

# SHARPENING THE CONTROLLING FACULTIES

By

***Saddhammaransi Yeiktha Sayadaw***  
***Ven. Ashin Kundalabhivamsa***

Translated by Daw Khemanandi

## A Dedication

The author of this dhamma treatise, the Ven. Saddhammaransi Yeiktha Sayadaw, Ashin Kundalabhivamsa passed away on 15 December, 2011 at the age of (90), while this second edition was still “in press”.

The Ven. Sayadaw was an avid propagator of the dhamma at all times with an unflinching effort. We’d like to dedicate this edition in fond and respectful memory of the Ven. Sayadaw. His ever compassionate guidance to one and all any time and his exemplary practice of the dhamma will always be with us.

# **SHARPENING THE CONTROLLING FACULTIES**

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Sabbadanam dhammadanam jinati  
The gift of dhamma excels all other gifts.



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## SHARPENING THE CONTROLLING FACULTIES

### INAUGURAL *GATHA* OF BLESSINGS.

On this day the 10<sup>th</sup> April of 1992 the opening day of the ten-day retreat at the *Saddhammarāṇisī* Yeiktha, I would like to open this retreat with an inaugural *gatha* of blessings for the protection and freedom from dangers for the yogis.

*Bhavatu sabbamangalam, rakkhantu sabbadevatā,  
Sabba-Buddhānubhāvena, sadā sukhī bhavantu te.*

*Bhavatu sabbamangalam, rakkhantu sabbadevatā,  
Sabba-Dhammānubhāvena, sadā sukhī bhavantu te.*

*Bhavatu sabbamangalam, rakkhantu sabbadevatā,  
Sabba-Sanghānubhāvena, sadā sukhā bhavantu te.*

*Te tumhākam*: may those of the noble *dhamma* audience assembled in unison here; *sabbamangalam-sabbamangalāni*: all the blessings for both the *lokiya* (mundane) and *lokuttara* (supramundane); *bhavatu-bhavantu*: surely be upon you.

*Te tumhākam*: may those of the noble *dhamma* audience assembled in unison here; *sabbadevatā*: all noble and good

celestial beings ; *rakkhantu-anurakkhantu*: guard and protect you always; *Sabba-Buddhānubhāvena*: by the power and *metta* of all the *Buddhas* who have arisen and who numbers more than the sands in the river Ganges; *Te tumhākam*: may those of the noble *dhamma* audience assembled in unison here; *Sadā*: on all occasions; *Sukhī*: be free from danger, have peace and happiness in both mind and body; *Bhavantu*: surely so.

*Sabba-Dhammanubhāvena*: by the power of all the noble ten *dhamma* of the four *Magga* , four *Phala*, *Nibbāna* and the noble *dhamma* ; *Te tumhākam*: may those of the noble *dhamma* audience assembled in unison here; *Sadā*: on all occasions; *Sukhī*: be free from danger, have peace and happiness in both mind and body; *Bhavantu*: surely be so.

*Sabba-Sanghānubhāvena*: by the power and *mettā* of all the *Sanghā*, the 8 *Ariyā* (Noble Ones) who have realized one of the stages of the 4 *Magga* and the 4 *Phala* , together with all the noble *Sammuti Sanghā* (Conventional *Sanghā*); *Te tumhākam*: may those of the noble *dhamma* audience assembled in unison here; *Sadā*: on all occasions; *Sukhī*: be free from danger, have peace and happiness in both mind and body; *Bhavantu*: surely be so.

*Sādhu! Sādhu! Sādhu!*, Ven Sir.

The discourse today is on the benefits to be gained from the practice of *Vipassanā*, the difficulty of getting an opportunity to practice *Vipassanā* and the first of the nine causes for the sharpening of the controlling faculties (*Indriya*).

## THE BENEFITS OF *VIPASSANĀ* PRACTICE

The benefits to be gained from the practice of *Vipassanā* are not so evident at the early stages of the practice. The benefits become evident towards the middle and later part of the practice. The benefits that become evident after the *Samādhi* (Concentration) and *Ñāṇa* (Insight) have become reasonably established are: a calm and clear mind, a firm and strong mind, curing of illnesses, sharpening of the intellect and the ultimate benefit of the realization of the noble *dhamma*- starting from the closing of the doors to the 4 woeful states, *Apāya*- that one has been wishing and aspiring for.

### Calmness and Clearness of mind

Practicing *Vipassanā* makes one's mind calm and clear. What is the cause for the mind being not clear? It is because of our desires and wants, better known as greed = *lobha*; hatred and anger = *dosa*; not knowing, not having the delusion = *moha*. All these cause the mind to be unsettled and clouded.

When one practices *Vipassanā*, with each moment of observing and noting, one is free from *lobha* from moment to moment (*tadanga-tadanga*). There just cannot arise any desire or want, while practicing *Vipassanā* seriously. Thus one is free from *lobha*.

While practicing *Vipassanā*, one is also free from *dosa*. One is free from *dosa* from moment to moment (*tadanga-tadanga*). There is no such thing as having *dosa* while practicing *Vipassanā*.

While practicing *Vipassanā*, one is also free from *moha*. While practicing *Vipassanā*, there is no such thing as having delusion (*moha*). Thus, if one wishes to have a clear mind, a peaceful and happy mind, free from lobha- momentarily (*tadanga*), free from dosa and free from *moha*, one must practice *Vipassanā*. At the early stage of practicing *Vipassanā*, the clear and peaceful mind is not so evident. At the later stage, the clearness and peacefulness of mind become really evident.

### A firm and strong mind

The mind also becomes firm and strong. What is the cause of the mind not being firm and strong? It is because of *lobha*= greed. Those who are full of greed will find themselves unable to resist whenever they encounter sights and sense objects which are very enticing. They crave for these sense-objects and their minds become swayed with craving for these sense objects. They lose control of themselves. Their minds become unstable with the craving and clinging. They become unstable in their bodily behaviour too. The instability in their bodily behaviour becomes obvious.

Those who are full of anger are not able to restrain themselves when they encounter sense-objects not to their liking. They lose control of themselves. Their minds become unstable with anger. Their minds become swayed and weak. When one encounters enticing sense-objects, there arise immense craving for them. When one encounters sense-objects that are not to one's liking, one's mind gets overwhelmed by anger. In this way, the mind becomes swayed.

The mind is not firm. Thus, to have a strong and firm mind, one has to practice *Vipassanā*. When one comes to practice *Vipassanā*, with each observing and noting, one is free from *lobha* that is the cause for the swaying or wavering of the mind; with each observing and noting, one is free from *dosa* that is the cause for the swaying or wavering of the mind. In this way, when one encounters sense-objects that are enticing or that arouse anger, the mind does not get disturbed anymore. The swaying and wavering have all disappeared.

Although one encounters sense-objects that can arouse anger, the mind stays firm. The mind is not disturbed either by annoyance or anger. Hasn't the mind become firm? (Yes, it has become firm, Ven. Sir). What *dhamma* did one practice to bring about this firmness of mind? (the practice of *Vipassanā*, Ven. Sir.) Yes, it has made the mind firm. Is it good to have a mind that is weak and not firm? (No, it is not good, Ven. Sir) It is not good. For one who has anger as one's temperament, one's anger will be aroused when one encounters the five sense-objects not to one's liking. The mind does not stay firm. One is actually developing and accumulating unwholesome (*Akusala*) merits in this way. If one wants one's mind to be firm, one has to practice *Vipassanā*.

## Curing of illnesses

Illnesses may also be cured. The curing of minor illnesses becomes evident when one reaches the stage of Insight of *Udayabbaya Ñāṇa*. The *dhamma* audience and yogis here know of this for themselves to a certain extent. Those yogis who can observe and note well, would often not like to take

any medicine for such minor illnesses. They say it takes longer to get the effect. It goes away faster with observing and noting. For minor ailments such as headaches, neck pains, stomach cramps, yogis who can observe and note well, as well as yogis who have reached the *Udayabbaya Ñāṇa* do not need to go for any medication. The pain goes away with just observing and noting. Those who are inflicted with minor ailments such as headaches, muscle pains and so on mostly find that the ailments disappear after they have reached the stage of *Udayabbaya Ñāṇa*. Thus one has the benefit of cure from ailments.

Even major illnesses or chronic illnesses that could not be cured by the specialists or the most potent medicine get cured for those yogis who could practice to reach the stage of Insight of *Saikhārupekkhā Ñāṇa*. It is evident that these illnesses get cured if they have not reached the terminal stage.

