathe like cutting a log with a saw (i.e., using force). This means using a strong breathing which is suitable to oneself. The saying of strong breathing is not dhamma means speaking without practice. You'll know about them later with the practice. I am not rejecting your own way of practice because it's reasonable (some methods, as mentioned before). Later you'll become clear of them. In collecting the mind, you can do it with the method which you like.

You can also breathe *ānāpāna* slowly or lightly. Here I'll show you the method which is not slow, and fast, not soft, and strong breathing. You use this method or not

up to you (i.e., his system). Why I allow this, you will understand it by practicing. You'll know later how to practice is the best way. Now, you have to practice with the method you prefer.

The four great elements change, and when you encounter dukkha vedanā you don't allow changing your postures, either moving or lifting your limbs. Why I don't allow it will explain the reason during the practice. Now, we start with an hour sitting for each sitting, and later with two hours for each sitting. With The-inn Gu method we practice ānāpāna for three or four days (U Ba Khin's method also the same, but they are 10 days' retreat. Here is nine days' retreat.) After that you don't use it, not practice ānāpāna for nine days. From then onwards, we practice for two hours each sitting. If dukkha vedanā arises, moving, lifting and correcting the body is not allowed in this center. I'll explain why the reason is. I will show only what is necessary in the practice. Another point is there are no two ways, and only one way, you'll also know about it. Samatha-yānika and vipassanā-yānika have only one way (i.e., as the Noble Eightfold Path).

Yogis who want to practice with my method there are rules have to be followed

1. You should not rest during the determined hour. Should not change or correct your postures during the sittings.
2. Yogis using ānāpāna should not breathe by moving the body, like sawing a log.
3. During the sittings should not make the body very straight, and tense. Should not breathe by stiffening, and tightening the body to control it (when the pain becomes unbearable).

If you sit with other methods you also have to follow these rules. You should not make corrections during the restriction of the hour (1 or two hours). In the ānāpānasati sutta asking to sit with the straight body is not stiffening the body. For example, you can't lift the hand up for a long period of time, and will become tired. Can you sit longer by stiffening, and tightening the body? This is one of the reasons most centers make restrictions for an hour sitting. This is one of the reasons why the mind cannot rest on the object of meditation. Wrong interpretation of the Pāli meanings that the teacher can't teach the student for longer period. The right sitting is natural sitting—in

a normal way, not letting the body to incline any sides. It means the body has to be straight.

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

It doesn't mean you have to follow the machine exactly. It will be better if you can breathe according to the rate of the machine. Even though you can breathe it, but you don't follow it, and it will be a mistake (i.e., miss the benefit of results which is overcoming pain, and go into *samādhi*). Older people, and some who have heart disease (problems) breathe with one's good breathing, but must have acceleration (power, and force), and in accordance with the rules (as mentioned all above). You should breathe more than ordinary breathing (i.e., once or twice more). If you can breathe in accordance with the machine, it should be the same as it. In the beginning, it's not used to this kind of breathing that it becomes tired or tight in the chest, because the lungs' area is not opening up, or you are used to the normal slow breathing. With a little strong breathing the lungs' area opens up, and it becomes tired and tight. Without concern about it, and if you continue to breathe regularly, the lungs' area opens up, and blood circulation becomes good even if it is possible to treat the disease. If you can breathe in accordance with the machine it is better. If you can't do it with one's own breathing rate the long breaths, and short breaths have to be in equal lengths, slow breathing, and fast breathing have to be right, strong breathing, and soft breathing have to be right, etc.

Its meaning is breathing rhythmically with constancy (without any changes, and it is important). Sometimes the breath is long and short, strong and weak, and there is a pause when breathing. ??) In this case, it doesn't develop *samādhi*. Weak and strong, slow and fast have to be right. Later, pain (*vedanā*) will give you the answer. If *vedanā* arises, your own original meditation object is unreliable (i.e., other methods as mentioned above). Unreliable doesn't mean these methods are wrong—Later you'll

understand them. Still not practicing, you don't know the answer yet. The answer will come out during the practice.

If you are correcting, and lifting the body during the designated determination or resolution (*adhitthāna*) later the practice can't go forward (can't develop *samādhi*, and can't go forward to *vipassanā*, and stuck with *samādhi* practice only.) I don't ask you to do something which is not out of your ability. Within an hour you can do it (with patience, and endurance). You have to try it, and can't get it for free.





Pain and Samādhi

Practicing Dhamma is to free from the suffering of death. Practicing *kammaṭṭhāna* is focusing the mind, and you can do it anywhere. Pain aches, numbness arises by sitting long. It needs to understand the nature of the practice. Do the teachers give you painful feelings (*dukkha vedanās*)? Or the *khandha* to you? The yogis must be able to investigate what the dhamma can do? Practicing with the meditation objects of rising and falling of the abdomen, the vibrations on the head, etc. the mind focusing at these places moves to the *dukkha vedanās* (when *dukkha vedanās* appear). The dhamma shows its own nature, and we can't do what we like.

For example, from the top of the head the mind moves to the predominant or more noticeable object of *dukkha vedanās*. These are not created by you or the teachers. We have to solve this problem. What we have to know is the *paramatā ārammaṇa*—ultimate objects itself have no *dukkha*, *sukha*; and no delusion. *Dukkha*, *sukha* and delusion (*dosa*, *lobha* and *moha*) are related to the wrong view of I and me which do not exist in mind and form. (This is in the sense of *paramatātha dhammas*—ultimate reality without concepts).

The contemplative mind on the mind, and form is stuck at *dukkha vedanā*. How could the mind contemplate the *paramatā* mind and form? We have to contemplate is mind and form, instead it encounters with *lobha*, *dosa* minds (*abhijjhā*, *domanassa*). Before, the practice yogis were immersed in *lobha*, *dosa*, and *moha* kilesas, when *dukkha vedanās* arise they go, and associate or consort with these dhammas. You can't send the mind to no kilesas of *paramatā* objects yet. Between them there are minds of distraction—moving here, and there.

The mind noting on the meditation object becomes restless, and moving away from it, and then pulling it back on the object again, etc. So this distracted mind can't incline on the present painful mind and form. Therefore, *sīla*, *paramatā* is not letting the distracted mind, the rough, and coarse mind, the lustful mind, the dull mind, etc. come near the contemplative mind—this is the practice of *sīla-samādhi*. The distracted mind is running here, and there. Now, do you still run away? (This refers to yogis who have *paramatā*). Does it stay on the *vedanā*? Laps, feet, and hands are *vatthu-kāma*—base of

sensuality.

With this body we enjoy sensual pleasure. Therefore, it's kāma—rūpa form for sensuality. The eye is lustful for pleasant objects—ears, nose, tongue are also the same nature. This tangible body is lustful for pleasant tangible objects (e.g., opposite sex to each other). Therefore, this whole body is the base for sensuality (vatthu kāma).

When vatthu kāma becomes painful, and aching, man, woman, lay people, monk, and nun, etc. are different only in concepts, but they are the same in pain when the four great elements are disturbed or changed. Do they desire to become better? This is also of the same for everyone. At this place, all meditations are the same. Don't want to experience pain is dosa, domanassa—aversion, distress. Conditioning the body to become better is lobha—desire. You want to lift, and change the body.

Wanting to become something is clinging the body as my body, which is wrong view—diṭṭhi. Not knowing about the mental factor of feeling (vedanā) is moha—delusion.

That I am feeling vedanā is the wrong view. Not knowing the changes of paramatā form is moha, don't want to feel it is dosa, want to condition it is lobha. In this place lobha is abhijjhā—desire, don't want to feel is domanassa—distress, uncertain about it is moha—these three points are pulling on the mind, and making it impossible to contemplate.

Therefore, yogis try to free themselves from these three abhijja, domanassa, and moha is practicing Dhamma. In the beginning, kammaṭṭhāna are different, but they are at the same situation with disturbance of the four great elements. The habitual tendency of a worldling is doing things with one's own thinking, and no reflection on causes, and effects, so it's puthujjana—worldling. The pursuit of sensual happiness in sensual pleasures—hīno gammo pothujjaniko anariyo—which is low, vulgar, the way of worldlings, ignoble, etc. this is the practice of worldlings (i.e., hedonism—now it brings the earth to the brink of destruction. Beware! Oh! Human beings, you are digging your own grave.)

In towns and villages, people called themselves Buddhists, Muslims and Christians, but when dukkha vedanās arise wanting to change, and adjust them. Even though people have differences in faiths and nationalities, what the khandhas happening is the same. No-one could deny what the Buddha had taught. He didn't talk

about human nationalities, and faiths—he taught about Dhamma. Worldlings do whatever they like by not knowing cause, and effect, good, and bad, etc. If *vatthu kāma* and *kilesa kāma* (objects of sensuality and defilement of sensual desire) is not good they make it good and better (i.e., nourishing and increasing of defilements). They desire for comfort, and lifting, and correcting their bodies. So in practice whichever way or method we use *khandha dukkha* is with us.

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

With no reflection on cause, and effect the worldling will react according to their habitual tendency. They will correct it for comfort. The desire for comfort is *abhijjhā*, unbearable to pain is *dosa*, not knowing the nature of mind and form is *moha*. They meet *abhijjhā*, *domanassa* and *moha* in the same situation. Therefore, meditation is a way to free the mind that is under the control of these defilements by removing them. This is the first thing you have to do.

Do I have the method and system? Meditation objects, and the focal points are different, but when the *khandha* elements are disturbed, the mind goes to focus at oppressed places are the same. The mind has to leave the *vedanā*, and must stay with the original object. This was in the textbook (suttas). You shouldn't pay attention to *vedanā*. (*vedanā vikkhambhitava-vedanā amanasikāra* = suppress and not pay attention to feeling) Do you not suffer by paying attention to pain, aches and numbness? Does the text ask you to correct your body or not pay attention to *vedanā*? Noting them as pain, pain; *vedanā*, *anicca*, *dukkha* and *anatta*—doesn't it become worse? After that, you want to correct it by lifting and changing the body. I'll explain each one of them.

Vedanā-vikkhambhitava—suppress feeling; *vedanā-amanasikāra*—not pay attention to feeling, after that, keep the mind on the primary meditation object. With the meditation objects on the top of head, rising and falling of abdomen, etc. When *dukkha vedanā* arises could you keep the mind there? For example, with *ānāpāna* meditation even though you send it (the mind) back to the tip of the nostril it goes down again (*vedanā* pulls the mind down to its place). Therefore, dealing with the encountered *dukkha vedanā* is Dhamma practice. Except it, do you have anything to practice? There are no two ways or three ways in practice, it's only one.

Here, there are two differences between samatha based and insight based

(samatha, and vipassanā yānikas) practices. There is only one kind to practice in this place. With regard to Dhamma practice if we look at the Āśīvisopama Sutta—the simile of the vipers, practicing with whatever system Dhamma is only one (see Āśīvisopama Sutta in Saṭṭayatana-saṃyutta, Saṃyutta Nikāya). A criminal was sent to the king, and he did not punish him by himself. So the king ordered the criminal to look after the four snakes (viper snakes). Therefore, the criminal looked after and fed them every day. He was happy with the snakes. But a friend of his wanting him to survive said—if bitten by one of the snakes the body would become stiff and tight like a piece of wood. If bitten by another one, the body would become swollen and putrid; bitten by another the body would become black like a charcoal, and if bitten by the last one the body would fall apart into pieces. What the criminal should do was leave them behind, and run away for his life. As he was running away, the four snakes chased him from behind. He was running with all of his strength that they could not follow him to some distance.

(Here the four viper snakes refer to the four great elements of the body).

This was not safe yet, there were five executioners chasing to kill him (This refers to the five khandhas—aggregates). So he had to continue to run for his life, freed from them and resting at a place. And then the intimate companion (a murderer) came, and chasing him again, and he continued to run for his life, and then arriving to an empty village with six houses. (The intimate friend is delight, and lust—nandirāga. The empty village with six houses is six internal sense bases). There were six village-attacking dacoits who came to the village, and attacked the villagers. He went into these houses for foods and drinks, and found it empty.

(In the sutta, it did not mention how many houses and dacoits were there; six dacoits refer to six external sense bases.) He heard the dacoits would soon come to the village, so he continued to run free from them. In front of him, he encountered a river, but there was no boat to cross over to the other side. (This side refers to dukkha, and the other side Nibbāna) So he collected grass, twigs, branches, and foliage, and bound them together into a raft (Raft refers to the vehicle of Noble Eightfold Path). There were no oars so he had to use his hands, and feet as oars crossing the river, and arrived at the other shore. (The raft should be not very wide or longer. So that he could lie with his stomach on it, and use his hands and feet like swimming.) This is the process of the practice.

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

If these four poisons of snakes are arising—do you have to embrace them? Or have to run away from them? Now you're noting them as painful, painful, etc. means embracing them again. When you cannot bear the pain by noting it as paining, aching, anicca, dukkha, anatta, etc. which is not the time for practicing Dhamma yet. This is going to embrace the four snakes that will not allow you to attain Dhamma. The Buddha was asking you to run away from the four snakes. There are different methods, but usage is only one. Yogis who want to keep the mind on the top of their head, just keep it there—The snake down there won't bite you, right?

One had to run away from it. If you don't run, and are bitten by them, poisons arise. During working with the rising and falling of the abdomen (when pain arises down there), it is like being bitten by the snake, and poison arises, then the mind moves to there. You return it back to rising and falling again. You must send it back there.

How do you send it? You must send it with five strengths. Practicing Dhamma needs strength to do it. For example—you build a house, it requires the strength of money, labour strength, architect, building materials, etc., only then you can do it. Even in worldly matters, we need money, labourers, planning, etc. to get it.

For supramundane matter (lokuttara) without strength, we can't get it for free. The Buddha asked to run away from the four snakes—Is there anything to correct or change the body? If you correct or change it, it'll bite you again (by four snakes).

If you continue to change the body, could you go forward? It's like an oarsman—the boat is tied to a post, and the rower can't move forward without taking it down. You can contemplate paramatā mind, and form only with the purified mind (i.e., samādhi mind or citta-visuddhi—purification of mind). If you correct or change it very

often could the mind become calm? If correcting the form (rūpa) it becomes kāyasaṅkhāra—conditioning the body form. It destroys kāyindriya and manindriya (bodily and mental sensory faculties). It will destroy the sensory faculties by moving and correcting the body. It was still afflicted by the snake poison, and not free from the danger of snakes.

Yogi living in the forest or in the city or on the sofa etc. wherever he is practicing if with the khandha will suffer its cruelty. If practicing with an unclean mind, it does not arrive at vipassanā (insight). You send the mind back to the primary object every time, does it arrive there? Is it stable? And does it fall down again? What kind of dhamma pulls it down there from the primary object? Is it me or who?

You may have heard of these things—someone had to amputate his hand, and leg or can't give birth, and has to operate for delivery. Is it painful by using anaesthetic for the operation? It's not painful, isn't it? Just think about it. Is it painful when the four elements are in disturbances? It's not painful by giving anesthetic. In this case, it was wrong to say that it's painful because of the body.

Do the body have pain and happiness? It does have afflictions. Pain and happiness is happening in the mind. When pain arising, don't we say the lower part of the body is in pain? Is it right? No! It's wrong. If with this pain, aches and numbness samādhi is destroyed and how can we attain Dhamma? Is there any torture to the khandha (body) in our method? (There are some refer to. Thae Inn system as rough. Sayadaw refers to them.) If you stay at home—are there no pains, and aches? This body will torture you until your death. Is it because of Thae Inn monks? Or the cause of khandha? You have always been quite concerned about this body! (i.e., not blame the body instead to Thae Inn system.)

We ask yogis to sit for two hours, then they say Thae Inn monk is rough. When you sit—is there any beating with a stick? Pain arises by itself—is it because of me? If they give you anesthetic—are you still in pain? Pain arises in the mind, and if you accuse the body, will it be true?

When the body disturbed or afflicted, if the mind suffers and keep it at the tip of the nostril. Does it stay where you keep it? (Other methods also in the same way) What is pulling it down and not letting it there? You have to think about it. In practicing Dhamma don't do it blindly. Is it possible there is no cause to pull it down? You pull it up there (at the nostril), and the other pulls it down (at the pain). So there

are two phenomena that arise here. In this way, the nature of the practice appears to us.

It's not possible to practice randomly. The teacher also can't teach people his ideas. Between the pulling up force and the pulling down force, the mind follows behind the stronger force. Saddhā—faith or conviction makes one decide that with this meditation system and following the teaching and practice; one can get rid of the dying dhamma. Could you be free from it (i.e., death) if you follow in accordance with the pulling down dhamma? You have to keep it up with the five strengths (i.e., with spiritual faculties).

With this teacher and system, I'll practice to attain it—strength of conviction—saddhā. You have to put great strength in the primary meditation (e.g., ānāpāna)—strength of effort—viriya. (i.e., not let the mind move away from the object and keep it there. Every time the breath going in, and going out touching the nostril have to know them—strength of mindfulness—sati. For the strength of concentration samādhi—keeping the mind at one's own place, let it concentrate strongly there.

Only these strengths are great, it'll stay at the place where you want it to be. Otherwise, it'll pull down by the pain there. Practicing Dhamma has to be at full strength here. If you take it as painful, aching, and rough—do you have any strength? Do you have any strength if you are giving up? For example, in the abdominal ascent and descent practice, if there is no power, does the mind go back there? The meditation is not wrong, but one has no strength.

(This conclusion is right because there is evidence regarding dealing with pain in the Mahāsi System. In lower Burma, there is a town called Mu-don in Mon state. Taw-koo meditation center is there. Taw-koo is a small village, and Taw-koo Sayadaw was quite well known for his patience, and endurance dealing with pains, and aches with Mahāsi System. Some of his senior disciples also could follow in his footsteps. In this center, they encourage yogis to sit for long hours. Teachers themselves had long sitting experiences.)

One has no power so that it becomes impossible to obtain it (i.e., the power of samadhi). One cannot send the mind back to the main object, and the correction becomes wrong.

Moving the body, and lifting the body is temporary happiness (i.e., free from pain). Could you attain Nibbāna with temporary happiness? (This is defiled

happiness). Temporary happiness is the happiness of the worldlings (This creates a lot of problems, and sufferings in today's world). Do you agree with the body, and mind? Or follow their desire? Craving— *taṇhā* is there if you want to move, and make corrections.

Don't want to feel (experience) is aversion—*dosa*. I want to adjust the body is wrong view—*diṭṭhi*. Not knowing the mind and body is delusion—*moha*. Correcting and lifting the body becomes the behaviour of defilements—*kilesa*. Therefore, I tell you not to adjust or correct the body. Do you not encounter difficulty by not allowing you to correct it? Don't make merit for a corpse who dies with fear by sweating. If the carcass is fed to a dog (i.e. a wild dog), it will still fill its stomach. If I make merit for it, it becomes busy. At last, only the monks get the offerings. The dead person gets nothing. Some people die by sweating out of fear, that is with the process of unwholesome mind, and therefore will reach the destination of suffering (mostly hell). This being can't get any merits made by others.

[We can't take Sayadaw's view as face value. It's only for this dead person. There are many unseen beings living near humans. They are always waiting for this chance. These beings can share the merits made by others. I once heard a Thai forest ajahn (teacher) say that when he visited the United States, he had seen many hungry shades there. There are many ghosts there, not surprising me. These people are always in competitions for sensual pleasures. Their hedonism can be called American syndrome. There are also not many people making merits, and sharing with them.]

In this area we met a person like this (not far from his center). You can also go there, and ask them. This is at our alms round place. Even before this person died, they were making merit for her. They wanted to make sure of her good destination. They offered robes to the monks. The husband put the monk robes into his wife's hands, and a monk went to receive it. He asked her to give it to the monk, but she was crying as, "It's hot! It's hot!" At that moment, Shwe-hin-tha Sayadaw said to the man; "Dakargyi! You offer the robes yourself, and then pouring merit water; and sharing the merit with her it's also possible for it." So the monks gave *sīla* to the family members, and poured the merit water. The man went near her, and told her to receive the merit of offering, but she could only say; "It's hot! It's hot!" Even she couldn't say a word of "Sādhu!" The family members also was asking her to say "sādhu", but she couldn't make it (she was tortured by heat element, which killed her). So, could she say

anything about sādhu?

Don't do just "lifting, moving, etc.", at near death, it will become "It's hot." (This refers to the yogis just noticing to correct the posture.) She had lung cancer that it was like pouring with hot fire, and her mind was stuck with ditṭhi. Why am I asking you to breathe strongly? It's not possible with slow breathing. If with slow breathing, the mind moves to vedanā. You can try it out.

In making an effort with the five strengths, if you keep the mind on the top of the head with strong vedanā (strong pain) it's difficult to put effort. If with great effort it's possible (Thae Inn Gu Sayadaw was a very good example. He had the perfections of endurance—khanti, persistence—viriya, and determination—adhiṭṭhāna.)

If you use the rising and falling of the abdomen for one hour time it is a bit easy. For two hours it becomes difficult. Meditation systems are not wrong. With ānāpāna using one kilo of strength, and for rising and falling have to use five times of strength (Sayadaw using the Burmese weight). Therefore, you have to breathe with ānāpāna by using strength, and acceleration. The Buddha said—passambhaya kāyasaṅkhāram—at first the sound of brass bell is strong, later becoming soft, and at last it stops. Breathing is also the same, and at last it stops. Now, we are still in breathing exercise. Later with the continuing of breathing which stops, the mind does not suffers.

So you are looking at it with calmness. Before arriving there, you still have to breathe strongly. Yogis' minds have the strong mind process of lobha (greed), dosa (hatred, aversion), moha (delusion), and ditṭhi (wrong view), and with these rough states of mind process can't attain it with slow breathing.

(There are some truths in it. Usually with light or normal breathing most people fall into sloth, and torpor or the breath becomes not clear, and forget the breath. With experiments and exercises, only we can find out our ways.)

Do we ask you to do our ānāpāna meditation, coming from our own invention? Or asking you to overcome vedanā (pains, and aches)? In breathing strongly is not like rowing the boat, sawing the wood, and running a race. We use three factors (sati—mindfulness, ñāṇa—knowledge, and paññā—discernment) to breathe strongly.

Awareness (sati) of the place where the air contacts with the tip of the nostril is sati. Checking of is there any mistakes with the in, and out breaths, the equalizing of short breaths, and long breaths, the rightness of slow breathing, and fast breathing, soft

breathing, and strong breathing have to be right, not doing of sometime stop it, and sometime do the breathing etc., reflect on this factor is knowledge (ñāṇa). Discernment (paññā) is tuning these factors to become balanced. Is there any extreme breathing there? (e.g., like in Indian Parayana practice). Yogis have to note that it has to be good breathing, not slow and not fast breathing, it can breathe longer.

You have to choose a good breathing method. After you're ready, relax the body and mind from any tension. This body is a cruel snake. You practice freeing from the snake that by squeezing and tensing the body, could you send the mind to the nostril? Don't breathe by squeezing and tensing the body. You can't do that if the pain is following you around. With vedanā increasing, yogis are tensing or tightening their bodies, and it becomes worsening. The habit of worldling is with vedanā increasing, and let it be. Don't know that they have to let it go. (It means yogis are resisting the pain, and it makes it worse. The right way is non-resistance.)

Don't control and tense the mind. If happening like this, nyan (ñāṇa) has to know it. Don't tense the mind, instead releasing or relaxing it. Previously calm and smooth, as vedanā increases, the mind becomes tense and fearful. Don't do it (i.e., tightening the muscle of the body). At that time, breathing becomes random by doing it (by tensing the body). And then not know the in, and out breaths, short, and long breaths, etc.

This is vinipata-baya—i.e., falling down randomly like fruits and leaves. It is even worse than that at dying! If vedanā is arising, don't let it be this way. With vedanā starts increasing, and making adjustment to the in, and out breathing. Yogis must breathe in a way not affecting the acceleration of preceding, and following breathing; and also tune the rate of acceleration so as not to destroy it. The slow, and fast breathing; soft, and strong breathing have to be right. With the increase of vedanā, some yogis stop breathing, and not breathe anymore.

It can't solve the problem by stopping it. So, don't stop the breathing. You practice the primary object regularly with its long, and short, slow, and fast, and strong, and soft breathing. One of the caused dhammas will pull the mind down to vedanā.

The pulling down element (i.e., mind dhamma) is arising, and don't be in fear, and continue to contemplate the primary object without wavering (i.e., not let the mind move). You continue to breathe regularly at the chest (here he made a short

demonstration with the breathing). Without breathing roughly (i.e., with force) with lobha, and dosa, and continuously with one's own short, and long breathing, slow, and fast breathing, and soft, and strong breathing the mind will follow you. If vedanā is increasing, could it be possible to react with fear?

Even with fear, you have to stay with this body. Fear or not fear, you have to die with this body. Are you free from it? So, don't go, and associate with it. You know about its great danger. Lower yourself to gain something for this body. Busy oneself for a livelihood in rain, and sun shine with less sleep is also for this body. At near death, it kills itself. Even though we feed, and look after this physical body—does it bring happiness to you? Why should we continue to follow the body which does not bring benefits to us?

However, you feed and look after the body; decorate it with gold, silver, jewels and perfumes, it will still be cruel to you. Does it reduce its cruelty to you? It doesn't give you any benefit, so let it go. You discard the body, which will kill you to death. So you have to send the mind with the five strengths to the primary object of the air at the nostril. (It's very important we should reflect very often about the khandha dukkha with the four meanings of dukkha sacca in our daily experiences—i.e., oppressive; burning with fire of defilements; conditioned dukkha; and disturbances, affliction, change.)

We should not follow behind the khandha process, the dhamma process with desire (for achievement), then do it quickly and fear of pain. No-one will die here and don't be afraid of it (i.e., to the increasing of pain and aches).

We are doing exercises so that we can actually handle the body when it kills us. (Preparing for death, so to speak). Don't move or correct the body out of fear of the short arising vedanā (pain).

You must win in pulling the mind to the object of contemplation. If you practice with five strengths on winning it, the mind will follow you. If you are not doing what the teacher has asked you, and instead, making friends with vedanā by following the comfortable way; you will have no benefits and result. However, vedanā is increasing, let it go by itself (like a stranger—prato). The mind will not incline toward vedanā (pain) if you pull the mind or keep the mind with the five strengths at the primary object (mūla-kammaṭṭhāna). In this way there is no suffering, and you are free from the pain (not affected by suffering). Dhamma practice is dealing with this problem

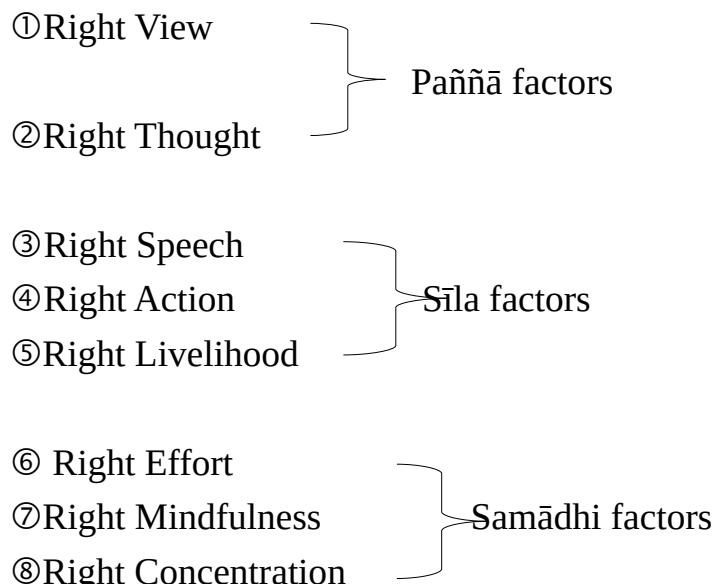
(i.e., how to overcome pain, and attain strong samādhi.)

Some reflections on samādhi:

One of Ajahn Mun's senior disciples—Ajahn Lee Dhammadaro gave an analogy with sīla, samādhi, paññā in a talk. Dhamma practice is like building a bridge across a river. We can divide the bridge into three sections. This side, the middle, and the other side. This side is like sīla, the middle is samādhi, and the other side is paññā or vipassanā. When working with the bridge, the most difficult part is the middle. There are profound, and useful Dhamma in this analogy. No sīla, you can't get close to samādhi; and without samādhi, you can't penetrate the true nature of phenomena and see Nibbāna. Therefore, the Buddha emphasized the importance of samādhi practice.

The commentary mentioned two ways of insight practice—i.e., samatha based wet insight, and non-samatha based dry insight (it does not mean no samādhi. It develops in different ways). The commentary gave an analogy for these two practices. Samatha based is like using a boat to cross a river from this side to the other shore. Dry insight is like swimming to cross the river. To cross a river with a boat is pleasant and quicker than by swimming. Here also we can see the importance of samādhi practice.

The Buddha described his Dhamma trainings as sīla, samādhi, paññā, but in the Noble Eightfold Path he described the practice sīla, samādhi, paññā factors—such as:



Here again we can see the wisdom of the Buddha, and he arranged the path factors in a very systematic way. We cannot have correct sīla and samādhi without

correct views and thinking or thoughts. Therefore, it is very significant to learn or listen to or study Dhamma before actually practicing it. Mogok Sayadaw's Dhamma talks are for this purpose. In this arrangement, we also see the importance of samādhi. Only we can develop the right samādhi and can develop insight.

Dealing with Pain in Samādhi Practice

[This is a second talk in samādhi practice and connection with the above talk.]

After sitting in samādhi twice, everyone's experience is different; but the rising of dukkha vedanā is the same. However, the sitting posture may be dukkha vedanā of pains, and aches are the same thing. Here there are two kinds of yogi—someone has the strong five strengths of saddhā, sati, viriya, samādhi and pañña, and someone has weak strengths. Even though feelings of dukkha vedanā are the same, someone who has enough strength can send the mind on the meditation object. My instruction is to free you from dukkha. Dukkha is not the teacher who gives you, but already it's with you (i.e., vedanākkhandha). Therefore, however, the practice may be that yogis can't be free themselves from dukkha.

Wherever you keep your mind at the nostril or rising and falling of the abdomen when the khandha is changed (afflicted) dukkha vedanā arise is the same. Mindful of the mind at the object is connecting or applied thought (vitakka)—this is one of the jhānic factors, and keeping the mind on dukkha vedanā is kāma-vitakka and byāpāda vitakka (i.e., sensual thought of not wanting dukkha vedanā and aversion to it.). Keeping the mind on pains, aches and numbness is unwholesome thoughts (vitakka). This unwholesome vitakka and jhānic vitakka are competing with each other.

(This point is very good for contemplation. Even though the mind dislikes unpleasantness, still it can't let go of them. At near death with severe pain and unpleasant mental states of seeing the painful destinations of rebirth signs also can't let go of them. Some gained jhānas but with severe illness they lost them again. So it is very important to practice how to deal with vedanās—sukha, dukkha and upekkhā vedanās. Vedanās are giving a lot of problems and sufferings to human beings because they get lost in their ignorance and craving.)

Jhāna—absorption means concentrating one-pointedly (on an object). Concentrating one-pointedly on a meditation object and not letting it fall away from it—is called jhāna. Send the mind to a meditation object is jhānic vitakka and to vedanā

is *kāma* vitakka. So there are two vitakkas (connecting) arising. Every yogi has to encounter these two vitakkas. Could you contemplate insight (vipassanā) if these *kāma*, *byāpāda* and *vihiṃsā* vitakkas (sensual, aversion, harming thoughts) occupy the mind?

These three vitakkas are dangerous. In establishing *samādhi*, you encounter the first danger of disturbance. This is not what the teacher gives you and the dhamma process. To deal with it is to practice Dhamma. If you don't know the path and the meaning of Dhamma practice, it becomes useless and for *pāramī* (perfection only). (This is important, as we can see in some Buddhist traditions.)

Doing the farming is not difficult, but cleaning the field is. To know what one is doing is more important than the practice (This point is related to his own practice) Is there anything more important than to overcome *dukkha vedanā* in the practice? (This one point is not enough for successful practice. His own biography testified this point without a good teacher (*kalyāṇamitta*), no Dhamma Knowledge, etc. made him or encountered a lot of difficulties in his practice.) Yogis must encounter *jhānic* and *byāpāda* vitakkas. These are *jhānic* vitakka and unwholesome (*akusala*) vitakka. *Kama* vitakka comes to pull the *jhānic* vitakka. Two vitakkas come and pull the mind. It was like chasing a football, and it'll get by one who has more strength.

Jhānic vitakka sends the mind to the meditation object and *kāma* vitakka pulls the mind down to the place of pains, aches, and numbness. You must pull the mind toward *jhānic* vitakka. Sending the mind toward the entrance of the nostril is *jhānic* vitakka. Reflecting short and long of the breathing is *jhānic* *vicāra* (sustaining or sustained thought). It is not possible with the pain down there. Contemplating at there is wrong sustaining. There is no *jhānic* vitakka if you follow the pains and aches, and become unwholesome vitakka. This is not the cause of a teacher and by one's own cause. You must check your own effort. With no absorption (*jhāna*), there is no path (*magga*), i.e., *jhānapaccayo* and *maggapaccayo* (*jhāna* condition and path condition).

For the path (*magga*) you use the *jhānic* condition (*jhānapaccayo*). You let the mind concentrate one-pointedly on your meditation objects is *jhāna*. *Jhāna* sends the mind to the place where the air and nostril point contact (the other objects also the same way). Send it with faith (*saddhā*—has faith on the practice and oneself).

Contemplating with *viriya* means not letting the mind fall away from the object by giving strength to it. (i.e., connecting and sustaining with strength)

Here, the faith—*saddhā* is that there is no other way to get rid of the pain of death other than this practice. Even now with this *vedanā* yogi becomes uncontrollable to his mind and at dying, it will become worse than this situation. If you follow the desire of *taṇhā* (correct the body), when falling into four woeful existences, it will be more painful than here. Therefore, there I will have no refuge and no one to rely on; I must practice with faith—*saddhā*. Sending the mind to the object with power is the strength of effort (*viriya*). Staying alert with mindfulness is the strength of mindfulness (*sati*).

If you practice with these three factors, the strength of concentration (*samādhi*) develops. Send the mind to the primary object with five strengths, 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 where it has been sent has no strength and becomes painful. You have to know it. You suffer because of association with unwholesome *vitakka* (unwholesome *dhammas* or *kilesas* are fools. So this is association or consort with the fools). You have to know one's mistakes. If you do send your mind to the object of meditation as the teacher says, and it is still really painful; that is the teacher's mistake. If you can't send the mind, that is your mistake. If you free yourself from these two mistakes, it becomes *sukha* (instead of *dukkha*). In *Dhamma* practice, no matter what, the practice will likely encounter *dukkha* *vedanā*. *Vedanā* only stops at death. While still alive, you have to live together with this lump of poison.

Therefore, the most important thing is you have to deal with it. The Buddha warned us to run away from it. The yogis run with strength. Practicing *Dhamma* is done with strength. Could you be free from it if you don't have strength?

Ah! It's painful, and it means you don't have strength. Regarding worldly things, the thought of letting me die has never appeared to you because you have to feed it (the body). Here we feed the yogis and the floor is carpeted and comfortable. Do you want to be soft? Could you be soft at near death? If you are in an uncontrollable situation even after sitting for only one hour; then it will be worse than that in a situation close to death. Who will have to suffer? You must understand your own

problems and examine your own nature. The Buddha described the process of practice in the Vammika Sutta—the Ant-hill Discourse (Sutta No. 23 / Majjhima Nikāya).

The teacher (i.e., the Buddha) asked the student (a monk) to dig up the ant-hill (refer to the body). First, he found out a bar in it (bar refers to ignorance). A house was closed (i.e., doors) by a bar and someone couldn't enter inside the house (in the same way ignorance prevents people from realizing Nibbāna). He asked him to put the bar away, then continued digging and saw a toad. (toad refers to anger and irritation). After putting it aside and continuing digging, he found a forked path (it refers to doubt; this one is in Burmese translation; in English translation, it's a fork—a tool). He again put it aside and continued digging, he found out a sieve (representing the five hindrances). He also has to put it away. I'll leave it at that; if you follow the sutta (scriptures), it gets long.

(In the sutta: continued with the digging, he found out the following things:
a tortoise—refers to the five clinging aggregates—five khandhas;
a butcher's knife and block—represents the five cords of sensual pleasure;
the piece of meat—a symbol for delight and lust;
A Naga serpent—a symbol for arahant.)

Here the teacher was the Buddha or meditation teacher and the student was a bhikkhu or yogi. The ant-hill is yogi's khandha, an ant-hill referred to the physical body. At day this body is burning with lobha, dosa and moha fires. The bar is avijjā. In the world, there are millions of people, but they don't know the Four Noble Truths. They don't know the Dhamma way and can't practice freeing from samsāra. Therefore, avijjā is like a bar that closes the door to Nibbāna. Now, the yogis here know the way of freedom from samsāra is like put away avijjā—ignorance (i.e. listening of Dhamma or study of Dhamma). Yogi practicing Dhamma is moved the bar away. During the practice, yogi encounters the toad which is like anger and irritation. This is referred to as dukkha vedanā. Whatever method or system we use and have to encounter it.

(Thae Inn Gu Sayadaw and Sayadaw U Candima—their practices and explanations of the process were quite similar to this Vammika Sutta process. Some teachers of dry insight also gave talks on this sutta explained with their practice. There are some differences. This sutta seems to be the practice process only related to arahantship.)

Wherever you're practicing, either in the forest or on the sofa the body is always with you. Do the four elements not change or disturb? In the Āsīvisopama sutta, it shows the four vipers and here with the toad (dosa).

The four great elements are disturbed or changed, and 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 why doing it. The teacher has to explain the beginning, the middle and the end.

(This point is very important. Sayadaw strongly emphasized this point and wasted a lot of time and effort doing many experiments in order to find the right method in his own practice.

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

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

Starting to encounter dukkha vedanā is the beginning of Dhamma practice. With the great four elements being disturbed or afflicted, dosa arises. Practice to free from abhijjhādomanassa (desire and displeasure) is the first practice.

With regard to strip off vedanā—there are three kinds of sukha, dukkha and upekkhā vedanās. Sukha vedanā (pleasant feeling) is related to the realms of humans and heavenly beings who are enjoying sensual pleasures (kāmaguṇa). Dukkha vedanā (painful feeling) is the four woeful realms (apāya-bhūmi) and no happiness at all, they are living with dukkha. Upekkhā vedanā (neutral feeling) is the realm of absorption (jhāna-bhūmi). Therefore, these are similar to the three realms of existence.

First we have to practice freeing ourselves from dugati-bhūmi—painful realms (hells, animals, ghosts, titans). Dugati-bhūmi comes from painful feelings.

Dukkha vedanā came from the four great elements. It created or gave anger (dosa) and unwholesome (akusala) dhamma. At near death beings can shun away from the four senses of the door of eye, ear, nose and tongue, but they can't escape from the body door. With the disturbance or affliction of the four great elements, yogi first has to encounter dukkha vedanā. I'll show you a very beautiful celestial fairy, and your eyes are looking at her. Then that is poked with a thorn into the other eye.

Does the eye (the good one) stay with the celestial nymph or move to the afflicted eye? Therefore, between pleasant and painful feelings where the mind will incline?

Between these two vedanā, dukkha vedanā will dominate the mind. Therefore, the Buddha taught abandoning dosa—the toad first. The Buddha didn't talk without any reason. This is the khandha process. In Dhamma practice, you can't practice by overpassing the process.

[i.e., without samādhi power practice insight. Some systems can be exceptions; for example the Mahāsi system—the whole-process represents sīla, samādhi and pañña. Mindfulness process is from the coarser objects of the body to gradually leading to refined objects of dhammas.

Some years ago, I met a Mahāsi yogi in Burma. With the Mahāsi system he has already discerned aniccas, but I didn't know what was the reason he went to a well known meditation center which taught a different system. The teacher there gave him the meditation of the four great elements. Later what happened to his practice I didn't know. The right advice should be to ask him to go back to practicing the Mahāsi system with a good teacher.]

When the poison of the four great snakes arises, there is the feeling of dosa which 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 five factors of absorption (the five jhānaṅga). We send the mind to the tip of the nostril, and it becomes the five factors of absorption. Does it arrive there every time you send it?

Does it now fall down? (i.e, toward the pain) Don't you pull it up again? It doesn't stabilize and falls down again. It happens going up and down. For going up, you have to put effort. When it falls down there, are you with it? 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 put or keep it on the top of the head and abdomen (i.e., U Ba Khin and Mahāsi system). Now can you keep it there?

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

The pulling element arises, the enemy is there! In sitting meditation, you find out the enemy. If it is your own mind, you can keep it anywhere you like (So mind is anatta and not atta). Now, can you do it? This khandha is not only with one's own desire, and there is still another one with it. There is another thing sends it toward badness. You have to level out long and short, slow and fast breathing 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 and natural, you can sit longer). Some yogis are stretching their upper backs of the body. This is a danger. You have to change it. I'll not allow lifting the waist and stretch the back. Later in the practice, you can't do anything with it.

If you make the strength like a runner, you can't continue it. The mind is in the state of the kāma mind process. Instead of becoming the path mind process, if it becomes a kāma mind process, you can't realize path and fruit (magga and phala).

It's anti-path and fruit. Clinging the object with kāma is only the kāma mind process—kāma-citta vīthi. (His interpretation of Dhamma and usages are different from others.) The kāma mind process is covered with lobha, dosa and moha. Therefore, don't control the kāma body (rūpa) with the mind by erecting it. If you do it in a normal way, the body will calm down. So you don't need to be concerned and look after it.

The reason you can't send the mind to the tip of the nostril is (when pain increases) with fear and control of the khandha (body). Then it becomes a lump of dukkha, so you get only dukkha (i.e., resist the pain with force). You can't get sukha by doing it. Now, you are going and looking at the pain, aches and numbness below (yogi has to neglect about it or not concerning it. Later we'll have a reflection on pain by other teachers). Do you not suffer by looking at it? This is samyojana—fetters—dukkha fetter; fetter of view, this is the clinging fetter of “my body”, “my body”. Does it give you dukkha or sukha? “Dukkha, Venerable Sir” (a yogi's response). Instead of abandoning the *diṭṭhi* fetter, you're sticking with it. You're with this *diṭṭhi* for a long time of beginningless *samsāra*. You have tried hard to abandon it. Furthermore, you contemplate the touching point as like seeing with the mind when the air is touching with the tip of the nostril.

In contemplating the rising and falling of the abdomen, the yogi knows the arising and falling. He contemplates the nature of the arising of form with noting as like seeing with *ñāṇa*. If the falling of form arises, contemplate the nature of falling with noting as seeing with the mind. In this way, contemplating with strength and systematically is possible to achieve it.

(Here we have to know the practical nature of the *Mahāsi* system. Rising and 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 subsides. And then continue with the contemplation, whatever is distinct for him at the present moment.)

Every time the sensation at the top of head arises if the yogi can contemplate it with the five strengths, and it's also possible. (Here also we have to know the nature of practice in U Ba Khin or Goenkaji or Anagam Saya-Thet's system. The sensations on head is not their basic object for developing *samādhi*—i.e., *upacāra-samādhi* as mentioned by the commentary. Only the yogi attains *samādhi*, do the scanning of sensations in the whole body starting from the head.

One time I had a strange experience with a sensation on the head. One day I was lying down on the bed and watching the breaths. After some time, there was a strong sensation that arose at the center of the head. It was like an iron drill drilling into the

head. It was not painful, but I was surprised, and my hand went there and touching the place This was clinging to the head with ditṭhi—my head. Mogok Sayadawji in one of his talks mentioned the following. In the daytime there are many people and sounds and voices around you. You're also busy. At that time, you can't hear ordinary sounds. But after midnight, a small lizard falls from the ceiling to the floor. It makes a loud “thud” sound, and you hear it very clearly. There is such power in the mind becoming quiet.

We-bu Sayadawji's meditation instruction is very simple and direct. He only taught one Dhamma, not complicated as most teachings, which are developing jhānas and using abhidhamma teachings for insight. He asked or taught people to observe the sensations arising when the air of in breath and 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 and Anagam Saya-Thet's teaching was confirmed by Ledi 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 vedanā. You must wait from the time of descent to the time of rising again, the mind does not stay in it, and moves toward dukkha vedanā (because pain is coarser and distinct than the sensation of rising and falling of the abdomen). It's easier falling on to dukkha vedanā than rising and falling object needs more effort. It does not mean it's impossible, but it requires more effort to do it. When contemplating the preceding mind with the following mind (i.e., maggaṅgas) the mind moves to vedanā (if vedanā arises). Knowing of pain, aches, numbness of the mind arises. Contemplate anicca (rise and fall) of the knowing mind. Contemplate the impermanence of whatever arising mind. You must be able to contemplate it. It's possible if you have the strength.

In ānāpāna kammaṭṭhāna—working-ground, subjects of meditation, the touching points are close to each others. Also, the knowing minds (contemplative minds) are near each other so that there is no free time to delay. So it's easy to overcome pain. Therefore, I choose this kammaṭṭhāna (the main point here is this system is Thae Inn Gu method—the way of strong breathing).