If one has the patience and perseverance to practice to reach the Insight of *Saikhārupekkhā Ñāṇa*, one's ailments are usually cured. A Yogi, who finds the ailment that could not be cured by the most well-known specialist or the most potent medicine, get cured while practicing *Vipassanā*, will usually develop full and complete *saddhā* -faith and confidence- in the *dhamma*. The yogi would now have unshakable faith and confidence in the *dhamma*. Thus it is good for the *sasanā* too. The benefit of having illnesses cured also becomes evident.

However, the cure could not be obtained with mediocre effort. Those who are suffering from such major illnesses have to put in great patience and perseverance in their practice. One has to strive hard to reach the level of Insight of



*Saikhārupekkhā Ñāṇa*. If one could persevere in this way, most will get cured.

## Sharpening of the intellect

One's intellect also becomes sharp. It is especially evident for those practicing yogis who have reached a reasonably high stage of Insight. Normally, where one is not able to comprehend profound literature such as Buddhist scriptures and the like, when one has reached a high stage of *Ñāṇa* such as the *Saikhārupekkhā Ñāṇa*, one finds that one is able to comprehend and appreciate fully, the same Buddhist literature that one has not been able to comprehend before. Now one finds one is able to comprehend the whole scripture, right to the end and appreciate it fully too.

Isn't it evident that one's intellect has become sharp? (Yes, it is evident, Ven. Sir). It is evident. Those who have been attending school and have practiced *Vipassanā* in their spare time and have reached a high level of Insight have also found that they have improved tremendously in their academic achievements. They would now pass their examinations with flying colors. That is why, today, we find many school boys and girls coming to practice *Vipassanā* in their spare time. It is very beneficial for them.

## The ultimate benefit

Whatever one's intentions to practice, if one practices, wouldn't one be bound to get benefits? (Yes, one is bound to get benefits, Ven. Sir). However, these are just mediocre benefits. The real and substantive benefit is obtained when

one has practiced to full and complete maturity and realized the *Sotāpatti Magga*. That is when the real and substantive benefit becomes evident.

For one who has realized the *Sotāpatti Magga*, all the misdeeds (*Kamma*=action) that one has done during the innumerable rounds of rebirths (*Anamatagga Samsāra*), those that would have dragged one to the lower realms or the 4 woeful states, are cut-off in entirety. The *Sotāpatti Magga* has eradicated all of them. If one has done some misdeeds earlier during this life, because of not knowing or just folly, that would have dragged one to the *Apāya* - the 4 woeful states, they are also cut-off. The *Sotāpatti Magga* has eradicated all of them. These misdeeds would not ever be able to take effect in the future rounds of rebirths to drag one down to *Apāya*. Thus, one is able to make the round of rebirths with no fear or worry.

One who has practiced to full and complete maturity, one who has realized the *Sotāpatti Magga*, has no doubts in one's mind about whether one will ever get to hell, after this life. One is fully confident that one will not get to hell.

One has no doubts in one's mind about whether one will ever become an animal after this life. One is fully confident that one will not get to such life. One has no doubts in one's mind of whether one will become a *Petā* - a hungry ghost, a devil and so on after this life. One is fully confident that one will not go to such life.

One has no doubt in one's mind about whether one will go to the life of an *Asurā*, ugly demon, with long and terrible life, after this life. One is fully confident that one will not go

to such life. One is able to make the rounds of rebirth with no fear or worry.

The *Sotāpatti Magga* has eradicated all the coarse *lobha*, *dosa* and *moha* that would send one to the *Apāya*. The coarse *lobha* that can cause to kill beings; the coarse *dosa* that can cause to kill beings; the coarse delusion of not knowing or folly = *moha*, that can cause to kill beings; all these are eradicated by the *Sotāpatti Magga*. As all the coarse *lobha*, *dosa* and *moha* that would cause to kill beings, cause to transgress the five precepts (rule of training), are all eradicated, it means one's observance and safeguard of the five precepts is now full and complete. When one's observance of the five precepts is full and complete as such, will one fall into the *Apāya*? (No, one will not Ven. Sir)

## The Observance of precepts

Of course, the *dhamma* audience here and the *Kalyāṇa Puthujjana* (good worldling/ordinary person) usually observe the five precepts too. But the way a *Sotāpanna* and a *Puthujjana* observe is not the same. A *Puthujjana* has to take special and great care to observe it. When occasion arises to kill a life, one has to reflect on so many aspects, such as: it is not good to do so at one's age; or not good considering the good heritage one comes from, or that one has led a life pure in *Sila* since young and so on. One has to really ponder and reflect in this way, when one is faced with an occasion to take a life.

When occasion arises to take other's property, one has to make similar reflections: that, it is not good to do so at one's

age; or not good considering the good heritage one comes from and so on. One's *Sīla* can be safeguarded only by making such reflections. Also, one has to make such reflections so as to arouse one's sense of *Hiri* (moral shame) and *Ottappa* (moral dread). When opportunity arises to indulge in sexual misconduct also, one has to make the same kind of reflections. That it is not good to do so at one's age; or not good considering the good heritage one comes from and so on. One has to consider in this way, so that one's sense of *Hiri* (moral shame) and *Ottappa* (moral dread) are aroused. Only then will one's precepts be safeguarded and be intact.

When opportunity arises to indulge in false speech also, one has to make the same kind of reflections to observe and safeguard the precepts. When opportunity arises to transgress the precept of *Surāmeraya* (taking intoxicants which reduce mindfulness), one has to make similar reflections to observe and safeguard the precepts. In this way, the observance and safeguarding of the precepts by a *Puthujjana* has to be done in a special and contemplative manner.

Where a person has become a *Sotāpanna*, it is not like that. The desire to kill, take other's property, indulge in sexual misconduct, false speech and indulge in drinks and drugs which reduces mindfulness is just not there anymore. Thus, refraining from transgressing such acts comes naturally to them. Hasn't it become easy ? (Yes, it has, Ven. Sir). Thus the observance of the precepts become fully intact. When the observance is intact like that, will the person get to *Apāya*? (No, one will not, Ven. Sir). This benefit is very evident. Going through the round of rebirths, a *Sotāpanna* will go

only to higher and higher lives than this present life. Better attitude, abundance in wealth, better heritage, better looks and so on than this present life.

Of course, a *Puthujjana* usually also works hard to make one's life better and more noble. Everyone usually tries to work hard to make their life better even in this present life. They work hard to make their life more noble. Some are so eager to make their life better that they do so even at the cost of their life. Doesn't a *Puthujjana*, have to strive real hard to make life better? (Yes, one had to, Ven. Sir).

For one who has reached the stage of *Sotāpanna* by practicing *Satipaṭṭhāna Vipassanā*, one does not have to put special effort to make one's life better. One is carried to a higher and better life as it is, by the *dhamma*. One is carried to a better and more noble life in all aspects: better attitude, heritage, wealth and looks.

An *Ariyā* (noble person) will never go to a life which is lower in any aspect than this present life. An *Ariyā* is destined to reach a better and better and more and more noble life from now on. This is the benefit of practicing *Vipassanā*. Because of the enjoyments of a better and better life in the process of existence in the rounds of rebirth (*bhava samsarā*), if one forgets to practice the *dhamma*, one can only forget for seven lives at most. At the seventh life, one will have a special sense of religious urgency (*samvega*) and feel remorseful. Picking up the practice again and striving on, one would realize the stage of *Arahatta Magga* and become an *Arahant*, where all the *Kilesā* (unwholesome qualities) and *Āsava* (corruptive desires) are eliminated and dried

up and attain *Nibbāna*. This is the ultimate benefit to be derived from practicing *Vipassanā*.

When we say that the *Sotāpanna* would be enjoying the bliss of better lives in one's process of existence in the rounds of rebirth (*bhava samsāra*), it is not so much in the *lokiya* (mundane=wordly) *kāma-guna* (the five sense objects) like desirable sights, pleasant sounds, pleasant smells, pleasant tastes and pleasant touch or nice houses and vehicles, a happy family life - all the five sense-objects. One would rarely be enjoying them.

With what would they be enjoying? They would be enjoying most with - *dāna* (generosity -alms giving), enjoying one's life with giving, offering alms; making money to do acts of *dāna*. Enjoying one's life with *Sīla* (Morality), observing *Sīla* and observing special *Sīla* such as *Upasatha Sīla* (eight precepts and so on). Enjoying one's life with *Samatha* (Tranquility meditation). In the days when the practice of *Samatha* was the prevalent practice, one would enjoy passing one's time in *Samatha jhāna* (absorption). Thus, they enjoy themselves with doing acts of *dāna*, observing *Sīla*, practicing *Samatha*, doing *Veyyāvacca* (giving service) at the meditation centers, monasteries and shrines.