Other kammaṭṭhānas are also not wrong. It's unnecessary for argument on your kammaṭṭhāna or my kammaṭṭhāna is right. When vedanā arising unwholesome dhammas of taṇhā, mana, diṭṭhi sink the mind in the mud. We use the five strengths to pull it out.

We contemplate the meditation object not only with faith (saddhā), mindfulness (sati), effort (viriya), samādhi and discernment (paññā) of the five strengths but also with the five jhānic factors—vitakka, vicāra, pīti, sukha and ekaggatā (connecting, sustaining, rapture, pleasure and one-pointedness). If you relax the mind, and it'll move to vedanā.

Could you relax it near death? Develop the mind to be free from vedanā (pain) by adjusting short and long breaths at the tip of the nostril. When practicing you have to exhort yourself, with the frightened mind and doing the practice blindly leads to failure. Even though now you aren't free from vedanā, later you'll be free from it for sure. U Zin (i.e., himself) gives you the guarantee. I'll send you or show you to the place where it is free by giving of my time.

[This is not an exaggeration. Later one of his talks on interview with yogis (including a nun, a woman and a man) discussed their experiences with him. They overcame the pains and gained samādhi. I gave the title for it as "With samādhi overcome the hindrances". Here the yogis could sit for two hours and three hours at a time. They gained samādhi—some had skeletons as nimitta (mental sign); some 32 parts of the body and some had discerned the four great elements (these were the majority). For yogis had bones nimitta with samādhi power by contemplating its nature and overcame wrong view, craving with hatred. Now it has become vipassanā. It was very similar to the Thai forest tradition which developed jhānas and after coming out from samādhi contemplated dhammas—such as, four 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 vipassanā. Some Thai forest monks also view some Burmese vipassanā practices in the same way.

It seems that there are two ways of development in vipassanā practice.

Some Buddhists even go to extremes to say that commentaries, Abhidhamma and vipassanā without jhāna samādhi are not authentic. Indeed, there is no enlightenment without meditation (jhāna). In every realization (the four stages) there are vipassanā jhānas.

There were many evidences in the suttas many people without any jhāna practices by listening the Buddha's teachings realized Dhamma—e.g., Santati minister, Suramutta—the drunkard, Suppabuddha—the leper, some citizens, even sensual devatas (not include brahma-gods).

Some well-known Burmese Sayadaws like Ledi Sayadaw, Mogok Sayadaw, Mahāsi Sayadaw, etc. were not ordinary monks and very good pāli scholars and practicing monks. It doesn't really matter whether the teachings and practices of others are right or wrong, what matters is your own knowledge and your own practice.]

I want you all to have the strength to pull the mind out from the kilesa mind. I am training you to have the strength to bear dukkha vedanā and to pull yourself out from it. It's like kneading a dough. In making bread by mixing the flour with water, knead it until it becomes dough. While kneading, you can't do it in a comfortable manner. To make a thick and sticky dough, you have to use force. It is better to become a thick and sticky dough. For three or four days is like kneading the flour with water and can't take comfort in doing it. It's not yet arriving at the stage of making the cake of vipassanā. All of your minds are very coarse with lobha, dosa and moha. Ultimate reality—paramatā mind and body (form—rūpa) are so refined that you can't work with 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 five times. Later we'll practice for two hours for each sitting.

Yogis who want to practice with my meditation (ānāpānasati) adjust the short and long breathings, and keep your mind toward you. After nine days, you can stay as you wish.

Anyone who gives up the effort only ends up with loss and will not easy to die at dying. If you now push away the teacher's welcoming hand to save you and at dying will have an ugly face to die. Now, this kind of vedanā will not kill you, it's just a little bit. You have to practice keeping the mind free, and to keep the momentary happiness

aside. We do the in and out breathing like seeing with the mind at the touching point. If we breathe the same as the machine, then don't incline the mind toward the machine. Only to be aware of the sound coming toward you and 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 and long breathings to become equal. The mind gradually arrives at the *jhānic* process, and 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 all, if you fill the rain water with a barrel, and you'll get a barrel of water. If with a bucket, then you'll get a bucket of rain water, etc. You will get nothing if you overturn them all. If you fill it for drinking and become drinking water; for washing only, then it becomes washing. But rain is the same for all. In practicing Dhamma the teacher's wisdom must be right. The students follow him with their saddhā, viriya, sati,the five spiritual strengths also must be strong.

In clapping two hands together if one hand is soft or light and the other strong then the sound is not louder. In the same way, teachers and students are two sides of two hands. If the teacher is wrong, he has to correct himself and vice versa.

We need to be open about it. The Buddha taught us to be careful in making inquiry on teachers. We could take someone as a teacher if he had the quality. If you find a good teacher, even if he drives you out with a beating, do not leave him.

Now, you find a good teacher even though I am not beating you yet, but you want to run away from me. You want to run away because it's painful, and I can't stand it. You become not a good student of a good teacher.

(I am sure U Candima is a tough teacher and this is his character. So those who want to train with him should also have tenacity, patience and endurance. For those who are young and strong, they should find such a teacher.)

In ānāpāna breathing some breathe slowly, some breathe strongly and others breathe a bit stronger. Even though they are mentioned as slow and strong breathings one has to choose one's preference with basic and main methods. Breathing with acceleration was mentioned in commentary as the kakacūpama method—the simile of sawing wood method. A man was cutting wood with a saw. Could it be cut off if sawed very slowly? The wood will not cut off and not go very far. If sawing the wood is like battling by force, and you can't do it longer. You become overtired. The man cut the wood in a way not slow and not with very strong force, but had acceleration by sawing it back and forth. He was paying attention to the sawing. If he pushed the saw forward 7" and pulled backward also 7". The length of the saw pushed forward and the

length of the saw pulled backward, whether short or long, must be equal going in and coming out.

The first cutting was 7" forward and 7" backward, and the second cutting was also the same (not changing the rate). He sawed the wood regularly in this way. He listened to the "shel!" cutting sound on the one hand, and observed the cuts by pushing and pulling the saw back and forth at regular intervals. (Here Sayadaw gave a very good example of how to use the *ānāpāna* breathing according to their system. With the machine, it's clearer).

With the slow breathing when the afflicted *dukkha vedanā* is strong and one's *saṃādhi* also low, all these make the mind fall toward *vedanā*. With forced breathings become very tired and *jhāna* does not arise. Because the mind is tired and can't breathe for a longer period. Therefore, slow and strong breathings are not good. This is at a basic level.

It's like the saw man is not strong and has soft strength. The in going breath and the outgoing breath—their breathing rate and acceleration have to be equal. The long and short air passages have to be the same. It's not too strong and too soft. You must breathe like this. It was like the saw man looking at the place of contact with the saw teeth touching the wood. You must breathe and pay attention at the place where the breath and nostril are touching. During the breathing, it must not be too strong and too soft.

The acceleration, short and long breaths of in and out breaths must be the same.

The first in and out breaths and later in and out breaths must be the same.

This way of breathing is like the saw man with the strength of not strong and soft sawing the wood regularly so that he could saw it longer and finish the job. He is also not tired of it. With this kind of breathing rate, you have to do the basic *kammaṭṭhāna*. In this way of breathing you need the strength of sending the mind at the point of contact and within an hour (or two hrs) not correcting or adjusting the body. With this kind of strength, you let go of the desire to change and correct the body. For a saw man, he doesn't have this. For the yogis, they have it.

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

The main point is the harmony of long and short, slow and fast, strong and soft breathings which are not tiresome. If you're not contemplating long and short, slow and fast breathings then the mind has free time, and it goes down there (i.e., to dukkha vedanā). If you are contemplating, the mind has no free time, it is important to be aware of the contact points. The yogi has to make effort at in and out breathings, also contemplate and examine the harmony of long and short breathings as sawing the wood, and also he has to control and adjust the in and out breathings to become harmonious in the long and short, strong and soft breathings. (Here his sentences are very long with repetition.)

Saddhā, sati and viriya with these three factors if you are able to stick the mind on the kammaṭṭhāna object with stability, and it can't incline down there. Without inclining and there is no connection. If there is no connection and there is no good or bad taste about it. Without it and there is no enjoyment. It becomes lobha if taking enjoyment with sukha (sukha vedanā). If experience with dukkha becomes disappointed with dosa. The mind becomes upekkhā-samādhi at the point where the air touching the nostril if abandoning all gladness and sadness.

[If we reflect the first four tetrads of ānāpānasati sutta—the first and second steps use the word (know or discern the long and short breaths). The third and fourth steps use the word—train himself sensitive to the entire body and calming the bodily

formation or fabrication. So it's not a simple practice and requires intelligence and discernment with experiments. Here we can see this point.]

Don't want to feel or experience dukkha when the four great elements are disturbed or changed is dosa. Wanting to change and correct the body is lobha. Free from these two extremes the mind sticks with the touching and knowing at the entrance of the nostril, it becomes upekkhā vedanā of neither pleasant nor unpleasant feeling (i.e., asukha and adukkha).

What the yogi must remember is that one who has not reached upekkhā samādhi cannot contemplate with insight. Still even one does not know himself as not arriving at upekkhā level yet and do the contemplation even for ten aeons can't attain Dhamma (i.e., Nibbāna).

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

This is the reason behind not changing dukkha vedanā when the four elements disturbed or afflicted. Disappointment with anger (dosa) is unwholesome (akusala) and called domanassa—dejection. Lobha is called abhijjhā—covetous (here wanting the pain to go away). The mind does not stick here (at pain) and staying at the tip of the nostril becomes upekkhā. This is the coarse type of momentary upekkhā samādhi.

At the time the mind sticks at the tip of the nostril has no dosa, it frees from the dosa 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 and is pulled down by the pain). There are three kinds of freedom—tadaṅga (for short period), vikkhambhana (suppression) and samuccheda (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 it was like striking a brass bell after the “Dong” sound the sound becomes louder and slowly becomes smaller and disappears. This is called pasambhayam-kāyasaṅkhāram—calming the bodily formation or fabrication (i.e., the breath). If you breathe with

ānāpāna similar to the way of sawing a wood, it must refine slowly. It becomes refined, not by oneself and happening naturally when the mind frees from unwholesomeness.

We don't need to kill the enemy. If there are enemies; to protect ourselves, we must fight them. Now it's led by sati and viriya that unwholesome minds or mental states can't come near. There's no need to run away from them.

When it arrives at wholesome mind process and jhānic mind process with the breathing it slowly becomes quiet and after that the bhavaṅga—heart base with a sensation in the chest something was full of and the breathing stops. It doesn't breathe, and also it can't breathe. There is pain, aches and numbness down there, but the mind is not suffering.

At first, it was breathing strongly, and later it became slowly refined and disappeared. In and out breathings were also ceased. The breaths at the tip of the nostril also calm down. It calmed down with the completion of jhānic factors (i.e., connecting, sustaining, rapture, pleasure, one-pointedness of mind). This is called—pasambhayam-kāyasaṅkhāra (calming down the breath). Kāyasaṅkhāra from the coarse inhalation and exhalation of breath, it is calming down. Not attaining jhāna yet if you breathe in the comfortable way it will not calm down. If it's equal to the jhānic factors by itself and it comes to cease. The mind is not suffered by freeing from vedanā. Even though there is vedanā afflicted by the four elements. The mind itself has no suffering. Instead of the fire flare up, it's extinguished. Even though knowing pain and aches, no unwholesome mind arises to change or correct the body. Saṅkhāra-dhamma (conditioned phenomena) have ceased.

[There was a story about Loong Por Waen who was one of the very senior disciples of Ajahn Mun. In his earlier years he was practicing in a forest. One time he was infested with a serious wound on his leg. It needed a doctor to operate his wound. There was no anesthetic to treat him. So the doctor was operating it only with alcohol. It seemed to be that he went into samādhi. After the operation, he came out from samādhi and told the doctor that his handling of the operation was a bit coarse or rough.

He settled down in Northern Thailand, Ching Mai Province, when he was getting

old. One day an aircraft was flying over Ching Mai area and suddenly the pilot saw a monk among the clouds. Later he was searching this monk whom he saw in the sky. After some time he found Loong Por Waen and 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 and made inquiry about him. Loong Por never admitted the story. One time a western journalist came and 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 saṅkhāra-dhammas are the causes of falling into the four woeful states (i.e., apāya-bhūmi). In connection with paṭṭhāna—conditional relations, I had collected 17 conditions. Wanting to move and change is taṇhā (here it can be translated as desire). It becomes vedanā paccaya taṇhā—feeling conditions craving. You can't cut off dependent co-arising with your own desire. Don't talk about that life and this life—now at this present moment you are in suffering.

You have not arrived at the future yet. Even now when encountering unbearable vedanā you have unpleasant dosa and want to change lobha khandhas. These khandhas are present dependent arising khandhas. From dukkha vedanā it changes into not wanting to feel lobha-taṇhā. If you can keep your mind on the tip of your nose, even if there is dukkha vedanā it will not connect with taṇhā. It's not going to kill the taṇhā arising mind. The mind goes to associate with the jhānic mental factors that lobha stops without arising. I have to explain the nature of the practice, but if I am only asking you to contemplate and you're doing it without knowing anything.

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

The method or manner of contemplation must be correct (i.e., refer to kakacūpama wood sawing method). The five meditation factors are also correct. Cutting off dependent origination (paṭicca-samuppāda) must also be correct. Seeing the four 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 paṭicca-

samuppāda process. For me, it also seems not wrong. This came from his realization of Dhamma. No-one explained samādhi practice before with the D. A. process. Actually, every human life is about the four noble truths—causes and effects relationships. For a worldling or common person, he creates only dukkha and samudaya all the time except in sleep which is wasting time with moha—delusion. But the practicing yogis cut off paṭicca-samuppāda or dukkha and samudaya every time he is mindful and discern the nature of the five khandhas at every moment. These things are also mentioned in Mogok Sayadawji's talks.)

Isn't sukha or dukkha when the four elements become afflicted? This khandha is disintegrating with stiffness and tightness. These are the matter of truth of dukkha (dukkha sacca) or the function of truth of dukkha. And then wanting to move and change, lobha arises. Lobha is taṇhā samudaya—at here I should have to do like this or like that, these are doing by taṇhā. This is the function of samudaya. The path factors are not moving and changing the body, and keep mindfulness at the tip of the nostril. The path factors kill the unwholesome dhamma.

Moving and changing the body are micchā-maggin—wrong path factors. The function of path factors is doing its related matter. Knowing about them is knowledge—ñāṇa. No taṇhā is Nibbāna. When you came here with taṇhā which is in your mind. What will you do with this taṇhā? You have to abandon it. There is no taṇhā in Nibbāna. Could you incline toward it with taṇhā mind? Wanting to move and change is taṇhā. If you agree with it and become taṇhā. If you don't follow it, this abandon taṇhā. This is the function of nirodha sacca—the cessation of taṇhā or dukkha. Do you have any suffering if you abandon it? So suffering has ceased. This is nirodha sacca—the cessation of dukkha (before is kicca ñāṇa—functional knowledge, now is kata ñāṇa—knowledge on the ending of the practice).

The four truths arise at the same time. The happy mind arises in the practicing yogi. Nirodha sacca means the cessation of taṇhā. At first, it was stuck with lobha, dosa minds, including with suffering. Killing and abandoning them with the path mental factors that is there any unwholesome lobha—taṇhā mind still sticking there? Their cessation is nirodha, and suffering also ceased with them. This is nirodha sacca, then the four truths appear to the yogi. The yogi can see Nibbāna in tadaṅga—very short time. With happiness and no suffering is phala—fruition. Fruition mind is the

result dhamma. Abandonment of taṇhā with path factors and stay with happiness is path and fruition. The cessation of dukkha is Nibbāna. If you want to get Nibbāna, you must be preceded by "saṅkhārupekkhā"—equanimity to saṅkhāra dhamma (conditioned phenomena). Saṅkhārupekkhā ñāṇa—knowledge of equanimity is not relating to dukkha vedanā and not sticking with sukha vedanā or let go of conditioned dhamma. After that gotrabhū knowledge (change of lineage) and then path and fruit. samatha-yānika yogi develops his practice in this way.

(Here is talking about samatha practice, but Sayadaw explained it with the four truths. Jhānas only suppress kilesa—vikkhambhana. To eradicate kilesa has to develop insight practice—samuccheda-pahāna. Whether such an explanation is acceptable or not, I don't know. Loong Por Cha had said once before. He said that sīla, samādhi and paññā were inseparable.

He gave an example of lifting a stick with 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 Lee Dhammadaro. This side is sīla, the middle of the bridge is samādhi and the other side is paññā.)

A Scales Like Samādhi

[Following this talk there was a short talk on the same subject, yogis had to sit for three hours sitting. This practice is to free from lobha, dosa and moha at the same time. He called this in Burmese as levelling out samādhi like a scales. He also said he got this system from Thae Inn Gu Sayadaw's Dhamma verses. It maybe Thae Inn Gu Sayadaw developed his samādhi in this way. 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) nāma kammaṭṭhāna (i.e., not on physical sensation but on mental feeling). U Candima's way is developed samādhi with ānāpānasati and contemplation on mind—nāma kammaṭṭhāna or cittānupassanā. U Candima called it as—Mahā-pallaṅka meditation which refers to like the bodhisatta's enlightenment in one sitting, so it also can be called as Bodhisatta Kammaṭṭhāna.

In this talk on scales like samādhi, U Candima called this method the vipassanā-yanki method. Levelling out samādhi and paññā together that it's also called the yuganaddha method (yuganaddha—yoked together). The commentary explained yuganaddha as coming from jhāna samādhi and contemplating the jhānic factors with insight. Come out from each jhānic level and contemplate in this way respectively. According to Bhikkhu Bodhi even in jhāna state one can contemplate the jhānic factors as evidenced in the suttas. It seems U Candima's own practice supports this point.

Here, developing samādhi like a scales is—first watching the breath at the tip of the nostril. After sometime dukkha vedanā will arise somewhere. But the mind does not follow the vedanā, but neither returns to the breath at the nostrils. Instead, levelling out these two vedanās one at the tip of the nose and dukkha vedanā appears down there, until the mind becomes upekkhā. The mind staying with vedanā becomes dukkha, domanassa which is one extreme. Wanting to overcome dukkha vedanā and send the mind to the nose with tanhā becomes abhijjhā which is another extreme.

Therefore, if the yogi can contemplate these two objects or keep them equally until it becomes upekkhā which is the middle way or become the path—maggan. With this upekkhā maggan to develop insight—vipassanā, you can't contemplate paramatā

dhamma with kilesa mind if with kilesa it only becomes concepts.]

Today we'll develop the scales like samādhi or middle way samādhi. (Here I didn't translate the Burmese words—boun-chain kammaṭṭhāna directly) Before we did the ānāpānasati in an ordinary way (i.e., observing the breath only for three days, first one hour sitting and later two hrs sitting) and how to develop it. There is a way to develop insight, and I'll talk about it today.

Here is not to attain the Dhamma with this method (i.e., Nibbāna). Now we're on the 4th day. Only you have finished the basic ānāpāna-kammaṭṭhāna, you can practice forward. Therefore, you have to finish the basics. For three days we practiced ordinary ānāpāna. Only you know the meaning of Dhamma practice and can know the nature of vipassanā process for forward practice. When the four elements are disturbed or afflicted and encountered dukkha vedanā, in walking also it's painful. Could you walk longer? The body becomes stiff and tense when lying down for a longer period. It's not free from suffering also by standing.

Whichever postures you're in or keeping it, this khandha will be cruel to you. Because of its cruelty, khandha becomes dukkha and the mind suffers and is tired. Every time with practice you'll encounter it. When walking, can you walk for a long time in a focused manner? Even though it's not good for samādhi because of its movements, but it's good for supporting it (according to the forest monks, walking samādhi is more stable than sitting. Some monks did a lot of walking than sitting, e.g., Ajahn Mun himself.) Walking meditation is supporting one's own kammaṭṭhāna to have strength. During walking meditation, no-one becomes ariya (a noble being). Because if the yogi enters into one-pointed samādhi (ekaggatā samādhi), he has to stop from walking.

If indriya-saṁvara sīla is in equilibrium (restraint of the sensory faculty), the yogi has to stop from walking. It's easy to say that with the four postures (i.e., sitting, standing, walking and lying down) attaining Dhamma. But nobody said, as not attaining the Dhamma with the four postures. There are two ways of walking—after attaining jhāna samādhi and to support samādhi (as mentioned above). Later, yogis will know all of them. For having a stable samādhi before attaining it, the mind with 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 attain *jhāna* directly with sitting posture, it is freed from *dukkha vedanā* and no need for walking. This is attaining *jhāna* with sitting posture. Walking meditation is supporting *samādhi*, but if you're a *vipassanā-yānika* maybe you can attain it or with the four elements meditation (i.e., not sure). But you can't attain it with *taruṇa-vipassanā*—i.e., weak basic insight stage. Yogis also need to understand these things. I'll explain all of them for why?

Before three days ago—for the first day, we sat one hour each for five times. On the second day, one and half hours for five times, and on the 3rd day two hours four times. We had practiced in this way. All right, whatever or however, situation you're in, *khandha dukkha* will come to you. You have to encounter *dukkha*. Only this exists and except this one don't go and do other things. If you do, it becomes useless (with no *samādhi*—i.e., with hindrances no insight arises). Even though you can contemplate the four great elements if *vedanā* arises and can't do it. *Dosa-domanassa* arises and destroys the meditation. If you practice this way, it is also possible (first, you have to transcend *dukkha vedanā*). No matter what way you practice, you cannot continue with the following *kammaṭṭhāna* (i.e., insight) except for the toad (*dosa*) and the four poisons of the viper.

Therefore, the Buddha taught in the suttas (*āsīvisopama* sutta, SN 35.238 and *vammika* sutta, MN 23) yogis had to abandon the four snake poisons and toad (*dosa*).

(In the *Vammika* Sutta, the student dug the ant-hill and firstly he found a bar. After that he found the toad, with the continued digging and he found out the fork (*dvedhāpatha*, which can be translated as doubt and forked path). Which one is correct, I don't know, but if we take it as doubt, it is difficult to relate to the following sieve that represents the five obstacles, which also include doubt. Maybe they are different doubts. If we take the symbol of fork as the forked path also can be taken as doubt and two ways of the path. U Candima took it as two ways of the path—the way of *samatha-yānika* and the way of *vipassanā-yānika*.)

After abandoning the toad (*dosa*) there are two ways of *samatha* and *vipassanā yānika* paths.

(It seems to me that U Candima's interpretation of *samatha* and *vipassanā*

yānikas are problematic with the Vammika Sutta. These two paths are quite different even in the beginning. Samatha yānika use a samatha object to overcome the five hindrances. Vipassanā yānika with mindfulness to overcome the five hindrances. So they already are separated in the beginning.)

Even though U Zin didn't understand pariyat (sutta learning), I taught yogis in accordance with what the Buddha had taught. I have interpreted them in the same way. I have studied sutta discourses for only two years.

The practice I taught to others was not deviated from what the Buddha had taught. It was the same with him. Before I had taught Mahā-pallaṅka method or Bodhisatta meditation. People thought that it was torturing them. To expose Taṇhā is only this way, and no other way (i.e., in one sitting). He knew that he was liberated by cutting off the root of taṇhā. The Buddha exhorted us as even if we had patience and endurance for vedanā which would take our life. The vedanā now we'll encounter is not taking our life.

(It seems to me that samatha/vipassanā differentiation is by the commentary. May be not by the Buddha in the suttas. Sīla, samādhi, paññā can't be separated. The ways of developping them can be different. There is only one way – vipassanā – the eight-fold path which samatha doesn't have it.)

Only after overcoming vedanā can you practice samatha/vipassanā practice (i.e., the two ways of insight practice), whichever way you prefer. If not, you're only dealing with vedanā at the basic practice (i.e., develop samādhi power). Could you go forward by lifting and changing your posture all the time when encountering vedanā? Therefore, in Dhamma practice what are you doing means very simple questions. When the four elements become afflicted or disturbed, the yogi doesn't want to feel it and want to free or correct is lobha with the wrong view of l-ness (diṭṭhi).

First practice is making these lobha, dosa and moha cease. Other than that, don't practice anything else you can't succeed it. Therefore, I must explain on this problem with tadaṅga pahāna vikkhambhana pahāna and samuccheda pahāna (short period of abandonment, suppression for longer, eradication). Now, you can sit for two hours and there is no tiredness and strong stress. Some already fall into bhavaṅga and free from them (i.e., in jhāna state). Even some are not free from them, when they sit for two

hours they don't have the mind state of trying to struggle with it. They don't have to because the mind becomes refined.

Passambhayam-kāyasañkhāram—the breath become calm down with dosa fallen away and breathing also refined, not tired anymore. Could I ask the yogis to breathe slowly like now at the beginning when they arrived here? All will get up and run away. We're practicing to be free from the lobha /dosa of not wanting to experience it, even though it'll take long. Now you can sit for two hours. All right! Let's move forward step. What is the nature of insight practice? The mind contemplates the mind and form to become true insight (vipassanā) should not think about the past and future even for a ten hours period (only with the present moment). Even for ten hours, the mind doesn't know about the eye, ears, nose, ...etc. It's free from the worldly objects of concept (loka-paññatti-ārammaṇa), only then it discerns loka-paramatā mind and form. The samādhi discerns mind and form, not including concepts.

During the contemplation it's anicca, dukkha, etc. are concepts and not vipassanā. It can be taken as bhāvanā—mind or mental development. Anicca saññā, dukkha saññā, etc. (perceptions of anicca, dukkha, etc.) are not insight—vipassanā and not paramatā dhamma. There are three knowledges: Paramatā is penetrative knowledge, saññā—the perception of names and concepts are conceptual knowledge and viññāna knowing is not giving names and concepts and also non-penetrative nor analytical knowledge.

Penetrative or analytical knowledge is paññā—wisdom. Knowing with giving names is still not arriving vipassanā yet. Later U Zin continues to explain them. You yourself confuse them or not I don't know, but I have to explain about them. The main question is, if yogis encounter dukkha vedanā, is it possible for their mind to contemplate paramatā dhamma with suffering and pain, dissatisfaction and exhaustion? Now, with the four elements being tortured, this question arises. We have to deal with this issue. We're practicing to deal with this problem. On the first day the four elements of the khandha were afflicted, and what is the habit of a worldling?

The mind is unbearable to dukkha vedanā and wanting to condition the khandha. Because of this desire—lobha and the following mind which is kāyasañkhāra condition the body (i.e., changing the body). This is the practice of

kāmasukhaličānuyoga—indulgence in sensuality, by lifting and correcting the body is happiness. The desire for happiness in sensuality (kāma) is defilement (kilesa)—kilesa-kāma (defilement of sensuality). With kilesa—kāma and action received khandha. Does it not suffer by receiving khandha? The act of torturing oneself by oneself (atta) is attakilamathanuyoga—self-torture. Physical object—vatthu-rūpa is in pain, and making it a temporary comfort. This is kāmasukhaličānuyoga.

We have to abandon these two extremes, and not pursue them. It used to be that whatever kammaṭṭhāna you used, you wanted to correct them; now, you no longer tune them, but are freed from both extremes. Now, you're stable with the primary object (mūla-kammaṭṭhāna). Before with the habit of a worldling, hīno gammo pothujjaniko (which is low, vulgar, the way of worldlings) now you don't have the habit of a worldling as wanting to lift and correct the body. You can keep your mind on the primary kammaṭṭhāna is the middle way (majjhima-paṭipadā).

You can keep the mind at the tip of the nostril straight away is samādhi. At the touching point or contact, dukkha form (rūpa) combined with dukkha mind and sukha mind ceases. (when pain arises on the body). Then the sukha form is combined with the sukha mind and the dukkha mind stops (when the pain is overcome). Is there anything as I die? You know that only mind and body exist. Knowing as the I-ness not exist is right view (sammā-ditṭhi) and right thought (sammā-saṅkappa). Complete with the eight path factors, which is the middle way (majjhima-paṭipadā).

If your sati is gone, it becomes painful again. Yogi wants happiness at the place where the air touches the tip of the nostril. You are clinging to the place. Could you contemplate insight if sati sticks at the tip of the nostril? In sukha vedanā lobha exists (Today humans become the slaves of taṇhā on sukha vedanā that all the pollution of the world and climate disasters arise.), in dukkha vedanā dosa exists and in upekkhā vedanā moha exists respectively. We must practice to get rid of these three points.

Now, we replace dukkha vedanā, dosa with sukha vedanā lobha. Before there was dukkha vedanā (when pain arose) and now with sukha vedanā, we are free from dukkha vedanā. Isn't it possible to rest here? No, not yet. To contemplate the mind and form, the mind is not purified yet. With dukkha vedanā increasing, the mind with force sticks again at the tip of the nostril. It is stuck with the lobha mind process. What is

competing with jhāna?

(Here Sayadaw's usage of the pāli word jhāna is confusing. Actually, it's not a real jhāna state yet. Maybe it's on the way to true jhāna.)

Lobha sukha vedanā is competing with jhāna. Pīti and sukha imply the inclusion of lobha. It doesn't mean you practice insight with this method. This is also one way of practicing insight. However, you're practicing, whatever method you use, whoever is your teacher and wherever you are practicing, this is to be free from abhijjhā, domanassa and moha.

[This important point also mentioned in the Satipaṭṭhāna Sutta very clear. It was mentioned as follows:

“There is the case where a monk remains focused on the body in and of itself—ardent, alert and mindful—subduing greed and distress with reference to the world. He remains focused on feelings...mind...mental qualities (dhamma) in and of themselves—ardent, alert and mindful—subduing greed and distress with reference to the world.”

Here subduing greed and distress include delusion (moha). What U Candima said was true. It seems there are two ways of insight: samatha-yānika and vipassanā yānika. So yogis have to choose their own ways of practice. These two ways of practice are also mentioned by famous scholars and practicing monks like Ledi Sayadaw, Mogok Sayadaw, Mahāsi Sayadaw, etc. Here, Sayadaw U Candima is teaching the samatha-yānika way. Both ways of practice we can see in the sutta teachings.]

Not wanting to feel or experience (i.e., pain) is dosa, wanting to feel or experience happiness is lobha and uncertainty about things is moha. Not letting these three points sticking with the mind and stripping them off is insight practice, or sīla-samādhi practice. If these three kilesas fall away by however way you do the practice, the outcome is the same. Does the mind not purify if there is no lobha, dosa and moha? If the mind is purified, it becomes citta-visuddhi—purification of the mind, and you can contemplate paramatā mind and form. Without the purification of lobha, dosa and moha and contemplating of insight or development of insight knowledges or wrong view fall away or giving the perceptions of the characteristic (lakkhaṇa) and all

these are only in thought. But these can be accepted as weak insight (taruṇa-vipassanā).

[This is right. Dry insight mindfulness (sati) practice purifies the mind or abandonment of the five hindrances.]

What we want is the real paramatā of mind and form, which refer to seeing of mind and form. The real mind and form means the mind does not think about past and future; eye, ear, nose, etc., it doesn't think about this body and other things even a period of time as long as ten hours. Without any of them and the mind stays at mind based (bhavaṅga) and discern mind and form. Lobha, dosa and moha are also not there anymore. The mind goes and combines with concepts (paññatti) and mixing with lobha, dosa and moha. After it frees from concepts and the mind arrives at a place where it frees from concepts. For arriving there, we're clearing away the problems which happen here. However, you practice and deal with it, the purified mind does not think about the past and future and never goes out. Even for ten hours long, it never knows about the vibrations and sensations of the body. So where are you keeping the mind?

Is there any place for the mind to stay at? Yes, it exists for the mind to stay free. If it stays at the free place, it becomes citta-visuddhi—purification of mind. Until you do not get the answer, your practice does not end yet (i.e. on samādhi practice). You have not arrived at insight yet until you're arriving at this stage. You have to hold this answer firmly.

What we are practicing until now when the air touches at the tip of the nostril, the mind moves here and there that it's not purified yet. We have to continue to take off the dust, still we have to do it and can't talk about paramatā mind and form. The place where the air and the tip of the nose touch is pleasant. The affliction of the four elements is dukkha. The mind combined with dukkha vedanā becomes distress (domanassa), when combined with sukha vedanā becomes joy (somanassa). Both mind states are lobha and dosa and can't contemplate the paramatā dhamma. As a first step from dukkha vedanā it becomes sukha vedanā that is a success. Upekkhā vedanā means that the mind is inclined neither to dukkha nor to sukha; rather, it stays in the present moment. This is called the equanimous mind (upekkhā mind). If you practice

with this way, this is a process leading to the arahatta magga and phala (path and fruit of arahantship). You can go straight with this one. The answer is the same. (There are many ways, if the practices are right and all have the same result.)

If you encounter dukkha vedanā and domanassa arises or if your mind sticks at the tip of the nostril and sukha arises. Sticking with lobha is taṇhā which hinders path and fruit. It will not become citta-visuddhi. In addition to lobha and dosa, there is moha. Today's method is to be free from three of them at the same time. The first method is free from dukkha vedanā and at the top of the nostril, the first jhāna of joy, pleasure and one-pointedness of mind (pīti, sukha and ekaggatā) arise and each jhānic factors (connecting, sustaining, joy and pleasure) are falling away one by one with the practice (i.e., ānāpāna-sati method).

At last, free from lobha, dosa and moha and become sati and ekaggatā. Practicing Dhamma is not doing other things. This one is the goal.

The mind is free from dukkha and sukha and the mind is with upekkhā and sati —this becomes citta-visuddhi. In insight practice, not doing this one and doing other things is not right. I am worried about you will go wrong. Therefore, I'm talking firmly on this point. With the affliction of the four elements, it becomes dukkha vedanā and staying at the tip of the nostril, it becomes sukha vedanā. Two extremes appear. Getting rid of these two extremes is upekkhā vedanā. At the place, if sati stays there at the same time, it can be freed from lobha and dosa. For this, I'll give you the practice.

(This place is not at the nose or where pains arise but at the bhavaṅga where the mind stays by itself with upekkhā. Sayadaw did not mention specifically the place only at the place.)

This is the way of practicing together (i.e., samatha and vipassanā together—yuganaddha way).

We take the same kammaṭṭhāna of the air and the tip of the nostril as before, with the affliction of the four elements. When the four elements are afflicted, the mind inclines toward the place of its affliction. Then the mind feels dukkha vedanā with distress (domanassa). But if the mind sticks at the contact of air and nostril, it is

sticking with lobha. If you let go of the mind from the tip of the nostril and it is inclining on dukkha. So it can't be let go. I don't give the *kammaṭṭhāna* on my own invention. This is called the *yuganaddha* method—*samādhi* and *paññā* yoked together (in some of Mogok Sayadawji's talks, he called it *yuganandha*—yoked two oxen together). This is the practice of *samatha* and *vipassanā* mixed together at the same time. Before *vedanā* arises, you breathe *ānāpāna* regularly or observing at the top of the head or rising and falling of abdomen, etc., are also in the same way.

Here you only can use form (*rūpa*) *kammaṭṭhāna* and can't use mind object (*nāma kammaṭṭhāna*). When a time comes, *vedanā* arises and the mind inclines toward it. At that time there were dukkha *vedanā* from the four elements and sukha *vedanā* at the tip of the nostrils. In this way at that time become two *vedanās* and we establish *upekkhā* *vedanā* by purifying the mind. If the mind sticks at the tip of the nostril, it becomes lobha. So, don't stick it there. If you drop it and *domanassa* arises. If you let go off *domanassa* and it moves to *somanassa*. So we can't let them both go, we have to adjust them both. Can we adjust both sides at the same time through *sati*? Yes, we can, e.g., a car driver, his eyes are looking in front of him and at the same time the hands are working, we're eating and at the same time talking to each other.

The mind is changing so fast that it's possible. With the affliction of four elements, *vedanā* arises, you must keep the mind at the tip of the nostrils. Also, you have to be mindful of the touching place. And then also mindful where dukkha *vedanā* arises at the same time. If at the side of dukkha *vedanā* is more, let the mind inclines toward sukha *vedanā*. It's not keeping them in turn but adjusting them at the same time, and they become equal. Can you make it very easily? If it's possible, all will become arahants. Entering into *jhānic* states and developing *samādhi* practices are difficult. You can not attain it easily.

You have to balance *sati* at the touching point (at the nostril) and the place where the four elements are afflicted. It's called levelling out the scales bar. One side is sukha *vedanā* (an extreme) and the other side is dukkha *vedanā* (another extreme). So sukha extreme and dukkha extreme arise. To cut off dependent co-arising process (*paṭicca-samuppāda*) is at the presence of moment (*ṭhiti-khaṇa*) which is also present liberated time (*paccuppanna vimutti kāla*). It is free from past and future time extremes.

[The life-span of a mind (citta) is termed, in the abhidhamma as a mind-moment (cittakkhaṇa). Each mind-moment consists of three sub-moments—arising (uppāda), presence (ṭhiti) and dissolution (bhaṅga.)]

[It is a curious thing to me. In the West, some Buddhists (most of whom are scholars) rejected the authenticity of the Abhidhamma teachings. I do not know what the Thai ajahns, especially Thai forest ajahns who had realized Dhamma view about them. In Burma, I never heard about Burmese sayadaws who were great scholars and practicing monks such as Ledi Sayadaw, We-bu Sayadaw, Mogok Sayadaw, Mahāsi Sayadaw, etc. said something about Abhidhamma as wrong or unauthentic. Pa-auk Sayadaw's teachings are based on jhāna practices and Abhidhamma. If Abhidhamma teachings are wrong, it cannot be put into practice at all.]

It's not liberated from the other two extremes (i.e., lobha and dosa). About awareness is—if vedanā arises, do not relax in order to level the awareness, do not rest (i.e. you must be in a state of alertness). We level the awareness more and less by correcting it. Contemplating on which side has more or which side has less sati is vicāra (sustained thought). Keeping sati there at the same time is vitakka (applied thought).

[Here we can see Sayadaw U Candima's wisdom came from realization of Dhamma. Even though he was not a scholar monk and didn't know about the suttas well, his interpretation on the practice was amazing. In one of Mogok Sayadaw's talks, it was mentioned vitakka and vicāra connected to insight. It's also mentioned in Ajahn Lee Dhammadharo's "Keeping the Breath in Mind" on vitakka and vicāra which related to samādhi and paññā. He mentioned vitakka as concentration and vicāra as discernment. He taught to balance both samādhi and discernment.

Mogok Sayadaw's talk in gist was; vitakka means thinking or planning. Vicāra means the whole round contemplation or reflection on the thinking or planning. The Buddha taught vitakka and vicāra in the first jhāna and also in the path factors (maggāṅga). Today I'll talk about their application. (Sayadaw talked about vedanās arising from the six senses of the door). You have to think about vedanās which arise from the six senses of door as what are these? After their arising, contemplate or reflect them as existing or not. This is vicāra. If you apply vitakka and vicāra in this

way, you will see vedanā and its rise and fall.

For example, your eyes are seeing something, if you don't know what there is, then no vitakka and no vicāra. Someone who thinks and contemplates is attaining magga (path factors). This is sammā-saṅkappa maggin (right thought). The identity view (sakkāya-diṭṭhi) of taking oneself as I and mine fall away. Thinking is vitakka, contemplation is vicāra and knowing it as not existing (i.e., disappearance) is paññā. Therefore, whenever you open your eyes, you see things with reflection and contemplating. The dissolution of things is useless. The uselessness of things is the truth of suffering (dukkha sacca). If you're thinking and contemplating, you will know about dukkha sacca. Disappearance is dead. Death is in dukkha. If you're thinking and contemplating in this way not only sorrow, lamentation, pain, grief but also the hell fire will be extinguished.]

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

Don't let go of your awareness. If sati with two states of mind together, lobha and dosa can't close to it. So lobha and dosa are not abandoned separately. With sati pulls the mind firmly, adjusting equal sati at two places of nostril and vedanā with alertness taṇhā can't close to it. Also, if diṭṭhi not come close to it, the mind is not in distress. When each side is not becoming equal, you should not do the practice with desire (lobha) to get the result quickly. You can't get it and will make mistakes, also not in accordance with the jhānic factors. Wanting comfort and sticking to the sukha side (i.e., nose) becomes lobha, and you can't do insight. If stick to the side of dosa (i.e., pain) become dosa kilesa. Looking at the two extremes with sati and nāṇa (nyan) supporting it and paññā checking which side is more and less.

Sati can't be let go, that is abandoned delusion (moha). Not stick at the nostril

abandon lobha, and not stick with dukkha vedanā abandon dosa. So it abandons lobha, dosa and moha at the same time. This is the practice of one-pointedness of mind (ekaggatā) for insight. Otherwise, if you do insight, only get the thought (perception) of insight. It happens as before (no real insight and does not change the mind). You can't get the real insight easily. The rod of the scales becomes balanced, and it means —sukha extreme is lobha mind, dukkha extreme is dosa mind; if the sati in the middle is lost, it becomes moha. If free from all these mind states, the mind is purified; the Upekkhā mind (equanimous) is free from lobha, dosa and moha. Only with this mind can contemplate insight. Free from these three extremes will discern the real (paramatā) mind and form.

When the mind is in upekkhā vedanā ekaggatā sati, it does not run to the past or the future. It does not stick with sukha and dukkha and is also free from the khandha. It's not easy to get it. In sukha and dukkha vedanās form (rūpa) exists. If with the form, the mind is not free from the concept, it is not free from lobha and dosa, because it is not purified. So don't come and practice with it. You don't get it. Free from sukha and dukkha it falls into upekkhā and free from moha. And then this mind becomes paramatā mind and form. This is the basic resultant mind and form. There are two kinds of mind and form—with cause and with result mind and form. I'll explain them later. (This we have seen in the talks of Thae Inn Gu Sayadawgyi.)

So, you must see the resultant mind and form. First after seeing it, then develop to Arya—(become a noble person). My duty is to explain whatever it should be. If you don't understand them, you have to listen very often to the talks which are recorded during these nine days of retreat. To develop the path and fruit, you can't do it blindly. Even if the skin of the body is worn out for ten years, practicing the path that doesn't get there, still never gets there (i.e., with the wrong practice). Not knowing the (right) practice, doing it will only make you tired, and you will only get the perfection of merit—kusala-pāramitā!

It will not give the result as we expect. If we practice blindly without knowing why we have to practice, it will not bear fruit. You'll realize Dhamma by following it (as he taught). If you don't understand the basic points and become confused, you'll not be able to practice later. (It is important to "fully understand the known (ñāta pariññā)" and the teachers.) I had to clear out the coarser parts for later practice on the

refined parts.

I am not teaching you with this method to realize Dhamma. I am not giving you instruction with this system. Furthermore, I want you to understand the nature of insight and show you the way of entering into jhāna. In the future, if you want to continue with this system, you have the main point of it. (i.e., how to do it, here is just for a basic). Now, you know the nature of the practice. If you cling to happiness (sukha vedanā), it is greed (lobha); and to suffering (dukkha vedanā), it is anger (dosa). If you stick with neither sukha nor dukkha objects, it becomes moha.

To be free from moha we have to practice freeing from sukha and dukkha which is upekkhā. You can't make upekkhā directly. You can't make upekkhā by itself. Some people were doing this kind of upekkhā. With ordinary upekkhā when vedanā arises one only could sit for 15 minutes or asked to sit for 15 minutes. Regardless of who is practicing as a sukha vipassanā, they will directly produce the perception (saññā) of upekkhā. They can't ask people to sit longer.

(This referred to a dhammānupassanā system in Burma by a lay teacher, here U Candima's words is short and not clear about the points. So I re-correct it for more clearer.)

[Note on upekkhā (equanimity): In the Pāli texts, we can find on equanimity—upekkhā a lot, and their meanings have variations according to the subject contexts. If we don't understand them clearly, it becomes confusing and can create problems of misunderstanding. The commentary compiled those upekkhā into ten kinds of upekkhā. Still, we can divide them into five kinds as:

1. Vedanūpekkhā
2. Viriyūpekkhā
3. Paññā-upekkhā
4. Tatramajjhattatā (neutrality of mind)
5. Samādhi-upekkhā

In general, we can divide into two kinds:

(1) Feelings (2) Mental states or factors (cetasikas): except vedanā, all the other nine kinds fall into this kind.

We can give the meanings of the ten kinds of upekkhā roughly as follows:

1. Vedanā-upekkhā or vedanūupekkhā—neither pleasant nor painful or neutral feeling
 2. Viriya-upekkhā or viriyūupekkhā—over-effort becomes restless, relax effort; becomes lazy and sloth, torpor can come in. It is equanimous effort or no somanassa and domanassa-effort (no joy and dejection)
 3. Paññā-upekkhā—2 kinds: (a) vipassanupekkhā—Udayabbaya ñāṇa—discerning of rise and fall of phenomena. (b) Saṅkhāra-upekkhā ñāṇa—knowledge of equanimity toward formations (saṅkhāra dhamma).
 4. Chaṭaṅgupekkhā
- This equanimity is the quality of arahant, whatever he experiences from the six senses of the door he is always in equanimity. (This was mentioned by Thae Inn Gu Sayadaw in his experience of final attainment.) This equanimity is included in the tatramajjhattatā (neutrality of mind).
5. Brahmavihārūupekkhā—this is the equanimity of the four Brahmavihāra (Divine abidings) free from lobha and dosa, the Buddha's equanimity to his son Rāhula and the monk Devadatta are the same. This one is pāramī upekkhā, impartiality toward beings.
 6. Bojjhang-a-upekkhā—equanimity in the factors of enlightenment, mental equipoise.
 7. Tetramajjhatta-upekkhā—the equanimity which is making other mental factors arising together become harmonious, e.g., the five spiritual faculties in harmony.
 8. Jhānūupekkhā—equanimity in the 3rd jhāna. The happiness (sukha) in the 3rd jhāna is quite happy but its happiness is controlled with equanimity.
 9. Parisuddūupekkhā—equanimity in the 4th jhāna

In No. three Paññā-upekkhā has two kinds—vipassanūpekkhā and saṅkhārūpekkhā. So all are in ten numbers of equanimity.]