If they forget to practice *Vipassanā* enjoying doing these acts, for how many lives can they forget? (Seven lives, Ven. Sir). They can forget for only seven lives. In their seventh life, they will have a special sense of religious urgency (*samvega*) and feel remorseful. Picking up the practice again and striving on, one would realize the stage of *Arahatta Magga* and become an *Arahant*, where all the *Kilesā*



(unwholesome qualities) and *Āsava* (corruptive desires) are all eliminated and dried up and attain *Nibbāna*.

Will such a person who enjoys performing the acts of *Dāna*, *Sila* and *Samatha* fall into hell anymore ? (No, one will not, Ven. Sir). No, one will not fall anymore. This is the benefit of practicing *Vipassanā*. The ultimate benefit. In one's seventh life, one will have a special sense of religious urgency (*samvega*) and feel remorseful. Picking up the practice again, and striving on, one would realize the stage of *Arahatta Magga* and become an *Arahant* and attain *Nibbāna*. This is the ultimate benefit of practicing *Vipassanā*. One is also sure to obtain the seven benefits of practicing *Satipaṭṭhāna Vipassanā* as expounded by the *Buddha*.

Wouldn't the *dhamma* audience obtain this ultimate benefit that they have been wishing for, by practicing *Vipassanā*? (Yes, they would, Ven. Sir). They would obtain that by practicing *Vipassanā*. This is the benefit of practicing *Vipassanā*.

### THE DIFFICULTY OF OBTAINING THE OPPORTUNITY TO PRACTICE *VIPASSANĀ*.

I will now continue to explain the difficulty to obtain the opportunity to practice *Vipassanā*. Only when you are born a human being like now, are you able to practice *Satipaṭṭhāna Vipassanā*.

### The *Apāya*

When one is in hell, an animal, a *Petā* (a hungry ghost), *Asurā* (demons) - the four *Apāya* or woeful states, one will not have an opportunity at all to practice. One will not have

the strength to practice. One will not also have the desire to practice. The existences themselves are undesirable existences by any means. They are being overwhelmed by *dukkha* (sufferings). They are being overwhelmed by *Anittha-ārammana* (unpleasant objects or sights). They do not have the strength to practice. All their strengths have dried up.

The name itself for these states is *Apāya*, consisting of two words : *Apa+aya*. *Aya* means *kuṣāla* (wholesome) acts. *Apa* means void of. It means, one does not have a chance to perform *kuṣāla* (wholesome) acts. Thus, one does not have a chance to practice.

*Cattāro apāya sakageha sadisā*

*Cattaro apāya* = the 4 *Apāya* existences, *Sakageha sadisa* = are like the permanent abodes of *Puthujjana*.

That is, the 4 *Apāya* existences are like the permanent abodes of a *Puthujjana* (worldling). Meaning, most of the life of a *Puthujjana* is in the 4 *Apāya* states. Thus when a *Puthujjana* is in these *Apāya* states, one does not have any chance at all to practice. Being in the Celestial world or the human world is just like a guest, for a temporary period. One has a chance to practice only when one is in the human world.

## The Celestial world

When one is in the celestial world, one does not have a chance to practice too. One cannot practice. Why is that so? Because it is overwhelmed by *Ittha-ārammana* (pleasant

objects or sights), pleasurable objects and *sukha* (bliss). In the celestial world, like many of you have heard about, one does not have to be in a mother's womb and suffer for about 9-10 months. It is an *upapatti-bhava*. That is, a re-birth process where the celestial being gets to one's abode like something being dropped from the sky. A female celestial being would be sixteen years of age, fully complete with the female celestial regalia and a male celestial being would be of twenty years of age fully complete with the male celestial regalia. Thus, they would just arrive at their abodes pleasantly, without undergoing any suffering.

In their life, they do not have extreme climates of hot and cold like in the human world. They do not have to suffer from extremes of climate. The climate is just temperate all the time. For food and nutrition, they just have to incline their minds and it would be there. The same for their clothing, they just have to incline their minds and it would be there. If they want to go anywhere, they just have to incline their minds and they would be there. If they want to see or listen to anything, they just have to incline their minds and by the power of *dibba-cakkhu* (divine eye), they would see sights from near and far; by the power of *dibba-sota* (divine ear) they could hear sounds from near and far. It is a very full and complete life.

They do not see any *Anitha-aramanna* (unpleasant sights). They do not see any old or sick person. They do not see old celestial beings. There's no celestial being who is old and bent with grey hair and hard of hearing, going about with a walking stick. There is no such thing as having to be hospitalized because of illness or sickness. There's no burial of the

corpse of a celestial being. When they die, it is like a little flame being suddenly put off and disappeared.

With such a life overwhelmed by *Ittha-aramanna* (pleasant objects) and no *Anittha-aramanna* (unpleasant objects) such as seeing the old, sick, or the dying, there is no chance for any feeling of remorse or religious urgency (*samvega Ñāṇa*) to arise. Their time is passed enjoying the happy life. By what are they overwhelmed? They are overwhelmed by *Ittha-aramanna*, pleasant objects. They have forgotten everything else, because of their happy and blissful life. They are too happy enjoying them.

### The human world

When is one able to practice then? One is able to practice only when one is in the human world like the *dhamma* audience here. Even then, one is not able to practice every time one is in the human world. It is very rare that one is able to practice. There are many more lives where one is not able to practice.

The *dhamma* audience is able to practice now, only because we are in the human world; a human being, is still alive, in reasonable health, prevalence and flourishing of the noble *dhamma* and the *Satipaṭṭhāna Vipassanā* and the meeting with the *Buddha Sāsanā* (dispensation/ teachings). Is it easy or difficult? (Difficult, Ven. Sir).

One has not been able to practice while one is in the 4 *Apāya*. Can you practice while in the celestial world? (No, Ven. Sir). You can practice only while you are in this human world. You have not been able to practice every time you

get to the human world. The life that you have not been able to practice while in the human world is more. Now the *dhamma* audience can practice because of the *pāramitā* (perfection) that you have done in your previous lives, and still have now. You can practice now because of the opportunity for these *paramita* and *kusala* acts to produce results. That is why you are having the opportunity to practice now.

It is only because one is a human being, is still alive, can one listen to the noble *dhamma* as it is still prevailing and flourishing, and in presence of the *Buddha Sāsana* (dispensation/teachings), that one can practice. Isn't it difficult? (Yes, it is difficult, Ven. Sir). It is very difficult. Shouldn't we feel very elated and glad that we have this difficult opportunity to practice and are able to practice? (We should, Ven. Sir). We should feel elated and glad for having this opportunity. We must strive with our very best physical and mental ability, while having this very rare opportunity. The *dhamma* audience must now strive with their very best physical and mental ability in accordance with *Buddha's* exhortation.

*Na yidam sithila mārabbha, na yidam appenathāmasā.  
Nibbānam adhigantabbam, sabbadukhappamocanam*

The *dhamma* audience are practicing *Satipaṇṇhāna Vipassanā* now because they want to realize *Nibbāna*, which is free from all sufferings. While practicing thus, would they reach *Nibbāna* by taking it lightly? (No, they would not, Ven. Sir). The benefit to be obtained is freedom from "all" *dukkha* (sufferings). The freedom also is not just "temporary". It is for always, a Permanent freedom, the bliss of *Nibbāna*. Thus, since one is practicing to realize this very

noble bliss of *Nibbāna*, would one be able to reach it by taking the practice lightly? (No, one would not, Ven. Sir).

Now, in the worldly endeavors, some may be accomplished without having to put forth the best effort in physical and mental energy. They may be possible by just putting forth mediocre effort. Is the same possible? No, it is not possible. A person who wishes to reach *Nibbāna*, the complete or total freedom from all sufferings, must put forth one's best effort in physical and mental energy in the practice. This is the advice given by the *Buddha* for the *dhamma* audience. Don't you have to put forth your very best effort or energy? (Yes, we have to, Ven. Sir)

The bliss of *Nibbāna* that one is wishing for, is not an ordinary or mediocre one. It is a bliss that is always there or Permanent. It means that, for a person who wishes to have the bliss, from which one will never be returned to the sufferings, one cannot obtain it by practicing in a light and carefree manner. Knowing this then, the message is that one must strive real hard without regard for one's life or limb. The commentary teachers have often explained this point in accordance with the expressions of the *Buddha*.

### THE FIVE *INDRIYA* (Controlling Faculties)

My discourse on the difficulty of getting an opportunity to practice *Vipassanā* is fairly complete. I will now go on with my discourse on the first cause for the sharpening of the *Indriya*.

The nine causes for the sharpening of the *Indriya*, have first been explained by the commentary teachers.



*Navāhākārehi indriyāni tikkhāni bhavanti.*

Because of the 9 factors or causes, the 5 controlling faculties or *Indriya* are sharpened. The commentary teachers have explained that those who want to sharpen their controlling faculties or *Indriya* and make progress in their *dhamma*, must cultivate and develop these 9 factors in their practice. For our *dhamma* audience here and the future generations to understand this meaning clearly and easily, our benefactor, the late Most Ven. Mahasi Sayadaw had composed a motto for us. Let us recite this motto:

**Motto:** For the five *Indriya* to get sharpened, there are nine factors.

There are 5 *Indriya* and 9 causes that sharpen the *Indriya*. When we practice meditation, the 5 controlling faculties are there with each observing and noting. (They form the five components in the practice of meditation). When these 5 controlling faculties are sharp and balanced, those who have not experienced any *dhamma* will come to experience the *dhamma*; those who have experienced some *dhamma* will make further progress in their *dhamma* and those who are worthy to realize the noble *dhamma* will come to realize the noble *dhamma*. That is why we have to practice so that the 5 controlling faculties or *Indriya* will be sharpened and balanced.

The 5 controlling faculties or *Indriya* are:

1. *Saddhindriya* = strong faith-faculty.
2. *Viriya* = powerful effort-faculty

3. *Satindriya* = strong mindfulness-faculty
4. *Samādhindriya* = strong concentration faculty
5. *Paññindriya* = powerful wisdom-faculty

They exist and support each other.

### Saddhindriya (faith-faculty)

*Saddhindriya*, strong faith, is the most fundamental. The word *Saddhindriya* consists of 2 words: *Saddhā* and *Indriya*. *Saddhā* means faith and *Indriya* means powerful. It is fundamental to have *Saddhindriya*, faith which is strong and powerful.

The learned Sayadaws of Myanmar have interpreted the word *Saddhā* in the language of Myanmar as “belief or faith and a clear and calm mind”. Thus the meaning of *Saddhā* in Myanmar consists of two words “belief or faith” and “a clear and calm mind”. Most in the *dhamma* audience have often listened to this discourse. What do we believe or have faith in ? We have faith or belief in the *Buddha*, the *Dhamma*, the *Sangha*, the Law of *Kamma* and the effects of *Kamma*. Believing in or having faith in these five is called *Saddhā*.

How is it calm and clear ? It is calm and clear because we have faith or belief . Because we believe or have faith in the *Buddha*, when we pay homage and take refuge in the *Buddha*, our minds become calm and clear. We believe that the *Buddha* whom we venerate is the *Buddha* complete with *Arahatta Magga Ñāṇa*. *Arahatta Magga Ñāṇa* is the *Ñāṇa* which eradicates completely all *Kilesā* (unwholesome

acts) and mental corruptions of *Lobha* (greed), *Dosa* (hatred) and *Moha* (delusion).

Does the audience here believe that there is completely no unwholesome thoughts or mental corruptions such as *Lobha* (greed), *Dosa* (hatred) and *Moha* (delusion) in the *Santāna* (continuity of consciousness) of the *Buddha*? (Yes, we believe, Ven. Sir). What do we call this belief? (*Saddhā*, Ven. Sir).

We also believe that the *Buddha* is complete with *Sabbannuta Ñāṇa*, which means the *Ñāṇa* that knows completely all there is to know; both of *loka* (worldly) and *dhamma*, without any help by a teacher, all by his own wisdom. Does the *dhamma* audience here believe in this also? (Yes, we do, Ven Sir).

Believing in such is called *Saddhā*. Once we believe in these two - the *Arahatta Magga Ñāṇa* and *Sabbannuta Ñāṇa*, it means we also believe in the 9 inherent qualities or attributes of the *Buddha*. We also believe that the *Buddha* has infinite qualities or attributes. Because of these beliefs, the mind becomes clear and calm. When you take refuge and pay homage to the *Buddha*, when you make such offerings as flowers, water and lights to the *Buddha*, don't your mind become calm and clear? (Yes, it becomes calm and clear, Ven. Sir). Why does it become calm and clear? It is because of our belief. If we have no faith or belief, will our minds be calm and clear? (It will not be calm and clear, Ven. Sir). Yes, it will not be calm and clear.

Also, because we believe in the *dhamma*, when we venerate and take refuge in the *dhamma*, chant the *dhamma* or do our practice, our minds become calm and clear. Don't your

mind become calm and clear when you chant the *dharmma*? (Yes, it becomes calm and clear, Ven. Sir). Why is it clear? ( It is because we have faith or belief, Ven. Sir). It is calm and clear because we have faith or belief.

When we read Buddhist scriptures, our minds become calm and clear. It is calm and clear because we have faith or belief. Especially when we do our *Vipassanā* practice and reach higher levels of *Ñāṇa* or Insight, it becomes clearly evident that the mind becomes calm and clear. The calmness and clearness of mind is not so evident at the beginning of the *Vipassanā* practice. At the level of *Nāmarūpa Pariccheda Ñāṇa*, where the yogi is able to distinguish between mind and matter, the calmness or clearness of mind is not so evident. At this level, the yogi still has to restrain the mind, so that it does not wander elsewhere. One still has to take care so that the body does not sway or fidget, but stays erect. The yogi has to restrain both the mind and body. Thus, there is not much evidence of a calm and clear state of mind yet.

At the level of *Paccaya Pariggaha Ñāṇa*, where the yogi comes to know the cause and effect also, the yogi still has to restrain the mind, so that it does not wander elsewhere, as well as the body not to move or fidget and stays erect. Thus the calmness and clear state of mind is also not so evident yet.

When the yogi reaches the third level of *Ñāṇa* called *Sammasana Ñāṇa*, instead of the mind being calm and clear the yogi has to go through a lot of frustration, misery and clouding of the mind. *Sammasana Ñāṇa* is well-known for being distressful *Ñāṇa* or Insight. Former *dharmma* audi-

ence and former yogis have often listened to such in my discourses. When a yogi reaches this level of *Ñāṇa*, the yogi usually experiences a lot of suffering (*Dukkha Vedanā*) such as aches, pains, numbness, cramps, dizziness, itching, nausea, swaying of body and so on. Thus, instead of the mind becoming calm and clear, the yogi gets disturbed in the mind. The yogis also become short-tempered. They also suffer from unhappiness and misery of the mind. Of course, the *Kamathāna* (meditation) teachers know this.

The morale of the yogis become low and the yogis feel like giving up the practice altogether and go home. The meditation teacher has to give them words of encouragement and moral support at such times. The meditation teacher has to explain that at this level of *Ñāṇa*, such is the experience. Though this *Ñāṇa* makes you feel wretched, as soon as you reach the next level of *Ñāṇa* known as *Udayabbaya Ñāṇa* (Insight Knowledge of Arising and Passing away), you will be able to enjoy the peace and happiness of the practice. Some would be soothed by such encouragement. Some will not. They become short-tempered and feel miserable. They would invariably retort “although the Ven. Sayadaw says it is good, I am going to die from this suffering!”

It is not evident that the mind is calm and clear. Later, as the yogi goes on meditating, respectfully, intensely attentively and continuously without a gap, following the instructions by the meditation teacher, the yogi will reach the next level of *Ñāṇa* known as *Udayabbaya Ñāṇa* (Insight Knowledge into the Arising and Passing away). At this level of *Ñāṇa*, the yogi feels: *Kāya lahutā, citta lahutā* = light in both body and mind ; *Kāya mudutā, citta mudutā* = gentle in both body

and mind; *Kāya kammanatā*, *Citta kammanatā*= fitness of both body and mind; *Kāya pagunatā*, *Citta pagunatā*= proficiency of both body and mind, That is, the sense-object and the observing and noting mind seem automatically concurrent. The yogi further experiences *Kāya Sukha*, *Cetasika Sukha*- blissful in both body and mind. There arise in the yogi *Vipassanā Piti* (joy) and *Sukha* (bliss), becoming very peaceful in body and mind. The yogi develops five kinds of *Piti*, enjoying peace and happiness in both body and mind. At this stage, the calmness and clearness of mind become clearly evident.