In regard to ānāpāna practice, when you're sitting don't go and tense the body with force (i.e., to resist the pain). If you do this, you can't go forward. Using the strength of sati and viriya to control the mind. For the sense of comfort, don't go and control the body, and never get the result. Whatever method you practice, if you control the mind and body by force will not attain any path (magga). And can't discern mind and form. At the time of death also not free from it. Let go of the body (i.e., don't be concerned about it).

Breathe regularly, in and out breaths, slow and fast, strong and soft, long and short breaths have to breathe rightly (already mentioned above, to adjust the breathings). Breathing with the air passage rightly by aware the touching point. Not with strong force, by breathing regularly with not strong and soft breaths and vedanā will arise. With fear, don't go and make it for comfort. Only with this vedanā exists can we contemplate sukha, dukkha and upekkhā vedanās. So don't go and destroy it. With them, only we can do it.

Dukkha vedanā arises, you adjust or level off it with sukha vedanā. Pay attention to the clear touching point (i.e., nostril or sukha) and also pay attention to dukkha vedanā (i.e., where the pain arises). Keep them equally. How to keep it there? If you keep it at only one side, you will lose the other side. How to keep two sides in equality? In the beginning of vedanā arising, it's still light. Nyan (ñāṇa) and paññā have to control and level off the awareness. Whether right or wrong, don't stop panning, correct errors by panning, adding where required and subtracting where more is needed. Even though you control the mind with sati and viriya, tanhā will come behind to pull you. So don't lose your side. If you're levelling off this way lobha and dosa minds cease and fall into bhavaṅga.

After fall into bhavaṅga, jhāna mind arises. During the jhāna mind process arises, pīti and sukha can arise. If it's too strong, don't let it go and it has a strong happiness. Its happiness is something like smoke from a cloud and a big roll of cloud rising up quickly. If something like this happens, don't let it go away. Not enjoying this object (arom) and only stay with the original kammatthāna of the touching point at

the tip of the nostril and dukkha vedanā by levelling off them and continue will arrive jhānūpekkhā (equanimity of absorption). Don't let go of the adjustment to the two objects of the touching point of the nostril and dukkha vedanā. Jhanic factors arise by themselves. Do you all understand the way of contemplation? The main point is simple. For your understanding of the practice process, it takes time to explain it. (Sayadaw continued to explain it in gist as follows)

For the practice—with sukha vedanā (at the tip of the nostril) do the breathing regularly before the four elements afflict the body. If vedanā (dukkha at somewhere on the body) arises, the mind will incline toward dukkha vedanā. The yogi has to adjust the awareness between the tip of the nostril and dukkha vedanā, and at the same time to know both of them (i.e., sukha and dukkha). Not to know them in turn. Not close toward any side and contemplate in a normal way. Don't let the mind go toward the comfortable side (i.e., tip of the nostril), and adjust them equally. If you make the determination to attain it with the practice and taṇhā will not come.

(Note: In many Thae-inn Gu Sayadaw's talks he mentioned adjusting of samādhi and paññā with the five spiritual powers but never mentioned how to do it. After the adjustment discern impermanence. See one of his talks for instruction in the postscript.)

Diamond Meditation

[This is a two hours sitting meditation talk by Sayadaw. He called this *vipassanā* practice as *bodhisatta kammaṭṭhāna* or *Mahāpallaṅka* method or Diamond Throne method. Bodhisatta Siddhattha sat under a bodhi tree and attained enlightenment in one sitting. Burmese Buddhists give the name to the place where the Buddha's enlightenment as *Mahapallin* (*Mahāpallaṅka*) or Diamond Throne. Sayadaw called it as diamond throne method because with determination or resolution (*adhiṭṭhāna*) in one sitting kill or abandon *taṇhā* kilesa. In one of his talks he mentioned it as the only way to expose *taṇhā* quickly.

I did not transcribe the whole talk, but only the important points. The practice also quite simple. Yogis who develop *samādhi* with *ānāpāna-sati* can do this practice. After the successful purification of the mind (*cittavisuddhi*) or *jhāna samādhi*, continuing with *Mahāpallaṅka* meditation, one can bear *dukkha vedanā*.

Sitting with the body in relaxation. Without any tension and control to the body. Mind and body are in relaxation. You should not have any concern for the body. The mind has to be at rest and free. Empty the mind out and just pure awareness. Whatever is happening to the mind and body, just be aware of it without any state of intervention. If *vedanā* arises on the body, don't go and look at it. The physical body doesn't have craving (*taṇhā*) which is happening in the mind. So only look at the mind. Whatever mind state arises, look at them.

Don't include me and I there. Don't let I-ness go and disturb it.

Don't let the inclusion of I-ness there. Be aware and don't lose *sati*. If the mind inclines toward the painful body, don't contemplate *vedanā*, instead contemplate the minds following behind. *Bhavaṅga* (*vatthu*, according to Buddha) is the place of the mind (according to the commentary and the mind base of yogis' experiences is the heart area). Just pure awareness of whatever mind states arise. The body is moving is because the mind is moving. Don't follow the desire of the mind, don't follow *taṇhā*. There is only one observation of the essence. *Sati-paññā* only has the work of penetrative knowing. It doesn't have other things included there. No defiled (*kilesa*)

minds are there. Contemplate nāma lakkhaṇa of the mind

[There are two characteristics (lakkhaṇas) of phenomenon—individual (sabhāva-lakkhaṇa) and universal (sāmañña-lakkhaṇa).]

Don't follow behind the air at the tip of the nostril, this is not included in our practice process. This is contemplating mind with the mind (i.e., mind objects with the path factors). You have to let go of the mindset of different agreeable desires. Observe with sati. If you lose, sati will get carried away (by the mind). Be aware! Not asking the mind to do the job, only asking you to be aware of the mind. Leaving the body behind like a lifeless object and letting go of the body. Let go yourself from carrying around the body. Be aware of the mind with the mind. The mind is looking for a chance to come and occupy the khandha house. Let the khandha house be like a lifeless thing. With sati and let the khandha by itself and taṇhā can't come in and disturb the mind. Leading by sati and paññā taṇhā can't enter the mind. Forget yourself and don't do thing as asking by taṇhā. Don't lose your sati. Be patient! If vedanā arise don't follow behind them. Just observe the mind following behind them (i.e., vedanā).

You must contemplate with an equanimous mind and not react to anything. Only have the task of contemplation. Let the body is there as you originally has left behind (not making any adjustment or correction or any movement and leaving it as before in the beginning) You must let it go on its own (not concern anything) you only have the task of leading by sati and paññā, but must not lose sati. Must have patience with patience and endurance. With patience and endurance will arrive at Nibbāna. This was what was mentioned by the Buddha. Don't expect it to be done quickly, and it becomes restless. Don't let the mind associate with the body. The body without a mind is like a lifeless thing, and just leave it like that. To be patient with knowledge (nyan—ñāṇa). You have to let go of that much. Don't give life faculty to the lifeless form (rūpa). Be mindful! Don't be agreeable with it (i.e., follow the mind or the body). Let it go with your heart. Don't be lacking in sati. Not to be finished quickly in a rush.

In this way, taṇhā will be cut off and defeated. (meditation is battling with taṇhā, but not in action as non-action.) Bhavaṅga will become vibrated. Taṇhā will pull out the kilesa baggage which has been kept. (Enormous baggage for the whole samsāra

journey without discerning of its beginning.) Let the bhavaṅga mind in a lifeless state. Bhavaṅga vibrates and falls in and fruition of mind will come in. (Now, near the end of the sitting) During these seconds and minutes let go of everything. Let it die and whatever let it be, let the mind rest. Bhavaṅga with a blip become cool and fruition of mind comes in. Bhavaṅga is like a button (of machine). The bhavaṅga mind wants to grasp it. (Sayadaw asked the yogis to make the preparation for coming out from the two hours meditation period).

You adjust your indriya as originally (ending the meditation with equanimity). Here Mahāpallaṅka method is an analogy for the bodhisatta sitting on the seat under the Bodhi-tree—mahāpallaṅka to extinguish kilesa fire.

Some Reflections

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

Sayadaw U Candima called this satipaṭṭhāna as cittānupassanā, just contemplate in the mind only, and not concerning for rūpa and vedanā phenomena. In the beginning of the sitting, it doesn't have any object to observe, and it's just pure awareness. It does not mean there is no object at all. A mind with no object is impossible, even path and fruition minds have Nibbāna as its object. Why is the observing mind purely aware here? A yogi attains jhāna which is upekkhā samādhi with it only can do this practice. A person is not dead yet, so the mind will always arise. Even the following mind can observe the preceding contemplative mind (path factors mind)

In the Chinese Chan tradition (Japanese—Zen, Korean—Son) there is a school called Tsao Tung (in Japanese—Soto Zen). Their sitting starts with object-less awareness. The monks or yogis are sitting in a row and facing the wall. I don't know

what object-less awareness means. The famous Zen Master Dogen belonged to this tradition.

Mahāpallaṅka kammaṭṭhāna gives us the idea of the mind. The physical body is just a lifeless object. It's working just for the mind. Mind is the main actor behind all phenomena. This method is the battle between kilesa and the observing mind in a refined way. It describes the importance of equanimity (upekkhā), with patience and endurance, i.e., the middle way. The observing mind stays in the middle with upekkhā and does not follow any side of sukha and dukkha which are the two extremes.

Human beings follow behind these two extremes that all human problems arise—such as arms race with wars, trade wars, all sorts of external pollution, severe climate change, etc.

These three unwholesome roots of greed, hatred and delusion relate to these two extremes which never give humans peace and happiness.





Bhavaṅga Meditation

The practice of bhavaṅga meditation is to kill taṇhā by suppressing (vikkhambhana) pain in the body (kāyika-dukkha-vedanā). Here it is not ānāpānasati practice to make the mind feel comfortable at the tip of the nose (i.e., to enter samādhi). Bhavaṅga is known as the element of clarity of mind. This clear mind element exists at the heart-base, a cavity situated within the physical heart (i.e., in the small amount of blood). This is the birthplace of mind and mental factors (cetasika). It is also the place which connects the mind to the kammic wind element (kammajavāyo) of the physical body (rūpa-kāya).

The mind wants to move the great elements of the rūpa-kāya or to move the physical body, it has to stimulate from the bhavaṅga to connect them. When the four great elements of the rūpa-kāya are strongly afflicted, the mind element sends the taste (rasa) of the coarse undesirable object from the body contact to the bhavaṅga. And then feeling (vedanā) with mind consciousness arise from the bhavaṅga to experience the taste of the object. The mind with diṭṭhi connects to dukkha vedanā and suffer with pain, unpleasantness, etc., and it continues to increase the mental states of don't want to experience (dosa) and want to correct it for comfort (lobha). At that time the heart area where the mind relies on becomes tense, but the worldlings don't know this nature. When the physical body has injuries or affliction, the mind suffers. And then with the deadly affliction it becomes very painful. The practice now is to teach the yogi how to exercise, stripping the mind contact (mano samphassa) from the connection with the mind and the form (body).

With the cessation of mind contact and feeling (vedanā) ceases—mano samphassa nirodha vedanā nirodho; with the cessation of craving and pain ceases. With the cessation of pain (suffering) realize the truth of cessation—nirodha sacca which is nibbāna by suppression (vikkhambhana pahāna). The practice is separated into two parts—such as contemplation with lying down posture and sitting posture. It can be practiced with any postures after understanding with the success of the exercise (i.e., continue with the practice to abandon diṭṭhi-taṇhā).

It teaches you to be able to let go of the "bhavaṅga" and to be able to separate the

mind from the body. If you are able to separate them like this, you can contemplate and develop whatever arises one's meditation object—such as contemplation on mind, 32 parts of the body (as e.g., skeleton, bones etc.) and the four great elements, etc.

If you succeed in this practice, do not be afraid of dying. Because you are able to separate the mind from the body, and this body presses to death, the contact of the mind with the mind contact (mano samphassa) becomes irrelevant; and the suffering ceases and dies in a peaceful way.

In this Dhamma practice, when the four elements afflict the yogi with worldly habits; it stimulates the mind and changes the body accordingly by tensing the heart. At that time the yogi should wait to contemplate to see the non-self nature of the preceding mind with taṇhā and dosa which asking to tense the heart. Do not let the following mind arise to change or adjust the physical body with success. Practice by letting go of the desire mind. The yogi has to put full effort by practicing with patience and endurance to abandon the desire to change the physical body [There are two important factors to overcome it here, namely mindfulness (sati) and forbearance (khanti).]

At that time mind contact (mano-samphassa) can't incline toward the body and the mind with lobha and dosa (i.e., wanting to change or move and unbearable) are extinguished (by suppression) or bhavaṅga falls off, and the mind becomes peaceful. And no matter how painful the body may be, the mind is painless.

This is dependent arising (paṭiccasamuppāda) machine stops. The mind frees from the taṇhā bondage of wanting to change or correct the physical body.

When practicing this way with lying down posture the bhavaṅga falls off and the mind is in clear state, the yogi himself sees the physical body and the mind are not connected and each by its own (this kind of experience made some people taking the mind as a soul, in meditation or hypnotized state). It is like the yogi himself sitting there and seeing someone sleeping next to him. He himself sees the flesh breathe itself and exhale itself. The yogis continue the practice which was mentioned in the recorded disc.

(This short talk was an introduction to the bhavaṅga meditation. Later he gave

two hours each to his yogis in his center for lying down and sitting meditation with this method. I will explain them in gist in the following.)

A yogi falls into bhavanga when he gets up has to be careful. The mind and the body are not connected, so he becomes worried about it. What will happen to me? It's frightening. What happened to me? He becomes worried and concerned about it. (This experience relates to lying down posture).

But don't worry about it. It was possible, like someone who was possessed by a spirit during his sleep and could not move the body after waking up.

(This kind of experience happened to me many years ago in a Thai forest monastery, which was a ghost haunted place. One day I was not well and lying down in my kuti and fell asleep. It was during the night when I suddenly woke up, unable to get up or move my body. So I recited the mantra Buddho! After a while, I was able to get up.)

If the yogi becomes like this he has to breathe ānāpāna slowly and regularly non-stop and gripping and stretching the fingers of both hands, curving and stretching both elbows, moving the toes of both legs, curving and stretching both knees slowly. After the blood and air circulate the whole body, turn to the left side and get up slowly. During the lying down meditation, not letting others come and wake you up by calling and moving you. This point has to be careful. Yogis continue the practice according to the instruction.

Explanation on the bhavanga meditation

Actually this way of practice is not much different from the diamond meditation (mahāpallaṅka kammaṭṭhāna) which has been described before. The differences are only the ways of development of samādhi. The former one develops strong samādhi with ānāpānasati and with this samādhi develops insight with contemplation on the mind (cittānupassanā).

This practice is direct using cittānupassanā to develop samādhi and insight

without using other objects for samādhi separately.

With sati the yogi has to watch and observe whatever arising mind state from the bhavaṅga (mano). In this practice there is no primary object (e.g., the breath) to contemplate because there is always a mind that arises and without it, it will die.

Here it's contemplating the mind and mind state only. If physical sensation and pain arise, sati mind is not inclining toward any bodily part where it arises.

Only contemplate the preceding mind which knows the sensation with the following sati mind. It's the same as in the ānāpānasati sutta it did not mention the place of the sensation, just only established mindfulness in front (to the fore) of him.

The important point here is that the yogi practices separating the body from the mind in which the kilesa lurks. So when the yogi contemplates the mind objects, he also does not incline sati to the place where (i.e., bhavaṅga) it arises. Here not concern anything with the body. If concern about it when severe pain arises can't bear it and easily effect the bhavaṅga, taṇhā comes in to correct the physical body. With sati, patience and endurance (here only sati, but also other path factors), combat with taṇhā; so that it does not affect the mind, and finally taṇhā disappears.

The instruction on bhavaṅga meditation is nearly the same as diamond meditation. So the reader should go back to the instructions mentioned there.

The system is simple, but the practice is not easy, especially for two hours or three hours sitting. The yogi needs a lot of patience and endurance to deal with pains and difficulties. In the instruction, when pains arise, do not allow changing or moving the physical body, even not allow tensing or contracting the bhavaṅga. Therefore, Sayadaw asks yogis to practice lying down first because it is easier to maintain the body's posture than sitting for long periods of time. Sayadaw gave two instructions for two hours each for both. It was encouraged and reminded the yogis not to react to pains and relaxed in body and mind, and for a correct posture. After with the lying posture, the yogis know the practice and also become easy for the sitting.

Here I will give some points mentioned in the lying posture instruction, and the sitting posture instruction is not much different from it. In Sayadaw's teaching he

always emphasizes the importance of posture, it could come from his long hours sitting experiences (see his autobiography). It should be a natural posture without any tension of the whole body in a relaxed way and without any control with the mind to the body. So he asks the yogis to check and relax any part of the body part by part, from the tips of the toe to the head. After the whole body is relaxed and relieved, let it be there like a doll. Do not to move, change or concern anything about it and the mind and the body separate temporarily.

He gives the example of a string puppet—the hands control the strings is like the mind and taṇhā, the strings are nerves of the body and the puppet or doll is the physical body. When the hands let go of the strings and the doll separates from the hands, the doll stays by itself. The body is lying down on the floor by itself, and we may think the mind can be taken as self (atta). He asked the yogis if they could stop the mind and not think anything on their own. He said, "It is impossible to stop thinking; mental objects will arise one after another by themselves, without end." This is its nature. This is the resultant kammic khandha arises by past kamma until it's finished for this life (see the 12 links of the D. A. process—avijjā → saṅkhāra → viññāṇa). In this instruction, he used quite a few times with the D. A. process to explain them. We can see the importance of D. A. teaching in the practice. Mogok Sayādawgyi's teaching on the D. A. is very important for yogis and Buddhists.

The yogis observe with sati and see the inconstant nature of mind and mental state arise one by one and its non-self nature (anatta). He said that this is not insight practice yet. After practicing for a period of time, the body will experience pain. Its nature (i.e., rūpa or ruppati means—oppressed, afflicted, etc. It undergoes and imposes alteration owing to adverse physical conditions) is dukkha.

The yogi has to contemplate the mind which experienced the pain and not on the body where it arises. (Here the yogi has to be careful not to pay any attention to any part of the body).

If the pain becomes stronger, taṇhā comes in and wanting to change the body or correct the body for its comfort. A yogi should not give in and follow his desires; he should contemplate with patience and endurance the nature of anatta. Rising up with khandha is sakkāya. If it becomes unbearable and takes it as my pain, it becomes

sakkāya diṭṭhi; it will stimulate the mind and volition (cetanā) or kamma to arise, in terms of changing or moving the body. Then paṭiccasamuppāda continues. Sayadaw urged the yogis not to give in and give up to taṇhā. If you give in to taṇhā, you will die again and again in samsāra and never end. (In battling with taṇhā, yogi will never die. We die because of allowing taṇhā killing us.)

Even the bodhisatta before his enlightenment practicing to utmost with patience and endurance and the body became like a skeleton and not died (i.e., with wrong practices by torturing oneself). Noble warriors will never die, and only ignoble warriors will die forever—i.e., worldlings. Once, Loong Por Cha said as follows—

If you feed a tiger in a cage every day, it will become stronger and stronger and at last it will kill you. Here, also, the yogis are feeding the desire of the taṇhā tiger whenever it demands it; thus the taṇhā becomes stronger and stronger, so that it cannot be controlled.

(Now we can see this in today's world. There are a lot of human problems going on from politics, economics, environmental problems—such as all sorts of pollution, climate change with many disasters. Instead of solving these important issues together, some leaders and governments are finding faults, quarrelling and fighting each other. The world becomes an unpleasant place.)

If these two enemies diṭṭhi and taṇhā combine, it becomes destructive. He can't bear the pain and follow taṇhā and change or move the body which conditions a new khandha. If you do not follow taṇhā, and it gradually disappears to extinction, that is nibbāna (taṇhā nirodho—nibbānam). In one of Mogok Sayadawgyi's talk on Nandakovāda Sutta (MN 146), he said that it was better to cut off taṇhā directly. Bhavaṅga meditation is cutting off taṇhā directly. After taṇhā ceases, bhavaṅga fall off and the mind is clear and peaceful. The yogi sees the physical body and the mind are not connected, and each one is by itself. This is purification of the mind (cittavisuddhi).

Some yogis have skeleton nimitta, some discern the four elements, and some continue to contemplate the mind. Contemplation with samādhi power becomes insight (vipassanā).

In one of Sayadaw Candima's talks—Living, Dying and Future, he mentioned the following incident. A female disciple's brother was near death with cancer in a hospital. This young man was in agony with pain and crying. She requested Sayadaw's help, and he went to the hospital to see him. He instructed him with teaching and meditation.

Sayadaw did not mention what he taught him. I was quite sure that it was not ānāpānasati because he was in a serious condition with some blood transfusion and oxygen to his body. It was quite possible that Sayadaw taught him bhavaṅga meditation in lying posture, as mentioned above. It was more suitable for the situation. After four days of diligent practice, he overcame the pain and later died peacefully, leaving a body which was soft and pliable.

Before his death, the elder sister went to see him. He showed his upright thumb to her not to worry about him. When a person was drowning, he would grasp anything near him. In the same way, a yogi in near death will apply full effort in the practice, nothing is important and reliable for him any more except Dhamma.

There was a documentary film on death and dying from China. It included some death of old people. Some had difficult and unpleasant dying in hospitals with life supporting machines. Some old people who were Buddhist yogis dying with their faces in peace and smile (most of them could be Pure Land practitioners). In there, a beautiful actress died with cancer in a hospital, and before she died saw ghosts on the ceiling. She died with fright and her face was in grimace looked like ghost. Her skin color liked ashen color the whole body was stiff and tense, especially the fingers and toes were stiff and crooked, and her body was emaciated. She left behind a big house and wealth to her husband without children. The man also did not dare to stay in the house.

Living, dying and the future—these three matters are very important for everyone. We are not in this human world just for pleasure, wasting time and doing foolish and stupid things. If our dying are not good, future births are also very bad. Human births are very rare. It is very important for everyone to prepare for his or her dying. It seems to me Sayadaw U Candima's teaching on bhavaṅga meditation is very good for that. It is most likely that everyone will die in a lying posture. Therefore, we

should use the lying posture exercise as mentioned above.





After Samādhi, Develop Vipassanā

[This instructional talk was given in 2008 at a 9 days retreat to yogis.

It was related to bhavaṅga meditation. U Candima taught three ways of developing of samādhi—i.e., ānāpāna, scales like samādhi and bhavaṅga methods...]

This is on the 5th day of retreat. Here are 106 yogis. You have done the practice of from dukkha vedanā to cut off taṇhā. You sat for three hours in each section. There was no-one moving himself or herself because of unbearable dukkha vedanā. Among the yogis, 51 yogis saw skeleton; with dhātu kammaṭṭhāna (i.e., the four great elements), 32 yogis; with 32 part of the body, three yogis and with the loathsomeness (asubha), three yogis; so totally 89 yogis.

(Here Sayadaw did not mention on the seventeen yogis. It was possible that they continued with the contemplation of the mind.)

The skeleton will not arise by itself. If you want it to appear, you must incline the mind toward the skeleton inside the body. At first, we contemplate the mind (i.e., the bhavaṅga meditation in lying down posture). This is because taṇhā can come in and stick with the mind. We contemplate the mind to know it as not mine (i.e., as anatta). After some time, the khandha house (i.e., physical body) afflicted with pain and aches. Taṇhā possesses the mind and desire to move.

Do you follow its desire or abandon it? At the time of abandoning it, the lying posture is not easy to make give and take (i.e., for taṇhā). And it is also easy to abandon it (it is not easy in sitting posture). I have been told you that taṇhā is anatta and this body form (rūpa) also anatta. So when taṇhā mind is asking for it, and you don't allow it by contemplating with abandonment. So in the process of the following mind, taṇhā can't stick with it. Therefor, taṇhā is cut off from the process of the mind. Taṇhā nirodho nibbānaṁ—the cessation of taṇhā is Nibbāna. The mind has no suffering that dukkha ceases. Even though it has taken three hours long sitting or lying down, the mind doesn't want to move the body. This is because free from clinging with diṭṭhi to this khandha (body) as my body. So it frees from taṇhā, mana and diṭṭhi. The mind becomes purified. It falls into bhavaṅga (i.e., samādhi) and the mind and

body stay by its own (i.e., not mix-up together). Don't take it as the mind and body are separate. Don't look at the body and the mind as separate. Originally, they are this way (i.e., by its nature). Connecting the mind and the body is the nature of taṇhā. Now they are on their own and not mixing up. This khandha was built by taṇhā that when causes are there it will ask for it. The khandha is built by him (taṇhā), so the owner appears.

Therefore, taṇhā is anatta. Knowing it as not atta-diṭṭhi and become sammā-diṭṭhi. This is the path mind (magga-citta). The path knowledge (magga-ñāṇa) is contemplating with analytically or discerning. The functional knowledge (kicca-ñāṇa) of truth of the cessation (nirodha-sacca) is if taṇhā arises and abandons it.

The truth of cessation—nibbāna exists. The mind was suffered before by sticking with diṭṭhi-taṇhā. It's free from taṇhā by abandoning of clinging taṇhā. No suffering with cessation of taṇhā is nirodha sacca. Before, it is taking it as me. Before, it was treated as me. Diṭṭhi me or **I-ness** falls off by seeing taṇhā. Taṇhā can't stick with it.

Free from taṇhā is nibbāna. If taṇhā exists and become dukkha khandha.

If no taṇhā exists and dukkha khandha ceases. This is nirodha sacca. These four noble truths arise. Do you kill it by following it? Or seeing rightly?

You know that the four elements of the khandha are afflicted, but there is no dukkha, and dukkha is stopped. Before, it was you who wanted to struggle, move and correct it.

That was taṇhā went and combined with diṭṭhi. It was covered with delusion (moha) and followed by sorrow, lamentation, pain and grief. Asking for change was taṇhā and taking it as me was diṭṭhi. You were happy for a moment by changing it. This is the happiness of worldling, and it'll never end. It needs to be conditioned forever. If no taṇhā and the mind is left by its own. There is no fire of dukkha. You sat for three hours, and did the teacher torture you? This is exposing of the taṇhā and contemplating of taṇhā with the path factors (maggaṅga).

(There are a lot of dhamma reflections here. We are fear of pains and attachment to pleasure that will never free from taṇhā and dukkha forever. This is running away from pains which is hatred (dosa) and chasing for pleasures which is greed (lobha). So

we are playing hide and seek game all the time with the two extremes of kilesa enemies and becoming a real lunatic. Some of the great lunatics are those world leaders, politicians, some rich people and economists, etc.

During the ānāpāna practice when taṇhā comes and grasps the mood and without giving it, instead you send the mind towards the tip of the nostril. It frees from taṇhā and gains happiness. At scales like samādhi you stick the mind with sati to free from such and dukkha that taṇhā can't stick to it. Now, you contemplate directly on taṇhā which comes and pulling the mind (i.e., bhavaṅga method). This way you see the taṇhā which is the builder of the khandha house. Vipassanā yānika (i.e., insight based yogis) must see taṇhā first.

(This may be the reason in vipassanā practice, when dukkha vedanā arises, it's not allowed to change or correct the body, otherwise, yogi don't know about taṇhā; whereas samatha yānika (samatha based yogis) can change it because of not dealing with taṇhā directly. We can see this point in the following talk. U Candima's three ways of practice are vipassanā-yānika methods.)

When taṇhā and dosa can't stick to the mind, it becomes purity of the mind. After that, you see the khandha (i.e., paramatā khandha). This is after seeing taṇhā and will see the khandha (with the polluted mind can't see the real khandha). Now the yogis have seen the 32 parts of the body, skeleton and the elements.

Could you contemplate anicca, dukkha and anatta with taṇhā mind? Even if you can do it only temporarily. When dukkha vedanā arises, it becomes moving and changing again. So taṇhā comes back again. The contemplation is wrong because it doesn't free from taṇhā.

(Here we have to know that some systems, e.g., the Mahāsi system, yogi with sati, contemplates whatever distinct at the present moment arising, it is developing samādhi to overcome the hindrances and not vipassanā yet.)

Now here the yogis sat for three hours with no desire for changing or moving the body.

That is no diṭṭhi and taṇhā. With the desire mind of corrections to kill taṇhā, it'll

never end. Now *diṭṭhi* and *taṇhā* are fallen away. *Taṇhā* is abandoned by itself, if you are chasing to kill it, it will become *atta-diṭṭhi*. It comes according to your desire.

Here now there is no chasing and killing of *taṇhā*. You have to contemplate to see it by discerning or analytically. If the following mind follows the desire of the preceding mind (i.e., *taṇhā* mind) and it falls into *taṇhā* hand. Now *taṇhā* can't stay at the khandha house built by him. The khandha house with no *taṇhā* is happiness.

You stay with the happy mind (worldlings are the opposite, with *taṇhā* crazy for *dukkha*) staying with the happy mind is fruition (phala). The path (magga) is seeing *taṇhā*.

The following mind (i.e., contemplate mind) abandons the preceding mind (*taṇhā* mind) is equanimity of mind toward formation (*saṅkhāra-upekkhā*, here refers to *taṇhā*). The cessation of suffering is *nirodha sacca*. Staying with the happy mind is fruition (phala). Fruition is the result. The process is *saṅkhāra-upekkhā*, *gotrabhū*, *magga* and *phala*.

Vipassanā-yānika has to proceed in this manner (way). That have to be abandoned first of the coarser *taṇhā* related to the habit of the worldlings. It's the explosive *kilesa* which sends beings to painful existences (*apāyas*).

Not all the *diṭṭhi* fall away yet. The way of insight practice appears to yogis.

Before, in the *ānāpāna* practice you sent the mind to the tip of the nostril and *dukkha vedanā* from below pulling it down there. That made the yogis think that *dukkha* existed in the physical form (body). When it stayed at the nostril, it became happy. Now you know that suffering exists in the mind (when attaining *jhāna*).

The mind by itself is not *taṇhā*. Mental factor (*cetasika*) of greed is only *taṇhā*. (The only function of the mind is simply to know.) *Taṇhā* goes and combines with khandha. (*Taṇhā* is the creator and worship by man everywhere. The world will never be in peace and harmony. See today's world problems.) Now, the yogis contemplate the preceding mind with the following mind of *maggaṅga* that *taṇhā* can't associate with the khandha. It abandons by itself and *taṇhā* not arise. Is there any dissolution?

What kind of rise and fall have ended? The rise and fall of taṇhā must be ended.

[Here is different from the Mogok system of contemplation. U Candima's way is directly to contemplate taṇhā. Even in one of Sayadawji's talks, it mentioned that directly contemplate taṇhā is better. It seems to me that it may be more difficult. Others are contemplation of khandhas; so taṇhā not arise. Thae-inn Gu Sayadaw contemplate vedanā (mental feelings), so do not connect to taṇhā.]

It stays with magga and phala minds. [at first, it appears with path mind once and then fruition (phala) minds continue.] The mind is not finished. You can't make the mind into ending (If the mind stops, one will die. The khandha process of this life will continue until the kammic result of the past kamma is finished.) It has been said that it seems similar to let the rise and fall of the mind come to an end. Khandha must exist. This khandha's rise and fall still exist. The mind arises in this khandha no taṇhā exists. The rise and fall of taṇhā-ditṭhi must end. This is practicing the ending of rise and fall of taṇhā-ditṭhi. This is not a practice to end the anicca of this khandha. Buddha and arrant still have khandhas but no taṇhā-ditṭhi.

(To understand this point clear, I refer to study Mogok Sayadawji's talks on Paṭiccasamuppāda Dhamma).

(Sayadaw asked one of the yogis who was discerning of the skeleton to get up.)

All who have seen the skeleton looking at me with the minds as before you discerned the skeletons. Open your eyes and look at me. You have to objectify with knowledge (ñāṇa) to reach the internal skeleton. (The yogi—a man who was standing, said that he discerned it.) Could you objectify it as man or woman? (No! It doesn't exist. I only see the bones.) Do bones have life and soul? (It doesn't have.) Do you have any lustful mind on the bones? (I don't have it.) Do you have any anger after seeing it? (No! I don't.) You have seen your khandha as bones. Likewise, you also see the external as bones. Are there any two things? (It doesn't exist.)

It only has one kind that becomes one mind. On the seeing object man and woman, taṇhā, mana, ditṭhi and all the eleven kinds of fire ceased. It stops at just seeing. Not seeing the skeleton and by seeing the external form with conceptual attention as man and woman wrong view arises and taṇhā, mana, ditṭhi kilesa appear.

Instead of seeing the skeleton and seeing it as a man, a woman with beauty; kilesa arises. Do you have to chase and kill the kilesa? Kilesa's mind is the result and wrong view is the cause. If you want to extinguish the result, you have to kill the cause.

Before, you see it as a man, a woman; lobha, dosa and moha arise, because of wrong seeing. If not seeing as a man, a woman; lobha, dosa kāma do not arise. Only seeing as skeleton and defilement of lust (kāma-kilesa) and diṭṭhi cease from behind. This is not chasing and killing them. Contemplate with "insight knowledge" to the internal nature of the object of attention (i.e., skeleton) that makes the wrong seeing of diṭṭhi—taṇhā cease (i.e., man or woman). Because of the object (ārammaṇa) and wrong attention, kilesa arises. The way of practising for Dhamma appears. Diṭṭhi-taṇhā end is the ending of rise and fall.

The ending of rise and fall is Nibbāna.

According to the dependent co-arising, it stops as just seeing. Dhamma already exists in the khandha. Before, you didn't see it as a skeleton. It was also a skeleton before. Do they have some mind? People can't see the different minds. Ariyans can see the worldlings. In practising Dhamma Diṭṭhi has to be fallen off first, and taṇhā also falls together. Some said that after killing diṭṭhi and to kill taṇhā.

(That is also true. According to the Buddha and Mogok Sayadaw, the first path (matta) is exterminated diṭṭhi, but with this diṭṭhi—the coarser taṇhā which leads beings to fall into apāyas also eradicated. For example, from 100% of taṇhā, $\frac{1}{4}$ (25%) of it is eradicated.)

If delusion (moha or ignorance) sticks with us, lobha, dosa, diṭṭhi, mana and 11 kinds of fire are with it. You don't need to kill them one by one (wholesome and unwholesome are in groups). The mind is purified when it frees from anger, irritation of toad (Vammika Sutta) and the poison of four vipers (Āsīvisopama Sutta) (āsīvisopama sutta, SN 35.238 and vammika sutta, MN 23). It's also correct in accordance with the suttas.

Continue to dig or demolish the ant-hill and find a forked path (In Vammika Sutta). This forked path is related to the ways of samatha-yānika and vipassanā-yānika. The yogi has to walk on one of these paths.

(Sayadaw continued to speak to the yogi who discerned the skeleton)

I give you contemplation on the body—kāyānupassanā. Does the skeleton have kilesa for you? It doesn't have kilesa. It's calming down the kilesa that called as samatha.

The skeleton has the nature of hardness, it's not **me** and not **him**. It's the calcium element of stone. Discerning with the contemplation rightly as there is no atta (self) or belonging to self is insight—vipassanā. Contemplating it as unstable with dissolution is anicca-vipassanā. Contemplating it as no essence is anatta-vipassanā. You can't attain it by making it happen. It's like a cup with water in it. Can you get water with no cup? (No! I don't).

Some say that samatha and vipassanā are separated. It was like the cup and water can't separate. (Here samatha refers to jhāna samādhi and not include khaṇika samādhi.)

[Some reflection on jhāna samādhi and khaṇika samādhi:

There are a lot of differences and arguments among scholars and meditation teachers on how much samādhi power is necessary for vipassanā. In Suttas the Buddha refers to sammā-samādhi as the four jhānas. The commentary also accepts the khaṇika-samādhi, and upacāra-samādhi. The Burmese tradition relies a lot more on the

commentary (including suttas) than the Thai tradition—especially the Thai forest tradition. I have never heard a Thai forest teacher mention khanika-samādhi. So they took the dry-insight system as thinking without samādhi. Here also Sayadaw U Candima has the same idea and view.

Ajahn Lee Dhammadaro, a disciple of Ajahn Mun was very skilled in samādhi and had psychic ability. He was the one who stayed for a very short period with Ajahn Mun, and was allowed by his teacher to practise by himself in the forest. He also accepted the three types of samādhi for vipassanā (see: “The Heart of the Craft”).

On ānāpāna sati even many people have different views and practices. The Buddha Dhamma is profound and extensive, not easy to penetrate or justify. In the suttas, the Buddha mentioned two important points in samādhi and vipassanā practice, i.e., overcome the five hindrances and develop the factors of enlightenment or the path factors. If the suttas and commentary have differences, always take the suttas teaching as standard. The Buddhist path is not an easy path, and it needs a lot of practice with perseverance, patience, endurance with pains, aches and difficulties. Thae-inn Gu Sayadaw and U Candima are very good examples. Some people have perfections in their past lives, and even without a good teacher to guide them, they can find their own way and succeed. A very good example is Guang Ching Old Monk who was illiterate like Soon Loon Sayadaw. Sayadaw U Candima is also a good example.

Guang Ching Old Monk (1891-1986) - Born in a poor family in Fujian Province, China. When he was four or five years old, his parents needed money and sold him to a childless couple as an adopted son. His adoptive parents passed away when he was 14 years old. His parents' relatives sent him away, and he had to work for his life at a young age. He was ordained in a Chan (Zen) monastery at the age of 20. He was illiterate that his teacher only taught him reciting Amitabha mantra. Stayed in a cave in a forest for 13 years. After the 2nd world war, he came to Taiwan and lived as a wandering monk for some time. In 1986, he put down his burdened khandha forever—eternal peace. Before he passed away said these words to his pupils—

“No coming and no going, No more business”

For most Mahāyanists, they like to come and go and have strong bhava-taṇhā. Venerable Master had found the Pure Land and Amitabha in the Heart, but for most

people they are looking for it outside, which is *samsāra* and will never end.

Some of his short teachings: On ascetic practices; On women; Living in a cave; Importance of transcending *dukkha* by practice; How to transcend self view; The problem of self; on the Diamond Sutra; Importance of right mindfulness (kyant nian); Mentioning many times on Arahants (most Mahāyanists don't want to talk about).

Mentioning western knowledge as wrong knowledge;

(It's quite true, see all the internal and external pollution around the world which can bring the world into destruction. Mogok Sayadawji also mentioned this important point in some of his talks.);

The differences between Taoist adepts and arahant; Human world is the main station to other realms of existence; On western education and knowledge; Experience of reciting mantra; Absorption in sound (mantra); A Buddhist practitioner born into other religion and what happened to his practice; Where is pure land? Master: "In the mind (heart)." The Sixth Patriarch Hui-Neng also gave the same answer, but most people were looking outside, like the Rohitassa Hermit (i.e., as a hermit by psychic power and died, but never reached the end of the world. Later he was born as a deity with the same name.). They will only find *samsāra* and *dukkha* outside the world. Humans are like worms in the pit toilet, clung to unclean worldly pleasures.

Born as humans for only practice to transcend *dukkha* and not for sensual pleasure; Mind is the creator of 31 realms of existence; The purpose of becoming an ordained person; Differences between mind and body seclusion; How to use one's own practice in daily life (e.g., like sharpening a razor); On near his death, on illness and how to deal with it; On Master Xu-Yun's life; How to deal with pain?

If we look at these lists, the practice of the Old Master does not look like bodhisattava path, but is more inclined to Theravada way or the Buddha's way. Therefore, he knew how to end *dukkha* without a teacher. He had *pāramī* and skilled in *samādhi*.]

Contemplation on the skeleton will become arahant or at least *anāgāmi*. This was what the Buddha said in the *sutta*. Some say that this is *samatha* and not *vipassanā*.

(Thai forest tradition also use skeleton and 32 part of the body for vipassanā contemplation. They do not distinguish between concept and reality because the Burmese concept and reality are not directly mentioned in the scriptures (suttas). Some of U Candima's view is similar to the Thai forest.)

The wrong view of “Man and woman” falls away by discerning the skeleton, but not forever. Both *diṭṭhi* and *taṇhā* have fallen, and the doubt of seeing whether the skeleton is a man or a woman has ceased (*vicikicchā*).

Contemplating many times on the one dhamma (eka-dhamma) of the skeleton could become up to arahantship. The Buddha asked the monks to discern the skeleton all the time was to develop the samatha object (ārammaṇa). After a while no development is needed, only seeing the skeleton (in the mind eye). Could *taṇhā* arise by seeing a skeleton? (No!) This is the cessation of *taṇhā*.

(We should not be confused by the way of U Candima's explanation. He uses the four truths to explain *sīla*, *samādhi* and *paññā* according to its level—from coarse, middle and refined kilesas respectively.)

Do you have to kill it by action? (only with right view—knowledge by seeing its true nature). In this way, *vipassanā bhāvanā* increases. The clinging falls away. Now you have arrived on the path—the cause to the cessation of *taṇhā* mana and *diṭṭhi*. You die in this way at the time of death. If you die like this, the mind will not tire, and you know how to die. Bad mental signs or images (nimittas) can't arise by having the skeleton meditation object (i.e., the moment of dying). You all have the kammas (and karmic results) with your from continual *samsāra*. It's not sure what kinds of kamma will arise. You cannot feel safe with these kammas (good, bad or mixed kammas).

Now you get this knowledge sign (*ñāṇa* nimitta—i.e., skeleton) that closes the destination sign (*gati-nimitta*).

[**On living, dying and rebirth:**

The matters above are very important for every human being on earth. Most people do not know and understand the Buddha Dhamma; they do not even know how to live in their present life. So it is more difficult for them to understand how to die. Never mind that they don't know how to die, they don't even want to hear about death, and they are not interested in it. They polluted their minds with worldly knowledge and unwholesome education from many kinds of media. Without the Buddha's Noble Education, we don't know about the right living, dying, death and rebirth. Therefore, Dhamma Education is very important for everyone.

For most people, dying is also very difficult because very few die smoothly, peacefully without pains and aches. If we check our minds in everyday life with the 12 links of Paṭiccasamuppāda process, most of our minds associated with the fools of lobha, dosa and moha. Therefore, the Buddha said the frequent homes of the beings are the four painful destinations.

With the negative mental states at death, one will get painful rebirths as a result. At dying the mind is easily playing tricks even to a practising yogi. Sayadaw U Candima mentioned his father's story in a talk as follows:

After two years as monk, his father passed away with illness, i.e., in 1977. It seems to me his father did the practice under his guidance. He also knew his future birth after death and the time of his death. The last time before his death when he met his father, he said his prediction of the time of death was wrong. His father said that it was not wrong because he tried to find out if he could postpone the time for death. Sayadaw asked him to let go, and the next morning he passed away. After some time, his father came to see him as a tree spirit (rukkha-devatā). Sayadaw said to him, he thought that he was reborn in the Tusita Heaven. The reason he became a tree spirit was his mind was inclining toward Sayadaw during the moment of death, and missed the meditative object. Sayadaw's mother was unlucky, she did not do the practice and after death took rebirth as a SNAKE.

Sayadaw's past life was a practising monk who seemed to be quite mature in his practice. At the time of death, he was not in the jhānic state of mind, so he was born again as a human being. In this talk, Sayadaw mentioned that at near death died with

skeleton nimitta. In Mogok Sayadaw's talks mentioned with impermanence of sign and near death could realize Nibbāna. If not possible die with impermanence that's taking rebirth in heaven will enter the stream there (this was mentioned by the Buddha)

Here, dying with vipassanā knowledge is better than samatha sign. There are a few suttas the Buddha gave instructions to sick or dying monks on vipassanā teachings. Therefore, Dhamma practice is the only effective way at dying.]

If you want Nibbāna you have to abandon taṇhā in the mind. How to abandon it? You must contemplate to discern taṇhā. Before you abandoned taṇhā with sīla and samādhi (i.e., ānāpāna, scales like samādhi and bhavaṅga meditations).

Now you are using vipassanā abandoning of taṇhā. So two kinds of abandonment of taṇhā appear to yogis. You get the good method for the cessation of diṭṭhi-taṇhā. Continue forward of the practice is your job or task (there is no more for the teacher's duty). With the many contemplations (bhāvetabba) taṇhā becomes thinner and thinner and at last it'll cut off (this is the same as in Thai forest tradition). You'll know it by yourself and no need to ask anyone.

On Samādhi and Vipassanā:

[This is a short talk in connection with the above talk. Here, I just take out the points.] Without overcoming (strip off) dukkha vedanā, you can't practice vipassanā. Samatha-based yogi (samatha-yānika) is like someone who strips off all the skin of a mango and eats the whole fruit. Insight-based yogi (vipassanā-yānika) is like someone who takes off the skin bit by bit and eats the mango bit by bit. Another example is like cutting a log bit by bit and finishing it.