*Suniagaram pavithassa, santacittassa bikkhuno,  
Amānusīrati hoti, sammā dhammam vipassato.*

The Buddha expounded that:

A yogi , who has reached the level of *Udayabbaya Nāṇa*, enters the quiet sanctuary of a meditation center and observes and notes on the arising and passing away of the *Nāma dhamma* and *Rūpa dhamma*, there will arise in the yogi *Vipassanā Piti* (joy) and *Sukha* (bliss). The quality of this enjoyment of *Vipassanā Piti* (joy) and *Sukha* (bliss) which produces calmness and clearness of one's mind is such that it is not only inaccessible to ordinary human beings but also inaccessible to ordinary celestial beings.

Why does the mind become calm and clear? One's mind becomes calm and clear, because one has practiced *Vipassanā* intensely and diligently, inspired by strong faith in the *dhamma*. Doesn't the mind become calm and clear? (Yes, it does, Ven. Sir) One has now obtained calmness and clearness of mind that let alone the ordinary person, not even

an ordinary celestial being can enjoy. When one practices because one has faith or belief, the mind becomes calm and clear. Because we have faith in the *dhamma*, when we take refuge in the *dhamma* or practice *Vipassanā* meditation, our minds become calm and clear. Because we have faith in the *Sangha*, when we take refuge and pay homage to the *Sangha*, our minds become calm and clear. The *Sangha* that we are venerating now is descended from the *Ariyā Sangha* of the time of the *Buddha* and are a lineage of those *Ariyā Sangha*. They are the *Sangha* who are: practicing the noble way, practicing right conduct and practicing to reach *Nibbāna*. They practice so as to give rise for an unsurpassed field of merits for all human beings to sow and develop their seeds of merits. When we believe in the virtues of the *Sangha* in this way and take refuge in the *Sangha*, wouldn't our mind become calm and clear. (Yes they would, Ven. Sir).

When we offer alms to the *Sangha*, wouldn't our mind become calm and clear ? (Yes, we do, Ven Sir). Why is it calm and clear? It is because we believe and have faith. If we do not have faith or belief, our mind will not be calm and clear. When a person in whom we do not have faith visit us, our mind will not be calm or clear. Wouldn't our mind be disturbed, because you would be worrying what trouble is this person going to give us. What is he/she going to do to us? (We would, Ven. Sir). The mind will get disturbed. The mind will not be clear or calm. If you do not have faith, your mind will not be calm or clear.

Because we believe in the Law of *Kamma*, when we perform *Kusala Kamma* (wholesome acts), such as meritorious deeds, our minds become calm and clear. *Kusala Kamma*



(wholesome acts) is not some thing that can be seen by the naked eye or handled in any way. Nevertheless, the results of the *Kusala Kamma* (wholesome acts) are always with you in your *Santāna* (Continuity of consciousness). If it has not taken effect, it will be with you till the time of your last life before realizing *Nibbāna*. Do the *dhamma* audience here believe in that? (Yes, we do, Ven. Sir).

That belief is called *Saddhā*. All the *Kusala Kamma* (wholesome acts) become *Nāma dhamma* (mental phenomena ). When you make *dāna* or offerings of robes, meals, buildings for monastery, medicine and monetary donations, they are just material objects before the offering. They can be seen with our own naked eye and handled. Because they are material qualities as such, they can also be destroyed by flood, fire, the governing authorities, thieves, robbers and corrupt inheritors.

After you have made such offerings of the four requisites and monetary donations as *dāna*, there are left in the *Santāna* (continuity of consciousness) of the donor, only the *Kusala Cetanā Kamma* (results of these wholesome volitional acts). These *Kusala Cetanā Kamma* (results of these wholesome volitional acts) are *Arūpa dhātu* (immaterial element), not *Rūpa dhamma* (material objects) any more. What kind of *dhamma* have they become? (They have become *Nāma dhamma*- mental phenomena, Ven. Sir). Because they have become *Nāma dhamma*, they cannot be seen by the naked eye. Can they be handled? (No, they cannot, Ven. Sir). Do the *dhamma* audience here believe that although they cannot be seen or handled, the *Kusala Kamma* (wholesome volitional acts) that you have done are with you in your *Santāna*



(continuity of consciousness)? (We do believe that, Ven. Sir). This belief is called *Saddhā*.

When you believe that these results of the *Kusala Kamma* (wholesome volitional acts) which have not taken effect will follow you as your personal property till the last life before realizing *Nibbāna*, don't your mind feel calm and clear when you do these *Kusala Kamma* (wholesome volitional acts) ? (Yes, it becomes calm and clear, Ven Sir). The mind becomes clear and calm. It is because of your belief that your mind has become calm and clear.

When you reflect on the effects of the *Kusala Kamma* also, your mind becomes calm and clear. When you believe that the effects of the *Kusala Kamma*, can be experienced in this life, as well as in the 2<sup>nd</sup> and 3<sup>rd</sup> life to come and so on, right until one's last life before realizing *Nibbāna*, and reflect on these effects, doesn't your mind become calm and clear? (Yes, our minds become calm and clear, Ven. Sir). The mind becomes calm and clear because of our belief. Such *Saddhā* is the fundamental basis. When practicing *Vipassanā*, of the five *Indriya* (Controlling Faculties) *Saddhā* is the basic or fundamental factor. It is the best foundation.

### Viriyindriya (Effort-faculty)

With the strengthening of *Saddhindriya*, *Viriyindriya*-effort- faculty/energy will be strengthened. Inspired with faith, one now has courage and makes diligent effort ( *Viriya*). When practicing *Vipassanā*, faith in the *dhamma* is the most fundamental. Do the audience here believe that with the *dhamma* that you are practicing now, when the practice reaches ma-

turity, the doors to the *Apāya* (lower realms) will be closed and *Nibbāna* realized? (Yes, we do, Ven. Sir). What do you call the belief that: while practicing “rising, falling, sitting, touching, lifting, pushing forward, dropping, bending, stretching, taking, bringing and so on”, when the practice reaches maturity, the doors to *Apāya* (lower realms) will be closed, *Nibbāna* realized, *Sotāpanna* and so on may be attained. ( *Saddhā*, Ven. Sir). It is *Saddhā*- the *Saddhā* that has faith in the *dhamma*.

Such *Saddhā* is the most basic or fundamental. When one has such *Saddhā* - the belief or faith that the doors to the *Apāya* can be closed and *Nibbāna* realized, one’s efforts ( *Viriya*) will become strong and diligent. When one has such faith, wouldn’t one be motivated to practice without resting or sleeping? (Yes, we would, Ven. Sir). Because one believes or have faith that if one can practice real hard in this way, one can realize *Nibbāna*, one can have the doors to *Apāya* closed, one would be able to practice real hard without sleeping or resting.

On the other hand, if you are practicing only because others are doing so, wouldn’t your practice become lax? (It will be lax, Ven. Sir). The effort would be lax too. As the *Saddhindriya* becomes strong, as the *Saddhā* that the doors to *Apāya* can be closed in this very life; *Nibbāna* can be realized by observing and noting in this way, *Viriya* - the effort-faculty becomes strong, making one able to strive without rest. The effort-faculty becomes real strong.

## Satindriya (mindfulness-faculty)

As *Viriyindriya* (effort-faculty) becomes strong and one strives hard without rest, *Satindriya*, mindfulness-faculty, will also become strong. As the effort ( *Viriya*) becomes strong, mindfulness also becomes strong. This means, one is able to observe and note closely on each and every object as it arises. This is called *Sati* (mindfulness). Only where *Viriya* (effort) is strong, can the *Sati* observe and note closely.

## Samādhindriya (concentration-faculty)

As *satindriya* (mindfulness-faculty) becomes strong, the observing and noting become strong and powerful. This gives result to *Samādhindriya* = calmness/ concentration of mind. That is, with strong mindfulness, one's concentration becomes strong. As one observes and notes closely on each and every object as it arises, concentration on the object from the beginning to the end of the arising is called *khanika samādhi* (momentary concentration).

## Paññindriya (wisdom-faculty)

*Paññindriya* (wisdom-faculty) becomes strong and *Vipassanā Ñāṇa* unfolds, as *Samādhindriya* becomes strong. *Vipassanā Ñāṇa* will unfold only when *Samādhi* (concentration) is firmly established. This is one factor that the yogis need to be very careful. At the beginning of the practice, one must first try to develop and establish *Samādhi* (Concentration). Where one wishes to develop *Vipassanā Ñāṇa* without first

developing and establishing *Samādhi* and tries to reflect as “this is *Rūpa dhamma*, this is *Nāma dhamma*”, while practicing *Vipassanā*, will the yogi’s experience of the *dhamma* be fast or slow? (It will be slow, Ven. Sir).

It will be slow. One needs to be specially careful about this. One must first try to develop and establish *Samādhi* at the beginning. As *Samādhi* develops and gets established, *Vipassanā Ñāṇa* unfolds by itself. That is why one must try to develop *Samādhi* basically and mainly at the beginning. With *Saddhindriya* (faith-faculty) as the basic foundation, as *Saddhindriya* becomes strong, *Viriya* (effort-faculty) becomes strong. With a strong *Saddhindriya*, one is inspired to make ardent and diligent effort in one’s practice, resulting in development of strong *Viriya*. As *Viriya* becomes strong, making an ardent and diligent effort in one’s practice, *Sati* (mindfulness-faculty) becomes strong. That is, one’s mindfulness becomes more intense and uninterrupted. As *Sati* (mindfulness-faculty) becomes strong in this way, *Samādhi* (concentration-faculty) becomes strong. As *Samādhi*, calmness of mind or concentration becomes deep and strong, *Paññā* (wisdom-faculty), becomes strong and *Vipassanā Ñāṇa* unfolds. When the *Vipassanā Ñāṇa* becomes mature, the *dhamma* audience would realize the noble *dhamma* that they have been wishing for, right from the stage where the doors to the *Apāya* will be closed.

My discourse on the 5 *Indriya* or controlling faculties are fairly complete.

## THE FIRST FACTOR THAT SHARPENS THE *INDRIYA* CONTROLLING FACULTIES

I will now explain to you the first of the 9 factors that sharpen these *Indriya* or controlling faculties.

Inclining the mind towards passing away

*Uppannuppanānam saṅkhārānam khayameva passati*

In the *Santāna* (continuity of consciousness) of the *dhamma* audience here, there are, briefly, only two *dhamma*. That is, *Rūpa dhamma* and *Nāma dhamma*. Also, these two *Rūpa dhamma* and *Nāma dhamma* arise, then pass away (cease) in a very fast manner. Observing and noting with your mind inclined towards this passing away (cessation), is one of the causes for the sharpening of the *Indriya* (Controlling Faculties) and the subsequent progress of the *dhamma*. Now, let us recite a motto.

**Motto:** The *Rūpa* and *Nāma* that have arisen, of their passing away, we must surely observe and note.

When we say you must incline your mind towards the passing away in a very fast manner of the *Rūpa* and *Nāma* that have arisen, we do not mean that you have to observe and

note as “passing away, passing away”, without having seen the passing away yet. If one observes and notes in this way, it will take a long time to experience the *dhamma*. One has to observe and note in the usual way as “rising, falling, sitting, touching, lifting, pushing forward, dropping and so on.” Only, while so observing and noting, one has to incline one’s mind towards the fact of passing away. That is, while you are observing and noting “rising, falling”, as you observe and note “rising”, you must incline your mind that the rising has passed away as soon as you have observed and noted it. The observing and noting of the “falling”, is it a new and separate occurrence or an old and subsequent one? (It is a new one, Ven. Sir). It is a new one. It is a new and separate occurrence. As you observe and note “falling”, you must incline your mind that the falling has passed away as soon as it is being observed and noted. The observing and noting of the “rising” again, is it a new and separate one or an old and subsequent one? (It is a new one, Ven. Sir). This is how you have to incline your mind towards the passing away of phenomena.

As you incline your mind in this way, as time goes by, your *Samādhi* will get strengthened. It is not the same as observing and noting without so inclining. You must incline your mind intensely so that you will actually come to perceive the passing away. As you incline the mind to be able to perceive the passing away in this manner, the mind must be so inclined and deep in concentration on one particular object for some time, so that *Samādhi* (concentration) gets deeper and stronger. This accumulation and deepening of concentration (*samādhi*) results in the *Samādhi* (concentration) and *Ñāṇa*

(insight) becoming so powerful and strong that one may virtually be able to experience the passing away.

However, one will actually come to see or experience the passing away only when one reaches the level of *Ñāṇa* known as *Bhaṅga Ñāṇa*, Insight Knowledge of passing away. Nevertheless, when the mind is kept inclined towards the passing away in such a manner of concentration for some time, when the 5 *Indriya* (controlling faculties) become balanced and sharp, some yogis are able to experience the passing away even before they reach the *Bhaṅga Ñāṇa*. Some yogis are able to experience the passing away since reaching *Sammasana Ñāṇa*. But they usually experience only indistinctly at the beginning. While the yogi is observing and noting “rising, falling”, as the yogi observes and notes “rising”, the rising seems to be left behind at the end of the rising. It does not flow into “falling”. The movement of the falling also seems to be left behind at the end of the falling. It does not flow into the next “rising”. Some yogis would report to Sayadaw at the interviews that they could see a small break or gap between the rising movement and the falling movement. They could see a break between the two. They would ask the Sayadaw whether it is true.

Sayadaw has to reply “Why wouldn’t it be so? You’ve experienced it yourself?” When the *Samādhi* (Concentration) and *Ñāṇa* (Insight) becomes relatively strong, one will experience the movement of rising and falling as having no connection at all. As one observes and notes on the “rising”, one sees the rising as being cut off at the end of the rising. As one observes and notes on the falling, the falling movement seemed cut off at the end of the movement. The rising



movement does not flow into the falling. The falling movement does not flow into the rising. They could see a gap in-between. The yogi would often come to experience that the rising movement does not flow into the falling but is like being cut-off and left at the end of the rising; that the falling movement does not flow into the rising but is like being cut-off and left at the end of the falling. It is not so distinct, however. It is because the Yogi's *Ñāṇa* is not mature yet.

The same thing also happens when the yogi is observing and noting "lifting, pushing forward, dropping". The Yogis would see that the movement of lifting does not flow into that of pushing forward. It is left behind like a shadow. The movement of pushing forward also does not flow into that of dropping, but is left behind. The movement of dropping or pressing down also does not flow into the movement of lifting again. They would report to the Sayadaw that each movement is left behind at the end like a shadow. Of course, it is true. They are now starting to have a glimpse of the passing away or cessation as such. But they are not able to perceive the passing away as such, always. They are able to perceive them only in those moments when the 5 controlling faculties or *Indriya* are balanced and strong. They are not able to perceive it at other moments. They have to continue to observe and note again as usual.

When the yogis could not perceive distinctly and not all the time as such, the yogis tend to set the mind that actually there is no passing away. The yogis would often think: "maybe, it is only one's imagination. Actually this passing away is not true". In this way, the yogis would set the mind again on the non-passing away. The yogis should not set their mind in this way.



The yogi must adopt the attitude that, now I am starting to perceive a fair amount of passing away, I will surely and actually experience the passing away in time to come and keep inclining the mind towards the cessation or passing away.

### Experiencing the passing away

Continuing to observe and note in this way, when the *Samādhi* (concentration) and *Ñāṇa* (insight) becomes mature, strong and sharp and reach *Bhaṅga Ñāṇa* (Insight knowledge of passing away), the yogi will actually come to see or experience the cessation or passing away as if with one's own naked eye. The yogi will come to see that as one observes and notes "rising", the rising movement passes away in a fleeting manner. As the yogi observes and notes "falling", the falling movement passes away in a fleeting manner.

When one reaches this level of *Ñāṇa* called *Bhaṅga Ñāṇa*, the yogi has reached what is called Balavant *Vipassanā*. A strong and powerful *Vipassanā*. At this level of *Ñāṇa*, all forms and shapes are not distinct anymore in the yogi's observing and noting mind. The shape and form of the abdomen is not distinct anymore. The shape or the physical features of the body also are not distinct anymore. Only the manner of the movements are clear and distinct. Only the nature of the phenomena are clear and distinct. When one observes and notes "rising", only the stiffness, pushing and tension are experienced to pass away in a fleeting manner. When one observes and notes "falling", only the successive movements of the falling, the vibrations are experienced to pass away in a fleeting manner. All these passing away are experienced very distinctly as if with one's own naked eye.