Bhavaṅga meditation is suppressing taṇhā for longer period (vikkhambhanam). It's only for temporary and will arise back again (i.e., samatha practice). Therefore,

you have to continue and practise the diamond meditation (Mahāpallaṅka).

Another way of practice is after attaining samādhi with the bhavaṅga method, continue to contemplate the arising minds (i.e., cittānupassanā). If you're success in bhavaṅga meditation and you know about the nature of taṇhā. Continue with the Diamond meditation is pulling out the taṇhā Root and destroy it. After the path knowledge (magga-ñāṇa) and when fruition mind arises (phala-citta) bhavaṅga vibrates, and it becomes cool and clear. After you get up from the sitting, it continues for some time (most scholars-especially westerners can't accept the view of after the path and fruition minds arise. Only yogis who have experience know about it.)

In everyday life, when encounter with difficulties and problems by concentrating at the bhavaṅga it becomes cool.

(This is not mentioned by any of the other teachers. They only mention how to check what you think you have already achieved in the "path knowledge" and how to enter the "fruit knowledge" state.)

This happens because the fruition mind looks after the yogi by forbidding the rough body and mind state to arise (In this talk, Sayadaw mentioned this experience of some of his students. Sayadaw encourages yogis practise Diamond Method because it exposes taṇhā and the best way to dealing with it, but it was tough and the yogi needs courage, patience, endurance and determination.

Differences between Samatha-yānika and vipassanā-yānika

In gist, there are two ways to vipassanā process, samatha based and vipassanā based yogis. Samatha means to make the mind calm and peaceful. It's using the objects of peacefulness and calmness for the practice (e.g., colour discs). Whatever way samatha or vipassanā-yānikas according to the Vammika Sutta the yogi has to put aside dosa (anger and irritation) which is the toad. With the continuing digging, find

two paths. Only after suppressing dosa toad, the yogi has to walk on one of the paths.

Without suppressing dosa, the yogi can't do samatha or insight (vipassanā).

According to Āśīvisopama Sutta (SN 35.238) the yogi also has to run away to be freed from the four vipers. Samatha means the objects which calm the mind down. Why must the yogi take this object? Before the mind calms down in every sitting, the yogi is oppressed by dukkha vedanā from below. It's not peaceful because of dosa mind. What does samatha look like? As an example, you're fighting with an enemy. Before you meet him, exercise your body strength by weight lifting, and then you get strength. You're not meeting him yet, but it's for sure. Before you meet him, you have to develop your strength. Again, you practise martial arts (e.g., kung-fu). When you meet the enemy, you are not afraid or terrified. And then you find the enemy and kill him, and you win in the battle (i.e., taṇhā the enemy, but modern people worship it).

The purpose of practising samatha is taṇhā enemy can't be won directly because it pulls the mind toward dukkha vedanā. Thus, it avoids the taṇhā, develops strength, and then resolves with the taṇhā face to face. For example, the object of earth disc (paṭhavī kasiṇa) may free from kilesa hindrances, and it's a peaceful object. Stick the mind on this object is called samatha object (ārammaṇa). During the sitting meditation with the earth disk when dukkha vedanā is arising and can't contemplate it. So the yogi has to correct the posture or adjust it and continue the practice. In this way, with contemplation and adjustment of the posture develop samādhi.

(Teachers have different views and opinions on practice. Some teachers said that the samādhi—i.e., jhāna practice can correct the posture when pain arises and is unbearable, but in vipassanā should not be correct. Here is U Candima's view. Some teachers said that in vipassanā if it becomes unbearable, correct the body with mindfulness.)

If the yogi becomes tired from sitting, then do walking meditation with mindfulness.

(This way of practice is related to the Thai forest monks. Ajahn Mun and some of his disciples had done a lot of walking meditation.)

The yogi has to exercise all the times and not letting the mind goes outward with sati sticks to the mind (object). This is exercising the mind to have strength. This is the way of samatha based yogi. He has to exercise all the times to make the mind has sati and strength.

[The main point here is samatha based yogi can change the postures Here also making an important point by him is samatha based yogi should not stay in the cities or in societies for jhāna practices, he needs bodily seclusion, sights and sound are great hindrances for jhāna development. Even these hindrances can affect the mind, which attains jhānas and psychic powers. There are many stories from the Buddha's time to present.

In Loong Por Tate's auto-bio, he mentioned the following story. He stayed in a forest retreat with a small group of monks. He was the most senior one among them. There were two monks who could read or know other minds—Ajahn Chorp and Tan (Phra) Khuen. Loong Por Chorp was very skilled in samādhi. One time he was traveling in a forest alone at night (to the Burmese border—if my memory is right) with a small candle light. At one place he met a tiger and instantly went into samādhi by standing there. Tan Khuen also had good samādhi, and he said that when walking it seemed his feet were not touching the ground. After some time, some more monks left the area, leaving Ajahn Tate and Tan Khuen behind. One day Ajahn Tate left Tan Khuen alone in the forest, went up to the hill and did his own seclusion.

One day a woman and two or three men from a village came to the place, and she flirted with the men. Tan Khuen saw the incident and lost his samādhi. When Ajahn Tate came down from the hill, he told him wanting to disrobe. Loong Por persuaded him in many ways and encouraged him to develop samādhi again. He left him and later returned to lay life.]

With sati in stability and strength, jhānic factors arise. Some take themselves as vipassanā yānikas and noting with sati in all postures. Is this vipassanā yānika? Noting with sati in four postures is samatha yānika.

(I don't know where U Candima got his idea and view. The Mahāsi system is called vipassanā yānika, which seems to come from the commentary.)

If you practice ānāpāna noting the air at the nostril but don't correct the posture with lifting, moving, etc. I want you to contemplate on the primary object (mūlakammaṭṭhāna, here ānāpāna).

If dukkha vedanā arises and moving away from it and contemplate the primary object. For examples—a monk was eaten by a tiger and the monk Tissa who broke his legs with a rock. Both of them did not pay attention to dukkha vedanā. Must keep the mind stable on the basic object (i.e., vipassanā yānika). If samatha yānika can't overcome pain, he has to correct his posture.

With a lot of practice, sati becomes stable in the mind which has strength, and jhānic factors arise. If the mind becomes happy, it doesn't leave the object. (the power of pīti and sukha). Therefore, the mind is not inclining toward pain down there. Samatha-yānika has to practice in this way.

[Here it is good to compare the two strengths of jhāna and ñāṇa (absorption and insight knowledge).

A disciple of Mahākassapa—the power of the 4th rūpa-jhāna

A disciple of Mahākassapa attained the 4th rūpa-jhāna. One day he went alms round and met a woman in his uncle's home. He had lust on this woman and lost his jhāna attainment. He disrobed and stayed with his uncle. Furthermore, he was a lazy person that his uncle threw him out, and met with bad guys and became a thief.

One day, he was arrested, and the king ordered him to be executed. He was taken to the cemetery for execution and on the way, he met his teacher Mahākassapa, who reminded him to develop his jhāna. He attained jhāna before the execution. Likewise, he was put on the wooden cross and speared by the executioner.

Not only that, but he did not have any fear and pain that amazed the public who

came and watched the execution. And he was hit with a sword again, but did not die. Therefore, he was sent back to the king, who took him to the Buddha. The Buddha gave a discourse, and he entered the stream. Later he was ordained again and became an arahant.

Novice Uttara—the disciple of Sāriputta: the power of knowledge

The youth Uttara was a brahmin and had many good qualities; therefore, well known and praised by people. His news was heard by the minister and also a judge called Vassakāra of Rājagaha. He came to Uttara and made an inquiry. The news was true, so he directly made a proposal to Uttara for his daughter's hands. But Uttara's pāramī was quite mature, and he told him about his intention for living a homeless life to end dukkha. So Vassakāra had left with displeasure.

Later, Uttara met Sāriputta and was ordained by him as a Novice at 19-years-old. One day Sāriputta became ill and Uttara went out in the early morning for alms round to look for medicine for his teacher. On the way he found a lake, put down his alms-bowl and washed his face. At that time, some thieves with stolen packages ran for their lives and were followed behind by people. They arrived at the place and threw down the stolen things into his alms-bowl. The people following behind arrived at the place and found the things in his alms-bowl. They accused him as a thief and sent him to the judge Vassakāra. He had a grudge on Uttara and ordered him to death with no inquiry. The Buddha knew all these things, but he could not do anything instantly, so he had to wait for the time being. This outcome came from Uttara's past life evil deed—the kammic result. He was put to death on the cross and suffered with pain.

The Buddha came to him and touched his head with his hand, and then asked him to forgive the executioners, the judge and the owners because all these things happened by his past kamma. The Buddha was instructing him to cut-off attachment to

this body and turning his mind toward Nibbāna which was the ending of dukkha khandha.

With contemplation, the mind had strong pīti and entered samādhi, contemplating the khandha with samādhi power developed insight step by step became arahant with six abhiññā. From there he flew back to the monastery by air. The monks asked him how he managed to overcome the pain. He answered that before he had already discerned anicca. Therefore, it was not difficult for him to neglect the pains concentrating on the anicca khandha.

From these two stories, we know how the monks above, eaten by a tiger and with the broken legs, overcome dukkha vedanā. The Buddha always gave instructions on insight practice to gravely ill monks. Sometimes jhāna is not very reliable, and it is easy to lose its power because of the pain of being close to death. See the monks Godhika (SN 4.23 Godhikasuttam) and Assaji (SN 22.88 Assajisuttam) in Samyutta Nikāya.]

Without getting any jhānas by doing anicca, dukkha, anatta is not samatha nor vipassanā. If you're still moving and correcting, the body has not attained jhāna yet. If you want to cultivate jhānas, you can't stay at a monastery and village, you have to go to the forest to develop it. You can practice it only freeing from disturbances of sight, sound, etc. This is the way of the samatha yānika's practice. (see the beginning period of Ajahn Mun and his disciples' lifestyle in their biographies.)

So, here I'll show you the vipassanā yānika way some of you attain jhāna with ānāpāna (And then Sayadaw continued to talk about samatha-yānika)

Samatha yānika practice must be complete with jhānic factors, and without it, you can't do the following contemplation of anicca dukkha, anatta. Even after attaining the first jhāna, you have to exercise to become skilled for 4, 5, 6 months.

(He talked about five ways of exercising for mastery

- ① reflect on the jhāna factors
- ② could enter jhāna at any time
- ③ come out at anytime

- ④ determine to time span
- ⑤ mastery in reviewing)

Only that the first jhāna can be stable. Only the mind has stability on the jhāna factors, freeing the mind from samādhi. This is called the equanimity of samādhi—samādhi-uppekkha. This is equanimity again on samādhi. (i.e., come out from jhāna) Strip off from dukkha vedanā is jhānupekkha (it seems to me this is referred to vipassanā yānika teaching in his center) Coming out from first jhāna samādhi and contemplate mind and body, not enjoying in jhāna pleasure. Contemplate the jhāna mental states or jhānic minds is insight (vipassanā).

If contemplating the internal khandha, it is also insight. This is samatha yānika. It's not easy to strip off (come out) from pīti and sukha. You didn't have that before and don't know about it. The body flesh is like the smoke and wool of clouds rising up by rapture (pīti). It's not easy to control the extreme pīti pleasure.

You need the mind and body strength to control this samādhi. For example, if you use a new engine in an old car, it won't hold up. The physical body can't bear the strength of samādhi.

People nowadays are very weak and cannot establish this samadhi for the elderly. Therefore, it is not easy for people nowadays to develop this samadhi. (Sayadaw talked about how to develop jhānas in stages). From the first jhāna, abandon connecting and sustaining (vitakka and vicāra), and then continue to stay with rapture and pleasure (pīti and sukha), it is jhānupekkha (i.e., the second jhāna), have to develop by stages in this way.

To overcome delusion(moha), we have to develop sati. Therefore, the Buddha had to teach the four establishments of mindfulness. Our true refuge is Sati. To attain jhāna is also sati. To overcome lobha dosa and moha is also sati. Absence (void) of sati humans will suffer. Sati can overcome eleven kinds of fire. After sati the other strength is effort or perseverance(viriya). They are like a sword with its handle. Only then it can strike and cut (sati = sword, viriya = handle). Another strength is faith (saddhā). If you have these three qualities or strengths, you'll never suffer and fall into painful

(apāya) existences.

(In the seven groups of the wings to awakening (bodhi-pakkhiya-dhamma); viriya is 9 times, sati=8 times, paññā=5 times, samādhi=4 times, saddhā= 2 times, the others are one time each. From viriya to saddhā related to the five spiritual faculties, hence its importance.)

If no lobha, dosa, moha in the mind, the mind is purified and is called citta-visuddhi. You can't contemplate insight if the mind is not purified. Even if you attain the first jhāna, the mind does not move. It doesn't think about the past and future.

The mind contemplates vipassanā is not thinking about the past and future. It is free from dukkha and sukha. The mind with rapture and pleasure has no lethargy, and the yogi can sit for a long time.

[In gist of this talk: Vipassanā yānika does not establish samatha alone, but together they develop sīla, samādhi, paññā, and the four truths. But the yogi develops the level of samādhi which overcomes pain (dukkha vedanā) and doing vipassanā. So Thae-inn Gu and U Candima Sayadaws' teaching are vipassanā yānika way. Therefore, nearly all the Burmese systems are this way—according to U Candima's view.

Samatha yānika way is after mastering the jhānas as samādhi-upekkha strip off from pīti and sukha (so the fourth jhāna is the best way) and contemplate insight to the jhānic minds or to the internal khandhas.]

On self-mortification and the spirits of the ancient monks

[Here I gave a short outline on self-mortification and the spirits of the ancient monks from two of his short talks.]

Some scholar and practicing monks criticized Thae-inn system on dealing with

dukkha vedanā as self-mortification. Sayadaw said it was wrong because it was directly face to face battling with taṇhā kilesa.

He called it as four right striving (sammappadhāna). If it was the right way or practice to Nibbāna, one must even give up one's own life. Nibbāna can't attain by easy way and comfort (it's very interesting, Thae-inn Sayadaw and U Candima don't have teachers to guide them, their patience, endurance, determination and effort dealing with pains and difficulties led to quick success.

Nowadays, U Candima's success as a good teacher is his instruction of how to overcome dukkha vedanā.) If you're following the comfortable way of correcting and lifting (or) changing the body, it becomes the wrong path (miccha-maggaṅga)

In the world there are wrong path (miccha-maggaṅga) and the Buddha Dhamma of right path (sammā-maggaṅga)

[In this sense, all worldly knowledge are wrong paths which never lead to true happiness and peace or transcend all dukkhas.]

Killing the coarser kilesas is practicing Dhamma, i.e., temporary abandonment (tadaṅga). With the attainment of jhāna, samādhi is suppressing it (vikkhambhana). After that, complete abandonment is the path (magga).

Vipassanā yānika is practising sīla, samādhi, maggaṅga and the four truths at the same time. (This is the reason why he explained samādhi practice with the four truths. Similar to this kind of explanation can be seen in Mogok Sayadaw's Dhamma talks.)

Any practice which is not in accordance with the noble eightfold path is self-mortification. In worldly life, the search for money with pain; and exhaustion for sensual pleasure are two extreme ways of self-mortification and indulgence in pleasure. (This point is good for reflection—all worldly searches are ignoble search.)

Some criticized Thae-inn way as rough and tough. It does not like samatha practice nor vipassanā practice (i.e., doesn't have clear distinction). No-one shuns away from feeling (here main emphasis is pains and aches). One kind of feelings is always with us (pleasant, painful and neutral). The physical body (rūpa) is disturbed, afflicted, deformed, changed so that we are not able to shun away from it. Even though

we can shun away from it by correcting and changing at near death is impossible.

He tells about some ancient monks and their noble spirits—such as monk Tissa with the broken legs, a monk eaten by tiger, a monk bitten by a poisonous snake during the talk, etc.; with patience and endurance, they continued their practice without any concern for the body. He also mentioned the modern yogis who come to the centre to practice and give themselves much comfort by bringing many things with them.

In this talk, Sayadaw also talked about his father's death. This was after two years he became a monk. His father became ill, and he told him the day of his death.

On the predicted day Sayadaw stayed with him, but on that day his father did not die. So, the next day, he asked his father about this matter. His father wanted to know if he could postpone his death. But Sayadaw urged him to let go of the desire. On the same day, his father passed away (it could be possible because of his practice and strong desire). After death, he became a tree spirit and came to see Sayadaw.

Sayadaw thought he would take rebirth in Tusita heaven. According to the spirit, while approaching death, his mind flashed toward his son and missed the object of meditation by about one second. (If no practice, he may become a ghost or animal like the mother.) Therefore, at near death, our mind states are very important. If it is possible, a person should not die in a hospital. This person needs a quite and peaceful surroundings with no disturbances. If we do not practise before we die, it is very difficult to have a good rebirth.

Appamādena sampādetha

Therefore, strive on ceaselessly,

Discerning and alert!

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Sayadaw U Candima wrote about his meditation teaching in Burmese called “The Way to Stream Entry”. This book was translated into English as “Theravada Meditation Art and Methodology”. The readers can find it on www.amazon.com as e-book:

https://www.amazon.com/Ashin-Sandimar-AungLan-Sayadaw-ebook/dp/B07WK7D2QZ/ref=monarch_sidesheet

Note: If there are mistakes and misunderstandings, it is all my fault. I ask everyone's forgiveness. I hope the lives and practices of these two noble warriors inspire people to end their Dukkha in this present life.





A Postscript

In Thae-inn Gu Sayadaw's teachings, I don't include his meditation instruction to yogis. So here I want to describe in gist from his many talks. We also will know why U Candima had difficulty in his own practice by following it. At the time when he was following the system had no knowledge about anything on Dhamma. Thae-inn Gu Sayadaw's practice is not much different from Soon Loon Sayadaw's practice because he used the book about him and the practice. One time a very senior and well known Taung Tha Sayadawgyi requested Soon Loon Sayadaw to write the practice of ānāpānasati for him in gist was as follows—

“Even though taṇhā could be cut off from the eye door etc. by watching, but with touching, knowing and sati by watching at the body door to cut off taṇhā is easy to develop the strong view of mind-body knowledge (nāma-rūpa nāṇa). At the body door contact (phassa) arises; condition by contact and feeling arises (vedanā); from feeling not let it become craving (taṇhā), clinging (upādāna) and becoming (bhava) by cutting it off with mindfulness (sati)—i.e., at feeling. If cut off taṇhā in this way vedanā not become vedanā saññā instead it becomes vedanā paññā.”

This part of the instruction was in the letter. Soon Loon Sayadaw wrote it from the beginning of ānāpānasati up to path and fruition mind states. Thae-inn Gu Sayadaw did not have much education and knowledge. So his style of teaching is very simple and like a fixed formula. His voice and language had strength and energy, very direct and blunt.

In the case of ānāpānasati, for example, the mind must know the pressure of the incoming and outgoing air. Breathe naturally and following the nature of knowing. Near death, the four elements will kill you. There are 40 samatha objects. There are physical form (ārammaṇa kammaṭṭhāna), loathsomeness (asubha kammaṭṭhāna), form (rūpa kammaṭṭhāna), mind kammaṭṭhāna. Just know the in and out pressure (air). Don't think anything. After a period of sitting contact with a hard floor (phassa →), vedanā arises. Mind and body of people are not the same, in the same way, their

dhammas are different. From mind *kammaṭṭhāna*, form *kammaṭṭhāna* and ārammaṇa *kammaṭṭhāna* can become sotāpanna. In your past life, if you had practiced ārammaṇa *kammaṭṭhāna* before, physical objects will arise (in the mind)—such as red color, yellow color, forest and mountain, etc. These are arising by changing. Only if you can give the correct concept (*paññatti*) can you discern the paramatā.

So you must give the right concept. How to contemplate it? Contemplate form (*rūpa*) as changing nature. Don't give the concepts of red, green, yellow, etc. If you do it and connect to *vedanā*, contemplate the nature of form as changing and dissolution. You can see each one of them is changing (i.e., not changing into something—each one arises and disappears). Don't know them as—green, yellow, blue, etc.

In the past, if you had practiced an asubha object, asubha nimitta will arise. The acquired sign (*parikamma nimitta*) arises in the mind. If you practiced skeleton before, now skeleton will arise (Sayadaw also talked about other asubha nimittas). Don't be afraid of it. These are your Dhamma inheritance of the past. Some people talked about them as concepts. They didn't know the differences between concept and reality (paramatā). These are the results of past kammas.

If seeing asubha in this life, you will go to Nibbāna (i.e., can finish the practice like him). It kills *taṇhā* directly. Don't let it disappear. Contemplate its nature. How does it appear? For example, the flesh body changes slowly stage by stage—becoming brown and black in color, flowing out with putrid blood and pus, the body becomes bloated, etc. Observe its nature. How does it change and dissolve? You will see its nature. Seeing, hearing, smelling, etc. are dhamma. You don't need to argue about it.

Don't be afraid of the putrid, bloated corpses which are *upādānakkhandha* of the mind. You'll see the whole world as asubha (as in his own practice).

With *nāma* (mind) *kammaṭṭhāna* from the internal, the affliction of the four elements arise. The elements' nature of earth, water, heat, air arise. If the earth element arises first, it'll kill you (i.e., at death). When the earth element arises, the mind knows it as stiffness (i.e., concept). You have to change it as affliction of form (*rūpa*) and feeling (*vedanā*). Don't know its nature of stiffness. Contemplate it as afflicted form and feeling, again feeling is *nāma* (mind).

And then know the nature of nāma. What is the task of nāma? Nāma nature is that it feels (experience) and dissolves. Don't take it as stiffness and tenseness.

If you make it, vedanā connects taṇhā. You will be not free from apāya (woeful existences) if you take it as painful. Instead you have to know it as afflicted form and feeling. This is knowing the mind and form. Feeling is mind (nāma) dhamma. What is the natural characteristic of nāma? Its nature is feeling and dissolution.

In this way, know all the bodily sensation as the feeling of the mind, which feels and dissolves. All these continuous knowing of them come to the end (i.e., following the ending of feelings). This is nāma kammaṭṭhāna you have to put effort in one sitting to free from apāya. You contemplate with the five powers (bala) of faith, effort, mindfulness, concentration and wisdom—saddhā, viriya, sati, samādhi and paññā. You must know these minds.

1. Mind with faith: I'll do what the teacher asks me, even if my bones and skin are worn out. If I die, then let me die. If I don't die, then let me attain Dhamma. I'll not get up from sitting. In this way will realize the four truths.

You'll not attain it if you are groaning with pain and stop it. I am asking you for temporary dying exercise. You have to practice it to become habitual.

This is practicing for dying. If not a hundred thousand humans die, no-one becomes human again. Why is that? Because you'll designate it as I (i.e., self). If someone dies by wriggling his body on bed, he will not become human again because of dying with the wrong view.

2. Mind with effort: From the beginning of the world this mind goes out external and feels the objects, mostly to experience pleasant feelings. You have to put in the effort and not let the mind go out. This is mind effort. The Buddha only taught about the mind.

3. Mind with sati: You must always keep sati in mind. If stiffness arises, don't know it as stiffness. Know it as the afflicted form (rūpa) with vedanā. Vedanā is nāma dhamma. Because I am worried that you will know them as stiffness,

tensioness, etc. Sati supports the mind so that it does not become an unwholesome mind (akusala citta) but a wholesome mind (kusala citta).

4. Samādhi mind: The mind does not change and only knows one.

5. Pañña mind: Mind (nāma) nature is feeling and dissolution and knowing this is wisdom or knowledge mind.

Vipassanā yogis are free from apāyas by knowing the mind in this way, if not far from it. The Buddha also had done this work. You can become a child of Buddha by doing only this work. The truths of seeing the mind, seeing form and seeing objects (ārammaṇas)—these are seeing the truths by stages. These also called the truths of sotāpanna, sakadāgāmi, anāgāmi and arahant respectively (i.e., stream enter on mind, once and non-returner on form, arahant on ārammaṇas).

If you try hard, and you must do it for a dependency; you will surely reach it. Breathe strongly if it is painful. If you treat it as painful, the mind will not want to feel it. With anger or aversion, you'll go to hell. Don't stop it. With one sitting, let vedanā cease. Don't give a perception (saññā) to it, otherwise saṅkhāra will condition it. If vedanā becomes strong, not allowing these states of mind to arise, you have to breathe strongly (i.e. ānāpāna).

Balance samādhi and paññā. (Here or anywhere of his talks, Sayadaw did not mention how to do it. He only recited a short verse which belonged to Thathom Mingoon Sayadaw. From this verse, later U Candima taught “samādhi like the scales”.)

According to the Buddha—the result stopped by killing the cause.

Pain, aches, etc are the result dhamma and concept dhammas. Have to know them as vedanā nāma dhamma and this kills the cause. If it is treated as pain, aches, etc., it will kill the results. The cause will follow by killing its result. The hotness, aches, etc. will stop by killing the cause. Near death with pain and aches, one will rely on the doctors. Tell people this is exercising for dying (i.e., dealing with pains).

You'll die later. When dying, you'll know how to die. There are the minds to apāya, to celestial realms and to Nibbāna. You have to know about these minds. You

have to practice knowing them with knowledge—wisdom (vijjā-paññā).

Furthermore, you can't overcome it with saññā. If it's painful, then you'll be finished, and become afraid. Don't know like this. When the four great elements are afflicted, vedanās arise. Vedanā is nāma (mind) dhamma.

What is the nature of nāma dhamma? It feels and dissolves. How to follow vedanā? Tension is feeling, aching is feeling, etc.

In this way, know the nature of nāma. The Buddha asked to follow the ending of form and mind natures. Don't let them be your nature (i.e., by noting as—tense, stiff, hot, cold, etc.). If vedanā becomes strong, breathe strongly. Level samādhi and paññā will see impermanence.

[Here levelling or tuning samādhi and paññā is tuning the five spiritual faculties (indriyas). There is no mention in the scriptures or other teachers of how to tune it in detail. U Candima's scales like meditation is not an easy one but simple.] You'll find out the nature of mind (nāma) which feels sukha and dukkha.

The mind fears dukkha and likes (love) sukha. When dukkha vedanā arises, it knows at the legs (in sitting) and not able to bear the pain it moves to the tip of the nostril. Knowing these (dukkha and sukha) to and fro is knowing impermanence (this is not the same as U Candima's Scales like meditation—see above the instruction of U Candima). If you follow them to the end, mind and form cease at the same time. The mind becomes peaceful and happy. This arrives at cittānupassanā-satipaṭṭhāna, from dukkha into sukha (i.e., into sotāpanna).

Knowing the tip of the nostril is kāyapassanā (i.e., breath meditation), knowing feeling (vedanā) arising is vedanā-satipaṭṭhāna, and then the feeling nature of nāma dhamma ends—arriving at cittasatipaṭṭhāna (from where one continues to be a once-returner, non-returner and arahant, see Sayadaw's practice and realization).

Stiffness, tension, etc., are non-existent dhammas. Nāma feeling is an existing dhamma. When you arrive cittasatipaṭṭhāna, your destination (good existence—sugati) is stable. You have to practice becoming stable destinations (gati). Work hard! Be patient with vedanā and attack kilesa. If you have patience (i.e., khanti) will attain

Nibbāna.

What has to be patient? Following the vedanā which arises from the afflicted khandha with patience, from the beginning, middle till to the end. You must work with it, it'll become vijjā-ñāṇa. If you know or take it as pains and aches will become more painful and aching. Pain and aches are not existing knowledge. This is what everyone knows (even animals). Feeling of vedanā is the existing knowledge.

How to know it to be free from everyone's knowledge? Vedanā is mind (nāma) dhamma. You have to know the mind. If you don't understand the mind, and instead see it as pain and aches, then it is in trouble. Have to go down to apāya, keep this in mind (especially at dying). You only have to know its one nature as feeling and dissolution. And it will become skilled (like in jhāna). If you know vedanā feels and dissolves near death, you will go to sugati heaven (as the Buddha had mentioned). If taking it as pain and aches, you'll become dogs, pigs, chickens and fishes in the water. You all are eating a lot of pigs, chickens, etc. therefore if you die, you will become ducks, pigs and chicken and repay your debts with the khandhas. Contemplate vedanā to free from me and mine, not let vedanā connect taṇhā. Vedanā is the mind which nature feels and dissolves. Hotness, coldness, stiffness do not exist; without clinging dhamma free from the kammas (actions) of going to the four apāyas. I am correcting your thoughts. Form (rūpa) nature is afflicted by its own; mind nature is feeling on its own.

Where are the pains and aches coming from? Only mind and form exist. You don't do the habitual practice (bhāvetabba). In the beginning affliction and feeling it, that is knowing with saññā (i.e., right and existing perception). This is asking you to contemplate to become samādhi and paññā.

(At Sayadaw mentioned above—humans have to pay their evil debts with khandhas. This is not an exaggeration. Nowadays humans consume or to be consumed a lot of different kinds of animal flesh where these came from—from animal farms and very few were from forests, rivers and seas. Humans cannot expect to be born in forests.

Because most of the forests were extinct. Mogok Sayadaw also reminded the yogis to practice hard if not had to pay their debts with khandhas as flesh for foods—

as pigs, fowls etc. Or toiled for humans as horses, oxen, etc.)

You were watching outdoor shows for the whole night.

(There are many kinds of outdoor shows in Burma. Some relate to religious festivals, some for entertainment. Usually it starts from 7 pm to until dawn. But when for practice, most Buddhists can't give or use their time or sitting for a short period. Here, Sayadaw referred to practice).

If you sit in meditation, you will go to heaven after death (sitting in recreation will lead to *apāya*). Among one hundred thousand people, if one knows only pain and suffering, no one becomes a human being again after death or is not born in a good destination (*sugati*).

It becomes unbearable at the time of death and will enter *apāya*. During going and coming (i.e., in daily life), you have to know feeling (experiencing) *vedanā* and its dissolution (i.e., the same as Soon Loon Sayadaw's way of practice). Sitting meditation is changing *apāya* destinations with heavenly realms. Pains and aches are *upadhānam-dhamma* which are unbearable minds. These are *lobha*, *dosa*, *moha* minds. Knowing of feeling and dissolution is right view (*sammā-diṭṭhi*). Knowing of pains and aches is wrong view (*micchā-diṭṭhi*). All these are wholesome minds and unwholesome minds. Only these two mind states exist. (*Kusala cittas* and *akusala citta*), *sugati* minds and *apāya* minds. You have to practice for a fixed destination (*gati*) and become skilled.

(Regarding shows and entertainments, I heard a story from a Burmese. There was a well known traditional Burmese dancer. He worked for his professional career until old age. One of his sons was a famous movie actor. When the dancer died, a village woman had a dream. The dream was the dancer after death taking rebirth at her place in the womb of a she-pig. This news spread widely and became well known. Later the dancer's son bought this piglet and looked after it very well. There is a *sutta* in *Samyutta Nikāya* in parallel with this case. It is called *Tālapuṭa Discourse*, *Salayatanavagga*. (SN.42.2) Actor *Tālapuṭa* asked the Buddha where an actor would take rebirth after death. The Buddha's answer was—hell or animals. The audiences are also not good either. Nowadays movies, video games, etc. are more and more erotic and violence. So their minds are more and more polluted with lust, anger and

delusion.)

I have no idea how successful Thae-inn Gu Sayadaw's teaching has been for yogis. Sayadaw U Candima's teaching seems quite successful. From their autobiographies and practices, we can say that they had pāramīs. The most important point is the quality of their minds. Both of them are tough, resolute, have a lot of patience and endurance with strong faiths and true noble warriors. Pāramī is coming from practice. So a Buddhist's duty is to study and practice Dhamma.

A noble search does only exist in the Buddha Dhamma. So it is a very difficult and rare chance to encounter. Therefore, the Buddha Dhamma represents wholesome and noble education. Other secular knowledge and religions have only wholesome education that they can teach to human beings. This much is even very rare. Only the sages and the wise can do it. Most human beings only end up with ignoble educations and searches. Nowadays, human situations are more and more inclined towards this direction. From societies to internationals, many problems, dangers and disasters arise from this kind of education and search. Humans are more and more greedy and selfish. It seems to me, only two types of people make this beautiful earth become an unpleasant place—immoral politicians (some world leaders) and very greedy wealthy people—i.e., misuse of power and wealth. The most stupid and foolish thing is arms industries and businesses. If you don't use it for killing and murdering people, what is the use of it. U.S.A. is a good example. If arms industries and arms businesses develop and flourish, there will be no peace and human well-being in the world. These power mongers and wealth mongers always look for excuses to create wars and instability around the world.

In the Dhammapada—XXIV: Craving (Taṇhā)

Verse 355:

Riches (powers) ruin the man

Weak in discernment,

but not those who seek

the beyond. (noble search)

Through craving for riches (powers)

the man weak in discernment
ruins himself
as he would others

(All kinds of pollution and violence occurring in the world today testify to the Buddha's wisdom and insight.)

There was a wise message or remark made by Ven. Nyanatiloka Mahāthera (a pioneer German monk) in his address in 1956 at the Sixth Buddhist Council.

“For the Buddha’s doctrine forms the only safe and firm road that will keep mankind away from those crude materialistic notions which are the root-causes of all selfishness, greed, hate and therefore of war and cruelty, and of all misery in the world.”

I will end this noble search with the following story on taṇhā—craving and clinging. In Sayadaw U Candima’s talk on Living, Dying and Future, he told a story of a woman. She was rich and kept a lot of gold in a safe. Sometimes she was thinking of making merits with it, but because of stinginess and cannot let it go.

Unexpectedly one day she died and left everything behind. After she died, the children wanted to divide the wealth among them. What did they find out when they opened the safe? They found out a big myaw (Burmese) clung to the golds. (I don’t know it in English. It’s similar between a leech and a slug without eyes and mouth with a grey color body, emits liquid like mucus.) U Candima said that this animal was spontaneous birth (opapātika). In Buddhist texts, spontaneous births are only associated with some petas, heavenly beings and hell beings only, and never mentioned animals.

There is a parallel story in the Dhammapada—Impurities (Mala vagga, Dhp. 240), the story of monk Tissa who died with attachment to his new robes and was born as a louse in the robe. This is a very quick rebirth that can be counted as spontaneous.

A western teacher said, “People who don’t realize the harm they can do to themselves and to other people are really dangerous.” That is true, and it can be related to all worldlings who are full of kilesas. With strong desire and anger, one can do all

possible evil things to oneself and others without knowing the consequences.

The education on the law of kamma becomes very important to every human being whatever their color of skin, nationality, culture and religions. Because it is a universal teaching. Everyone understands kamma rightly and seriously about it, they will have shame and fear of wrong doings. These two qualities are the guardian dhammas of the world. Even if we cannot follow the Buddha's Dhamma and become a noble person, we should at least become a decent person. It's not only to create peace, harmony and well-being in this life but also the future life to come.

Appendix 1

On Samādhi and Pain by Teachers

Here I want to include some teachers' teachings on samādhi and pain related to sitting meditation. It can be a wide subject if includes many teachers. Here is only just for a few to reflect. Whoever is a samatha-yānika yogi or vipassanā-yānika yogi, in practice, he/she has to encounter pain and learn how to deal with it. Actually, pleasure is more harmful than pain. Because sukha vedanā is deceitful and people get lost in it (see today's world situations). Dukkha vedanā is straightforward and people have the chance to overcome or escape them. How to deal with pain there is no fixed rule about it. Teachers have their own views, and sometimes they are opposite to each other. For example, one teacher said that in samatha or samādhi practice, when pain occurs while sitting, one cannot change or correct the posture, but in insight (vipassanā) practice, one must change or correct it; another teacher said the opposite.

We can develop our meditation only by practice and experiment, not copying from others. We must learn from other teachers and do the experiments they teach with them as well. For most people in the beginning of practice, sitting for a long period is impossible and because of pain can give up meditation very easily. It is better to increase the time period little by little with the practice going on. The best way is making the practice become the way of life—i.e., mindful exercises in daily life. The Mahāsi meditation system is good for this.

Actually, the four noble truths or dependent co-arising are intertwined with our daily life, and only we don't know about them. Someone has mindfulness in daily life, practicing the four noble truths in accordance with the 12 links of D. A. process. But for common people they are creating the two truths of dukkha and samudaya in daily life for wandering in saṃsāra on and on.

Only by direct practice and experiment can we understand pain and find a way out to overcome them. One of the beneficial ways in daily life practice is using the Dhamma, especially the teaching of paṭiccasamuppāda with contemplation in daily life

experiences There are many Buddhists in Burma to study or listen the teachings of Mogok Sayadawji's talks (on D. A. process and practices) or some of the teachers who taught in his style and system have great benefits. Some people understand it very clearly and using the teachings in their lives change their behaviors and overcome problems and difficulties.

(I get this information from Ven. Ādiccaramsī's talks. He had given a lot of D. A. lectures in the whole Burma and I met many Buddhists who really changed their lives for the better. It was like the education of the Chinese sages who changed people's lives, who really put into practice in societies. We can change people's life only with wholesome education and noble education).

Another key point in understanding of D.A. teaching is through reflection that we can let go of our egoic views or selfishness, and so temporarily reduce much of the suffering we experience. With the self view or unwise attention, it'll create or make the problems or suffering greater. With the right view and thinking, sitting meditation becomes easier and good for dealing with pain. If we take pain or view them with self, it becomes more unbearable or increases the mental suffering. We view and contemplate pains or unpleasant feelings as not-self (anatta), empty of essence (suñña) and stranger or alien (parajana) and become sati and paññā. There were some who didn't know anything about dependent co-origination before and practiced with the wrong view. Even though they were tough, people couldn't bear the pain. After they had the right view and let go of the self and selfishness, they could contemplate pains as separate from the mind and see them as alien. They discerned pains as something in front of them.

In one of Mogok Sayadaw's talks on dukkha vedanā—he said if dukkha vedanā starts arising, contemplate it as quickly as possible, and it becomes less severe.

Actually, pain is not bad as most people think, only we identify it with oneself and fear that it creates a lot of suffering to the mind.

A Mahāsi teacher: During the samatha practice with pains, aches and tiredness can change and correct the postures. In vipassanā practice, you can't change it. Contemplate it with patience and endurance. In this way, you can understand the nature of the khandha. At Taw-ku meditation center (in southern Burma, Mon State) at

least yogis have to sit for three hours. Some elder female yogis could sit for five or six hours

(we also see elder female yogis in Thai forest monasteries on the uposatha days, they came to the monasteries and practice for 24 hours even without sleep. Sometimes they sat there for many hours. Therefore, Thae Inn Gu Sayadawgyi had said that there were many women in heavens and more women were attaining Dhamma than men. More women than men also listen to Dhamma talks and make merits. Where will the men go?)

Practicing with patience and endurance to overcome dukkha vedanā; overcoming vedanā does not mean there is no vedanā. From dukkha vedanā it changes into sukha vedanā or upekkhā vedanā. The yogis are not afraid of dukkha vedanā if knowing its nature. Later, yogis could sit longer and overcame vedanā and learned about them. Thae Inn Gu Sayadaw said in his talks that it was practicing for dying. Experienced yogis do not fear death when dying.

Should not contemplate dukkha vedanā with the desire of wanting it to go away or disappear. This includes desire (lobha). Another way is contemplating with dosa to totally extinguish it. Yogis have to abandon both extremes. Then, how to contemplate it? Contemplate to know its nature—this is feeling or experiencing nature, not a being nor a self nature. One yogi asked this question. In one book it was mentioned that contemplating vedanā as painful, painful or pain, pain or aching, aching and dying at the moment, one will fall into apāyas (i.e., the four woeful existences).

Therefore, how to contemplate it? Not listening to the Dhamma (i.e., suññatā dhamma, paṭiccasamuppāda dhamma, etc.), not having any knowledge of the Dhamma, and dying with only concepts or wrong views and thoughts, one will be oppressed by dukkha vedanā at the time of death and look at one's body in great pain. This is unwise attention with diṭṭhi and taṇhā. At that time, there is body pain and mental pain. If you die like this, you will fall into apāyas. The yogi's contemplation is not including bodily concepts such as head, body, hands and feet and should not pay attention to them. He pays attention only to its intrinsic nature of paramatā dhamma. Noting the pain of object as pain is sati and knowing of its nature is paññā. Therefore, noting with sati and paññā, and he will not fall into apāyas at the moment of death.

[It seems that this is not simple, because the mind's response to pain is the focus. If the mind with aversion, irritation, etc., it's not easy to overcome it. Instead of the physical pain, it is better to contemplate the mental pain (feeling); as Thae-inn Gu Sayadaw says, it is better to do so. See Sayadaw's teachings and instructions.]

A Mogok teacher:

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

There are two kinds of khandhas: (1) The original khandha, i.e., the physical body and can see with the fleshy eyes (2) The arising khandha, this can only be known with the mind eye. They can be called conceptual khandha (paññatti) and intrinsic khandha (paramatā). The yogi has to contemplate the arising khandha. If one does not overcome the pain when dukkha vedanā arises, the mind also becomes painful because of the mix-up of the two khandhas. We see pains with normal eyes—this is seeing with self-view (attato-anupassati). Have to contemplate the arising khandha with knowledge eye (ñāṇa eye). When discerning anicca, only the body is in pain and not affecting the mind. The mind can bear pain.

Taw-Ku Sayadawgyi

- 1 If you desire great happiness, you must have patience with small dukkha. With dukkha only you attain great happiness.
- 2 The main point of sitting for a longer period is to be patient with it. Therefore, during the contemplation, you must be patient with endurance.

3 Don't be afraid of dukkha vedanā. With patient contemplating of dukkha vedanā, I will develop mature samādhi quickly and not very long, I will experience strong coolness. In this way, refresh and uplift your mind and contemplate with persistence. After overcoming of dukkha vedanā, I will encounter happiness.

4 In Dhamma practice, you have to practice with patience and don't change the body very often from this side to the other side, like roasting a moke-lay-puay.

(moke-lay-puay is a kind of Burmese cheap sweet food made with rice flour and sugar in a thin slice. This slice of sweet food has to be roasted on a charcoal stove and has to turn both sides very often, and then it expands.)

Sayadaw himself is a very good example of patience and endurance with pains in sitting meditation. He taught what he himself had practiced. All Mahāsi centers only sit for an hour with walking meditation. At Sayadaw's center, yogis have to sit for at least three hours.

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

Don't make it arise or vanish, but know it arises and vanishes. Making it arises is lobha or making it vanishes is dosa. Not knowing the arising and vanishing is moha. Contemplate with patience the unbearable and different kinds of dukkha vedanā until their end without changing the posture. At that time, you should not relax your noting or contemplating. Giving up your khandha and life for changing with Dhamma and with persistence and courage you have to note or contemplate them. Only you discern dukkha sacca that you will see the path of extinction of dukkha. Kilesa has the nature of burning like fire.

Because of this burning kilesa that suffering (dukkha) arises, and we experience dukkha vedanā. At the time of battling with kilesa enemies which are testing the yogis' courage and persistence of effort. Vipassanā practice is long term practice. Our age (era) is also neyya period or neyya-puggala (in our time most people take some time to practice for realization of Dhamma, and need a lot of effort). So the main point is

contemplating the vanishing of mind and body (form). To contemplate all the time is the duty of yogis. Only with continuous contemplation knowledge (ñāṇa) develops to the top and when encounter a suitable situation, it will arise instantly.

Sa-gaing Taung Mahāgandhāyon Sayadaw U Uttara (1858— 1919)

Before the dangers of sickness and death come first practicing the Dhamma. If you fear the great sufferings of apāyas (woeful existences) and try to be patient with small sufferings.

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

On Samādhi

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

On samādhi by Loong Por Tate is taken from a small booklet called “Buddho” translated by Ajahn Thānissaro, Buddho mantra meditation. The Buddho mantra is quite well known in the Thai forest tradition and is used by many famous ajahns, e.g., Ajahn Mun. Once, when he was living in a forest in Northern Thailand, he taught some hill tribesmen to recite it, and achieved good results. Using it with breath meditation (ānāpāna) is also very good. Its meaning also reminds us that we must always be awake. So it is a good meditation object that combines the Buddhist mantra Buddho with the breath in daily life. Also, it is very easy to practice by all, even for children.

In Chinese Mahāyana tradition—the mantra Ami-to-fo or Amitabha is quite a common practice. They have many records on Chinese practitioners from a long time ago. One of the Chinese monks who became adept in Amitabha mantra was Guang Ching old monk. He was quite skilled in samādhi and could stay in samādhi for many days. At the age of 95, one day he was sitting on a cane chair and said to his monks and nuns as follows: “No coming and no going; no more business” and closed his eyes in samādhi and passed away very peacefully. No-one knows the time of his death because he was used to sitting in samādhi like We-bu Sayadaw. There are many similarities between them. Both of them were sitter practitioners for their whole life, very few words and quiet, adept in samādhi, attained psychic ability, etc. We-bu Sayadaw’s practice was also very simple with ānāpāna in all postures—one dhamma (eko-dhammo). Once Sāriputta asked a female wanderer a simple question—“What is the

one dhamma to Nibbāna?"

She could not answer, so Sāriputta gave her the answer—"With vedanā can arrive at Nibbāna."

There are many of one dhamma to Nibbāna. Some even think without the knowledge of abhidhamma it's not enough for realization. If this is true, there would be no realization in the Thai forest tradition. Nor would there be a 7-year-old novice arahant in the suttas. One of the well known Mahāsi meditation teachers mentioned the stories of some children who practiced the Mahāsi system. They told their direct experiences in a very simple way without any knowledge of books. They could enter phala samāpatti (fruition state) after testing by teachers. Some Buddhists, they have strong desire for coming and going in samsāra to save all living beings. But they do not know that they are deceived by kilesa māra of bhava-taṇhā. It was like the coolies at the sea-port. They are carrying heavy rice bags coming and going for sensual pleasures.

They prefer to carry more and more rice bags on their backs than put it down. Likewise, they took dukkha as happiness. Even the Buddha could not help everyone, don't talk about saving them. Buddha is not a Savior. You have to save yourself. So don't be confused, otherwise, it will become empty words.

Loong Por Tate's "Buddho"

Before practice meditation, you should first learn the differences between the heart and the mind (in Thai: Jy or Jai and Jit, in Pāli: mano or citta and viññāṇa) They are not the same thing. The mind is what thinks and forms perceptions and ideas about all sorts of things. Jy is what simply stays still and knows that it's still, without forming any further thoughts at all. Their difference is like that between a river and waves on the river. When the waves are still, all that is left is the clear bright water of the river. All sciences and defilement are able to arise because the mind thinks and forms ideas and strays out in search of them. You'll be able to see these things clearly

with our own heart once the mind becomes still and reaches the heart.

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

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

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

At that point, there won't be anything at all, except for one thing: the neutral awareness. That is Jy or "WHAT KNOW."

Loong Por Tate talked about Jit & Jy

(This is from a talk given by Ajahn Jayasaro)

By Jy, he means the sense of equanimity, the clarity of knowing; Jit refers to thinking, feeling, perceiving. This is his way of talking. He gave a very simple means of understanding what he is talking about. He gave a very simple means of understanding what he is talking about. He says to hold your breath for a few moments. Your thinking stops. That is Jy. Start breathing again and as the thinking re-

appears, that is jit.

And he talks about getting more and more in contact with Jy, and as the mind becomes calm in meditation. He doesn't talk about samādhi nimitta or a mental counterpart to the breath. He talked about turning towards the one who knows the breath. Therefore, as the breath becomes more and more refined, so the sense of knowing the breath becomes more and more prominent. He says-then to turn away from the breath and go into the one who knows the breath. That will take you into appanā-samādhi (absorption samādhi).

Note: For more teachings and on Dhamma about the Thai forest tradition are available on the internet at www.accesstoinsight.org; www.mettaforest.org; dhammatalks.org.

Recommendation for reading: "The Craft of the Heart" by Ajahn Lee Dhammadharo, translated by Thānissaro Bhikkhu.

<https://forestdhamma.org/books/>

Chan Master Hsuan Hua's on Samādhi

"Concentration is a very important strength. If you don't have concentration, where will your discernment get any strength? The discernment of insight meditation is not something that can be fashioned into being by arrangement. Instead, it arises from concentration which has been mastered until it's good and solid."

"Samādhi power comes from patience. You should be patient with pain, suffering and difficulties. After maintaining samādhi for a long time, you'll spontaneously have wisdom. So sitting in dhyāna (Pāli—jhāna, Chinese—chan) is extremely important. It's just teaching you to bear what can't be borne, to be patient with what is impossible to bear. That's samādhi power."

“Sitting a long time we will gain chan (jhāna)”

“To gain freedom from birth and death, you must practice without fear of death. You must not be afraid of pain, difficulty, suffering or anything else.”

“We must learn to look upon all matters as being trifles and should not be attached to anything. Endure suffering and pain. It’s only by enduring a moment of pain that we can achieve everlasting happiness. All of you should be courageous and vigorous and cultivate diligently. In this way, you’ll be able to overcome all obstacles.”

“Truly recognize your own faults. And don’t discuss the faults of others. Others’ faults are just my own. Being of one substance with all is called great compassion.”

(In the Theravada view—“being of one substance with all” means all beings are saṃsāric dukkha travelers in round of existence. If we really understand or penetrate Dukkha only develop true great compassion and not otherwise, because true wisdom and true compassion can’t separate.

Some Explanations On the Practice

Here I want to clarify two points mentioned in Sayadaw U Candima’s talks. These are: mahāpallaṅka (in Burmese—mahāpallin) and “the three levels of samādhi” (bhavaṅgas or the three stages of purification of the mind) or three bhavaṅgas. U Candima’s usage of mahāpallin means full-lotus posture meditation. Actually, full-lotus is a yoga posture. Therefore, I translate it as Diamond meditation.

Here “the three levels of samādhi” or “three bhavaṅgas” is more important. Without these three stages of samādhi, full insight is impossible (see his bio-talk).

The first bhavaṅga refers to the first jhāna.

The second bhavaṅga refers to the second and third jhānas.

The third bhavaṅga refers to the fourth jhāna.

To understand them clearer, I recommend the readers to read his book “Theravada Meditation Art and Methodology” on www.amazon.com, e-book.

Another important sutta in his practice is:

MN 148 Chachakka Sutta (The six sets of six, Majjhima-nikāya)

The six sets of six are:

1. the six internal bases (āyatana)
2. the six external bases (āyatana)
3. the six consciousness (viññāṇa)
4. the six contact (phassa)
5. the six feelings (vedanā)
6. the six cravings (tanhā)

A yogi must know these three six sets of six directly in the practice. If not, the practice is still not right yet (see his bio-talk.)

But The-inn Gu Sayadaw and his way of practices are not the same. U Candima himself mentioned this point in his talk.

There can be many ways of practice to realize Dhamma. I also encourage readers to read the practices of the famous Thai forest tradition.

Some Dhamma Reflections

A Buddhist View:

The following story is from Sitagu Sayādawgyi's talk on the Lump of Foam, *Phenapiṇḍūpama Sutta* (SN 22. 95, Khandha samyutta). Near Shew-bo area in upper Burma, some yogis were using suññatā as meditation (Kammaṭṭhāna). They reflected as—no fathers, no mothers, no wives, no sons, etc. to all external objects with concepts and their body shape and form disappeared. For example—the head of the body disappeared, the lower part disappeared, and then they thought if we continued to contemplate it could be wholly disappeared without me. They became frightened and afraid. (Sayadaw's story ended here)

(My reflection)—The suññatā-vāda (doctrine of emptiness) of some Buddhists also might be like this. They thought: “I don’t want to be disappeared”, so they were scratching their heads and thinking of ways to solve the problem. Therefore, a popular view of Buddhism arose. This was coming and going to save everyone in samsāra until it was empty. The problem is that coming and going again and again are endless and feeding craving for becoming (bhavataṇhā). Taṇhā never has contentment, it’s always in discontent and asking for more and more. As a ditthi character they have eternalism (sassata). They are difficult to help and liberate, and playing hide and seek games in samsāra hide away from the Buddha and noble disciples.

Why did Buddha Dhamma disappear in India?

Some years ago, I read an article by the Indian writer Rāhula Samkicca on why Buddhism disappeared on Indian soil. It was in the Maha Bodhi Journal Number 81, September, 1973 issue. [Sankrityayan, R. (1973) “The Rise and the Decline of Buddhism in India”, *Maha Bodhi Journal*, Calcutta, Vol. 81, pp. 328-349]. Here I don’t want to mention anything the writer had said in it. I am quite sure there is already research, books, articles and essays on this subject. This thing is also mentioned by the Buddha in some suttas.

Buddhist monks are the protectors of the Dhamma, and if they keep the original teachings, do not change or add to them, and put them into practice, it will last much longer. There are two sāsanas: the internal and the external. The internal sāsana is to put the Dhamma into practice and become one's own. The external sāsana is the records of the true Dhamma in accordance with what the Buddha had really taught without changing and adding. Both sāsanas are important but the most important of the two is internal sāsana. Both of these sāsanas are now still available. So we should not miss this chance. Combining all the Buddhist traditions, there are two ways for practice. The noble eight-fold path, which the Buddha taught, and the bodhisatta ideal by later monks. For these two teachings and practices, an analogy is appeared to me as follows—

In the middle of the ocean, a ship was wrecked with people on it. After sometime, another ship with a captain and sailors came to rescue these people who were struggling and swimming in the dangerous water with sharks and harmful sea creatures. Not all the shipwrecked people wanted to climb on the ship. Some refused to go with it, and the captain asked them what was the reason? They answered; "We don't need your help. We'll find our own way to cross the ocean and reach the other shore." So instead of going with the ship. they left behind in the dangerous water. The people who followed the rescue boat reached the other side and were safe forever. I don't know what happened to the people who were struggling in the dangerous sea.

The analogies in this story are—

The captain and the sailors—the Buddha and his noble disciples.

A wrecked ship in the middle of the ocean—samsāra bound with Dukkha.

The people were rescued by the captain and sailors—Theravadin Buddhists.

The people refusing to go with the captain—other Buddhists

The rescued ship—the Noble Eight-fold Path

To cross over the ocean to the other shore by swimming—the six pāramitās.

The rescue ship arrived at the other shore in safety forever (free from Dukkha

forever)—Nibbāna.

There is a big question that arises. What happened to the people leaving behind who were very stubborn with taṇhā, māna and diṭṭhi by swimming to cross over the sea? Maybe they were sunk to the bottom of the sea forever—who knows? Why? Future is uncertain or not sure, the past is a memory, the future is unknown, now is the knowing.

A wrecked ship—dāna, sīla, samatha practices without right views.

Sometimes it's amazing to know people—even they don't have common sense. If people have common sense, the situations and their lives can get better. It's even better if people have wisdom. We don't appreciate or understand Dukkha that we cling to the self view, sensual pleasures and becoming (bhava-taṇhā—coming and going forever) like a dog clung to its dry bone. We don't need western philosophers to teach us what Dukkha is? I don't know how many of them (in the past) became, are or will become Buddhists. Maybe they can teach you how to become a hedonist and hedonism. Today, world situations confirm this point.

To see, to understand, to penetrate Dukkha, the sutta teachings are enough. Actually, we are always living and experiencing these two noble truths—the cause and result (samudaya and dukkha) all the time. If we have sati and paññā—mindfulness, observation, observation and reflection will experience the four noble truths. Instead, we're like blind people have eyes but can't see. It was also like living with our minds all the time and never separated, but we don't know about it.

Also, the four meanings of Dukkha are close to us in daily life—these are: oppressive, conditioned, burning and afflicting (pīlanāṭṭha, saṅkhatāṭṭha, santāpāṭṭha, vipariṇāmaṭṭha). Here oppressive means—mind and form oppress, torture and torment the owner who attaches them. Conditioned means—mind and form are conditioned by taṇhā and oppressed by it. Burning means—burning with taṇhā fire. Changing means—changing with dukkha, oppress and torture by changing from aging, sickness and death. There is no dukkha greater than that, and all are included. So asking for more khandhas or uncountable khandhas is too extreme and only a nutty person can do it. There are opposite things in nature. With a teacher there are also students, with men there are women, vice versa, etc. This is common sense. When things get extreme and

cause problems. Like the following true story told by Sitagu Sayadaw:

[More women than men:

A few years ago, Sitagu Sayadaw did some teachings in Germany. In each teaching, he saw more women than men in attendance. He was curious about it and asked them the reason on this matter. The answer was—during the second world war, many men died and left behind more women. This is the main cause of women population increases and men population decreases. Sayadaw also heard a true story which happened after the war. There was a passenger bus carrying women on a line with only a male driver on it and no male passenger. So the women forced this poor guy and drove the bus to somewhere. Sayadaw did not mention what happen to him later. What a poor man? Therefore when things are becoming extremes it becomes ugly and problematic. Without the middle way, humans are always in dangers. We see a lot of these things in today's world.

Buddhas are teachers who need students. If everyone becomes Buddha, where are the students. If everyone wants to be man and where are the women. It seems to me sometime human beings even don't have common sense. Go against the natural law!]

Here, I would like to bring up two stories of taking the Bodhisattva Vow in Myanmar. These are true and humorous stories mentioned in the biography of Mogok Sayadaw.

You have to look for another one:

One day, U Tha Oo who appreciated bodhisatta's way said; "In the world there were very few Buddhas. It needs more Buddhas to appear. There are many living beings to be liberated. Therefore, it's good to open classes for bodhisatta lectures." (Here we can see U Tha Oo was more intelligent than Mahayana philosophers).

But his wife Daw Chit Oo listened to the teachings of Mogok Sayadaw that she did not like longer existence. She held the view that it was better if existence could be cut off now.

U Tha Oo has made a bodhisatta vow. So he encouraged his wife to become his bhava-partner following him in the rounds of existence by helping him to fulfill the pāramitās (i.e., it was like princess Yasodharā to prince Siddhattha). Daw Chit Oo's response was; "No! I don't want to follow you. Your way (bodhisatta path) is so long." So U Tha Oo went to see the village monk Phontawgyi U Nandiya for help. Sayadaw U Nandiya also went to see Daw Chit Oo and persuade her, but she rejected.

The village monk said to U Tha Oo; "Dakargyi! I can't teach her, you have to look for another one."

Buddhists also should know—what the Buddha had taught and what he did not taught (see the Pāli Nikāyas) in his life as a Buddha, what he only taught was Dukkha and the end of Dukkha (all other Buddhas also the same way). This is a true ideal of any Buddha.

Khin-gyi Pauk Became Disappointed

In the old days, Burmese monks were called as—Ah-shin-ghy, Tha-khin-gyi later using a short form—Khin-gyi (from Tha-khin-gyi). Even the monks had Pāli names, they were known with their lay names. In front of their lay names, they were added with Khin-gyi, e.g., Khin-gyi Pauk mentions here. Khin-gyi Pauk means Master Pauk (similar to Master Dogen), Pauk was a lay-name U Pauk. In the British colonial time, lay people called the British officers as masters, i.e. Tha-khin-gyi.

In a village monastery, Khin-gyi Pauk was staying as an abbot. He learned in Buddhist texts, completed with general knowledge and with pure sīla. He had vowed as a bodhisatta. The alcoholics were passing his monastery when they went to the toddy field for toddy liquor. One day two alcoholics were very drunk, and they passed near his monastery and both chanting loudly together as followed—

"Immature ones are 500, with matured ones are ten

Future bodhisattas will be 80,000

Behind these Buddhas are two of us

After us is khin-gyi Pauk”

The meanings of these verses are: immature ones are 500 numbers among the future of bodhisattas, and the matured ones are ten numbers (the ten matured bodhisattas are mentioned in the commentary on the future Buddha Metteyya). There are also 80,000 bodhisattas who already had the predictions from the past Buddhas. So 80,510 Buddhas will arise in the future. After these Buddhas, two alcoholics will become Buddhas. After them, the time will come when Khin-gyi Pauk will become a Buddha.

Thought arose in Khin-gyi Pauk “My brothers are even now still drunk, in craziness, and in bad shape. But for me, I am in strong desire to become a Buddha quickly and fulfill the pāramitās by doing dānas and looking after the sīla.” With thinking and grumbling, Khin-gyi Pauk became disappointed.

In this way, people having expectations for the future can never finish and never end with uncertainty.

In the Dhamma talk on bodhisatta and 24 Buddhas by Sayadaw Dr. Nandamalarbhi-vamsa had more information on bodhisattas. Our Buddha Gotama as bodhisatta met 24 Buddhas. Before he was born as Sumedha hermit (that was the time he met Buddha Dīpañkara and got the prediction from him) he had been followed the bodhisatta path a very, very long time ago. He was thinking about the bodhisatta path for seven incalculable aeons (asaṅkheyya-kappa) and making vows and prayers for nine incalculable aeons. So to become a true bodhisatta for 16 incalculable aeons. Adding with to fulfill the ten pāramitās four incalculable aeons, totally become 20 incalculable aeons. There are three types of bodhisatta according to their characters.

Faith character has to fulfill pāramīs for 16 incalculable aeons as true bodhisatta.

Viriya character has to fulfill pāramīs for eight incalculable aeons as true bodhisatta.

Wisdom character has to fulfill pāramīs for four incalculable aeons as true bodhisatta.

One incalculable aeon is equal to 10^{140} (adding 140 zeros behind one)

Some Buddhists think bodhisattas are staying in some Buddha Lands and heavenly paradises, coming and going to save beings. Jataka stories on bodhisatta were the opposite, a bodhisatta still could fall into woeful existences (apāyabhūmi) because of sakkāya ditṭhi. How can a bodhisatta fulfills his 10 paramis by staying only in heavens and Buddha Lands?

Human IQ. could be divided into five kinds (this is my reflection): fool, intelligent, intelligent fool, wise and intelligent wise. Who are the intelligent fools? With the modern world, many can be mentioned; for example, some politicians, some leaders, some economists, some businessmen, some scientists and some technologists (e.g., misuse of AI technology.) Why are these people intelligent fools? They misuse their intelligence harmful to societies and nature. The wise and intelligent wise are—the ancient sages and Buddha with noble disciples. If we follow the wise and intelligent wise, we'll never go wrong, otherwise in great disasters.

In the Bhaddekaratta Sutta (Majjhima Nikāya, Sutta No. 131) the Buddha taught as followed: (translation by Ajahn Thānissaro)

You shouldn't chase after the past,
Or place expectations on the future.

What is past
Is left behind.

The future is as yet unreached.

Whatever quality is present
You clearly see right there,

right there.

Not taken in,
Unshaken,

That's how you develop the heart.
Ardently doing your duty today,
for—who knows?—tomorrow

death may come.
There is no bargaining
with Death and his mighty horde.
Whoever lives thus ardently,
 Relentlessly
 Both day and night,
has truly had an auspicious day;
So says the Peaceful Sage.

This is what every Buddhists should follow.

Sabbe sattā sukhitā hontu!

Appendix 2

Right Samādhi and Insight in Sayadaw U Candima's Teaching

Introduction

What is the right samādhi in the Noble Eightfold Path? There are two answers to this important question. The first is from the Buddha himself, the others are from commentaries, including scholars and practicing Buddhists. The Buddha's right samādhi is the four rūpa-jhānas. The right samādhi of commentaries are khaṇika samādhi, upacāra samādhi with the four rūpa jhānas. The scholars and practising monks' (including teachers and students) right samādhi are with their interpretations, views and together with the suttas and commentaries.

Doubts and confusion come from the interpretations and views of some scholars and practising monks (including lay teachers with students). One of the dangers of the decline of paṭipatti (practice) is that if one claims to be a teacher without enlightenment; and any of the “Paths and Fruits” and their teachings are only for the sake of fame and fortune, and become like a business. Sayadaw U Candima mentioned these things in some of his teachings. This is evident if we observe the famous Thai forest tradition, especially that of Ajahn Mun, where no one among his disciples ever opened a meditation center for money or fame. These money and competition syndromes facing humanity today can bring destruction and suffering to both humans and nature.

The Buddha did not mention khaṇika samādhi and upacāra samādhi in the suttas. This is the commentaries view and does not mean that it could be wrong. It can come from the experience of some yogis in the past. We can see these in the teachings of some Thai forest monks. Some scholars can misinterpret some of the commentary teaching (some are self-styled scholars). In his book "The way to Stream Entry",

Sayadaw U Candima mentioned the following regarding the misunderstanding of scholars regarding the mention of khaṇika samādhi in the commentaries.

The attainment of khaṇika samādhi was mentioned in Mahānidessa atṭhakathā, Paṭisambhidāmagga atṭhakathā and Dhammasaṅgaṇi atṭhakathā. When completed with rapture (pīti, one of the five elements of the first jhāna), it will also become the completion of the tranquility of body and mind (kāya and citta passaddhi). And with the two tranquilities, it'll become bodily and mental happiness (kāyika and cetasika sukha). Then, completing with these two happinesses, it'll become khaṇika, upacāra and appanā samādhi respectively."

Therefore, the kind of khaṇika samādhi means according to the atṭhakathā and tīkā, it has completed with rapture, tranquility and happiness. It means the kind of samādhi which has the five jhanic factors. There can be a wide range of them from upacāra to rūpa and arūpa jhānas. So khaṇika samādhi has many levels. We should not look down on daily mindfulness or awareness (sati) in our lives as insignificance. If we look at the noble eightfold path of the samādhi factors, it includes sati, viriya and samādhi which are together. Without the establishment of mindfulness we can't protect ourselves and others (see the Sedaka Sutta, Samyutta Nikāya). Sati practice is purifying the mind—it leads to sīla, samādhi and paññā (this is the practice of Mahasi System). Restraining our sense faculties needs sati. We can only solve all human problems with suffering with the Buddha Dhamma—a noble education. Without it, we, all of us, become CRAZY HUMAN BEINGS, greedy and selfish.

We depend on this kind of khaṇika samādhi to develop insight (with five jhanic factors).

To become insight right view (vipassanā sammā-diṭṭhi), we must have the purification of mind (citta-visuddhi) or upekkhā ekaggatā samādhi (one-pointed samādhi with equanimity). The dry insight (suddha-vipassanā) as only vipassanā practice without samatha (i.e. jhāna practice) is true, but the yogi must have one-pointed samādhi with equanimity. Most of us forget or miss this important point (this refers to vipassanā practices before him). Before the mind becomes citta-visuddhi or sammā-samādhi or upekkhā ekaggatā samādhi the mind cannot incline toward the objects of paramatā mind and form, which are the objects (arom, ārammaṇa) of strong

insight (balavantu-vipassanā). Dry insight does not have the jhanic factors.

For the purification of mind, you have to contemplate or observe the cessation of the object sign (nimitta—here is insight objects or the four satipaṭṭhāna objects) by suppressing greed and distress (abhijjhā and domanassa) and attain upekkhā ekaggatā samādhi. Here suppression is temporary suppression (vikkhambhana) which is the same as by the samatha jhanic factors. The samatha signs and vipassanā signs are different types. Samatha stabilizes the object signs and vipassanā observes the nature of the signs, which have the three universal characteristics. Therefore, samatha practice without vipassanā develops concepts and self views (see the Baka Brahma, MN 49 Brahmanimantanika Sutta).

Samatha yānika is the development of wisdom by samadhi, while vipassanā yānika is the development of samadhi by wisdom. These are mentioned in the Yuganaddha Sutta—In Conjunction (Aṅguttara Nikāya). Samatha yānika way is relying on the samādhi signs and developing the five jhanic factors of pīti, sukha, etc. that the practice is more comfortable than vipassanā yānika way. It takes more time to develop jhānas. Vipassanā yānika is without the samatha signs that it is dry and tough. But it can realize paths and fruits quicker than samatha yānika way. (e.g., Soon Loon Sayadaw, The-inn Gu Sayadaw, etc.). Some vipassanā yānikas are based on some samatha practices but not to jhanic states (e.g., upacāra samādhi in U Ba Khin's teaching).

Therefore, vipassanā yānika way is called suddha vipassanā practice or animitta cetto samādhi practice. I think we can find the Pāli usage in the suttas. Even though we differentiate between samatha and vipassanā yānika ways, the main point is attaining of upekkhā ekaggatā samādhi or samādhi-indriya.

There are also other Pāli words for samādhi—such as vipassanā jhāna or lakkhaṇa-rūpa jhāna, supramundane jhāna by scholars. This has confused people, if possible, to use only the Pali words mentioned in the suttas.

The problem of what is right samādhi makes Buddhist practitioners confusion, and there are a lot of arguments going on in the West with different views and opinions. There are some western Buddhists reject the validity of khanika samādhi on the

ground that it was not mentioned in the suttas. They don't trust the commentaries and even some go to extreme, rejecting the whole Abhidhamma Piṭaka. Some years ago, three Sri Lanka monks, Ven. Soma, Ven. Kheminda and Ven. Kassapa; and the German lama Anagarika Govinda criticized khaṇika samādhi in the Mahasi System. Some of Mahasi Sayadaw's senior disciples replied for them. It can be found on the internet.

There was an interesting experiment done by the late Prime Minister U Nu of Burma with a Mahasi monk on the fruition state (phala sammāpāṭipatti). This research was described in his booklet on the Tipiṭakas. U Nu invited a Mahasi monk to his place and requested him for entering into fruition state. U Nu did not mention his name and he was not from Rangoon, because after the research he was flown back to his monastery by plane. It seems to me this research was arranged by Mahasi Sayadaw himself. This monk was in the fruition state for six days and six nights. Therefore, U Nu arranged for some people to observe him by replacing the observers.

An American meditation teacher interviewed Pha-auk Sayadaw about the disagreements of western Buddhists regarding what is jhāna and right samādhi. Sayadaw said that people did not understand the Pāli Texts well. He also said that jhāna practices were explained clearly in the Visuddhimagga. He advised him they should trace it back to the original suttas, the original commentaries and sub-commentaries (i.e., old commentaries). After that, for Visuddhimagga, they will understand the meaning. This important point is also mentioned by Dr. Nandamalarbhivamsa Sayadaw and his many Dhamma talks enriched my knowledge and profundity of the Dhamma. He made this remark as how many of them really studied the commentaries and made the bold criticism. (He says this because of how many of them have actually studied the commentaries and made bold criticisms.)

Even I heard a story that a well-known western monk who had never studied Abhidhamma Piṭaka declared it as not authentic (including the commentaries) and he rejected all of them, and also encouraged others the same way. He also admitted that he had never studied the issue before and had only gained second-hand knowledge from others.

There are many Buddhists whose understanding of the Dhamma is like the monkey's understanding of Dukkha in this story below. An old Brahmin became

nervous every day because his old wife was talkative and aggressive. She scolded him every day and found faults. As a result, he went to a large tree nearby every day to moan and release his stress. “Oh! It's dukkha. It's dukkha.” A monkey stayed in this tree and often heard the word Dukkha and became curious about it. So he came down from the tree and asked the Brahman, “What is this dukkha you keep mentioning?” The Brahmin was already in distress and wanted to teach the monkey a lesson. So he replied to him, “You must wait for me here tomorrow, and I'll bring dukkha for you.” Next day, the Brahmin put a ferocious dog in a gunny bag and closed the opening with a rope. And then he took it under the tree and called out to the monkey to come down and look for himself what dukkha was. The brahman stayed away from a distance and observed the monkey. The monkey came down from the tree and opened the gunny bag slowly. As soon as it was opened, the distressed dog came out angrily with growls and tried to bite the monkey.

The monkey jumped up the tree instantly with a fright and sat on a branch looking down at the dog which was still barking at him. The monkey made this exclamation; "Oh! My God, I know! I know! Dukkha means aggressive eyes with frightening sharp teeth." Some Western philosophies of Dukkha are not so different from this monkey (see hedonism, imperialism, capitalism, competition syndrome, money syndrome, etc.). They don't see the dangers and even fall in love with Dukkha!

Khaṇika samādhi has many levels on the way when it reaches the level of upekkhā ekaggatā samādhi. It was like the still flowing water. Ajan Cha gave the still flowing water simile or analogy to this samādhi as follows.

STILL, Flowing Water

“Have you ever seen flowing water? Have you ever seen still water? If your mind is peaceful, it's like still, flowing water. Have you ever seen still, flowing water? There! You've only seen flowing water and still water (i.e., separately). You have never seen still, flowing water (i.e., together). Right there, right where your thinking can't take you: where the mind is still but can develop discernment. When you look at your

mind, it'll be like flowing water, and yet still. It looks like it's still, it looks like it's flowing, so it's called still, flowing water. That's what it's like. That's where discernment can arise."

In training yogis to develop samadhi, U Candima teaches the three stages of samadhi, or what he calls the three bhavaṅgas. The first "bhavaṅga samadhi" has the power of the first jhāna, the 2nd "bhavaṅga" corresponds to the 2nd plus the 3rd jhāna, and the 3rd "bhavaṅga" corresponds to the fourth jhāna.

These three bhavaṅgas have their own qualities and functions. Only arriving at the level of the 3rd bhavaṅga, one can discern the viññāṇa, with this samādhi power, he can develop great insight (mahā-vipassanā).

There are three important suttas in his teaching—those are: Āśīvisopama Sutta—the Simile of the Vipers (SN 35. 238, Saṭṭayatanavagga, Saṃyutta Nikāya), Vammika Sutta—the Ant-hill (Sutta no. 23, Majjhima Nikāya), Chachakka Sutta—the Six Sets of Six (Sutta no. 148, Majjhima Nikāya). Of the three sutras, the two, āśīvisopama Sutta and Chachakka Sutta, are more relevant to his instruction in practice.

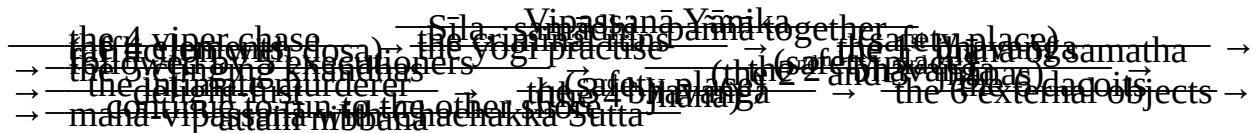
I have a purpose for writing this long article. The most recent books ("Two Sides of a Coin" and "A Noble Search") are life stories told by The-inn Gu Sayadaw and Sayadaw U Candima themselves to inspire readers. There I have translated only some of his talks (i.e. U Candima's Dhamma) on the practice of samadhi and some controversies with Buddhists about the nature of right samadhi and true insight. I relied on some of his instructional talks in his nine days retreat for yogis. These recorded talks were not complete and mixed up with some of his Dhamma talks to lay people. I don't even have a clear understanding of them myself (all of them are compiler errors). Now, I base this essay on his book—"The Way to Stream Entry".

The reader should use this article to read the autobiographical and Dhamma talk of U Candima, which has the practice of samādhi. I have included only important excerpts from his book so that readers can get a general idea of his life and teaching. I hope that the life and teaching of U Candima will address some of the issues of samādhi and insight faced by the practitioner.

Samādhi Practices

Before we study U Candima's teaching on samādhi practice we have to understand the Āśīvisopama Sutta- the simile of the Vipers Discourse. His samādhi teaching is related to the discourse. The similes in this discourse are: a criminal (a monk or yogi); the four vipers (the four great elements); the five executioners (the five clinging khandhas); the intimate companion or murderer (delight-lust, nandirāga); the six village-attacking dacoits (the six external objects), etc.

In the following, we will compare the way of vipassanā yānika and samatha yānika.



Here samatha yānika separates from paññā and develops sīla and samādhi with a samatha object and attains the four jhānas. His 1st jhāna is equal to the 1st bhavaṅga, the 2nd and 3rd jhānas to the 2nd bhavaṅga and the 4th jhāna to the 3rd bhavaṅga. After the samatha jhānas continues with the insight practice.

In *vipassanā yānika* practice, at the level of purification of the mind, the main point here is to abandon greed, hatred and delusion of the defilement in stages to attain *saṃādhi* faculty (*saṃādhi-indriya*). Therefore, purification of mind (*citta visuddhi*) has three stages. The first stage or the first *bhavaṅga* is abandoned the faculty of pain (*dukkhindriya*) for temporary period (*tadaṅga*), suppression (*vikkhambhana*) and eradication (*saṃuccheda pahānas*) respectively. At the 2nd and third levels of the purification of the mind practice, using the ways of *animitta cetto saṃādhi* to purify the mind.

Note: One important point the yogi has to remember is: With any one of the four satipaṭṭhāna objects (i.e., kāya, vedanā, citta and dhamma objects), he must discern the characteristic (lakkhaṇa) path factor mind (magga citta) and the four noble truths. at the same time with every contemplation (according to the Mogok Sayadawgyi's dhamma talks: i.e., anicca / magga + the four noble truths, see Mogok Dhamma Talks in three volumes). These three points are temporary mundane path factors (tadaṅga lokiya magga). Without these three points or factors, the practice is not completed.

In vipassanā yānika practice of cittavisuddhi, there are three stages or levels in accordance with the maturity of sīla and samādhi. They are as follows:

1. The 1st level of purification of the mind

This practice eradicates dosa and taṇhā (samucceda pahāna) come from bodily painful feeling (kāyika dukkha vedanā).

With this samādhi (the first bhavaṅga) can contemplate the following

phenomena (dhammas). These are:

- (1) The 32 bodily parts; the four great elements (kāyanupassanā satipaṭṭhāna)
- (2) The changes of the paramatā rūpa (form) (kāyanupassanā satipaṭṭhāna)
- (3) The feeling of the paramatā mind (vedananupassanā satipaṭṭhāna)
- (4) The inclination of mind contact (mano-samphassa / paramatā mind (cittanupassanā satipaṭṭhāna)
- (5) Contemplate the three characteristics of paramatā mind and form (dhammānupassanā satipaṭṭhāna)

2. The 2nd level of purification of the mind

This practice can stop the five hindrances (nīvaraṇas) from the mind for two hours. With this samādhi (the 2nd bhavaṅga) can contemplate the following phenomena. These are:

- (1) small particles (kalāpas) of form/ matter (paramatā form) (kāyanupassanā)
- (2) the feeling of the paramatā mind (vedananupassanā)
- (3) the inclination of mind Contact (mano-samphassa /paramatā mind) (cittanupassanā)
- (4) contemplate the three characteristics of paramatā mind and form (dhammānupassanā)

3. The 3rd level of purification of the mind

This practice can stop the five hindrances from the mind as long as one's wish. With this samādhi (the 3rd bhavaṅga) can contemplate the following phenomena. These are:

- (1) the clear six bases (the internal āyatanas—such as eye, ear, nose...) and the six sense objects (the external āyatanas) of the paramatā form (dhammānupassanā)
- (2) the feeling of the paramatā mind (vedananupassanā)
- (3) the six contacts (phassas); the five consciousness (eye consciousness, ear to

body consciousness—the five viññāṇas); mind consciousness (mano viññāṇa); the preceding mind consciousness without roots (ahetuka mano viññāṇa); the following mind consciousness with roots (sahetu mano viññāṇa—Such as greed, hatred, delusions and non-greed, non-hatred, non-delusion = the three unwholesome roots and three wholesome roots) (cittanupassanā)

(4) contemplate the three characteristics of the above-mentioned— i.e., the above one, two and three phenomena of paramatā mind and form (dhammānupassanā)

Note: Here we found two important dhamma mentioned by U Candima— these are: paramatā mind and form or the five khandhas and the ahetuka and hetuka mano viññāṇas. Without the purification of mind in three levels, yogi can't discern the paramatā mind and form. Even the first and second levels of bhavaṅga can't discern some of them mentioned at the 3rd level of bhavaṅga.

To understand the ahetuka and sahetu mano viññāṇa, the reader should have some knowledge in Abhidhamma. This is the 14 actions of process consciousness.

We can roughly define it as passive and active consciousnesses. These two consciousnesses support the authentic teaching of the Abhidhamma which came from direct experiences of practice.

The above lists of three levels of samādhi and their meditation objects are the nature of the practices and not arranged by U Candima. It was like the following example.

To attain the coconut milk from a coconut fruit, we have to deal with the three layers of its fruit. These are the outer soft skin, the middle hard skin and the inner coconut meat. In the same way, the active consciousness (sahetu, or hetuka) is covered up with the 10 kilesas or the 14 unwholesome mental states (see the Abhidhamma).

These defilement have to be abandoned in three stages: the coarse ones or active state (vītikkama) are abandoned first; the mild ones or the calm state (pariyuṭṭhāna) as the 2nd, and the refined ones or the latent state (anusaya) as the 3rd respectively.

1. The First Stage of Purification of The Mind (Cittavisuddhi)

[The practice cutting off samuccheda dosa and taṇhā from bodily painful feeling.]

There are six meditations (kammaṭṭhānas) in this stage as follows.

1. the basic ānāpāna kammaṭṭhāna
2. the basic vipassanā kammaṭṭhāna of the 32 parts of the body
3. the basic vipassanā kammaṭṭhāna of the great four elements
4. Bhavaṅga meditation (nāma-kammaṭṭhāna)
5. Half-lotus meditation (nāma-kammaṭṭhāna)

6. Mahā-pallinka (Mahāpallaṅka) meditation or full-lotus meditation or Diamond meditation (i.e., my translation) (this is nāma-kammaṭṭhāna)

Note: No. 5 and no. 6—half and full lotus meditations are similar to bhavaṅga meditation, but I don't know why U Candima called them half and full lotus meditations. These are the postures that represent the yogi. In Mahāyana tradition—especially Chinese Zen and Japanese Zen Buddhism—these postures are used as the standard for sitting.

U Candima's instruction: Meditations no. 1, no. 4, no. 5 and no. 6 have to be practised serially. No. 4 bhavaṅga meditation, all yogis must practise it. The sixth mahāpallaṅka meditation can only be practiced by yogis who are able to sit cross-legged (full-lotus).

Meditations—no. 2 and no. 3 are also basic meditations, like no. 1 here. For vipassanā yānika yogi he can choose no. 2 or no. 3, any one of them, instead of no. 1 as a basic kammaṭṭhāna. Basic meditation's no. 1, no. 2 and no. 3 become one at the attainment of vipassanā knowledge level.

Note: In this essay, I will not mention meditations—no. 1, no. 4, no.5 and no. 6 again.

The reader can go back to my book on U Candima's life in "A Noble Search". If you want a little more detail, you should check out his ebook "The Way to Stream Entry" on Amazon. I will only mention meditations: no. 2 and no. 3 here. Before I talk about these two meditations, I would like to mention that some yogis experience the following phenomena in the basic ānāpāna practice, which depend on the yogi's paramī (pāramitā). These are:

- (1) mental signs of loathsomeness (asubha nimitta) and the mental signs of 32 parts of the body will arise (e.g., bone).
- (2) arriving at upacāra samādhi of the first jhāna
- (3) the mental sign of the air column appears.
- (4) the mental sign of a Buddha (Buddha nimitta and other mental signs will appear.

A. Basic ānāpāna kammatthāna

(1) Asubha nimitta and 32 bodily parts of bone, etc

During the ānāpāna breathing one's own body seems to become swollen, and it expands more and more. One's body in sitting or someone's body appears as asubha form deformed or putrid. Breathing is going on by itself with no fear. At the time, the mind is controlled by samādhi. Exercising this asubha nimitta until it becomes stable.

Some yogis with wrong attention (ayoniso) take them as unpleasant, fearful, etc. Humans don't see the reality of asubha (foulness, loathsomeness) instead they only see the pleasantness, beauty (subha) that tanhā, māna and diṭṭhi arise. Not seeing the asubha, we have encountered dukkha in the long existences of samsāra. By seeing the asubha signs, we do not cling to our own body or to other bodies.

Some yogis only see the bone nimitta and they must exercise to stabilize the sign. The perception of subha is leased by seeing the bones. The concepts of combination and names (samūha and nāma paññatti) are ceased. From asubha and bone nimittas, the nature of the four great elements can be easily discerned.

Bone and asubha nimittas are the objects of samatha (ārammaṇa). It calms down

kilesas. Based on these objects (ārammaṇa) yogis contemplate its nature for the cessation of taṇhā, māna and diṭṭhi. From the foulness of the body (asubha), putrid blood and liquid are the characteristics of water element (āpa). The body looks black and dry, like a burnt object, which is the characteristic of the fire element (teja). The swollen nature is the characteristic of air element (vāya). The nature of stiffness is the characteristic of earth element (paṭhavī). So these asubha objects change into four elements and contemplate with the three universal characteristics as kāyanupassanā satipaṭṭhāna practice (mindfulness of the body).

The contemplative mind sees the four elements on the basis of asubha kammaṭṭhāna and skeleton kammaṭṭhāna , free from the obsession with the wrong view of human, man and woman. According to the Āśīvisopama sutta, this is free from the four vipers. Yogis who can contemplate the signs of asubha and 32 bodily parts have to continue with no. (4, 5, 6) meditations respectively (see the list of the first level of cittavisuddhi). This way of practice is The-inn Gu Sayadaw's method.

(2) Arriving at upacāra samādhi of the first jhāna

With ānāpānasati when the mind arrives at the level of upacāra samādhi the yogi will find out that the breathing is going on by itself without effort.

At the time, the mind frees from the oppression of the four elements, and it stays with the breath at the touching point happily. This is upacāra first jhāna. U Candima used the word jhāna instead of samādhi. The mind is protected by the one pointedness of samādhi (ekaggatā samādhi) that dosa, domanassa and taṇhā fire which arisen from the four disturbed elements (i.e., the four vipers) are ceased. Upacāra samādhi has the five jhanic factors. The yogi has to exercise the upacāra jhāna samādhi to become skilled. He can also continue to develop other jhāna levels by studying the texts of samatha yānika way.

(3) The mental sign of breath column appears

Before the mind becomes ekaggatā samādhi the sign of the breath column appears at the touching point of the nostril. It was like a white string of smoke, the

sign of an air column going in and out at the entrance of the nostril. The mind is inclined toward the nimitta and staying there, and doesn't want to leave the place. The mind is completed with the five jhanic factors of ekaggatā samādhi.

The yogi, who wants to continue with ānāpānasati, has to rely on this sign, tries to stabilize it by five ways of mastery. (i.e., reflect on the jhanic factors; could enter this samādhi at any time; come out at any time; determine the time span; mastery in reviewing.)

When it becomes stable, there is no dukkha vedanā caused by the disturbed four great elements. After being freed from mental hindrances (nīvaraṇas), the yogi continues to practice, making samādhi stronger by exercising samādhi without time restrictions (i.e., sitting in samādhi as long as possible, as he did). When ekaggatā samadhi is stabilized on this nimitta (which may be at the stage of the first jhāna), one can come out of this samādhi to contemplate insight (Vipassanā) on the jhanic factors. If wanting to develop up to fourth jhanic Samādhi continue with the samatha yānika practice.

Note: Here U Candima makes an important point on upacāra samādhi. That is stabilizing the nimitta of upacāra samādhi which has never been mentioned by anyone before. It was only at the stage of 1st jhāna. Some systems use upacāra samādhi to develop insight (e.g., U Ba Khin's teaching). A teacher said that upacāra samādhi is not very stable. When someone is very close to the first jhāna in the upacāra samādhi stage, it is unwise not to go further into the jhanic state.

(4) Buddha nimitta and others

In ānāpāna practice when the breathing has good acceleration with samādhi the mind becomes clear, cool and happy. Based on this mental state and clinging (upādāna) the mental signs of Buddha image, ceti, cloud, deities, grassland, mountain, etc. appear. If the yogi wants to develop the Buddha nimitta he can continue it. The others are worldly sensual objects (lokiya kāma ārammaṇa) and it has to be abandoned and return to the ānāpāna object.

The yogi wants to continue with the Buddha nimitta, he has to exercise to become stable. When it becomes stable, the mind has intense reverence with rapture (pīti). Based on this pīti, it develops to sukha-ekaggatā samādhi (one-pointedness of mind with happiness). If the yogi wants to base on jhāna practice he can continue with the samatha yānika way (i.e., develop jhānas)

For vipassanā yānika yogi, he contemplates on the Buddha nimitta as form is unstable and has the nature of change. Contemplate on the nimitta as perishing, and then it changes into the object of dissolution. When the dissolution of the Buddha sign becomes more intense, give it up; concentrate on your own body, and you will see the body form dissolving. Based on this perishing form, continue the contemplation with the three universal characteristics (i.e., anicca, dukkha and anatta). After that, practice with the four element meditation (as mentioned at the first purification, no. 3). This yogi still needs to do all the others' no. 4, no. 5 and no. 6 meditation [see “The first stage of purification of the mind (Cittavisuddhi)” above] for the first level of purification.

B. Basic vipassanā kammatthāna of the 32 body parts

This practice can be done without using other kinds of samādhi to develop it (e.g., ānāpāna samādhi). Yogi can use the 32 parts directly by itself. It can be practised in any postures (the four postures). The object of meditation that appears in the mind depends on the intensity of the yogi's saddha, chanda and viriya (faith, desire and effort).

“Not seeing rightly taṇhā enters; knowing wrongly caught up with ditṭhi; taking not human as human being, samsāra becomes long with kilesa heat and complications.”

Not seeing the real correctly and clinging to the unreal gives rise to the defilement (kilesa) of ditṭhi, taṇhā, and kamma. Wanting to extinguish these unwholesome dhammas have to discern rightly on the reality. The wrong dhammas (adhamma) of clinging to man, woman, father, mother, son, daughter, etc. fall away by knowing rightly. This is not the outcome of creation. Contemplate many times on the

reality such as hair, nail, teeth, skin, etc. which are the group of matter (rūpa) by knowing rightly clinging to the unreal and wrong clinging will fall away. The group of 32 body parts are not man and woman, not soul and self. It's only the existence of real form groups. Yogis have to see them many times with knowledge (ñāṇa). This is the right view.

The Way of Practice

At the instruction of basic ānāpāna practice with the ānāpāna samādhi and the mahāpallaṅka samādhi (no. 6 practice), the yogis could contemplate any one of the 32 parts of the body (e.g., bone) or all of them. If the yogis don't want to base on these samādhis he takes one of the parts or all of them, e.g., the bone. The yogi views it with the mind eye and contemplates as “bone, bone”, etc. The reason for contemplating with the mind is that there is no basic samādhi (as in ānāpāna samādhi). Therefore, do not leave the mind in a state of distraction and develop it with perception.