The same is experienced when observing and noting as “lifting, pushing forward, dropping”. As the yogi observes and notes “lifting”, only the successive lifting movements are experienced to pass away in a fleeting manner. As the yogi observes and notes “pushing forward”, only the successive forward movement is seen to pass away in a fleeting manner. As the yogi observes and notes as “dropping”, only the successive dropping movements are experienced to pass away in a fleeting manner. All these are experienced very clearly and distinctly as if with one’s own naked eye.

As one continues observing and noting in this way and as one’s *Samādhi* (concentration) and *Ñāṇa* (Insight) get mature, strong and sharp further, not only the observing and noting objects pass away, but the observing and noting mind is also perceived to pass away after the observing and noting object. As one observes and notes “rising”, the rising movement is perceived to pass away in a fleeting manner and the observing and noting mind also passes away in a fleeting manner after that of the rising. As one observes and notes “falling”, the falling movement is experienced to pass away in a fleeting manner and the observing and noting mind also pass away in a fleeting manner after that of the falling.

Doesn’t one come to know that the observing and noting object of the rising and falling *Rūpa dhamma* are impermanent as well as the observing and noting mind, *Nāma dhamma* also impermanent?. (Yes, we do, Ven. Sir). Impermanent is an English word. What is it called in *Pāli*? (*Anicca*, Ven. Sir). Yes, it is *Anicca*. We have come to know this word *Anicca* since young from parents and teachers. Where are we perceiving it now? ( in our own *Khandā*/body, Ven. Sir).

The commentary teachers are those who know and understand most of the wishes of the *Buddha*. Their explanations are mostly made from the discourses of the *Buddha* from the *Pāli* texts. That is why their explanations may be taken as same to those of the *Buddha*. Don't we need to follow and heed their advice? (Yes, we do, Ven. Sir).

The same is true as we observe and note as "lifting, pushing forward, dropping". As we observe and note "lifting", the movement of lifting is experienced to pass away in a fleeting manner and also the observing and noting mind passing away in a fleeting manner. As one observes and notes "pushing forward", one experiences the passing away in a fleeting manner of the forward movement and also the observing and noting mind passing away in a fleeting manner. As one observes and notes "dropping", one also experiences the passing away in a fleeting manner of the downward movement and also the observing and noting mind passing away in a fleeting manner. Don't you come to know then that the *Rūpa dhamma* of the movements of "lifting, pushing forward, dropping" is impermanent and the observing and noting mind is also impermanent. (Yes, we do, Ven. Sir). Impermanent is an English word, what is it called in *Pāli*? (*Anicca*, Ven. Sir).

## Experiencing Dukkha

The swift and rapid successive passing away of these is like torture - suffering. This swift and rapid successive passing away is really like torture. The yogis would often report that, having to follow, observe and note on all these rapid passings away is really very tiresome - suffering. Isn't it suffering,

having to follow, observe and note on this passing away in a very fast and fleeting manner ? (Yes, it is suffering, Ven. Sir). Suffering is an English word, what is the *Pāli* word? (*Dukkha*, Ven. Sir).

### Experiencing Anatta

The fast and fleeting passing away is like torture, all suffering. How can one protect or ward off these tortures or sufferings? One cannot. The passing away is just happening by itself according to its own will. It is uncontrollable. Uncontrollable is the English word, what is the *Pāli* word? (*Anatta*, Ven. Sir). Yes, it is *Anatta*. We have heard of these words *Anicca*, *Dukkha* and *Anatta* since young. Where are we perceiving them now ? (In our own *Khandā*, Ven. Sir).

We are experiencing it in our own *Khandā*. When one can experience this Insight into *Anatta* directly, vividly, thoroughly, and conclusively, where will the *dhamma* audience here get to ? (The peace and bliss of *Nibbāna*, Ven. Sir). One will realize *Nibbāna*. When one has experienced the Insight into these *Anicca*, *Dukkha* and *Anatta* directly, vividly, thoroughly, and conclusively, where will the *dhamma* audience here get to ? (The peace and bliss of *Nibbāna*, Ven. Sir).

You will realize *Nibbāna* that you have been aspiring for every time you do *Kusala* (wholesome) merits. It is basic and fundamental to experience *Anicca* (impermanence). If you are asked how to observe and note to experience this *Anicca*, how will you answer ? (One must incline one's mind towards cessation or passing away while observing and noting, Ven. Sir). Yes, you have to incline your mind towards cessation or passing away while observing and noting. You must

incline your mind. Only when you incline your mind, will you mostly come to experience the passing away or cessation. If you do not incline your mind in this way and just simply observe and note, you will not be able to experience the cessation or passing away for a long time.

When you observe and note so as to experience the passing away in this way and perceive the observing and noting object “rising” and “falling” passing away and the observing and noting mind also passing away, would you think of them as permanent? (We wouldn’t, Ven, Sir). Yes, it is impermanent. When you experience impermanence, the true *Anicca*, you will also see or experience suffering, the true *Dukkha* and being uncontrollable, the true *Anatta*. Now let us recite a motto:

**Motto:** Of the true characteristics, when one is experienced, all are comprehended.

When you observe and note inclining your mind on the passing away and experience directly the true impermanent nature of *Anicca*, the true nature of suffering, *Dukkha* and the true nature of being uncontrollable- *Anatta*? (Yes, we could, Ven. Sir).

Our benefactor, the late Most Ven. Mahasi Sayadaw has composed a motto in accordance with the *Pāli* texts for the *dhamma* audience like you to recollect easily. The *dhamma* audience should feel elated and glad to be able to experience this fact of *Anicca*, *Dukkha* and *Anatta*. Some, who belong to the different faiths, do not believe in this.

In the olden days, people would travel abroad on various occasions, on scholarships and so on, They would meet people of different faiths. They would be asked about their Faith. When it was explained that one has to observe so as to be able to perceive the facts of Impermanence- *Anicca*; suffering-*Dukkha* and being Uncontrollable-*Anatta* in accordance with the teachings of the *Buddha*, the remarks invariably were that the Buddhist Doctrine is a pessimistic doctrine.

They were not happy with the remarks. They were not happy that their religion, which they venerate so much, has been remarked as a pessimistic doctrine. For the *dhamma* audience here, they should feel happy to be told that it is a pessimistic doctrine. We perceive it as *Anicca*. Both the *Rūpa* and *Nāma dhamma* in our *Khandā* are Impermanent. Nothing is permanent. Is perceiving it as *Anicca* pessimistic or optimistic? (Pessimistic, Ven. Sir).

Perceiving that the *Rūpa* and *Nāma dhamma* in our *Khandā* are all suffering-*Dukkha*; that there is not one thing that is pleasurable; all objects that are seen are suffering-*Dukkha*; they are a mass of suffering-*Dukkha*; this body is also a mass of suffering. Is perceiving as such being pessimistic or optimistic ? (Pessimistic, Ven. Sir). Perceiving that this body together with all else are uncontrollable (*Anatta*); Is it pessimistic or optimistic? (Pessimistic, Ven. Sir) Yes, don't we have to admit that it is pessimistic? (Yes, we have to admit, Ven. Sir). Don't we have to reply that only when one perceives the pessimistic side, will one get to the truth and the best. (Yes, we have to, Ven. Sir). If we see our *Khandā* as *Nicca*= permanent; *sukha*=pleasurable; *Atta*=controllable;

we would be attached to this *Khandā* and cling to it. In this way, we will not be able to realize *Nibbāna*, the best of the best. That is why we have to practice to see the pessimistic side. Explaining in this way would be the best reply.

My discourse is fairly complete now. Having listened to the discourse on the benefits of *Vipassanā* practice, the difficulty to obtain an opportunity to practice *Vipassanā* and the first factor which sharpens the controlling faculties or *Indriya*, may you be able to follow, practice and develop accordingly and realize the noble *dhamma* and peace and bliss of *Nibbāna*, the cessation of all suffering, that you have been wishing and aspiring for, swiftly, with ease of practice.

*Sādhu! Sādhu! Sādhu! Ven. Sir*



## THE SECOND FACTOR THAT SHARPENS THE *INDRIYA* - CONTROLLING FACULTIES

On this day the 11th April 1992, the second day of the ten-day retreat at the *Saddhammaranisi* Yeiktha, the discourse that I'm going to give is on the second of the nine factors that sharpens the controlling faculties.

*Tatthā ca sakkacca kariyāya sampādeti.*

The first factor that sharpens the controlling faculties is to observe and note with the mind inclined towards passing away. The second factor which sharpens the controlling faculties is that while so observing and noting with the mind inclined towards passing away, one must observe and note respectfully, closely and intensely to be able to actually see the passing away.