If the mind is distracted, send the mind back to the object and continue the practice. After discerning one of the parts, continue with other parts. With a lot of contemplation, the perceptions of men, women, hands, feet, body, head, etc. cease and the bone, the skin, the flesh, etc., become clear in the mind eye.

When it becomes clear, there is no need to use mental perceptions such as “bone, bone”. Instead, using one's knowledge (ñāṇa) on the 32 body parts, contemplate many times as follows. These bones, skin, flesh, etc. are not the outcome of my creation. It is not me and not mine; not man and woman or person and living being; and not a soul; not created by father and mother. All these phenomena are arisen from the past of the result—avijjā, taṇhā, upādāna, kamma-bhava (avijjā..., kamma-bhava = causes and the five khandhas = result). These are the original nature of the group of matter (rūpa) as these 32 body parts are only rūpa dhamma (phenomena). Yogis have to contemplate and analyze it with wisdom many times.

To contemplate with samādhi and paññā, the yogi knows and sees the composite nature of the form group in the state of dissolution. The external objects of living beings and life-less objects (a tree, its leaves and fruits, etc.) are also in dissolution by looking at them.

Note: Some might think 32 body parts are only the objects of samatha and not the objects of insight (vipassanā). This view is held by most Burmese Buddhists (one of the reasons may be influenced by the Abhidhamma teaching). Thai forest monks don't see it that way. They use the 32 parts in both ways of practice (samatha and vipassanā). Insight knowledge (vipassanā ñāṇa) means contemplation of the intrinsic

nature of phenomenon, which have no images or signs.

Therefore, some yogis take the 32 parts as having shapes and signs and not the *vipassanā* objects. So even nimittas arise, they destroy the themes of meditation (*kammaṭṭhāna*).

Intrinsic nature of phenomena are the province of knowledge (*ñāṇa*). The objects of *ñāṇa* are only existing as mind and form (*nāma-rūpa*). The worldlings are clinging to form (*rūpa*) with the concepts of ignorance, such as body, hand, feet, man, woman, dogs, chicken, etc. These clinging concepts are replaced with the 32 parts of concept. Being able to contemplate with bone concepts, the concepts of man and woman, etc. cease. If the yogi still knows it as bone, then it is the object of samatha.

It becomes insight by contemplating the intrinsic nature of skeleton (bones). The wrong view of man, woman, etc. falls away by discerning its intrinsic nature. *Kāma*, *rāga*, *dosa* are abandoned for some time (*tadaṅga*). If knowing the objects by itself with no contemplation of its intrinsic nature—then seeing form or mind also as samatha (not leads to insight). Because mind and form (*nāma-rūpa*) objects calm the mind from *kilesa*. Those who practice Dhamma should be aware of this.

C. Basic *vipassanā* meditation on the four great elements

The practice is direct contemplation of the element without having any basic *saṃādhi* first (the same as 32 body parts). Contemplate on the four element is *kāyanupassanā satipaṭṭhāna*. Contemplate the mind experiencing of the undesirable and desirable (*aniṭṭha* and *itṭha*) feelings when the elements are disturbed, afflicted, changed, it is *vedananupassanā satipaṭṭhāna*.

First, take the object of natural breathing. With *sati*, observe the breath coming in and going out by itself with natural causes. When the air is pushing in and out, there is a gap. It happens alternately. Investigate the process carefully? The original nature of this body is to bring in and take out the air element. Is it your body? (form, *rūpa*). Does this meet your desires? Is it a condition for you or this is not your condition? It operates by its own nature. You have to distinguish them. During the sleep, it also

breathes in this way. Do you have to play a role for it? Or is it its own nature at play? Investigate and contemplate it. During the sleep you are not breathing for it, and you'll know its nature without any doubt. So it's not your function; because in sleep you don't know anything. Therefore, this is not your breathing in and out. This is not me and no-one instigates it. Contemplate as there is no person and being. This khandha house is conditioning itself by the power of kammic energy.

The yogis have to investigate and contemplate many times with knowledge (*ñāṇa*) until it becomes firmly.

In this way, while eating the meal, at bath, walking and talking, at any time and any place, the breathing is functioning without my own account. If these happen within my power, it can be controlled without aging, without pain and without death. Now, this body is alive and not my own creation. It does its own job and is according to its nature, not my body. You have to contemplate and investigate it, and also be mindful and aware all the time to the nature of the breathing (these are the factors for awakening—mindfulness and investigation).

In this way, investigate and contemplate the air element and become aware of other nature in the element. When the air comes in it is cool, when it goes out it is warm. This is characteristic of the heat element (*teja*). Pressure and distention is an air element (*vāya*). From outside, the air and heat elements support the nutriment (*āhāra*) to the body from outside. The body needs air, so it fills with air, it needs heat (cool and warm), so it fills and heat.

Contemplate and investigate this nature with knowledge. The yogi does not know where the air begins to enter and where it begins to exit. It doesn't have any stability and it's changing all the time. All these processes mean the conditioning nature of form (*rūpa*) is a reality. There is no person, being and soul to condition it. With contemplation, one can use knowledge to discern. Try to stop the nature of the air element of form (*rūpa*) to come in and go out with one's *atta* (the self). It can't be stopped, and one's *atta* will be in failure. Form *saṅkhāra* dhamma is no-one conditioning for it, and arisen by natural conditions; it ceases by its nature and no one can stop it. Contemplate it with investigation and knowledge.

It's not my breathing. Becoming cool and warm air is not my own creation. The warmth and coolness, pressure and expansion of this air are changing in sequence. They are arising and ceasing by themselves. Be mindful and aware the in and out air all the time contemplate with knowledge on the inconstant anicca) and non-self (anatta) nature of conditioned form (rūpa saṅkhāra).

Continuing with the contemplation will see the khandha house (body). Like a robot with contemplative knowledge. Rapture (pīti) arises by discerning the dhamma nature (pīti Sambojjhaṅga—rapture factor for awakening). With rapture, the mind becomes tranquil (passaddhi sambojjhaṅga).

With continued contemplation, discernment becomes better. As the air enters, the abdomen is rising and as the air exits, the abdomen is falling. The yogi contemplates the impermanence (anicca) and non-self (anatta) nature of the saṅkhāra dhamma of the earth (paṭhavī) and the wind (vāya). As time goes on, the discrimination becomes stronger and clearer. When the contemplative mind becomes calmer, yogi doesn't know about the abdomen, only knowing the changing nature of them. This earth element (abdomen) is also saṅkhāra dhamma (conditioned phenomenon). It's not me and mine. It functions by its nature. There is no person, being and soul which nature will yogi know with *ñāṇa*.

With the breathing, the air comes in and goes out, there are warmth and coolness (heat element), distention and pressure (wind element), rising and falling of the stomach (earth element). Yogi seeing their characteristics (i.e., inconstant, non-self) becomes stronger and the strength of effort (viriya sambojjhaṅga) increase. The in and out air process slowly becomes refined. With this refinement, a realization becomes clear. Yogi knows the heart is beating like a machine which is going on and on. With one beat of the heart, the khandha house vibrates once. The heart beating is going on at regular intervals without stopping, and at the same time the khandha house also vibrates in a subtle way. When this appears to the yogi, he should abandon the attention on the objects of in and out air and rising and falling of the abdomen and contemplate the heart beat and the vibration of the khandha house. This lifeless lumpy body is functioning by the power of kammic air (kammaṭṭha-vāya). It does its own job according to its nature. The non-self nature of the four elements is becoming clearer to the yogi. This is not me and not my khandha; not my conditioning, not existing as a

soul. All these become clear to him.

The yogi by observing its nature just knowingly with each beating of the heart and from the blood vessels come the sounds when the blood rushing through them. He knows more about the nature of the body, it is like a robot. Looking at the blood rushing out from the blood vessels, it was like water flowing out from a water pipe. It was like a bag filled with water. It's only water element (liquid); not a human being, a person or a soul. These bloods are pushing out by the air element. Yogi also knows the warm element (heat) arises by each rushing out blood from the vessel. These are the nature of distention and pressure (air element), the flowing nature of water element and the warmness nature of heart element. It appears in the knowledge as the combination of elements, and the body is like a lump of elements. When over-viewing of the whole body, there are distention and pressure, coolness and warmness, rising and falling, beating of the heart with blood moving around. For the yogi, the nature of the dhamma of non-self characteristics and impermanent characteristics becomes clearer and clearer.

While sitting, the lower part of the body is afflicted or disturbed to varying degrees; it becomes hot, numb, sore, painful, etc. Because of the form (rūpa) changes, yogi experiences the oppressive nature of the body with pain (dukkha). All these phenomena are the dukkha-lakkhaṇa of the body. We feed our bodies with good food; take very good care of them in many ways, such as sleeping, bathing, etc. Finally, what is their nature? It does not bring happiness, but rather supports the cruelty of the poisoned body to all beings. To get the khandha is attaining the cruel dukkha. Its task is cruelty. The yogi discerns the danger of the dukkha khandha. When observed tension, stiffness, numbness, soreness, pain, hardness, heaviness in nature, these are all in the process of changing from one to the other. These are the conditioning of the earth element (paṭhavī). Investigate them with knowledge as there is no person and being, man and woman or soul.

From the body flowing out with sticky sweat (when sitting with a hot and humid climate). So it was like a water bag. Therefore, this body is the combination of elements more that look like a lump of chemical elements than a human being. With investigation and contemplation of all these phenomena in a longer time, yogi discerns the nature of form/body with more seeing, he sees the body dukkha and becomes

disenchanted. With discernment of the non-self nature of the body, khandha becomes weariness to the body as mine. Whichever part of the body to contemplate can't find any stability within it.

Again, when contemplating the foods we eat, the nutrition in it is not related to the four elements. Depending on the nutrition of the four elements, the body continues to survive and develop. Therefore, this body is not a human being, man or woman, it's only the combination of the four elements. Only the four elements exist. There is no I-ness exists, nothing exists as mine, no existence of a soul. In this way, yogi has to contemplate the non-existence as non-existence until one's view is purified.

Discernment of the four elements free from the concepts of body parts

With the support of the four elements, this body khandha (the combination of the 32 parts) exists, develops and changes. In the four elements there is no shape and form of head hairs, body hairs, flesh, bone, etc. It's only existing as the changing nature of the four elements of matter (rūpa) phenomena. We are giving them the concepts of head hair, flesh, bone, etc. with languages by naming them. Only the four elements exist.

With knowledge (ñāṇa), contemplate and know these conceptual language of form and shape as not really exist. In the same way, yogi has to contemplate the external phenomena—such as, mountain tree, forest, earth, water, etc. Because of the naming of the conceptual knowledge or languages that different kinds of shape and form arise. If rūpa exists, it is only a change of the four elements. The conceptual form and shape are not real.

With the contemplation and discernment of the mind clinging to the body with the conceptual form and shape which do not exist as concepts are ceased, instead in the yogi's mind seeing the true nature (paramatā) of four elements as it's. Yogi continues to contemplate the real nature of the four elements a lot, then this khandha body becomes a big block of foam which appears to him.

(U Candima continues to write about the impermanent nature of the body. We

can read the process in his autobiographical and Dhamma talk in the book—“A Noble Search”. Here is a little bit in more detail.)

With the contemplation of the impermanence of the body for sometimes the mind arrives at a samādhi state which mentioned as follows:

At that time, the mind stays put among the form particles without a sense of perception (saññā) and the mind states with the concept of object ceases.

The mind doesn't incline toward the external objects or one's physical body. That mind has no inclination or connection with them. The mind frees from the hindrances, and it becomes tranquil, peaceful and calm. This mind without any movement and the nature of wanting to contemplate any object come to cessation.

The mind with its original state can see and know the nature of form (rūpa) without the concepts of hot tense, numb or painful, etc. This tranquil mind also can contemplate the arising of the mind contact (mano-samphassa) which inclines toward the four elements (rūpa). From there it also sees the nature of feeling [i.e., the contemplative mind discerns mind and form (nāma and rūpa)]. It arrives at the stage of the knowledge of the discernment of mind and form (nāma-rūpa pariccheda ñāṇa). Now practice is contemplation of the four elements without any prior samādhi, with the discernment knowledge (ñāṇa) and the identity view to form (the body) will cease. But the contemplative mind doesn't see the mind feeling and dejection (domanassa) will arise. For these domanassa minds to cease; yogis can do the meditation on mind (nāma-kammaṭṭhāna), i.e., no. 4 and no. 5 meditations (these are bhavaṅga meditations —refer to lying down and sitting postures. I had already mentioned them in the Noble Search).

Note: Meditations on the 32 body parts and the four elements here can be called wisdom develops samādhi which was mentioned by Luanta Maha-Bua in the book “Wisdom Develops Samādhi—A guide to the practice of the Buddha's meditation methods”. It was similar to the Ven. Ānanda's teaching in the Yuga-naddha Sutta—insight develops samādhi (see this book on <https://forestdhamma.org/books/>). These two meditations are very important for humans in today's world. Their self view or selfishness (ditṭhi) and craving or lust (tanhā) are stronger than ever before, even no

limits. There is another way of practice—samādhi develops wisdom which mostly used by the Thai forest tradition—i.e., develop samādhi first with ānāpānasati and with this samādhi power contemplate 32 body part and the four elements lead to wisdom (paññā).

F. Mahāpallāṅka meditation or Diamond meditation

(Nāma Kammatṭhāna)

(In my book—the Noble Search, I mentioned in general on this meditation with the title Diamond Meditation. Therefore, I will not mention it again. Here I will only write some important points from the book—“The way to Stream Entry”.)

This practice is cutting off (samucceda) taṇhā from painful feeling (dukkha vedanā). The yogi can only do this practice after the no. 4 and no. 5 meditations. These practices do not totally abandon the cause of taṇhā to dukkha vedanā by cutting off (samucceda).

Now this mahapallāṅka practice is exposed the vāna-taṇhā which creates the four woeful khandha existences (apāya khandhas) in the worldlings. It is based on the dukkha vedanā and vāna-taṇhā arise from the mahapallāṅka (full-lotus posture) meditation, and then pull out the root of this taṇhā and cut it off with the contemplation. From another point of view, as a vipassanā yānika, he is completely renouncing greed and affliction (abhijjhā and domanassa) based on dukkha vedanā. This is cutting off the coarse defilement of the worldling. It is impossible to cut off the latent defilement (anusaya) without first cutting off the coarser and finer defilement.

Someone can't sit full-lotus, no need to practise it. This posture and the practice are running away from the four vipers as mentioned in the Āśīvisopama Sutta and throwing out the frog (i.e., dosa) from the ant-hill (i.e., the body) in the Vammika S. The worldling is clinging to the body and mind as my body and my mind. At the time, of death, it will disturb the person, and he will become unbearable and uncontrollable. With this practice before death comes to expose and clear away this dosa mind from its root. From the worldling's point of view, the practice seemed to be quite frightening

(i.e., too hard and tough). But if the yogis follow the teacher's instruction exactly and practice with the five strengths (saddha, viriya, sati, samādhi and paññā—i.e., the five spiritual faculties) it'll not be difficult.

[Note: According to U Candima's view, this is the only relatively quick and effective method for a vipassanā yānika yogi to completely eliminate the coarser and finer dosa and lobha kilesa arising from the latent irritation (paṭigha-ānusaya) and the identity view (sakkaya-diṭṭhi) from the sensation of physical pain. This is to directly kill (extinguish) kilesa with contemplation. Before him, many other teachers taught the method of indirectly killing kilesa—that is not allowing vedanā to connect taṇhā, see the 12 links of paṭiccasamuppāda. In Mogok Sayadaw's talks on Nandakovāda Sutta, he mentioned that it was better to cut taṇhā directly.]

In his nine days retreat, U Candima gave some instructional talks to yogis. Some of them had discussions on yogis' practice and experience. Some of the yogis had achievements to this stage.]

With normal faith (Saddha) and desire (chanda) it's impossible to extinguish sakkaya-diṭṭhi with kilesa dukkha which arise from bodily painful feeling of the afflicted elements. It can be only practised by yogis who have the strong four right effort (ātapi-sammappadhāna) and completed with faith and desire, not by ordinary man. If the approach is correct and there is strong belief, you will succeed. This is impossible for a yogi in his practice lacking with the five powers of faith, effort, mindfulness, samādhi and paññā.

This practice is a good method for totally extinguishing the pain of death. If someone wants to know how to die, to have a good rebirth, to be free from the four painful existences (apāyabhūmi), to exchange the pleasures of the senses for the peace of Nibbāna; then this goal can definitely be achieved through this practice.

Using diamond samādhi contemplate paramatā mind and form

Note: At the first stage of citta-visuddhi there are six meditations: (1) ānāpāna (2) 32 body parts (3) four great elements (4) bhavaṅga with lying posture (5) bhavaṅga

with sitting posture and (6) diamond or mahāpallaṅka.

A yogi can choose any one of the first three meditations—ānāpāna, 32 parts or the four elements. And then he has to practise (4), (5) and (6) successively. After the yogi attains the first stage of samādhi continues this practice and also the next following one—kāyanupassanā satipaṭṭhāna.

After the yogi adjust his sitting posture rightly and properly with awareness (sati) do not enjoy the pleasant mind state at the bhavaṅga which is cool and clear.

During the contemplation, yogi should not make any sensual worldly concepts to the experiences. Instead, with only knowing and observing the arising phenomena on their intrinsic nature as it is. It's like watching a play, only not like being a participant on stage. It is like in the no. 5 meditation (sitting in bhavaṅga practice) practice contemplate the arising minds, then it'll cease. And then other minds will arise again. All these minds also are watching with sati. Have to be contemplated in this way. When the four elements are disturbed or afflicted, the mind will incline toward it. This is without one's intention, but a cause that lets the mind incline toward the afflicted place (rūpa). Watch and observe this cause. If a hot sensation of form arises and one knows that it is as hotness, that is wrong seeing. The hotness is the perception of the mind (saññā) and does not belong to the form (rūpa). It's the mind with a worldly sensual concept. Form (rūpa) is not hotness. Form only exposes its afflicted nature. You have to contemplate its intrinsic nature of true existence.

When with sati just contemplate their intrinsic nature which expose to the yogi and the mind (ñāṇa) seeing its intrinsic nature that (i.e., kāyanupassanā satipaṭṭhāna) the naming of hotness which is not its true nature will cease. If you abandon its true nature, then the following mind will arise with the perception of hotness.

The form will change one by one and from one place to another. Keep away from concept and continue the contemplation. Don't follow one's desire for a place for contemplation. Also contemplate the inclined nature characteristic of the mind. Even though the four elements are disturbed, there is no suffering. Don't limit the time of contemplation.

When contemplate for sometimes, yogi can contemplate the inclination nature which leads the mind to from one rūpa (form) to one rūpa and from one place to one place (cittanupassanā satipaṭṭhāna). This is mind contact (mano-samphassa) inclined toward the afflicted form (rūpa). It's a mental formation (saṅkhārakkhandha, the 4th aggregate of the five khandhas). Continue to contemplate, and observe with knowledge (ñāṇa) to the inclined mind, what it is doing. At that time, at the bhavaṅga place it experiences the nature of the object (i.e., feeling—vedanā) This is vedananupassanā satipaṭṭhāna. After the yogi can contemplate the nature of feeling as much as he likes and abandons the nature of feelings.

Then continue to meditate on the nature of vedanā as my feeling. If the following mind is with dukkha vedanā, domanassa mind (mind with dejection) arises. If the following mind has suffering (dukkha vedanā), domanassa mind (mind with frustration) arises. If there is pleasant feeling, then somanassa mind (mind with joy) arises (cittanupassanā satipaṭṭhāna). When contemplating the nature of vedanā (without adding any concepts), the mind states of somanassa and domanassa cease and exist as neutral feelings (upekkhā-vedanā).

[This point is good for reflection on the mind which is like a magician and deceives living being with diṭṭhi-taṇhā in the whole round of existences with immeasurable sufferings.]

Continue to develop the practice until the yogi easy to contemplate the nature of mind and form.

From here, the yogi can continue with the 2nd stage of purification of mind—citta-visuddhi. At the above stage if the yogi not able to contemplate and see the affliction (i.e., form); inclination of mind (mano-samphassa); feeling (vedanā) of mind and form, he will be sure able to contemplate and see them at the 2nd stage of purification.

From mahāpallaṅka to kāyanupassanā satipaṭṭhāna

Yogi continue practising with diamond meditation for 4–5 times after attaining

diamond samādhi (mahāpallaṅka), there are no more desire to correct the body arise in the mind, instead mind with happiness only and no more pains appear. Yogi sits in normal posture or half-lotus posture. Don't enjoy the happiness of a clear mind. Take it as a contemplative object and contemplate it with equal sati for 15 or 20 minutes. At that time, this clear element, cool element, empty element becomes more distinct. It becomes distinct and discards the object (not paying attention to it), and then takes the object of bone at one's sitting body—for example, at the skull or chest bone, looking at it and not concentrating intensely and not contemplating with the perception of "bone, bone". It was like looking at the bones, on one's hand, the skeleton will appear. Yogi can discern the bone because from the mahapallaṅka practice the coarse defilement are extinguished and attain the purified mind. Some yogis discern all the bones.

This is not seeing with the eyes, but with the mind eye or knowledge eye (ñāṇa). If the seeing is becoming powerful and spreading the attention on flesh, intestine, liver, etc. and will see them distinctly. With this knowledge (ñāṇa) open one's eyes and looking at the external of human, dog, cat, etc. someone who develops the bones only seeing the skeleton, develop on the intestine only seeing the intestine. On the present object of a human being, not seeing as human being and not knowing as human being. Seeing a human being without being a human being, that is, without the existence of a man and a woman. There is no man and woman, i.e., there is not the existence of father, mother, son, daughter, etc. Also, one cannot cling to oneself as human, man, woman, etc. On the form (rūpa), the coarser wrong view (diṭṭhi) falls off, and thus taṇhā becomes less and less.

We can practise Dhamma with any method which is in accordance with the noble eightfold path. Any yogi who takes sensation (vedanā) as working-ground (kammaṭṭhāna); who has not reached the bhavaṅga samādhi, who has not analytically discerned the characteristics of the highest quality of form (paramatā rūpa), the inclination of the mind (mano-samphassa), and the sensations of the mind, has not yet reached the realm of insight (vipassanā). We have to take this point in mind. The meaning of this point is cutting off the painful bodily feeling of a worldling. The latent wrong view (diṭṭhi-ānusaya) has to be cut off with supramundane path.

Abandonment by knowledge at the first stage of purity of mind

- (1) Different naming concepts (nāma-paññatti) of head, body, hand, feet, hotness, tenseness, stiffness, etc.
- (2) Shapes and forms of human, man, woman, etc.
- (3) On the inclination of the mind (mano-samphassa) to objects as I am looking at it (i.e., wrong view)
- (4) On the experiences (i.e., vedanā) or feelings to the objects as I experience or feel it [i.e., wrong view (diṭṭhi)].
- (5) Don't want to feel the disturbances of the four element (vipariṇāma), i.e., dosa.
- (6) Want to condition the body when painful (i.e., lobha).

Objects able to contemplate at this stage

- (1) 32 body parts, the four elements
- (2) the afflicted paramatā form (rūpa) and the mind inclination (mano-samphassa) from the bhavaṅga to the afflicted form (i.e., discernment of mind and form)
- (3) afflicted paramatā form and the experience of this form (i.e., discernment of mind and form).
- (4) the sitting posture becomes stable, even sitting for a long period (e.g., 10 hours) with the disturbances of the four elements and wanting to change (cetanā) the body not arising by itself. Thus, the kilesa enemies of the coarser dosa do not arise in the ongoing practice. This is the great benefit (this is the very important point for all yogis).

Things not able to do or abandon at this stage

- (1) If the yogi not contemplate the afflictions (form) as it's and let it at the bhavaṅga and take the object of the body house and looking at it, the 32 body parts of head, body, etc. with its shapes and signs of concepts and hotness, coolness, tenseness, etc. of conceptual signs are still there.
- (2) Even with the first "bhavaṅga samādhi" and being able to contemplate the

objects associated with it, sometimes the mind becomes bored and restless, not wanting to sit down again, impatience and other emotions remain.

(3) Not yet seeing the particles of rūpa.

(4) the six clear base elements (eye, ear, etc.), the six sense objects (sight, sound, etc.), the six consciousness (viññāṇa), the six contacts (phassa), etc. are still not discern yet (i.e., the six sets of six in the Chachakka Sutta, Majjhima Nikāya).

Note: At the first stage of practice, the mind falls into bhavaṅga, it will be called as first bhavaṅga samādhi.

The first stage of purity of mind will be called the first stage of purity.

(These are U Candima's designation)

2. The Second Stage of Purification of The Mind

Keeping the mind from greed and distress (abhijjhā and domanassa) for two hours

Yogi has completed with the first stage of samādhi even though he can contemplate the afflicted form (paramatā rūpa), the inclination of the mind and its experience (mano-samphassa and vedanā), their impermanent process is not coming to the end. The mind is still not in purity yet. The kilesas of not being abandoned are stimulating the mind, and its āsavas want to flow out. Don't want to continue insight, become lazy and bored, want to go here and there, want to do this and that. During the sitting, sometimes the mind does not contemplate the visible paramatā mind and form, instead, it wants to associate with the conceptual object. The mind also doesn't want to sit longer is not because it can't bear the object of afflicted four elements. It's the cause of the mild kilesas (pariyuṭṭhāna). So the contemplative mind is not calm.

The above-mentioned mind again becomes the khandhas of obsession with the respective objects. These states of mind are in parallel with the hindrances. Therefore, seeing them as dangers, yogi re-contemplates these clinging minds.

Each time you have to contemplate their arising and cessation (anicca). Because the mind with worldly sensual conceptual objects is still not free from perceptions (saññā) of these conceptual objects. Therefore, yogi who wants to contemplate the worldly paramatā mind and form of the six sets of six still cannot take the objects (i.e., his mind is still covered with worldly sensual concepts so that he cannot see the paramatā object of mind and form in the six sets of six discourse). The inability to see these paramatā dhammas means that the mind has not been purified. On the arising dhammas of sahetu viññāṇa, the mental factors (cetasikas) of delusion (moha), unwholesome dhammas are not purified yet (sahetu viññāṇa refers to both wholesome and unwholesome mind consciousness). This unpurified mind is only taking the worldly sensual concepts. From latent defilement, craving (taṇhā) wanting to flow out with this sensual concept develop to mild kilesa and citta-saṅkhāra are arising again. (Citta-saṅkhāra is the term of perception and feeling—saññā and vedanā.)

The mind takes the object of paramatā and must be empty with concepts. Here yogi does not contemplate any form (rūpa: sight, sound, etc. five external objects and all the objects of smoke, form, sign matter, etc.). If the worldlings take the objects of form (rūpa) always include worldly sensual concepts with them. Therefore, now practice is freeing the mind from concepts.

Now the yogis have abandoned the anger of the toad in accordance with the Vammika Sutta, and selected the vipassanā yānika way. He is arriving at the stage of the practice to free the mind from the hindrances (i.e., throw out the sieve in the Sutta) for sometimes (vikkhambhana—around 10 hours). This stage is to abandon the hindrances with greed and delusion (abhijjhā and moha). Yogi continues to do the practice with animitta—cetosamādhi method. There is a question. This is the possibility of practicing with animitta-cetosamādhi (i.e. stable samādhi without mental signs or images) without being based on jhāna.

This vipassanā yānika method without based on samatha-nimittas is already abandoned the bodily pains (dukkhindriya) from severe suffering (domanassa—mental suffering) which disturbs the samādhi in violent way (i.e., with the first bhavaṅga). There is no mental suffering from the khandha dukkha even if the yogi sits for a longer period.

The kilesas that still exist are:

- (1) laziness (kosajja)—don't want to practice, laid down the duty
- (2) look for sense objects (vitakka)—thinking this and that
- (3) reflecting on different objects (vicāra)—reflect on the objects of thought
- (4) like the pleasant objects (pīti)
- (5) stick on the pleasant object with happiness (sukha)
- (6) restlessness (uddhacca)—not stay with one object
- (7) in sloth and torpor (thina and middha)
- (8) worry (kukkucca)
- (9) concern (byāpāda)
- (10) can't make decision (vicikiccha)

The above mental states arise because the mind lacks sati. These impurities of defilement are happening in the mind. Therefore, have to contemplate the mind with mind (i.e., cittanupassanā or nāma kammaṭṭhāna).

[Note: Mogok Sayadaw's cittanupassanā is also in this way purified the mind with developing vipassanā Samādhi.]

When the mind with laziness arises, contemplate it with the following sati mind, then the preceding mind ceases (i.e., lazy mind). All the other mental states from (2) to (10) also contemplate in this way.

Keeping with sati becomes stronger and the mind with sati sees all the preceding minds (i.e., kilesas) have been leased. Sati becomes stable as the preceding mind states arise, fewer and fewer. With the lack of sati, it will appear again. Irritation of the mind (domanassa) does not arise (because of the factor of suffering), and sati can contemplate all the arising of the previous mind without deviation (because the previous first stage of purity has overcome it). Therefore, the contemplative mind discerns the cessation nature of the phenomena. Yogi continues the contemplation of the cessation of minds, not their arising.

If we analyze the nature of this contemplation, the four jhanic factors of vitakka,

vicāra, pīti, and sukha cease. The mind with the five hindrances has ceased. There is no mind taking the object of form (rūpa), and the sensual mind (kāma) that has ceased. There is no mind that depends on sense objects; the mind is stopped for this or that sense object. All kinds of sense objects are not there that the external bases are ceased (bahiddhāyatana). Don't take the form (rūpa) on the body as an object, so that the awareness of heat, tightness, numbness, pain, feet, hands, body, head, vibration, etc., all stop. Therefore, only taking the cessation of the object that worldly sensual concepts with citta-saṅkhāra are ceased.

If you do not take the concept or nimitta as the object, the concept with thought (saññā with paññatti-nimitta; thought with giving names) will be temporarily stopped (tadaṅga) or stopped for a period of time (vikkhambhana, suppressed and broken).

This is animitta-ceto samādhi.

In the Mahāvedalla Sutta, Cūlāyamakavagga, Mūlapanñāsapāli, Majjhima N. (MN 43), we find this passage:

“Friend, what is the signless deliverance of mind (samāpatti)?

Friend, in this teaching (sāsana), the monk does not pay attention to all (objects) signs, enters and abides in the concentration of the mind without signs. Friend, this kind of abiding is the singless deliverance of mind”

According to the Sutta, all the signs (objects) mean all the worldly conceptual objects from the six sense-doors with their signs. To discern the worldly paramatā signs (lokiya-paramatā nimitta) or saṅkhāra nimittas, the contemplating mind must transcend the worldly conceptual signs, because the paramatā dhammas have no concepts. Therefore, the mind wants to take paramatā signs and must be freed from the sign of concepts.

[Note: Here we can see the wisdom of the enlightened mind. Some of U Candima students who are also scholars helped him to write the book—the Way to Stream Entry, checking his explanations on the practice with the suttas and they found the same as mentioned there.]

The nature of samatha yānika way is taking the object of sign with jhanic factors and developing the practice. Vipassanā yānika is the establishment of samādhi by the object of "cessation" without the "sign". The interpretation of vipassanā yānika is the establishment of a samādhi which is able to contemplate the āyatana paramatā objects (see the Chachakka Sutta). According to the Mahāvedalla **Sutta**, all mundane conceptual signs mean that the mind with these signs ceases when no attention is paid to the six sense objects of the "form dhamma". With sati, contemplate the mind which pays attention to the 6-sense objects and the mind with the object is ceased. The perception with the conceptual sign is ceased. It is free from the 6-sens objects that the mind with sati is staying at the cessation with no conceptual sign. To remain alert in this cessation and to keep sati stable there, in this way is to establish samādhi or to free the mind from hindrances. Here the 2nd and third stages of purification of mind are establishing Samādhi by using the practice of the cessation of the conceptual signs.

With the continuous contemplation of the preceding minds that bodily, verbal and mental actions (kamma) with the unwholesome and wholesome minds related to worldly sensuality (lokiyakāma) are coming to cessation. This contemplating mind becomes one-pointed samādhi (ekaggatā samādhi) at the cessation of object. At that time, sati became strong as a faculty of mindfulness (satindriya). Yogi has to practice until the samādhi becomes the faculty of samādhi (samādhi-indriya). The mind completed with samādhi-indriya becomes the purity of mind. Its quality is equal to the 4th rūpa jhāna (i.e., at the 3rd stage of purification or the 3rd bhavaṅga samādhi).

Whatever method the yogi practises to arrive at the noble path factors, he has to achieve the samādhi-indriya as mentioned above is the only goal. To arrive there-

- (1) Directly contemplate the minds with worldly sensual concepts to keep it away, or
- (2) Contemplate the arising and passing away of feeling for the 2nd stage of purification of mind.

The 2nd Stage of Purification / Keeping Away the Conceptual Objects

(the first method)

In the beginning, practise together with walking meditation. Sit for three hours and walk for two hours. Walking meditation is only support to the sitting, when sati becomes stronger and purified, abandon the walking. And then at least sit for five hours. With the lesser hours, it doesn't become samādhindriya.

With the success of the first stage of purification, kilesa arise from the afflicted four great elements are ceased and fallen into bhavaṅga. After that yogi doesn't want to sit longer, the mind becomes restless with objects, etc., these minds arise with worldly sensual concepts. Mindful to these states of mind. It's the mind contemplating the mind. The contemplative mind contemplates only, and the yogi must not notice perceptions (sañña) such as rising and falling, anicca, dukkha, anatta, etc. Also, do not contemplate with expectation; do not float and associate with the arising tainted (āsava) minds; don't contemplate the preceding minds with the desire of wanting them to arise and fall.

At the contemplation of the preceding minds, when they appear, contemplation can only be done with the desire to recognize them. With contemplation, the preceding mind will disappear. We should not take seeing the rise and fall of the preceding mind as seeing the rise and fall of the mind or discerning dhamma. These minds with taṇhā, māna, and ditṭhi are still not in themselves objects of insight. This is taking away the conceptual objects which like kilesa algae and dirt which cover up the mind.

[Note: Here is a controversial point that can arise related to some views before U Candima. He never accepts a view as true insight if the contemplative mind still has not arrived at the level of samādhi-indriya or ekaggatā samādhi yet.]

During the contemplation of different mind states, after knowing each mind state clearly, then contemplate them (e.g., the mind wanting to look for an object, thinking, etc.). As long as there is contemplation, it disappears. With the relaxation of sati, the mind arises again. With mindfulness arising again, the former mind stops. During the contemplation, one should not contemplate at the chest area where it arises. Only contemplate with ñāṇa_knowledge (mind to mind only, not to the place which it arises).

In this way, with more awareness, try to contemplate each mind that arises. The reason for asking the yogi to contemplate for five hours is that the unpurified mind does not want to stay longer on one object; it has the nature of restlessness, of being free to look for new objects. It doesn't want to stay on one object quietly. As a result, the mind becomes more lethargic, bored, and not wanting to contemplate as time goes on. Yogi wants to follow one's desire, mind arises. Yogi's mind wanting to follow his desire arises. Not following all these mind states and with more awareness to know them as objects of contemplation (i.e., not get lost in them). If these kilesa states of mind exist, you can't discern the refined paramatā mind and form at the present moment. Therefore, asking the yogis to sit for longer hours has good reason.

What this reveals is pariyüṭṭhāna kilesa, i.e., delicate or mild defilement. The mind doesn't want to stay calm, it wants to disperse around, etc. and these hindrances must be ceased in order to facilitate the practice (then the mind becomes purified for insight). Yogis do not discern the other paramatā dhammas of mind and form in the Chachakka Discourse; that is caused by delicate or mildly defiled impurities (such as moha, etc.). Not letting the unwholesome mental states stick with the mind by observing sīla and practising the samādhi kammaṭṭhāna straightforwardly is purifying the mind with path factors (i.e., sati and samādhi factors = six factors).

What the yogis must understand is that as long as the mind wanders within the confines of worldly concepts, it can never acquire the paramatā object of mind and form that is free from those concepts. Therefore, it is further from taking the object of transcendental paramatā Nibbāna (lokuttara paramatā Nibbāna) which is free from worldly concepts and worldly paramatā mind and form. With this practice, if sati becomes stronger, increase the sitting to at least 8 or 9 hours. Every time, the preceding mind arises and contemplates regularly without fail. With a lot of contemplation, less and less mind is generated, and then the mind in contemplation is empty, without an object. If this happens, do not expect the next arising mind and pay attention to the empty cessation of nature with no present of mind. It means only the contemplative mind exists. With sati and nāṇa pay attention to the nature of cessation with no mind object and the nature of clearness and coolness can arise. If these appear, do not pay attention to them, but only contemplate the nature of cessation with sati in a "no mind (object)" way.

He gave an example of a man with some money in his pocket to go shopping. This person didn't know how much money he had. During the shopping process, all the money was used, but he didn't know it. Then he continued to a shop and bought a thing and put his hand in his pocket for the money, then he knew there was no money left. This man when he put his hand into the pocket didn't pay attention to the hand and the pocket, but the emptiness of the money. It was, like this example, the yogi's contemplating mind only pays attention to the nature of cessation with sati and contemplates without naming the experience. When the practice becomes stronger, yogi knows the preceding mind objects with its concepts come to cessation one by one. Don't take this as the knowledge of dissolution (bhaṅgañāṇa). It's just conceptual objects that stop in the mind. This is also not the cessation of Saṅkhāra dhamma which is Nibbāna. This cessation or no mind nature is the cessation of minds with worldly sensual concepts (lokiya-kāma-paññatti). Even though these states of mind cease, it still can't take the objects of paramatā mind and form (the mind is still at the 2nd stage of purification).

[Note: There is a controversial point arising here. Before U Candima's time, dry insight of vipassanā yānika practice using momentary samādhi (khaṇika samādhi) develops insight. For him, this is still not true insight because it doesn't have the strength to develop true insight. According to his instruction, it was still in the stage of purification of mind.]

Now, the unwholesome mental states that arise in the mind are becoming fewer or very weak. Wholesome mental states with sati are defending and looking after the mind from unwholesome mental states to arise. This is practising of purification virtue and mind together (i.e., sīla and citta-visuddhis). If the yogi misses one sati on the object of cessation and a worldly sensual concept of mind with moha arises.

With a regain of sati the object of mind ceases. Sati must be continuously stayed with the object of cessation. If the mind of worldly sensual concept arise again and don't pay attention to it, only staying in the cessation. For at the same moment, while acquiring sati, the object of the mind stops by itself. This is asking to stay with the cessation directly with sati. Continue to stay with the cessation with sati (It's really not an easy practice).

With early desire of sati the mind becomes coarse, and not lead to samādhi. Excessive effort can cause the mind to behave roughly and destroy samādhi. If sati is not purified it becomes moha and the object of the sensual conceptual mind reappears. It's not possible with over faith and effort (saddha and viriya). In this way, we can contemplate the cessation with constant sati and knowing and cessation with knowing, but we do not chant with the mind.

The yogi continues the practice until the contemplating mind becomes clean and has strength and sati with calmness is able to stay in the nature of cessation. Do not make the restriction of the time hours if sati becomes strong. The reason for practicing in this way is to expose impurities—such as the mind that gets lazy and bored over time; the mind that doesn't want to practice in a straight way; the mind that doesn't want to stay on one object; the mind with sloth and torpor; the mind that wants to give up, and so on.

With great exertion, to practice for longer 8–9 hours is fulfilling the faculties of mindfulness and samādhi (satindriya and samādhindriya). Sati must stay with the cessation with no any disturbances. When a yogi arrives at the stage of clean and stable samādhi and in the chest area, a sensation will arise. It could make the yogi feel a little frightened (e.g., like someone riding on a chair in the Ferris wheel when it comes down from the height.). Don't let it happen. This is the 2nd time falls into bhavaṅga (second bhavaṅga samādhi). Let the sati dwell with it, just as the sati stabilizes with the previous cessation. Let sati falls with bhavaṅga mind and staying in stability with the cessation as before. In this way, yogis have to practise until the mind falls into bhavaṅga, but don't expect with the desire of wanting it to happen. It becomes greed (lobha) and samādhi can be destroyed. In the practicing mind if the bad states of mind crept in with it can't realize Dhamma. The dhammas of highest quality (Paramatā dhammas) are clean and purified, and are rising and falling quickly; therefore, the mind that has them as its object cannot have any black and filthy defilement. All yogis have to be careful about this point.

If a practicing yogi cannot sit for two hours during practice without talking and without movement, then there is no pleasure of sīla samādhi, magga and phala (Path and Fruit) because he cannot restrain the mind. It's not always sitting for (8-9) hours

and only for the support of arriving at the end of purification of the mind which is right samādhi (samma-samādhi). If a yogi has reached samma-samādhi, he can practice in any posture. Changing the physical body (correction) means that the mind is in motion; it means destroying the faculties of the body and mind (kāya-indriya and mano-indriya). If the spiritual faculties are destroyed, he will not arrive at jhānas and not in accordance with the insight practice (i.e., not correcting the body). The paramatā objects are rising and falling in the present moment, and the yogi must be able to discern them. If the contemplative mind is rough without stability and purity, how can it discern them?

All yogis have to be careful about this point.

A yogi who has reached the second stage of purity should easily establish samadhi by stopping his mind on worldly sensual ideas.

It means his mind has to be stable with second bhavaṅga samādhi. After falling into bhavaṅga for one time and get up again; and next time for sitting, as soon as establish the physical faculty there will be two times of falling into bhavaṅga following each other.

When a yogi is arriving at this nature, his contemplating mind is unable to pay attention to the shape and form of the physical body. Therefore, there are no minds arising with the perception of head, body, hand, feet, tension, numbness, pain, etc.

Also, it can't take the objects of colour, light, smoke, darkness, etc. At the 2nd stage of bhavaṅga samādhi, there are no clinging minds arising with tanhā, māna and ditthi and cling to the objects. With the falling of bhavaṅga, one just know and be mindful and let the mind stays with the cessation. At that time, the mind with sensual concepts does not happen. The mind with thinking, planning and giving names are ceased. When one falls into "bhavaṅga samadhi", one is able to be skillfully and steadily in the "cessation" for one hour (i.e., skillful in second "bhavaṅga samadhi"), and to come out from "cessation" to experience one's body with sati and knowledge (ñāna), and to discern that the very refined particles (kalāpa) are changing with dissolution. If the yogi doesn't want to contemplate these kalāpas, then abandon them and contemplate the mind which knows the kalāpas, and the mind ceases.

In this way, the mind stays with the cessation for (8-9) hours, with sometimes after 2½ to 3 hours the mind with sensual concepts able to arise. This is because after a long period of time sati becomes weak and mind with sensual concepts leading by moha back again, but with quick sati coming back again it ceases. Yogi continues with the contemplation on the cessation with clear sati.

Comparing this second stage practice with the four vipers discourse: After freeing from the four vipers, the convict continued to run from the five murderers who were chasing him. The clinging minds which disturb the contemplating minds are like the five murderers. The samādhi staying with the 2nd fallen bhavaṅga was like a place free from the five murderers. The mind with clinging of five khandhas or the objects of mind do not arise that there is no passing away of them, so rising and falling come to end. It ceases to be a mind with concepts and becomes a mind of contemplation without concepts.

The cessation of minds with clingings is only by sīla and samādhi (not insight or paññā). The clinging object of form (rūpa) ceases: the four mind khandhas (namakkhandha) with the object of form also cease.

[Note: Here a controversial point can arise. Before U Candima—some teachings of insight mentioned as the ending of rising and falling (i.e., aniccas) is Nibbāna. Other systems don't mention it in as much detail as he does, which can be questionable at this point.]

Before the bhavaṅga samādhi, yogi contemplates with knowledge (ñāṇa) knowing the rising and falling of unwholesome mental states (minds) with clingings. After the bhavaṅga and at the moment of samādhi the five clinging of khandhas cease. At that time, with the cessation of kilesas which make the mind unstable is not there and the mind becomes purified. It doesn't take any object of form that the mind with perception (saññā) which gives the names of concepts has ceased. With the cessation of the mind process which takes the objects of worldly sensual concept ceasing that bhavaṅga falls in for the 2nd time. The contemplative mind becomes refined. With fewer unwholesome mental states, the mind becomes clean and tidy without coarseness. With less dispersion, the mind stays at the present moment. The mind

taking the objects of past and future has ceased, but still not completely stable.

A yogi with the mahāpallaṅka (diamond) practice and attains samādhi can't discern the afflicted form, inclination of the mind and feeling (vedanā), now with the 2nd bhavaṅga samādhi contemplate only the cessation with sati for an hour. And sati is stable and calm at the cessation. When sati becomes calm and relaxed a little, concentrate mindful on cessation and look at it with sati only. What is meant here is that the cessation will continue on its own; or it will arise with the contact of external objects with the mind, but the yogi can easily see the cessation without controlling it. This nature is called samādupekkhā (samādhi-upekkhā = equanimity to samādhi) At the time, when the affliction of four elements arise, a mind will arise from the cessation with the inclination toward the affliction (samādhi mind also not stable and changing one by one). Yogi just contemplates at it with equanimity. He will surely discern the connection between form (afflicted rūpa) and feeling by observing the inclination.

The supreme happiness of paths and fruits is not something that can be achieved casually. For any yogi to be successful in his practice, he must put in the proper effort and energy to accomplish the elements required for it. (Buddha mentioned them in the Suttas, but most contemporary monks and yogis take it as an easy way and even distorted the Dhamma.)

Developing Samādhi With the Contemplation on Rises And Falls of Vedanā

(the 2nd method)

Yogis who have discerned the afflicted rūpa, the inclination of the mind and feeling (vedanā) with the scales like samādhi and mahāpallaṅka practices have to practise the 2nd stage of samādhi in the same way.

Every time when the form (rūpa) is afflicted, yogi contemplates the characteristic nature of the mind's experiences (i.e., vedanā). Following the nature of mind and form (nāma-rūpa) with contemplation, the arising of forms are never ending. The tendency of the mind does not end with arising, nor does the nature of the feelings (vedanās) of

the mind. The yogi is discerning them. Forms are arising all the time by changing from one kind to one kind and from one place to one place. The mind is changing all the time by feeling it. After feeling it, the cause and effect connection comes to end.

Yogi with his knowledge knows the mind continuously taking a new object and feeling it and stops with ending there (at *vedanā*). So the yogi continues the contemplation of feeling with its characteristic of ending. He is establishing *samādhi* by contemplating the mind feeling nature; taking the mind for the object of *samādhi*.

He is contemplating the only nature of the mind feels and then disappears, feels and disappears, etc: When contemplating with *sati* continuously the nature of feeling arises and knowing it (or) appears and knowing it, etc., and then also he knows the mind's nature of feeling as its rise and fall and the nature of cessation. The yogi is able to stay at the cessation of *vedanākkhandha*; he is knowing the place of cessation. When with *sati* keeping it calmly and evenly on the cessation nature of *vedanākkhandha* and falls into *bhavaṅga* for the 2nd time. The meaning here is the mind contact (*mano-samphassa*) inclining toward external objects come to cease that the mind process taking the object of afflicted form (*rūpa*) also come to cessation and the mind falls into *bhavaṅga*. The contemplating mind knows the cessation and is in tune with it. (i.e. *samādhi*).

Objects of Contemplation Able to Discern With the 2nd *Samādhi* and the Benefits

- (1) With *Samādhi* able to discern the body as groups of particles
- (2) In the mind, the hindrances and conceptual objects are ceased for two hours.
- (3) can't take the objects of conceptual images (*nimittas*) of 32 parts of the body belonging to oneself with others.
- (4) not giving the names of perception such as-hot, tense, pain, numb, etc.
- (5) not giving the perception (*saññā*) as afflicted form to the changing of *paramatā rūpa*

Phenomena Not Able to Abandon With the 2nd Samādhi

- (1) the mind with hindrances and taking the concepts still can appear after two hours
- (2) sati is still not able to be stable and clean for a long period of time.

3. The Third Stage of Purification of The Mind

This samādhi can keep the mind from greed and distress for long as wish.

After fall into the 2nd bhavaṅga mind, yogi continues with sati staying with the cessation of the mind (i.e., mūla-kammaṭṭhāna). At the cessation for three hours, the strength of sati becomes weak and moha sticks back unknowingly. The mind with weariness and effort becomes weak and is able to arise. If there is an association with a clinging object, it will encounter an enemy. In one's own knowledge, yogi knows that he is still not discerning the paramatā mind and form. Therefore, when the time spent on the cessation becomes longer, the sati becomes weaker and the waiting kilesas stick back to the mind. The yogi knows that one's sati is still not free from the control of the enemy. He sees the flaw of sati becoming vulnerable with time. Therefore, he has to continue the practice by not letting sati move away from the object of cessation. With sati and nāṇa (nyan) stay with the cessation of conceptual object. Keeping the sati to the object with a bit more desire and mind process arises. If staying with the object of cessation without clearly and moha arises. If the nature of dissatisfaction arises, it becomes refined dosa. Here it's important to have very purified sati. There is not even any trace of dirt in the purified sati. Sometimes yogi has pleasantness on the clear mind, and also clear light can appear. He must give up the desire for these objects, only in the absence of other mind, stay on the cessation with sati and knowledge.

[Sayadaw U Candima gave the following instruction—how to develop the practice vigorously.]

Take care of your body's needs (i.e., wash your face, go to the bathroom and eat breakfast) from 5 to 6 a.m. and do walking meditation with sati. Do sitting meditation from 6 a.m. to 11 a.m. if it's necessary. Continue the practice from 12 p.m. to 10 p.m. Take care of the bodily needs From 10 p.m. to 11 p.m. Continue the practice from 11 p.m. to 5 a.m. Now it is arriving at the level of getting rid of the enemy completely, so yogis have to do the practice without getting up. The reason for the longer time is that after 3–4 hours the worldly sensual thinking comes in because the sati is unstable and unclean. Therefore, he has to practise vigorously until it's stable and clean with the cessation.

With more care, yogi must not let sati disappear.

During being mindful, yogi should not concern about the situation, it should be ignored; it is a worldly habit, an unwholesome mental factor (cetasika). With over effort, the mind wanders and bhavaṅga vibrates, which destroy samādhi. With weak sati, it becomes moha and conceptual mind arises again. Dosa arises from one's unsatisfied desires, and lobha arises by thinking about the desire to achieve. Check lobha, dosa and moha with paññā and do not let them stick together with sati, while paying attention to the nature of cessation and worldly sensual minds.

In practice, there are two groups of dhamma, i.e., form (rūpa) group and mind (nāma) group. The mind group is led by sahetu viññāṇa (unwholesome and wholesome mind consciousness). Defilement, hindrances and concepts (unwholesome) and sati, paññā are in this mind consciousness. Therefore, it's only using the sahetu mano-viññāṇa to contemplate sahetu viññāṇa. This is contemplating the preceding mind with the following mind. In what follows, U Candima compared the four ways of such contemplation (these refer to the four vipassanā systems).

1. The preceding mind (sahetu viññāṇa) with hindrances and anicca. The following contemplating mind (sahetu mano-viññāṇa) with sati contemplates the preceding mind as anicca and the preceding, mind ceases (at any one mind moment only one mind can exist). In this way, if the yogi can contemplate without gap and all the preceding mind with hindrances are ceased for temporary abandonment (tadaṅga vikkhambhana) (For example, if there is an hour in an hour of meditation). But these cessations cannot last for two hours, because when the body is afflicted with pain and

soreness, dosa and domanassa come up and it becomes invalid.

2. Another way is the preceding mind with concepts (e.g., see an object, hear a sound, etc.).

Next is the contemplative mind with concepts (e.g., seeing, seeing; hearing, hearing, etc.)

When pains and aches arise, it doesn't last for two hours.

3. The preceding mind with concepts and the contemplating mind with concepts, which contemplates the preceding mind as if there is nothing. When pains and aches arise, it doesn't last for two hours.

4. The preceding mind with concepts and the contemplating mind with no concepts and has sati.

In this system, sati can stay with the cessation at least for 8–9 hours without moving, even can be more than that. This is U Candima's way.

The above four ways of contemplation are the same. One, two, three practices are only temporary abandonment (tadaṅga) with sīla and samādhi, because they cannot abandon the faculty of pain (dukkhindriya) that in long term it fails. No. 4 practice is abandoned taṇhā from dukkha vedanā that it has no suffering and free from khandha dukkha (body pain but not the mind) and samādhi becomes stable.

The contemplating mind at the 3rd stage of samādhi, sati is clean with vīthi-citta (mind movement) and cannot have uncertainty of dust. It must be free from the past and future of conceptual objects, must not have all worldly perceptions (saññā). The mind must not have worldly sensual habits and behaviours. Sati and knowing are going together with stability. This is not letting the 14 unwholesome mental factors sticking with the mind during this samādhi (see Abhidhamma for these 14 akusala cetasikas). This knowing mind is called a purified mind. If the contemplating mind of the practising yogi does not possess the above-mentioned qualities, he cannot enter the state of insight knowledge with the knowledge of the three characteristics (lakkhaṇañāṇa). They must be considered for this (without becoming truly insightful).

When the purified, calm and stable sati is staying with stability at the nature of

cessation and in the chest for the 3rd time, there is a refined feeling that arises. It's for the 3rd time the mind falls into bhavaṅga samādhi. As soon as it happens, the mind stays at the clear element of bhavaṅga. The clear bhavaṅga is the paramatā mind element. This is also the birthplace of the minds. The sati at the 3rd stage of bhavaṅga samādhi is not fading away again that in this Samādhi. The group of unwholesome mental factors are totally cased. It only has sati and paññā (knowledge—ñāṇa) [It seems to me that the sati and paññā referred to by the Thai forest monks could be this kind of samadhi.]

Some yogi said, at this place there was only knowing existed. When the contemplating mind arrives at samādhi-indriya it becomes very refined. Because different kinds of worldly sensual concepts, worldly sensual minds, worldly sensual behaviour are totally ceased in this samādhi. Therefore, no impurities appear again to stick with the mind and during the samādhi 14 unwholesome mental factors are ceased. This cessation of the minds is not Nibbāna element. (This is done with the power of samādhi, not by wisdom—paññā. In other systems, this could be mistaken for Nibbāna.) There is no more reason to purify the mind. The mind can stay at the clear element of the bhavaṅga without moving.

A yogi stays with this samādhi frees from the five sense objects; and also from the past and future mind objects (dhamma-ārammaṇa). He also frees from the objects with lobha, dosa, moha and diṭṭhi kilesas for some periods (vikkhambhana).

Therefore, sahetu mind which is completed with right-samādhi (samma-samādhi) only taking the object of bhavaṅga. According to the Six sets of six Discourse (Chachakka Sutta, Majjhima N.) it was mentioned that yogi also had to discern the mind (māna or mano). Now this attainment of samādhi discerns the clear element of the mind (māna), because of this power of upakkhā ekaggatā-samādhi which just only taking the object of clear bhavaṅga that it can stay there as one's wishes the clear element is the sign (nimitta) with no concepts. It's free from the worldly sensual concepts of perception (saññā). It's completed with samādhi-indriya that frees from the defilement with perception which disturb this samādhi. Defilement signs are ceased in clear bhavaṅga. Therefore, it's free from the perceptions of signs. This samādhi frees from the desire of perception. Sensual objects (kāma-ārammaṇa) and defilement are ceased there, that it frees from the perception of wrong attention

(ayonisomanasikāra).

It doesn't need to look after the defilement that is sīla-visuddhi (purity of virtue). With the cessation of the polluted defilement, the mind becomes pure, which is citta-visuddhi (purity of mind). The causes that make the mind shake disappears, and this is samādindriya (the faculty of samādhi).

It just stays on the clear bhavaṅga, and the mind and form processes that would arise in the present moment due to the contact of sense objects cannot arise there. The contemplating mind protects the bhavaṅga there, and the mind objects (dhamma-ārammaṇa) don't have the chances to arise. Because sahetu viññāṇa is completed with samādindriya which continuously inclining toward the clear bhavaṅga as an object. It stays with the bhavaṅga for many hours.

The mind of this samādhi focuses only on observing the resemblance images presented in the "bhavaṅga" mind door, and will not accept any worldly conceptual objects. There is no "mind action" (citta-saṅkhāra) that takes worldly concepts as objects, and all mind action with transcendental (paramatā) "perceptions" about the object (the seeming images presented in the "bhavaṅga mind") does not exist in the mind. This can be said that there is no perception (saññā). It cannot be said that it does not exist at all, because if mind exists, perception also exists.

To continue the practice, yogi has to move away from the clear bhavaṅga and contemplate the paramatā objects. This is moving away from the abandoning of the six sense-doors (abandonment of six sense-doors is chaṭṭaṅgūpekkha). Yogi's contemplative mind must have completion with the quality of abandoning the six sense-doors to contemplate the nature of mind and form (rūpa). [This is the same as upekkhā ekaggatā samādhi, samādindriya, samma-samādhi, etc.]

In the Buddha's teaching (i.e., suttas), the luminous mind or bhavaṅga citta is at the moment of unwholesome active cognitive mind process (akusala citta vīthi) is defiled, and at the moment of wholesome active cognitive mind process (kusala citta free from defilement. Yogis have to be aware of this point in the Suttas. This third stage of samādhi or purity of mind is liberated from the defilement can stay at the clear bhavaṅga. Therefore, the practice mentioned here is in accordance with the Buddha's

teaching.

Yogi has to come out from the clear bhavaṅga if he wants to develop great insight (mahā-vipassanā). He can discern the clear bhavaṅga that he can contemplate the arising phenomena which arisen by the contacts of objects from the five sense-doors at the five clear elements (pasāda) [these are sight, sound, etc. and eye clear element, ear clear element, etc.] According to the Chachakka Sutta he can discern the six pairs of clear elements.

Sayadaw U Candima's view: There are many basic meditation objects, such as at the top of the head; noting at the rise and fall of the abdomen; contemplate the preceding mind and the following mind (i.e., contemplative mind); doing ānāpāna with strong breathing or soft breathing; practising with momentary samādhi (khaṇika samādhi); practising with dry insight system (suddha vipassanā); etc. Teachers are using all these methods or systems to teach and instruct yogis to practice these methods (in Burma). If yogis still do not discern the six pairs of clear elements and the six consciousnesses, it means that their discernment is still not true and correct. (This problem does not arise in the Thai forest tradition, which follows the sutta tradition without confusion. See the tradition of Ajahn Mun and the teachings of Ajahn Chah.

Comparison with the four vipers discourse

The practices from the 2nd bhavaṅga to third bhavaṅga can be compared as follows. Falling into the 2nd bhavaṅga is free from the five murderers (the five khandhas) and continue to run from the sixth murderer or the intimate companion (delight and lust—nandi-rāga). The latent craving (ānusaya-tanha) or nandi-rāga is stuck with the mind in the whole round of existence (samsāra). So every mind arises already there. When the mind falls into bhavaṅga for the 3rd time, the “pleasure and lust” (nandirāga) mind ceases with the active cognitive mind process. After coming out from the clear bhavaṅga, it is free from the 6th murderer of intimate companion and arrives at the safety place.

The abandonment of defilement at the 3rd stage of samādhi

- (1) Worldly sensual conceptual objects cease.
- (2) the minds taking the worldly conceptual objects cease.
- (3) 1,500 defilement (kilesas) are ceased.

The following objects are able to contemplate or discern with the 3rd bhavaṅga samādhi:

(1) If one of the six senses of object contacts to the clear element of bhavaṅga at the present moment, this samādhi mind is able to contemplate the corresponding mind object (e.g., sight, sound, etc.)—dhamma-ārammaṇa with its ahetuka viññāṇa (i.e., mind and form with no roots). This is the internal arising element.

(2) able to contemplate the two elements of knowing nature and unknowing nature of the clear bhavaṅga. These are internal base elements.

(3) able to contemplate the mind and form arising at the five sense-doors at the present moment, as an example, when a sight object contacts with the eye element (cakkhu-pasāda) the arising form object (rūpārammaṇa) and eye consciousness (cakkhu viññāṇa) This is internal base elements (eye clear element to body clear element).

(4) able to contemplate the five kinds of contact which like an electric current toward the clear bhavaṅga from the clear elements (i.e., cakkhu-pasāda, sota-pasāda, etc.) of the five sense-doors. These are internal contact elements.

(5) every time one of the five contacts (phassa) hits the clear bhavaṅga at the clear bhavaṅga mind and form arise that is the same kind as mind and form which appear there (e.g., a visual object appears at the eye door and the same object also appears at the mind door). The samādhi mind is able to contemplate similar minds and forms that appear at the door of the mind. This is an internal arising element.

(6) able to contemplate the mind contacts (mano-samphassa) which incline back to the corresponding pasāda (e.g., eye clear element) after the mind and form appear at

the mind door (mano-dvāra). This is the internal contact element.

(7) every time after a mind contact arises an experience of feeling (mental feeling) arising at sahetu viññāṇa. This samādhi is able to discern or contemplate it. This is an internal arising element. The following sahetu viññāṇa contemplates the preceding sahetu viññāṇa (i.e., mind contemplates a mind).

(8) with this samādhi able to contemplate the above-mentioned mind and form natural process as mind and form, as contact (phassa), as feeling (vedanā) with perceptions (saññā) or contemplate as anicca, dukkha, anatta, etc. with perceptions.

(9) able to discern the particles of 32 parts of the body which appear at the bhavaṅga as dhamma-ārammaṇa of form.

(10) able to give the perceptions of man, woman, tree, etc. to the form objects which arise or appear at bhavaṅga, if don't want to give the perceptions also possible.

(11) During the practice (i.e. mahā-vipassanā), the mental states concerning, boredom, distraction, etc. do not arise by themselves as far as the span of time is concerned.

(12) The benefits of this samādhi are:

A yogi can contemplate the above conditioned mind and forms (saṅkhata nāma-rūpa), their variations (vikāra), their characteristics (lakkhaṇa) and conceptual nature in any posture and at any time (such as driving a car, eating, talking, doing, etc.) according to his or her desire.

In the beginning, the yogi had the desire to see the paramatā mind and form the objects of contemplation that searching and practising for it. Now he is discerning them, so the matter of finding them is over. Now he only needs to contemplate and develop them with the three universal characteristics until taṇhā, māna and diṭṭhi are rooted out from the mind (the anusayas).

[Here we can see the importance of samma-samādhi—upekkhā ekaggatā samādhi or the 4th jhāna. Also, it is the most difficult part of the practice as mentioned by Ajahn Lee with the analogy of building a bridge across a river. Samādhi was like the middle part of the bridge. A very well-known Burmese teacher said as follows (It may be Soon Loon Sayadaw). It's more difficult to make something not exist before than with something already existing. The first referred to samādhi and the 2nd way insight (the three lakkhaṇas)].

If the yogic with this samādhi does not pay attention to the paramatā objects and instead takes the objects of worldly sensual conceptual objects, he will see, hear, smell, etc. the same as ordinary people.

The above purity of mind (3rd Samādhi) is according to the Snakes Discourse :

(1) free from the dangers of four viper snakes, (2) the five murderers, (3) the sixth murderer or the intimate friend and the yogi finds out the village with six houses and the six bandits [i.e., the six clear elements of eye, ear, etc. and the six sense objects of sight, sound etc. with the six consciousnesses (viññāṇa)]. With the connection of the Six Sets of Six Discourse continue with insight practice the yogi discerns the six clear elements (pasāda), the six sense objects, the six consciousnesses, the six contacts the six feelings and the six cravings (taṇhā). Now the yogi is at the place of crossing the river to the other shore of Nibbāna. To reach the one fourth of the river, i.e., to give up diṭṭhi-ānusaya (the potential defilement of the ego view), he must develop the insights from purification of views (diṭṭhi-visuddhi) to purification by knowledge and vision (ñanadassana-visuddhi).

Analysis of the three stages of purification of the mind

Three stages of bhavaṅga and its views

U Candima gives the following example for the three stages of bhavaṅga and its views.

A house has three doors inside a compound. These are: the main compound door,

the entrance door into the house, and a door into a sleeping room. When the house owner is inside the bedroom he can only see the things inside it, but he cannot see the things in the main room, in the compound and all the external things outside the compound.

If the owner wants to come out from the bedroom, he has to open the bedroom door, and close it again. Outside the room, he cannot see the things inside the bedroom. He can only see the things in the main room. He also cannot see the things in the compound and outside the compound.

From the main room, if he wants to go outside the compound, he has to close the main room door and go out and close it again. Then he'll see only the things in the compound, but not the things in the bedroom, in the main room and outside of the compound.

From the compound, if he wants to go outside, he has to open the compound door and close it back. Outside the compound he only sees the things there, but he'll not see the things in the compound, in the main room and in the bedroom.

If the owner wants to go back to his bedroom from outside, he has to do it in the reverse order as mentioned above.

We can compare the above experiences of the house owner with the yogi's experiences with his attainments of the three stages of purified mind or three bhavaṅga samādhis

1. the 3rd time yogi falls into bhavaṅga is like closing the bedroom door. The doors here are in restricting the boundaries, going in and coming out. The things inside the bedroom are similar to the paramatā objects of mind and form mentioned in the Six Sets of Six Discourse (Chachakka Sutta).

2. the 2nd time the mind falls into bhavaṅga (the cessation of sensual perceptions of mind—kāma saññā of the mind) is like closing the main room door. The things inside the main room are similar to the groups of particles discerned by the yogi.

3. The first time the mind falls into bhavaṅga is like closing the compound door. The things inside the compound are similar to the phenomena there and in accordance with the attentions (manasikāras) of them [(1) 32 parts of the body; (2) the four great elements, (3) the affliction of form (rūpa), mind contact (mano-samphassa) and feeling (vedanā).] The things outside the compound are like all the objects of the external world. The mind takes them as worldly sensual conceptual objects.

4. The house owner is like the yogi's contemplative mind (sahetu mano-viññāṇa, mind consciousness with roots—here is wholesome root).

If we observe and analyse the above comparison, the objects of mind and form are not easily seen and contemplated according to our own desires. In accordance with the different levels or stages of samādhi or bhavaṅga; and the mind and form are also quite different. The contemplative knowledges (ñāṇas) which contemplate the paramatā mind and form are also different according to their purity. A yogi who had attained the 3rd level of samādhi or bhavaṅga will not see or discern the different kinds of paramatā mind and form if he does not enter into the three levels of bhavaṅga and in normal way. It was like the house owner stayed outside the compound.

Note: In the following, Sayadaw U Candima has published his comments in the book.

Whoever is looking for dhamma by using whichever method or system, the dhamma phenomena of six clear elements (pasāda) in them are also the same. The six sense objects falling on the six clear elements are also the same. The six consciousnesses are also the same in them. The six contacts (phassa), the six feelings (vedanā), and the six cravings (taṇhā) are also the same in them. Therefore, the discernment of mind and form also should be the same.

It should not be that the yogis' discernment are different like this or like that. Paramatā mind and form are clean or purified objects (not defiled). The samādhi which discerns them is also purified samādhi. These minds and forms are penetrated by oneself. In insight (vipassanā) there is no such thing as coolness, clearness like a mirage, with light, floating around, don't know anything and attaining of insight knowledges by the confirmation of a teacher, etc. Yogis have to be careful about these

things (It seems to me these are some yogis' experiences in other methods or systems. I don't know what any of this really means. But there will be some yogis who talk about their experiences in many different ways, some of which may be misunderstood or misleading.)

Three types of bhavaṅga three enemies and three coverings of concepts

I have explained the three bhavaṅga and its views with the example of the owner and the house. I'll base on this example again to explain the abandoning of the hindrance on the process to these bhavaṅgas.

Let us assume the owner had the most expensive ruby kept in the bedroom. The owner employed three security guards to protect his house. The first guard took his place outside the compound main door, the 2nd one was inside the compound to protect the main entrance door into the house, the 3rd one was inside the house at the outside bedroom door.

A notorious bandit wanted to own the ruby. So at first he had to kill the guard outside the compound, he opened the main compound door and closed it again. He had to kill the 2nd guard at the main house entrance door, he opened its door and closed it again. In the house, he had to kill the 3rd guard at the bedroom door, which he opened and closed again. The fourth time he had to kill the owner who was clinging to the ruby.

In the above example, the analogy is as follows.

- (1) The guard outside the compound was like a worldly sensual concept with different objects and the poison of the four vipers.
- (2) The guard inside the compound was like the five hindrances.
- (3) The guard inside the house was like delight and lust (nandirāga).
- (4) The owner inside the bedroom was like a latent defilement of ignorance (avijjā-ānusaya). The bandit was like the contemplative mind of the eightfold path.

The analogies of the above-mentioned situations are:

To kill the first guard outside the compound was like before falling into the first bhavaṅga abandoning the defilement which disturb the contemplating mind. Opening the compound door was like falling into the first bhavaṅga.

To kill the 2nd guard inside the compound was like abandoning the defilement which disturb the contemplating mind and opening the main house door was like falling into the 2nd bhavaṅga.

To kill the 3rd guard inside the house was like abandoning the defilement which disturb the contemplating mind and opening the bedroom door was like into the 3rd bhavaṅga. Killing the house owner was like coming out from the bhavaṅga, and owning the ruby was like discerning the 36 objects of mind and form (i.e., six sets of six objects mentioned in the Chachakka Sutta).

The paramatā mind and form (rūpa) are the objects of insight knowledge, it's very refined and subtle, arising and passing away very quickly. If the contemplative mind is covered with delusion (moha), clinging to the concepts as reality, the mind is coarse with lobha and dosa, no stability on the present object with dispersion, etc., it cannot discern the 36 kinds of paramatā mind and form. Even though we are talking about mind and form, there are great differences between the appearance of mind and form and the seeing or discerning of mind and form (it can be said as thought or speculation and direct seeing or discerning). Yogis must take care about this point (Sayadaw's point is without right samādhi or the 4th level or the 3rd bhavaṅga samādhi). It is right if the yogi can contemplate and discern the paramatā mind and form arising in the present moment through the object of contact in a second.

The practice of samatha-yānika way to arrive at the right samādhi (samma-samādhi) or the purification of the mind exists as only one way and vipassanā-yānika way also only one way. In his book (i.e., U Candima's "The Way to Stream Entry"), no.(1) Basic ānāpāna kammaṭṭhāna is abandoned craving (taṇhā) for temporary (tadaṅga pahāna). (see the list of the first level of the purification of the mind). Ānāpāna scales like samādhi practice abandoning of taṇhā directly, instead in competition with taṇhā to control the mind to abandon lobha, dosa, moha for

temporary (tadaṅga) and longer period (vikkhambhana).

[In his center, U Candima did not teach his students for realization with this system, but he taught them only how to develop this Samādhi. Then in the future if they like it and can use it. The-inn Gu Sayadaw used this samādhi for insight. In my opinion, it is simpler than using U Candidma's system of practice.

No.(4), no.(5) and no.(6) practices are to contemplate on taṇhā directly and abandon taṇhā completely (samucceda-pahāna). This taṇhā connects with diṭṭhi and dosa to the mind (the usage here abandon taṇhā completely not with paññā, only with samādhi).

The first stage of purification of the mind ends here. The active mind process of taṇhā and domanassa is calmed down that for the first time the tension at the bhavaṅga also calmed down.

The second stage of purification of the mind is practising by making sati stable at the cessation of many mental states of the mind, these are taking the objects of past, present and future, mind with hindrances, the mind gives the perceptions on objects with many kinds of concepts, greedy mind on objects, mind with uncertainty of delusion (moha). This is stabilizing of sati at the cessation of all these mental states. The second time with the cessation of unwholesome active mind process that the tension of bhavaṅga calms down for the 2nd time. With the cessation of the above defilement, the mind temporarily calms down and over a period of time it becomes purified.

The practice of the 3rd stage of purification of the mind is that the refined and subtle of the above defilement (i.e., at the 2nd stage) are a bit insecure. When they are arising again practising by making sati totally stable and controlling them, that sati becomes a faculty (satindriya). When mindfulness becomes satindriya the above-mentioned defilement with the refined active mind process are ceased that the refined bhavaṅga calmed down again. In the mind the hindrances of lobha, dosa and moha, and all the minds give the perceptions of concept are purified, and then the mind completed in purity. The mind becomes the faculty of samādhi, in other way a mind completed with right samādhi (samma-samādhi).

With this purified mind, yogi can discern or contemplate the clean paramatā mind and form. And then he can continue with the insight contemplation

Note: Sayadaw U Candima wrote five chapters on the whole practice of stream entry in his book—"the Way to Stream Entry". It's quite a detailed exposition.

The five chapters are:.

(1) Chapter one: The Nature of Objects of Mind and Form

(2) Chapter two: The Nature of the Practice.

(3) Chapter three: Developing the Practice.

It's about sīla and samādhi practice. With the seven purifications—it includes the virtue and purification of the mind (sīla and citta-visuddhis).

(4) Chapter four: The Nature of the Contemplative Knowledge (ñāṇa)

In this chapter, he explained about the other four purifications of views, overcoming doubt, purification of the path and not-path and purification of the way. This chapter is on insight practice—mahā-vipassanā.

(5) Chapter five: the Nature of the Noble Path (Magga)

It's about purification through knowledge and vision. This is the 7th purification of the mind.

In my book, I have no plan to describe Sayadaw U Candima's whole practice. His book was already translated and whoever is interested in it can find it on the internet, www.amazon.com. I will continue to describe the insight practice very roughly. This is related to Chapter Four.

Development of Insight

Entering into right samādhi (sammā-samādhi)

After attaining the 3rd bhavaṅga samādhi, yogi prepares for his sitting posture. To arrive back to one's attainment of samādhi, with mindfulness (sati) taking the object of the cessation of mind with worldly concept. At that time, the active mind process which takes the object of external world (loka) temporary ceases (tadaṅga). Because of the active mind process, the tension of the bhavaṅga calms down (This is the first bhavaṅga samādhi). With the calming down of the bhavaṅga, the physical body (kara-ja khandha) and the mind connection are cutting off. The active mind process of connection with taking care of the body also stops at the same time. Even though the four elements are afflicted, the yogi's mind has no suffering.

The body in sitting also has no movement. The physical body is like a stone statue and has stability even for a 10 hours long period. (U Candima takes this samādhi equal to the first rūpa jhāna. In the West, some teachers had a different view on this point and confused people.)

Let sati stay continuously with the cessation of all the minds, and then for the 2nd time the bhavaṅga calm down again. Because of the samādhi, the mind doesn't want to sit longer period; the mind with lethargy; the mind does not want to stay quiet with thinking this and that; the mind wants to move freely with wrong attention; the mind with sleepy condition, etc.; all these unwholesome active minds with the tension of the bhavaṅga are calmed down. After the 2nd time, the bhavaṅga falls in the mind with sati stays put and without any movement.

At that time, if the yogi is looking at his own physical body (kara-ja khandha) with ñāṇa (knowledge), he does not know its shape and form, because the 2nd samādhi kept away the concepts. In other way, it's taking the object of cessation that no arising of the worldly minds (lokiya cittas).

With sati continuing stays at the cessation again it abandons the refined active

mind process, because of it the tension of the bhavaṅga calms down again. This mind is staying by itself at the clear element (pasāda) of the bhavaṅga mind. There is no movement of the mind with its sati, because the mind with the mental factor of darkness (moha) is cut off from the mind. After it falls into third bhavaṅga, it becomes right samādhi (samma-samādhi). It's completed with samādhi-indriya. It frees from abhijjhā, domanassa and moha with stability. Giving the names of concepts to the six sense objects also cease in stability. It's transcending the worldly concepts and penetrating the mind element (mano-dhātu) of lokiya-paramatā dhamma

When yogi arrive at this samādhi, all the refined level of active mind process is ceased and calmed down, and his closed eyes open themselves a little. His eye-lashes are also not moving at all with the opened eyes.

In the following, I will only describe the insight practice very roughly.

[Diṭṭhi-visuddhi—Specially purified view—Discernment of mind and matter]

Purification of View

Contemplation of mind and matter in the Six Sets of Six Discourse

Let's assume Mr. Brown is the yogi, and he has a son named John. When Mr. Brown is in the 3rd bhavaṅga samādhi, John stands in front of him. When he looks up at John who is standing in front of him, and he cannot incline the mind toward him. Mr. Brown can only take the object on the clear element of the eyes. Previously, he thought that every time he saw any external object, the mind would go out and find that object. That the mind takes an external object and sees it is a wrong view.

The external object contacts the clear eye element and the mind takes the internal object at the clear eye element with seeing and knowing is the right view. With the right seeing by contemplating the clear eye element is not me, not him, there is no life with the soul and the creator. It's expressing the nature of sight object which falls on it. It cannot prevent the clear eye element from receiving the sight object. Here, the object of contemplation is the clear eye element; the contemplative knowledge is the following path factors of mind. (This is discerning of form or matter and mindfulness

of the body—rūpa-pariggaha ñāṇa and kāyanupassanā satipaṭṭhāna)

During the contemplation of form or sight object with their nature of characteristic (sabhāva lakkhaṇa) another thing find out is nearly the same as sight object but different seeing nature of a mind. Here, the object of contemplation is the preceding eye consciousness; the contemplative knowledge is the following path factors mind consciousness with roots—sa-hetuka viññāṇa magga. This is mindfulness of the mind—cittanupassanā satipaṭṭhāna. This seeing mind consciousness is not taking the external object of John, but only taking the object at the clear eye element by itself. These seeing mind consciousness and the form object are nearly the same but have different qualities, one is knowing nature and the other is not knowing nature (i.e., mind and form).

This mind consciousness does not have the nature of me, no nature of “I see it”, there is no naming of John—my son, no criticism of good or bad, not seeing as a soul, not seeing with clinging as a person or a being, just existing as knowing. Before taking the seeing consciousness as my mind and I see it. Now Mr. Brown knows that the seeing mind is doing its own task. Mr. Brown's wrong view is falling away at the moment of contemplation by seeing it. This is the discernment of the mind and mindfulness of the mind (nāma-pariggaha ñāṇa and cittanupassanā satipaṭṭhāna).

Mr. Brown contemplates nature of elements of mind and form analytically as not me with not-self or non-self insight knowledge. This is discernment of mind and form (nāma-pariggaha ñāṇa). During his contemplation of form at the eye door and its seeing mind, he finds out another significant nature. This nature that arose from the eye door was like an electric current element, i.e., eye contacts (cakkhu-samphassa). When he is carefully observing it, that is running toward the bhavaṅga clear element, and hitting at it. There is no creator or master at this nature, no existence of person and being and no expression of a soul which Mr. Brown Sees it clearly with discernment. The preceding object is eye contacts (cakkhu samphassa), the following contemplating knowledge is the path factors mind consciousness with roots (sahetu viññāṇa magginga). This is nāma-pariggaha ñāṇa and cittanupassanā satipaṭṭhāna).

Continuing the contemplation, Mr. Brown finds out a mental image (picture), appears at the bhavaṅga clear element. This mental image is the same as John outside,

and the same image as on the eye clear element. (three of them are the same). The object of contemplation is mind object (dhamma-ārammaṇa), the following contemplating knowledge is the path factors mind of mind consciousness with roots (sahetu viññāṇa magganga). This is discernment of mind abject (rūpa pariggaha ñāṇa) and mindfulness of dhamma (dhammānupassanā satipaṭṭhāna).

Again Mr. Brown observes and investigates, mind object (dhammarūpa) and he finds out another mind element even though it's similar to the dhamma form, but it has the knowing nature of mind consciousness with no roots (ahetuka viññāṇa), because dhamma form has the nature of not knowing anything. This mind element is not giving the concepts of name to that dhamma object (dhamma-ārammaṇa), there is no like or dislike, not making any decision, not doing any wholesome or unwholesome actions, there is no making of with see it or changing with the self to it, it only has the nature of knowing (not more than that). This mind consciousness without roots accepts the mind object only with knowingness. Mr. Brown discerns it with direct knowledge. The object of contemplation is the preceding mind consciousness without roots, the contemplating mind is the following path factors mind consciousness with roots. This is discernment of mind and mindfulness of the mind.

During the observation with contemplation of mind and form at the bhavaṅga; from bhavaṅga to the eye door an element (mind contacts—mano-samphassa) comes out and inclining toward the eye clear element like a lighting. This contemplation is not taking the objects of the eye door and mind door, only contemplating the connection of these two doors. This element, like an electric current, is very quickly arising and passing away. When carefully observe this nature, they are arising in turn like a lightening of two elements from eye to (i.e., from the eye to bhavaṅga and from bhavaṅga to the eye). These are cakkhu-samphassa with mano-samphassa.

The nature of these elements is not me and also not myself (atta), not arisen by my order. No creator exists, no soul exists, etc. This is nāma-pariggaha ñāṇa and cittanupassanā satipaṭṭhāna.

Whenever these two elements arose, Mr. Brown carefully observed and contemplated the connection between them. This is observing and investigating with a very refined, subtle, penetrative samādhi. Every time these electric currents fall on to

bhavaṅga and there is an element (i.e., vedanā) arising which experiences the object with them together (i.e., eye and mind contacts). This aggregate of feeling nature is not **me** nor my self (atta); not arisen by my order; there is no creator and soul. This is discernment of the mind, and mindfulness of feeling with mind consciousnesses have no roots and roots. These are ahetuka viññāṇa and sa-hetuka viññāṇa—referred to cakkhu-samphassa and mano-samphassa.

Contemplate on the Contemplative Knowledge

After the contemplation of the objects of mind and form and discerning them as not a **person**, nor a **being** and not **me**, Mr. Brown wants to know about the contemplative knowledge.

Therefore, he takes the object at the eye-door and at the same time the contemplative knowledge arises to contemplate them as the nature of mind and form. Again, he contemplates the preceding contemplative knowledge with the following contemplative k. At the moment, the preceding mind ceases. Here the object is the preceding mind consciousness with roots, the contemplative k. is path factors mind consciousness with roots. This contemplative mind with knowledge of concept (vijjā-māna paññatti) arises is not my creation, but arises by itself. This knowledge of mind is not **me**, nor my **self**, and not a person nor a being.

And then he contemplates the feeling which arises with the preceding mind k. With the following contemplative mind k., He discerns its rise and fall. With changing of the objects and minds are also changing,

[**Note:** Here I don't want to continue the following contemplation with experiments. Now the readers have the general idea of the insight practice.]

Contemplation of the mind with the attention on the worldly sensual concepts

Based on the above-mentioned mind and form process, Mr. Brown takes the object of mind and form appearing at the clear element of bhavaṅga, and he pays

attention to it, With the worldly sensual concept (avijjā māna-paññatti, such as “this is John, my son” Then it changes into the mind clinging with a person and a being of defilement by itself. These mind consciousness with roots arise based on the worldly sensual concept by giving the perception (saññā) because they arise from the fetters of defilement taṇhā, māna and diṭṭhi which are not abandoning yet.

Experience (feeling of) this dhamma object also arises with it. Based on this feeling with wrong view as my son and clinging with taṇhā—affection infiltrate the mind (vedanā conditions taṇhā). From taṇhā clinging arises (taṇhā paccaya upādāna). This clinging (upādāna dhamma) does not exist at the present moment because of clinging to the past mind object of John, which appeared at Mr. Brown’s bhavaṅga. Mind object of John with the mind group of mind consciousness with no roots is becoming (bhava), this is a clinging conditioning action for becoming.

The following mind consciousness with roots arising together with clinging is birth (jāti)—bhava paccaya jāti. This becoming of birth (bhava-jāti) is discerned by the following contemplative mind with roots. Here the dhamma object is form dhamma, the following mind with no roots and with roots (i.e., ahetuka and sa-hetuka cittas) know the dhamma object is mind dhamma.

(The readers should read these two paragraphs carefully from the above until now. These are the arising of the clinging five khandhas by concept. U Candima shows them with dependent co-arise. The whole process is simple, but his expression is complex.)

Mr. Brown contemplates the preceding mind with mind object and vedanā, and the mind with kilesa are ceased. Here the dhamma object is form, the experience (feeling) of the dhamma object is mind. This is discernment of mind and matter (nāma-rūpa pariggaha ñāṇa).

In this way, at present life, there are many mind processes of clinging with becoming, birth (upādāna, bhava, jāti) arise. [Here also I will not continue the following dhamma experiments of U Candima. The readers now have the general idea about this section.]

Eye clear element, sight (object), eye-consciousness, mind object (dhamma-ārammaṇa), mind consciousness (mano-viññāṇa), feeling, eye contacts (cakkhu-samphassas and mind contacts (mano-samphassa), and then conceptual object with mind consciousness with roots are the five khandhas (mind and form) of 36 kinds mentioned in the Six Sets of Six Discourse. Here Mr. Brown can contemplate them and discerns the five khandhas which are mentioned there. According to the Vipers Discourse this is seeing the six villages, six houses and six bandits. And according to the Ant Hill Discourse is seeing the tortoise.

Contemplation on the mind (dhamma-ārammaṇa) of the skeleton

Based on the above-mentioned form and mind process, Mr. Brown makes the attention to the dhamma object of John appears at the bhavaṅga as a skeleton body. Because of this contemplative mind, the original image of John ceases and a new image of its skeleton arises. If the mind changes, the attention of the object and the dhamma object also changes. Mr. Brown knows this nature with his knowledge (ñāṇa) (rūpa pariggaha ñāṇa; dhammānupassanā satipaṭṭhāna). Again he contemplates with the following mind to this mind object with its concept as a skeleton, and it passes away. (the preceding mind anicca and the following mind maggaṅga; nāma pariggaha ñāṇa and cittanupassanā). This skeleton conceptual mind is not my creation, not me nor self (atta) and it arises by itself and passes away by itself (Mr. Brown contemplates in this way). Again he contemplates the feeling of the preceding mind with the object of the skeleton. The essence of this feeling is that there are no good and bad nature (i.e., not as desirable and undesirable-iṭṭharamana and aniṭṭha ārammaṇa), but only as mere sensations (nāma pariggaha ñāṇa, vedanā satipaṭṭhāna).

Mr. Brown is reflecting in the following way on the form object of the mind (rūpa-dhamma-ārammaṇa) which similar to John at the bhavaṅga element. The mind can never directly relate to external objects. The mind is imprisoned inside the bhavaṅga, the jail room which exists in the four elements of prison with the five doors (Here the mind = prisoner, bhavaṅga = jail room, the physical body= prison, the five prison doors = the five sense-doors). When the five sense objects enter the prison doors (friends or relatives), the five conscious guardians (warders) are receiving them, and the contact jailers bring them to the prisoners of the mind.

Mr. Brown discerns it that way. Before that he thought as the mind was inclining toward the external objects directly and dealing with them. This was wrong believing. With the following contemplative *ñāṇa* (i.e., sahetu mano-viññāṇa) he discerns the cessation of *taṇhā*, *māna*, *diṭṭhi* minds by itself which is based on the mind knowledge on the skeleton (these minds are with the concepts of my son, John, clinging, person, being, etc.). This knowledge is *nāma-pariggaha* *ñāṇa* with *cittanupasana* *satipaṭṭhāna* (*vīta-raga*, *vīta-dosa*, *vīta-moha* *cittanti pajanati*)— it means the mind is without passion, without aversion, without delusion, he discerns them.

Contemplate from the skeleton to particle object

Mr. Brown takes the skeleton object at the *bhavaṅga* and changes the skeleton to the particles group of object by changing its attention as particles, because bone are not existed as a lump only as a group of particles. At the time, the skeleton image of the *bhavaṅga* changes into a group of particles, i.e., becoming (*bhava*). (*rūpa-pariggaha* *ñāṇa*, *dhammānupassanā* *satipaṭṭhāna*)

[Here, we must pay attention to the point that the skeleton cannot become a particle without disappearing. It disappears first, and in its place a new object arises. It is not something that can be taken as a soul, as some Mahāyanists think; that is just a change of veneer (or outer appearances).]

Based in this group of particles dhamma object and Mr. Brown's sahetu *viññāṇa* which knows this object arises, i.e., birth (*jāti*). [Here the readers can be confused without the abhidhamma knowledge.] This preceding mind arises and the following mind sahetu *viññāṇa* discerns it. (*cittanupassanā* *satipaṭṭhāna*). When contemplate like this, the mind knowing as the particles ceases (i.e., death—*maraṇa*). Here also discerning of the *vedanā* which experiences the object of particles with the preceding knowing mind.

If Mr. Brown abandons the attention of the mind object (dhamma-ārammaṇa) at the *bhavaṅga* as skeleton or particles or John, then all the mind objects and all the other minds based on these objects are ceased; and then the following mind—sahetu

viññāṇa stops at bhavaṅga with just seeing. The following contemplative mind—sahetu viññāṇa discerns these natures (the preceding mind object with the mind dhamma is anicca; the following mind is magga / nāma-rūpa pariggaha nāṇa; dhammānupassanā satipaṭṭhāna) During at this stage of samādhi, if John was not outside form dhamma object (rūpa-dhamma-ārammaṇa) appears at the bhavaṅga will cease and leaving only with bhavaṅga clear element, and the contemplative mind continues to stay at the bhavaṅga. Even though an outside object exists, if the mind not pay attention to it, the mind still can stay with the bhavaṅga.

Contemplate the past mind objects

After Mr. Brown contemplated the mind-body processes of John which appeared at the bhavaṅga clear element, he based on this mind object of John changes into the childhood of John by paying attention to its past image which he remembers. Then the present image of John appears at the bhavaṅga disappears and the child-hood of John image appears at its place (dhammānupassanā satipaṭṭhāna).

The knowing of changing mind also appears together by itself, vedanā which experiences it also appears with them by itself. Based on the object of this mind and Vedanā in that mind, clinging to the little boy John as a son (clinging view—diṭṭhi-upādāna), my son (clinging to being—atta-vādupādāna) and affectionate mind (kāmupādāna), and other clinging dhammas then appear in his mind (feeling is the condition of craving and clinging OR "feeling" as a result of "craving" and "clinging"). At the present it does not exist but clinging to the past object that mind object appears at the bhavaṅga (clinging conditions becoming—bhava)

[Note: Here we know the importance of abhidhamma teaching. It makes more clear and profound how the mind with mental states work by conditioning].

The following contemplative mind (sahetu mano-viññāṇa) discerns the arising mind (bhava conditions jāti—birth) with clinging (dhamma object is form dhamma, the preceding minds of ahetuka and sahetu are nāma-dhammas.)

This contemplative mind also discerns the feeling which experiences the object

with the preceding mind (dhamma-ārammaṇa is form dhamma, feeling the object is mind dhamma; nāma-rūpa pariggaha nāṇa). The above mind with kilesa comes to cessation by contemplating the feeling (i.e., jāra and maraṇa).

[In the following U Candima continues with his experiments with contemplation as mentioned above like the others. I will not continue it because readers have the general idea.]

Contemplation on the future mind objects

Let us assume Mr. Brown wants to become a monk in the future. He pays attention to the bhavaṅga and thinks about himself as a monk image, at the moment his image of a monk appears there. (upādāna → bhava). At the same time, the mind knows the object also arises with it (bhava → jāti). And then Mr. Brown's gladden mind arises on the mind object (monk image). It connects to taṇhā (vedanā → taṇhā). He contemplates this mind with its vedanā, and the gladden mind ceases. He discerns this cessation of the following contemplative mind (i.e., from vedanā and taṇhā stops).

Mr. Brown continues the contemplation with the skeleton mind object of the future and the particles object of the future. All these contemplations are already mentioned before with the present and past objects (please see them).

In these ways he contemplates many times the natural characteristics of mind and form dhammas by changing the mind objects differently (these are dhammānupassanā satipaṭṭhāna). The following knowledge arises in him. Before the practice he was thinking and planning with the past and future mind objects and took them as really exist, but it was not true. In reality because of one's clinging that the clinging objects which were the fake images arose at the bhavaṅga. It only exists at the time of clinging to them, and when the clinging cease they disappeared.

They are unstable, with no essence and not really exist like a romantic art. He discerns them with knowledge (nāṇa). These obsessions are tormenting and oppressing the clinging mind. A man who makes his own fire is only burning himself, and does no good, but only brings bad results. Mr. Brown becomes fearful and wearisome to the

clinging phenomena.

Note: From here onward, I will explain U Candima's instruction on *vipassanā* practice only in gist.

He continues to explain the contemplation on sound, smell, taste and body touch which are related to the past and future mind and form processes. The way of contemplation is already mentioned as above.

Ordinary people knows that their thinking and mind objects are in the minds, but they do not have the 3rd level of *samādhi* or purification of mind (*vipassanā khaṇika samadh*—here he refers it as such, but as in the beginning he already explained that this *khaṇika* *vipassanā samādhi* is according to the *Visuddhi Magga* and other commentaries equal to the jhanic levels. Not an ordinary moment to moment *sati* (here the 3rd *bhavaṅga samādhi* is equal to the 4th *jhāna*.) that cannot know, see and contemplate as really is— i.e., *yathābhūta* *Ñāṇa*.

All these refer to the *bhavaṅga* clear element, the objects appear at the *bhavaṅga* clear element, the true nature of mind consciousness with roots (*sahetu mano-viññāṇa*) and its changes. Therefore, they wrongly know these things as “**I see**”, “**I think**”, etc. They do not see the objects appear at the *bhavaṅga* with wrongly take them as at external or in the past or future.

Note: U Candima's view on true insight

The contemplative knowledge (*ñāṇa*) of an insight yogi must be able to discern the *paramatā* objects as mentioned before. It's not by speculation and thought, but analytically seeing and discerning. Only with this kind of ability to discern analytical skills, the inversion or perversion or distortion (*vipallāsa dhammas*) which latent and covered one's mind will become extinct. In this way, the yogi must be able to discern the contemplating objects of mind and form (*paramatā*) which are free from *raga*, *dosa* and *moha* and have the nature of rise and fall. These are their true nature as it really is. At the present moment, discerning of the rise and fall of *paramatā nāma-rūpa* is the true insight knowledges of non-self with inconstancy (i.e., *anatta* *vipassanā* and *anicca*

vipassanā ñāṇas). It's also the discernment of the truth of dukkha. He also makes an important point related to the ending of rising and falling. In the present of practice, the ending of rising and falling is the clinging khandhas of sahetu viññāṇa group (yogis should not mistake the resultant khandhas of present life).

The contemplative mind is able to discern the paramatā objects of the main cause is right samādhi or the purity of mind. Before the mind not arriving yet at this level of purity and contemplating with thinking and speculation as true insight is wrong. The profound and difficult practice of insight becomes easily attainable in a short time. This is the sign of the degeneration or decline of paṭipatti-sāsana. (This is not only in Burma, but also in the West. See Buddhism in the West.)

The existence of the three worlds

After contemplation of the mind objects related to the past and future of the five sense objects (i.e., eye, ear, nose...) the following knowledge arises to Mr. Brown. Even though the mind consciousness cannot go out from the mind-door (manodvāra) or except the manodvāra cannot incline toward other doors, it can pay attention to any desire object and clinging object. He can investigate and experience directly the nature of the mind and its characteristics and wondrous nature, that his insight knowledge of non-self nature becomes more clear and able to make his own decision on it. Therefore, he understands that if there is no mind and there will be no world (loka), and if loka exists, it depends on the decision of the mind.

Note: An arahant takes the object of Nibbāna, even though he has the mind not clinging to it as the world (loka). He just stops at seeing, hearing, just stops at knowing, etc. that liberate from the concept of loka.

After understanding of them Mr. Brown looking at the Sun in the sky and go into the 3rd bhavaṅga samādhi. At the bhavaṅga the mind object of the Sun with the sky appears on it. Mind consciousness with rootless (ahetuka viññāṇa) appears by taking this object. Prior to this experience, he believed that the world of the sky and the sun existed outside, which was wrong. The Sun and the sky appear at the bhavaṅga are form dhamma and it's the physical world (okāsa-loka). Knowing this dhamma object

as sky and the Sun, the clinging mental mind world is only staying at the bhavaṅga. This dhamma object of sky and the Sun will not appear if one has no mind. Human beings are taking the world with clinging as external, but in reality it exists at one's own bhavaṅga. This knowing is knowing the existences of the physical world (okāsa-loka) and ahetuka mano-viññāṇa- the world of beings. (satta-loka).

The knowing mind with the concept takes the objects of that world (i.e., mind object and ahetuka mind consciousness) knows it as the Sun and concept is the following arising of the other world (i.e., sahetu mind which is the world of being, the same world as a hetuka mind). With the contemplative mind, contemplates the arising satta loka. These okāsa-loka and satta loka (i.e., mind object and these two knowing minds) are arisen by itself with conditionings. The mind discerns it as one of the worlds, i.e., conditioned world (saṅkhāra-loka). When taking the object at the eye-door, the sky with the Sun of physical object (rūpārammaṇa) also appear there and the mind discerns it. This is okāsa-loka. The eye-consciousness knows this object is satta-loka. These two lokas are arisen by causes and conditions and exist as rising and falling is conditioned world (saṅkhāra-loka). The contemplative nāṇa knows these three worlds is knowledge of the worlds.

From the above direct experience, Mr. Brown discerns the following dhamma. The eye and mind doors are the places for the existence of the world, only these lokas exist, there is no I-ness exists and not me; also not others; not a person nor a being; not man nor woman; not a place for love and hate and not a place for clinging with fetters. He discerns and understands it that the falling away for the identity view (sakkayadiṭṭhi) becomes more purified Mr. Brown continues with other objects with the contemplation (including family members, etc.) for many times.

The connection between internal and external worlds

From the above experiences, Mr. Brown understands that there are three worlds that exist as mind and form phenomena. (i.e., okāsa, satta and saṅkhāra-lokas, The sunlight colour is form (rūpa) phenomenon and okāsa-loka, and it dispels darkness by conditioning that also saṅkhāra-loka. This loka contacts with the eye clear element of

okāsa-loka and eye-consciousness of satta-loka arises.

This satta-loka of eye-consciousness inclining toward the okāsa-loka of form object that it also called saṅkhāra-loka. These three lokas contact together by conditioning that phassa-satta-loka and saṅkhāra-loka arise, which is the result. This phassa-loka changes the physical object-loka at eye clear element-loka into mind object-loka (dhamma-ārammaṇa) by sending it to the bhavaṅga-loka via the nerve system loka.

With the contact of the dhamma-object loka of the Sun and the bhavaṅga of satta-loka and the conditioned ahetuka viññāṇa of satta-loka arises. These three lokas are also saṅkhāra-loka and come to contact again. Because of this cause phassa of satta-loka arises and this loka conditions the form (rūpa) object at the eye-door as dhamma object loka and sends it to the bhavaṅga loka for conditioning. For this dhamma object loka of desirable or undesirable experience, it connects to vedanākkhandha of satta-loka. Based on these vedanākkhandha satta-loka and the form dhamma of okāsa-loka objects, with the arising and experience of the sahetu viññāṇa of satta-loka, becoming greedy when happy and painful when unhappy, leads to the mind process of loka existence.

[In this section Sayadaw U Candima gives his view on the true nature of the mind and right or true insight as follows:

The mind is except from the bhavaṅga which is at the hadaya-vatthu (i.e., heart basis) does not go out anywhere. This point is also mentioned by Mogok Sayadawgyi in the wrong view of ordinary people - such as atta or soul, and even some Chinese monks use this way when teaching people the subject of rebirth. Therefore, the external five sense objects fall on the five sense-doors and arrive at the bhavaṅga. The tastes of desirable and undesirable sense objects also arrive at bhavaṅga. The objects of past and future also rely on the bhavaṅga. With the contact with objects, the bhavaṅga mind consciousness arises. Taṇhā, man, ditṭhi arise if the mind with unwholesome mental factors. It becomes sīla samādhi, paññā mind if combined with wholesome mental factors. Therefore, all the objects fall on to bhavaṅga only and the mind consciousness can reflect their natures. For insight contemplation, if one's contemplative mind is still taking the external object for attention or reflection (or)

one's body form of concept, then it's still not the right contemplative knowledge. Because as explained above all the objects on the bhavaṅga and mind consciousness with roots (here contemplative mind) also at the bhavaṅga contemplates the objects with its characteristics. Therefore, if the yogi still does not see the clear element of bhavaṅga, then he still does not see the phenomena of mind (dhammas) or the true Dhamma.

There is a saying by the wise, i.e., "Knowing and seeing two views purify wrong view; seeing the bhavaṅga attain the right way." The objects of worldly sensual concept and the worldly paramatā objects only appear at the bhavaṅga. The yogis contemplate the appearing objects at the bhavaṅga. In this way, it arrives at purification of view by two knowing and two seeing. Ledi Sayadawgyi wrote in his book with "Uttama-purissa Dīpanī" as follows: "If someone penetrates the bhavaṅga he should know that is an outstanding man." All the dhammas appear at the bhavaṅga and contemplation also at this place. The three worlds also exist at the bhavaṅga and transcending the worlds also at this place. This transcending comes from the cessation of clinging in the mind, which based at this bhavaṅga.

Note on the existence of the internal world

Mr. Brown understands the internal existence of the world as mentioned above. These are at the bhavaṅga clear element the appearance of the image of the dhamma objects (i.e., mind object) of the near past, the appearance of the image of the dhamma objects of the far distant past and the future and at the present time objects. He reflects their nature with the following analogies.

The bhavaṅga clear element is like a white canvas, attention (manasikāra) is like a paint brush, clinging is like paint; a painter with thought (vitakka) thinking about one's desirable object and with his hand like volition (cetanā) draws a picture (one's desirable object) on the canvas and the five khandhas of mind object loka appear on it.

The meaning here is at the bhavaṅga clear element a sight of mind object loka appears if pay attention of a form object (rupārammaṇa) which one had seen before in the past. In the same way, the other objects of sound, smell, taste and touch the mind

objects (lokas) of them appear or arise at the bhavaṅga clear element respectively. It's also the same at the present, the five sense objects fall on the five senses of door and arise at the bhavaṅga if paying attention to them, the five sense objects appear at it and become lokas.

Many uncountable Buddhas and arahants (including pacceka-buddhas) were liberated from the three lokas (okāsa, satta and saṅkhāra lokas) of the three internal lokas, which are the causes of the clinging mind. The external three lokas are always existing as the changing processes. Mr. Brown has understood this point.

The internal sense bases (ajjhatta-āyatanas) are true paramatā and essence of natural phenomena, which are profound and difficult to discern. We cannot know about them by speculation, hearing and studying knowledge (e.g., genesis, evolution etc.). The writer (refers to his present books) did not write about it by imagination, study and hearing. It was like he himself put the most valuable ruby **in** his hand and discerned it clearly. To be able to know and see it is quite difficult, and he must put his life and body to realize it. Even though he had to write about it and also be aware that it would be rare for someone able to put forth the effort to see them. It's unable to discern them with ordinary faith and effort. The Buddha himself said this to Prince Bodhi—Bodhirājakumāra Sutta, MN 85, Majjimanikaya (also can be found at MN 26, The Noble Search).

Insight contemplation with the first and second bhavaṅga samādhi

After the contemplation of the mind and body nature with the 3rd Samādhi, Mr. Brown abandons it and goes down to the 2nd samādhi.

He knows the cessation of the bhavaṅga clear element in the 2nd samādhi. There are no worldly sense concepts of the object and paramatā object, and knowing the cessation only with the samādhi. With the following contemplative knowledge of sahetu viññāṇa he knows the preceding samādhi mind of sahetu viññāṇa there. At that time, taking the objects of 36 kinds of paramatā mind and form in the 3rd samādhi are not there any more (or) he does not see it.

Even though making the effort of attention for many times it does not appear, only the attention mind arises once and ceases there. This is like the analogy mentioned before, when the owner of the house comes out of the bedroom and then closes the door, he can no longer see what is inside the bedroom, only what is outside the bedroom. He also does not see the thing inside the house compound and outside of it. The object of cessation is like the object outside the bedroom.

If he comes out from the object of cessation and pays attention to the physical body will discern the refined particles are changing very thickly. These refined particles also like the object outside the bedroom.

The discernment of particles with the 3rd samādhi are the mind object particles (dhamma-ārammaṇa) which appear at the bhavaṅga clear element. The discernment of the particles with the 2nd samādhi is not this one, it's the paramatā rūpa particles (kalāpas) of the physical body. Mr. Brown contemplates the changing particle because it has no sign of shape or form and exists only as a group of particles. It's changing, not according to my will. At this changing process, **I** do not exist. This changing form (rūpa) is not my creation. There is no life and soul in these changing particles. It does not have the nature of stability, and only exists as change. It is itself the (nature of) "conditioning form".

Again, Mr. Brown changes his samādhi into the first bhavaṅga samādhi. At that time, the first level purified mind (contemplative mind) discerns the inclining mind (mano-samphassa) from the mind-door (mano-dvāra) toward the hotness of the form (the afflicted form). Once this inclined mind (mano-samphassa) reaches the most prominent place (i.e. the hottest place), this mind will have a concept (as heat) when the following contemplative mind investigates it and sees or discerns it with the arising mind as the concept of heat. You cannot change the awareness of the hot mind to the awareness of the cold. The following contemplative mind contemplates the arising hotness of mind of its nature non-self (anatta). The perception of the hotness of mind is not by **my creation** and **not me**; he is contemplating with insight. Again with mindfulness he contemplates it as only the nature of form (rūpa) and the preceding mind taking the concept of hotness cease by itself and the mind knowing with paññā of the changing nature of form arises; he investigates them with the three universal characteristics.

Again Mr. Brown contemplates the mano-samphassa which from the bhavaṅga inclining toward the afflicted form (rūpa). This inclining nature does not have life or soul; there is no I-ness exists and not my creation (also not by God or Mahābrahma); there are no instigators (or others). This is the natural characteristics of the mind which inclining toward the afflicted form by itself to connect rūpa with the bhavaṅga; he contemplates it with insight knowledge.

Again, when he contemplates with insight to the following result of the inclining mind he discerns the experience of feeling (vedanā) which feels the undesirable nature of afflicted form at the mind-door (mano-dvāra); this is the feeling nature of experience on the object. This is not my feeling; there is **no me** in the nature of experience nor life and soul in it; there is no creator, etc. He contemplates the nature of vedanā with insight.

When contemplating only its nature of vedanā and in one's own mind, there is no pain and pleasure (dukkha and sukha). If not contemplating vedanā as just only feeling nature and let the following mind relates it with self (diṭṭhi) nature and with the undesirable taste of vedanā, then the mind with concepts (hot, tense, pain, etc.) arises for not wanting to experience it (i.e., undesirable or unpleasant objects). The following contemplative mind with the three characteristics of insight contemplates the arising conceptual mind. Again change the contemplation to vedanā as just feeling nature then the original perception of the mind with the hotness and pain, not wanting to feel, all these mental states cease by themselves. This can be discerned with contemplative knowledge.

This is not the kind of abandoning with one's own will or desire, also not the kind of cessation by changing the posture. This is also not the kind of cessation by running away from the object during the arising. It's seeing the characteristic of the mind experience of vedanākkhandha (feeling aggregate) the sakkāya-paramatā dhamma (which means the true existence, not like the self or soul) that the cessation of dosa with domanassa. In other way the discernment of the truth which is the true knowledge (vijjā—ñāṇa) that from feeling (vedanā) and craving (tanhā) ceases.

With the attainment of right view (sammā-diṭṭhi) there is only the feeling of the

mind nature exists, no I-ness exists. With the discernment of it's only the changing nature of form (rūpa) and feeling of the mind nature and the non-self insight knowledge arises. Discernment of these with khandhas is seeing the truth of dukkha.

If contemplate the feeling as me and with feel it which is related with diṭṭhi and taṇhā, and the original concept of hotness with not wanting to feel domanassa mind arises again by itself. This is the mind changing by changing the object of attention taking the object of concept as reality then diṭṭhi and taṇhā mind arises, if contemplate the reality of paramatā dhamma diṭṭhi and taṇhā ceases.

Again, take off the inclining mind contact (mano-samphassa) from the object and return it to the mind-door, then contemplate on the original form element with knowledge and cannot give the perception (saññā) of hotness to the conceptual object. It can be given the perception that it has the quality of paramatā form that is only constantly changing. These are existing as changing form paramatā and the inclinable volitional formation of the mind (saṅkhārakkhandha) which are mind and form. There is no person nor being exists, the non-self insight knowledge arises.

Again, take off the inclinable mind from the original form object of fire element (hotness) and return to the bhavaṅga, and then with one's desire, change the object with another object. Mr. Brown discerns the mind contact (mano-samphassa) from the mind-door, it inclines toward the changing object (new object). It happens by attending to the new object (manasikāra) with the mind, at that time, with knowledge sees the mind contact inclining toward the new object from the bhavaṅga. Again, with one's desire relaxes (i.e., let go off), the attention on the new object and the inclining mind contact ceases by itself, and a new mind contact arises by itself toward the original distinctive heat element of form (tejadhātu). Mr. Brown discerns all of them with knowledge (directly). He is able to do these things like a cat getting a mouse and playing with it—i.e., the arising of the inclinable nature of the mind by itself, controlling the inclining mind and changing the inclination toward a new object with one's desire.

U Candima's view on this point

Experiencing the Dhamma and discerning of the truth of dukkha mean discernment with analytical knowledge on the natural qualities of the paramatā mind and form objects, which is like seeing a priceless ruby in one's hand. With one's own thought and speculation, contemplate on feeling (vedanā) as it's experiencing or feeling the object. It will only become the insight of appearance (in Burmese athim-vipassanā; athim means appearance). And then the valuable insight dhamma becomes cheap dhamma and an easy-going practice, from cheap value it can fall down to no value. (This warning is important. In the past I had read some English books written by westerners in practice and the title of one of the books is- Lazy Guide to Enlightenment, etc.)

In the following, U Candima continues to explain the contemplation of insight on other mind contacts and feelings (vedanās) from the other doors (dvāras). The readers already have the general idea how to do it, so I will leave here.

Contemplation on mind contact and feeling with the body movements

Mr. Brown continues his practice on the mind and body process with the body movements as follows: There are body movements of sitting, standing, lifting the feet, stepping, putting down the feet, taking things, giving things, etc, he takes these objects with concepts and intrinsic nature (paramatā) and contemplate its arising mind and matter (form) process with insight knowledge. For example, in the process of stepping on the foot, the only thing to be aware of is the rising of the mind of the desire to step. The following mind should not give the perception of a mind that wants to step out (saññā) (not like the Mahasi system).

The mind contact will incline toward by itself to the heaviness of form (at the feet) which arisen by itself. As soon as after the inclination, the knowledge mind pays attention to the nature of feeling (vedanā) which experiences good or bad. A mind will arise by itself, with no concept (perception) of heaviness—such as the mind inclines toward the arising form (rūpa) and feels it. If the concept of object is taken, the above-mentioned mind that just knows the nature of paramatā will stop on its own, a mind that arises by giving a heavy name to it, without wanting to feel it. When

putting down the foot, the prominent form (rūpa element) arises with the mind by themselves, yogi has to watch and observe them.

Knowing the paramatā form dhamma is kāyanupassanā satipaṭṭhāna. Discernment of the feeling which experiences the object form is vedanānupassanā satipaṭṭhāna. Contemplation of the mind with vedanā is cittānupassanā satipaṭṭhāna.

Contemplate on the rise and fall of mind and form process according to their cause and effect relationship is dhammānupassanā satipaṭṭhāna. In this way, contemplate to have the clear knowledge on the cause of the arising of ignorance (avijjā) and its cessation; the cause of the arising of dukkha and its cessation; the cause of the arising and taṇhā, māna and diṭṭhi and their cessation. The following contemplative mind sahetu viññāṇa is seeing penetratively of the mind contact which inclining instantaneously and after the inclination the mind (also sahetu mano-viññāṇa which is the preceding mind) feels the feeling (vedanā) of the desirable or undesirable object (iṭṭha-ārammaṇa and aniṭṭha-ārammaṇa).

At this place, whatever desirable or undesirable object of the feeling (vedanā arises if the contemplative mind only contemplates just as feeling to pain and pleasure and only knowing as feeling. The following contemplative mind also can contemplate and discern the preceding knowing mind.

If the yogi not contemplate just as vedanā but as me and mine with diṭṭhi-taṇhā, and with the base of desirable object of feeling and the pleasant nature of the mind arises by itself. This mind is discerned by the following contemplative mind. If based on the undesirable object of vedanā, an unpleasant mind arises by itself. This arising mind also has to contemplate with the following contemplative mind with insight knowledge by way of three characteristics.

This 1st bhavaṅga or 1st level of purified mind or the contemplative knowledge mind cannot discern the mind and body of the 3rd bhavaṅga and also the mind and body of the 2nd bhavaṅga, it also cannot take these objects. Similarly, the first samādhi cannot take worldly objects of the senses, such as man, woman, my son, my daughter, human being, dog, tree, etc. These sensual conceptual objects are like all the objects outside the house compound (see the analogy of the three bhavaṅga samādhis compare

with the 3 doors of the house)

With the 1st bhavaṅga samādhi, as mentioned above contemplate the mind and form contemplating thoroughly by insight knowledge until all doubts are clear away, and then abandoning it and changing into the 2nd bhavaṅga samādhi. At that time, this 2nd samādhi can't contemplate and see the four elements, 32 parts of the body objects and worldly sensual objects which the 1st samādhi has discerned, these objects cease. In the same way, it does not see the 36 types of mind and form, which the 3rd Samādhi discerns.

After arriving at the 2nd bhavaṅga it takes the cessation of worldly conceptual objects and worldly paramatā objects with the perception of the mind. Abandoning the cessation (i.e., come out from Samādhi) and paying attention to the physical body, and it discerns the groups of refined particles are falling apart. At that time, the 2nd samādhi cannot contemplate all the external objects of outside the house compound which are like sensual conceptual objects (i.e., ordinary mind) and the objects of inside the house compound which are like the four elements and 32 body parts (i.e., the 1st samādhi). It also cannot see the objects inside the bedroom, which are like 36 kinds of mind and form (i.e., 3rd samādhi). From the 1st bhavaṅga to the 2nd bhavaṅga is like opening the main house door and entering inside the house.

If the yogi not entering into the 1st bhavaṅga and with the ordinary mind cannot know all the objects of mind and form related to the 1st, the 2nd and the 3rd bhavaṅga samādhis respectively. It's like knowing the objects of earth, forest, mountain, etc. and the mind knows them as man, woman, I am hot, I am unbearable, etc. which are non-existence of concepts with taṇhā, mama and ditṭhi mind. In the same way, if the yogi abandoning all the three bhavaṅgas cannot take the objects of related to them, and he has the mind of like someone who does not practice only has common view and knowledge. At that time, the yogi only with the speculation of knowledge can know the contemplating objects with their minds and the nature of the contemplative mind.

This is the description of the analytical knowing of the paramatā mind and form nāma-rūpa pariggahañāna by way of purification of view (ditṭhi-visuddhi).

Note: Afflicted rūpa (form), the inclination of the mind, experience of vedanā—

these pair of mind and form can be contemplated at the 1st bhavaṅga and also at the 2nd bhavaṅga.

Purification by Overcoming Doubt

(paccaya--pariggaha Ñāṇa)

In the purification of view (nāma-rūpa pariggaha ñāṇa) explained about the objects of mind and form which can be contemplated by the levels of bhavaṅga samādhi (i.e., 1st, the 2nd and the 3rd bhavaṅga respectively). Now here U Candima continues to explain the causes of their arising to the mind and form in three levels which is the arising of the discernment of the conditions of mind and form (paccaya-pariggaha ñāṇa).

After his discernment of the present nature of mind and form, Mr. Brown knows them with the analytical direct knowledge as these are not mine, not my construction and nor the I-ness exists. If this khandha group is not my construction, then what made it happen? This desire for knowledge arises in him, and he contemplates it with his discerning knowledge of the Buddha's teachings.

In the Chachakka Sutta- the Buddha taught as follows:

"Dependent on the body and tangibles, body consciousness arises, the meeting of the three is contact, with contact as condition there is feeling, with feeling as conditions there is craving."

Based on the four elements is the body clear element (kāya-pasāda). Dependent on contact of body clear element and the tangible object, the result of body consciousness arises. Again dependent on the contact of the 3 (i.e., body consciousness, body clear element and tangible object), the result of the new element body contact (kāya-samphassa) arises. This new arising body contact changes the object into mind element (dhamma-dhātu) by connecting the bhavaṅga and new cause arises. Dependent on this cause, the tangible mind-objects (ahetuka and sa-hetuka) in bhavaṅga result in the arising of mind-consciousness.

Again with this mind-object (dhamma-ārammaṇa), ahetuka-mano-viññāṇa and bhavaṅga dependent on the three contact that the result of mind-contact (mano-samphassa) arises. This cause of mind contact causes the result of feeling which experiences the desirable and undesirable objects arises. If this feeling with the new arising sahetu viññāṇa sticks with moha (delusion), the result of lobha, dosa, diṭṭhi unwholesome dhamma arises. If this rooted mind-consciousness (sahetu viññāṇa) arises along with the path factors (maggas), it can abandon the corresponding defilement, and lobha, dosa, moha, etc., these defilement will cease.

In this way, Mr. Brown continues to contemplate and reflect on the other sense-doors to understand the causes and effects relationship of mind and form, until overcoming doubt.

Present supporting conditions for the cause of khandha

Here I will not describe U Candima's description on this topic. I will only give a general idea about it. The conditions for the causes are—kamma, citta, utu, āhāra, sense objects, sense doors, dependent co-origination process, etc. (Here Mogok Sayadaw's teaching on this subject is very good for contemplation).

The arising of the mind process and its ending

After contemplation on the present conditions for the arising khandha, Mr. Brown continues to deal with the following questions in his mind.

1. Why does this khandha process arise?
2. What are the causes for the arising (life) and cessation (death) of new minds in this life?
3. At present, every human being supports the body with nutriment (āhāra) but they can't prevent aging, sickness, and death. What are the causes of it?
4. Is there any new khandha still arising after this khandha ends, or not arising?
5. What are the causes of new khandha arising and not their arising?

Mr. Brown uses the Paṭiccasamuppāda (dependent co-arising) teaching with contemplation to find out the above questions for the answers. The answers for them are as follows:

1. This khandha process is the action (kamma) of a past life process.
2. In this present life, the arising of new mind processes (existence or alive) is the cause of kammic energy, the four elements and the present sense objects. New minds not arising (i.e., death) is the ending of the energy for the round of kamma result (vipāka vatṭa) or the life span of the khandha built by kamma.
3. In this present life however we support the khandhas with nutriments, we still cannot stop ageing, sickness, and death (It is like a house that becomes slowly degraded is the ending of the vipāka vatṭa energy).
4. Even though this present khandha is over if it still has kamma and new khandha of the next life (future life) will arise again. The khandha house will continue to build new life due to the presence of the kamma.
5. Because of kamma we get the new life of the khandha house.

In this way, overcoming doubt and knowing the causal relationship between the aggregates (khandha) of mind and form is paccaya-pariggaha ñāṇa. The arising of the paccaya-pariggaha ñāṇa in the yogi's mind that clear away doubt on the past khandha, present khandha, future khandha and on the teaching of PAṬICCASAMUPPĀDA.

Purification of the path and not-path

(Sammasana Ñāṇa)

In this section I will not explain what U Candima explains in his book. Here I only give the general idea about them. Yogis have to contemplate the three universal characteristics of anicca, dukkha and anatta for many times. First with the 1st bhavaṅga samādhi with their corresponding objects such as 32 body parts, four elements, etc.

And then with the 2nd bhavaṅga and the 3rd bhavaṅga respectively. Contemplations are quite in detail.

At the end of contemplation with the 3rd samādhi section, he writes:

In this way, with the four postures (lying, sitting, standing and walking) contemplating the basic mind and form (nāma-rūpa) at the six sense-doors. This contemplation of knowledge is the coarser rise and fall knowledge (udayabbaya ñāṇa). When the contemplation and reflective power become powerful and sati power with contemplative knowledge power becomes better or increased. And then the knowledge mind is able to contemplate the objects of mind and form more and more details. Yogi entering the three bhavaṅgas of samādhi back and forth quickly able to discern in details each level of the objects. Even the yogi can discern the collision with form particles with each other. (It is mentioned in one of The-inn Gu Sayadaw's talks that he can hear sounds.) Another experience is from the five sense-doors the inclination of the contact element can be discerned as like electric current with electric particles falling apart, like sparks. In this way, discernment of contemplative knowledge becomes powerful so that it doesn't need special attentive sati, and it's like contemplation and discernment arise automatically.

U Candima continues to explain some experiences of the 10 insight corruptions (vipassanupakkilesas) yogis encounter. I will not explain it because readers can find them in other teachings.

At that time, (with the above experiences) yogi without knowingly cling to these things with thinking as “I attain the path and fruit”. He can abandon his contemplation of paramatā mind and form objects. If yogi has these experiences, he should know that it's still not the supramundane path knowledge. At that time, yogi has to continue with its primary paramatā mind and form objects until insight knowledge becomes purified. This is the insight process of purification of the path and not-path. In most cases, the above experience of insight corruption occurs more often in people who have not learned knowledge (Pariyat).

Purification of the way

Knowledge of rise and fall (the mature stage)

In this section U Candima explains about knowledge of the dissolution of formations (bhavañgañāṇa); knowledge of dissolving things as fearful (bhayañanam); knowledge of fearful things as dangerous (ādīnava ñāṇa) and knowledge of disenchantment with all formations (nibbidā ñāṇa); knowledge of desire for deliverance (muñcitukamyatā ñāṇa); knowledge of reflecting contemplation (paṭisaṅkhā ñāṇa); knowledge of equanimity toward formations (saṅkhārupekkhā ñāṇa).

From the knowledge of equanimity toward path knowledge

Whatever living being maybe, if they have the khandhas and every time the sense objects contact with the sense-doors, the impermanence of mind and form always exists there even though they can contemplate with insight or not. The nature of their rising and falling conditions will not end. A yogi has faith (saddha) as if he can discern mind and form will arrive at Nibbāna. He has effort (viriya) to discern them, and has mindfulness (sati) to contemplate them without fail. Every time mind and form arise, one can contemplate straight away with samādhi, and with wisdom (paññā) contemplate the nature of mind and form. All these are only worldly objects, and behind these five factors there is a latent element (anusaya) with dissatisfaction. This dissatisfaction has a desire to free from the impermanent mind and form. There is conceit if seeing impermanent mind and form must be able to attain Nibbāna which is the cessation of them. The desire is for the permanent Nibbāna, and what one gets is impermanent. But the mind is unable to stay at a place which is free from mind and form objects.

This happening because there is clinging with desire in the contemplative mind for the cessation of impermanent khandha. This level is the early stage of knowledge of equanimity. From there, when the power of contemplation becomes strong, the knowledge of contemplation is freed from desires, and one can only see them (without reaction) while contemplating. This is the mature stage of the knowledge of

equanimity.

Knowledge of conformity (Anuloma-ñāṇa)

This knowledge is still contemplating with equanimity the worldly objects of conditioned mind and form with the three characteristics. Even though it's contemplating on the impermanence of the mind and form, which are not ending yet. The contemplating knowledge is like stopping the impermanence of a conditioned mind and form with calmness. When contemplating in this way and reflection arises as follows. Mind and form conditioned phenomena are in the processes of arising, presence and dissolution (three sub-moments of duration) after attaining the khandha. If the yogi does not abandon it, he will not free or liberate, but except this object of conditioned worldly dhamma there is no other object to incline on. He also became a little tired from contemplation. Even though becoming tired, he still doesn't know and see Nibbāna yet, also not free from the worldly province. With the desire to be freed by contemplating it but arriving back to the worldly province.

From the above reflection and yogi contemplates it every time with the desire to know but not free from the lokiya province. In this way, he reflects and contemplates for many times and makes a strong decision. "I'll not realise Nibbāna" with this decision and put down his concern and abandon all his desires and volition to do it. At that time, the mind wanting to contemplate to know, to free; and the mind wanting to find the cause to be free, how to look for it, etc. and then all these mental formations (citta saṅkhāra) with desire are ceased and fall into bhavaṅga.

(This process is similar to some mentioned in the commentary and teachers, such as jumping to cross the trench, a sea-bird looking for the shore)

At that time, the minds with all the worldly mental formations are ceased, and it takes the object of Nibbāna which is freed from the shape and image of worldly objects. It stays by itself like it has no owner. This is taking the object of cessation of the worldly mental formations or the object of Nibbāna—the truth of cessation of Dukkha.

This mind is specially purified and able to take the object of Nibbāna because it could abandon both desire of wanting to take the worldly paramatā objects and wanting to realize Nibbāna. At the contemplative knowledge, all the desires are ceased, and it liberated from the bondage of craving (taṇhā).

Here is the ending of Sayadaw U Candima teaching on right samādhi and insight. Readers who want to know more in detail please search for the English translation of his book on the internet www.amazon.com as an ebook.

In the following I want to offer the readers an important simple practice related to kamma (the law of action) and its result which was mentioned in his book:

“*Jonathan Livingston Seagull*” written by American author Richard Bach”

The reason for fewer followers in Buddhism and the reason for easy disappearance

The Buddha taught human beings to see the faults of sensual pleasures and to abandon them. But humans like sensual pleasures with strong desire. He taught humans to look after their sīla (precepts), virtues and morality. But they do not want to look after it. The Buddha taught them to purify their minds by practising samādhi. But humans prefer their minds to be suffused with variegated defiled objects. The Buddha taught to contemplate the nature of the khandhas—mind and matter as inconstant, suffering and non-self. But human being clings to them as a person, a being or a soul (self) and sees them as constant (permanent), happy, self and beautiful (subha).

As a result, Buddhists are fewer in numbers than other faiths and Dhamma tends to disappear.

(Sañjaya, the first teacher of Sāriputta, said that there are more fools than wise people, and this is true. The wise will come to Dhamma and the fools to other views).

A simple experiment for one who disbelieves in the law of actions and its results

Here is an offering to someone (or people) who does not believe in the law of actions and its result, which can be known directly with the following experiment. This practice refers to people who have wrong livelihood such as: killing (to animals), murdering (criminal gang, mafia gang, etc.), etc. They should do this experiment by themselves."

1. Spread a thick blanket on the floor.
2. Sitting crossed-legs on the floor.
3. Put your right hand on the left hand
4. Breathe the air in and out more than six or 7 times stronger than normal breathing, so that one can hear loudly with one's ears.

5. Breathe the air arriving at the chest
6. Breathe with acceleration (not breathing slowly)

7. Breathe mindfully (with sati) in and out
8. Practise for at least 40 minutes

Practise in this way for around 30 or 40 minutes, one has to suffer as one's own action. As an example, if one had killed pigs, he would suffer like pigs; if killed cows, he would suffer like cows, etc. All these people will know themselves according to their own actions. After gaining an understanding of your behavior, you want to walk away from the exercise, then slowly reduce your inhalation and exhalation. And don't stop it instantly. Don't put effort in the breathing. Abandoning all the objects or views one has been seen (It seems this point is important. No-one should carry around one's own unwholesome actions in the mind—We only need to learn our mistakes and try our best to correct and change them.)

I once saw a Chinese documentary about this issue. One of the scenes showed a middle-aged man killing a donkey by hitting the poor being on the head with a sledgehammer (It's too cruel). There is another scene which shows the same man squatting on the floor with both hands on his head, crying with pain and moving on the floor. Facing this suffering person was the Chinese yogis who were meditating on their seats.

Western evolutionary theory speculates that human beings developed from monkeys. But they don't have a devolutionary theory. The Buddha taught both evolution and devolution but not as theories and as law—The Law of Kamma or Actions which are mental, verbal and physical actions respectively. Of these three, mental law is the most important one and the basic for the others— mental → verbal → physical actions. The law of kamma is a natural law, not man-made. It never deviates from the truth. Laws and regulations made by man are made by worldlings full of defilement. As a result, it sometimes causes problems, danger, and suffering. (For example, gun laws in the United States; some politicians and political leaders change laws and regulations because of corruption—for their purposes: control of power and wealth.)

The Buddhist law of karma is related to evolution and degeneration (devolution). The dhamma of evolution is the wholesome or positive dhamma, while the dhamma of degeneration (devolution) is the unwholesome or negative dhamma. There is a special

law of action which transcends both of them (i.e., positive and negative). This is the Noble Eightfold Path. Human beings have mind and body. Evolution of the mind is more important than physical evolution, which is also based in the mind. Therefore, if the human mind does not evolve, human will retreat into monkey, hell being and hungry shades. There are ways to evolution and devolution, and Buddha Dhamma is for this purpose. Even it has a special way to transcend them. All the discourses in the Pāli Nikāyas are related to these three paths. For worldly evolution and devolution, there are two important suttas in the Sutta Nipāta—these are: Mangala (Blessings) Sutta and Parābhava (Downfall) Sutta. Therefore, Buddha's Dhamma is an education related to humans. Without this noble education, humans never know how to deal with their mental defilement and solving the human problems, instead, they will always nourish their defiled minds!

It's amazing to see humans never learn from their mistakes and do the wrong things or following the wrong ways to deal with their problems. The worst thing is even they don't consider it as a problems—e.g., some world leaders, governments and politicians. They are making the same mistakes and problems again and again and never learnt from the history of the world. Humanity has created many problems in the world today that support this important point.

Western discoveries and inventions in science and technology created Western hedonism, leading to insatiable lust and greed, creating colonisation around the world. The two world wars of the 20th century began in the West. After the 2nd World War, there was a Cold War between capitalism and communism. After the Soviet Union collapsed, communism was nearly in demise. What is happening in the world in this 21st century? In the field of political influence and economy, there are still confrontations, rivalries, struggles and battles between the superpowers, up to the international level.

So the Buddha Dhamma and world history teach us that material progress or evolution is not true progress because it is based on hedonism and represents desire, greed, lust, selfishness, jealousy, delusion, etc. These unwholesome dhammas will lead to the devolution of mankind. It will create disharmony, no peace and happiness, and lead to suffering. Therefore, material progress must go hand in hand with the mind or mental progress or development. This gap can be filled by the wholesome and noble

education of ancient sages and Buddhism. Actions based on wrong views, wrong ideas and wrong actions will never bring peace and happiness on earth. Man can create Heaven or Hell on this beautiful earth.

Conclusion

Sayadaw U Candima own experiences and teachings are clearing away of the views, opinions, speculations, etc. on samādhi and insight practices by scholars and practitioners. Among modern Buddhists, there is much confusion and doubt about the Buddhist practice of samatha and vipassanā. His interpretation of samatha-yānika way of practice is similar to the lifestyle of the Thai forest monks of Ajahn Mun's tradition. Vipassanā-yānika way is suitable for the long retreat in a meditation center, or in a secluded place for some longer period. His interpretation of the practice as it relates to pain is also reasonable. In Samatha practice yogi can change and correct the posture with pain but not in vipassanā practice. In Samatha practice, the yogi can change or correct postures with pain, but not in vipassanā practice. The reason behind this is that for samatha-yānika it takes time to develop jhāna samādhi with signs (nimitta), but for vipassanā-yānika it takes a shorter time to develop vipassanā meditation and one has to deal with suffering directly. We also see that developing a samma-samādhi is not an easy task.

One of the mistaken view on vipassanā Samādhi is on khaṇika-samādhi which is not the ordinary samādhi of moment to moment sati in daily life. It is the vipassanā jhanic samādhi (or vipassanā jhānas mentions by the commentary) or animitta cetto samādhi or upekkhā eggakkta samādhi which has the quality of the 4th rūpa jhāna.

Another important issue is the authenticity of the Abhidhamma doctrine, which some extreme Westerners strongly deny. But U Candima's direct experiences reject their wrong view, opinion and speculation. Surprisingly, some of them were strongly opposed to Abhidhamma and commentary, yet they readily accepted the knowledge of

Western philosophers and used them to study Buddhism. They had faith in some of the well-known western philosophers, but not in the Buddhists who were scholars and practitioners of the past centuries and handed down the teachings.

From the experience and teachings of U Candima, we also know that the views or knowledge of the saints (ariya) (from Buddha to sotāpanna) are quite different from the views of the worldly people; we can even say that they are opposite to each other. The worldlings see the world superficially and very coarse because of their defiled minds. Even with different levels of mental purity, the world is seen differently—from the precise to the more refined and subtle.

If we do not have many of the blessings mentioned in the Discourse of Blessings, then it is not easy to become a Buddhist in the cycle of many lifetimes. Now that we are in this era with Buddha's teachings (Buddha Sāsana), we should not waste our precious time as ordinary Buddhists do. Because we cannot take anything with us after death. As a human being and Buddhist we have three duties—not to do evil (unwholesome dhammas), to do good (wholesome dhammas) and purify the mind. These three Buddhist duties are also related to knowledge and conducts (vijjā and carana). So this human world is a cultivation of goodness and wisdom faculties. (Therefore, this human world is a cultivation of the ability to be kind and wise.) Only as a Buddhist, we have the chances to follow these duties with the education of Buddha Dhamma. The Buddha also warned us that the frequent homes of living beings were the three woeful planes of existence—hell, animal and hungry shades. We are not born as human beings to see the sights and find sensual pleasures in this world.

The Buddha teaching is a way of life. So it is better and more beneficial if we can use the Dhamma in our daily life. Here I want to introduce Ajahn Chah's teachings to the readers. Among all the Thai forest ajahns (teachers) Luang Por Chah is quite unique. He is able to train and teach not only monks and nuns, but also lay community (lay people). He is a wise figure and has many skills in teaching and training people. It seems to me that many Buddhists (and perhaps even non-Buddhists) around the world have benefited from Luang Por's teaching. I have no doubt about it. His teaching is simple yet profound and easy to understand. Simplicity is beauty and a clear mind. It was like Japanese bonsai or Zen Gardens arts.

The last important point with want to emphasize is the teaching of the Maṅgala Sutta—the Discourse in Blessings. This important discourse is important for all people—Buddhists or non-Buddhists. It is a wholesome and noble education for all living beings (even it had a strong influence) on celestial beings who posed the question to the Buddha.). Those who follow this doctrine in this life will not only bring wealth and happiness in this life; but also wealth and happiness in the next life.

Recommendation for reading:

(1) Buddhadhamma

Bhikkhu P. A Payutto

https://buddha_dhamma.github.io/

<https://abhayagiri.org/books/643-buddhadhamma>

(2) Stillness Flowing-- the Life and Teachings of Ajahn Chah by Ajahn Jayasaro

<https://www.abhayagiri.org/books/617-stillness-flowing>

For **ebook** and audiobook **download** see forestsangha.org

(3) Beyond Birth: An Autobiography by Phra Ajahn Suchart Abhijāto

Website: phrasuchart.com

Sabbe sattā sukhitā hontu!

About the translator

[Note: Ven. Uttamo Thera kindly provided the following resume in response to numerous requests from the editor.]

by the translator

There is nothing worthy of mentioning about it. Only the Dhamma has value.

- Born in 1948 in Burma. **This is the beginning of the Dukkha.**
- In 1980 moved to Taiwan.
- In 1986 went to Thailand and in 1988 took the higher ordination (**became a monk**) at the **Monastery of Loong Por Chah's Forest Tradition**.
- Stayed in Thailand until 2005, and then
- Spent four years **at branch monasteries** in Italy and New Zealand.
- In 2010 returned to Taiwan.
- Now is living in the east coast of Taiwan. (2021)

At last, everything will come to an end and become empty.

It is just a dream.

Download this book:

<https://nanda.online-dhamma.net/a-path-to-freedom/ven-uttamo/dhamma-talks-by-ukkattha-and-candima-sayadaw/content-of-dhamma-talks-by-ukkattha-and-candima-sayadaw/>