**Motto:** When observing and noting, one must observe and note respectfully.

That is, one must observe and note respectfully, closely and intensely. Respectfully means executing one's bodily movements in a delicate and gentle manner. Respectfully means making such bodily movements as sitting down, standing up, bending, stretching, reaching out, taking things, tilting/leaning sideways, eating, drinking and so on, in a delicate and gentle manner. One must also observe and note closely and in-



tensely. To observe and note closely and intensely means one must observe and note to be right with the present moment (*Paccuppanna*) and to know the *Paramattha* (Absolute truth or true nature). These are important factors in the practice of *Vipassanā*.

### Observing Respectfully

To observe and note *respectfully* means, all bodily movements must be done in a delicate and gentle manner. If one is going to make one's bodily movements in an abrupt, swift and rapid manner as is usually done, the observing and noting mind will not be able to catch up with these swift and rapid bodily movements, as your *Samādhi* (Concentration) and *Ñāṇa* (Insight) are still weak. When the observing and noting mind is not able to observe and note on the present moment (*Paccuppoanna*) of these movements, it means, the observing and noting is not right with the present moment. When the observing and noting mind is not right with the present moment of the bodily movements, the yogi will not be able to experience any *dhamma*.

The two *Rūpa dhamma* and the *Nāma dhamma* in the *Santāna* of the yogis and the *dhamma* audience exist only right at the present moment. One cannot miss even by a split second or a hair's breadth. The *Rūpa dhamma* and *Nāma dhamma* are no more there if one misses just by a split second or a hair's breadth. Because they are not there, although you are observing and noting, it will not be effective and *Samādhi* (Concentration) and *Ñāṇa* (Insight) will not develop. Because you are observing and noting the *dhamma* that are not there, it will not have any effect. One will not be

able to experience any *dhamma*. This is very important to note.

That is why, while one is practicing, one should make one's bodily movements respectfully in a delicate and gentle manner like a sick person. Our benefactor the Most Ven. Mahasi Sayadaw had explained that even of the sick person, one must act like a person who has back pain. A person with back pain is full of energy and stamina like any other person. However, for fear of hurting oneself and causing pain to one's back, one gets up in a delicate and gentle manner when getting up, sits down in a delicate and gentle manner while sitting down and when reaching out or taking things, one does so in a delicate and gentle manner. Why? Because one is afraid of hurting one's back if it is done roughly or abruptly. Thus we must make our bodily movements like that of a person with back pain, said our benefactor, the Most Ven. Mahasi Sayadaw.

The yogis and the *dhamma* audience here should examine themselves to see whether or not they are behaving like a person with back pain now. If not, there is still much room for improvement. This is a fact one must be really careful about. Later when your *Samādhi* (concentration) and your *Ñāṇa* (Insight) becomes strong so that the observing and noting stay with the observing and noting object and can catch up with the respective bodily movements, the bodily movements become automatically delicate and gentle. One will not be able to move about swiftly and abruptly at all, as the observing and noting mind is now concurrent with these movements.

When the observing and noting mind and the respective bodily movements are not concurrent yet as such, one must take special care to make the movements respectfully, by slowing down your pace and moving delicately and gently like a person with back pain. This is a very crucial point. One should really be careful about that. If one is serious and really intent on the practice so as to be able to realize the Noble *dhamma*, this is a very crucial point to remember.

### Observing closely and attentively

To observe and note closely and attentively means you must observe and note to be right with the *present moment* (*Paccuppanna*) as well as know the *true nature* (*Paramattha*) of the phenomena. These two points are also very crucial. If one really wants to practice pure *Vipassanā* so that one will actually experience the *dhamma*, starting right from the *Rūpa dhamma* and *Nāma dhamma*, one must follow these two points completely. Some yogis who are really serious about undertaking *Vipassanā* practice are selective in choosing a meditation center. They try to find out which meditation center teaches pure *Vipassanā*; which Sayadaw teaches pure *Vipassanā*. That is because they want to practice pure *Vipassanā*.

I am sure the *dhamma* audience here also want to practice pure *Vipassanā*. Do you want to practice *Vipassanā* which has a mix of *Samatha* practice? (No, Ven, Sir). They do not want *Samatha* practice. They have come to practice *Vipassanā* because they do not want *Samatha*. If it is mixed with *Samatha* practice, it will take long to experience the *dhamma*. The *dhamma* audience here knows that one can gain peace and calm by practicing *Samatha*, but it will take

very long to realize the Noble *dhamma* that they have been aspiring for. That is why they want to practice pure *Vipassanā*. How are we to practice so that it will be pure *Vipassanā*? These two points that I have explained above are most crucial in the practice of pure *Vipassanā*. One must observe and note closely and intensely to be right with the present moment and to know the true nature (*Paramattha*) of the phenomena. Why must we observe and note closely and intensely to be right with the present moment? It is because the *Rūpa dhamma* and *Nāma dhamma* that is in the *Santāna* of the *dhamma* audience and yogis here exist only right at the present moment. You cannot miss by a split second or a hair's breadth. We say a split second or a hair's breadth only as a form of measurement. We need to be tremendously much more faster than that to be right with the present moment (*Paccuppanna*) of arising.

### Noting precisely with the Present Moment

The arising and passing away of the *Rūpa dhamma* and the *Nāma dhamma* happens very fast. The *Buddha* saw with his own Insight that these *Rūpa* and *Nāma dhamma* arise and pass away at the rate of one billion within one snap of the finger or a flash of lightening. It is really tremendously this fast. That is why, isn't it crucial that the observing and noting be right with the very present moment. (Yes, it is, Ven. Sir). Yes, it is crucial. It is very crucial to be right with the present moment.

*Adassanato āyanti bhangā gacchanti dassanan.*

*Vijjupādo va ākāse Uppajanti vayan ti ca*

*(Maha niddeśa-33)*

The two *Rūpa dhamma* and *Nāma dhamma* in the *Santāna* of the *dhamma* audience that one has to observe and note in the *Vipassanā* practice, do not exist anywhere before they arise. Before they arise in the *Khanda*, they exist nowhere. When they arise, appear and exist, they arise and appear instantly and cease or disappear instantly. After they have ceased, they are left nowhere in the *Khanda*. They do not exist anymore.

From the unseen or nowhere, when the conditions become conducive, they arise and exist. They cease immediately after arising and existing. They are not left anywhere in the *Khanda* after they cease. They exist only at the very moment of arising. Only when we can observe and note at the very present moment of arising, will the *dhamma* audience be able to start experiencing the nature of the *dhamma*.

For example, in the early rainy season, as two clouds in the sky strike, flashes of bright light are produced by the ensuing electric discharge. These flashes of bright light exist only at the moment of flashing. Can we go and look for these flashes of light anywhere in the clouds before it clashes? (No, Ven. Sir). We cannot go and look for these flashes of light anywhere in the clouds after it clashes. They are not there anymore. The place where the flashes of light took place can only be seen and known by one who happens to be looking up at the sky at the very moment of flashing.

In the same way, the nature of the *Rūpa dhamma* and *Nāma dhamma* are like that of the flash of light, they are nowhere in the *Khanda* before they arise. When conditions become conducive, they arise and then cease instantly. They are not left anywhere in the *Khanda* after they have ceased. They

exist only at the very moment of arising. Like the flash of light that exist only at the moment of flashing, the two *Rūpa dhamma* and *Nāma dhamma* in the *Santāna* of the *dhamma* audience exist only at the very moment of arising.

Isn't it, therefore, crucial that we know how to observe and note to be with the very present moment of arising? (Yes, it is, Ven. Sir). It is very crucial to know how to observe and note so.

**Motto:** From the unseen, they appear, gone to the unseen.

This motto is composed in accordance with that in the *Pāli* text. From the unseen, from nowhere, when circumstances are conducive, they arise, exist, and pass away instantly. After they have passed away, they are gone to the unseen, to nowhere. They are not left anywhere in the *Khandā*. The *Rūpa dhamma* and the *Nāma dhamma* exist only at the very moment of arising. That is why we must observe and note at the very moment of arising (*Paccuppanna*). It means that only if we can observe and note in this way, will we experience the *dhamma*.

**Motto:** Like the flash of lightening, the *Rūpa* and *Nāma*, arise and cease

They are like the flash of lightening. It exist only at the moment of the flashing. We cannot look for it anywhere in the clouds before the flashing. It is not there. We cannot look for it anywhere in the clouds after the flashing. In the same way, the two *Rūpa dhamma* and the *Nāma dhamma* that exist in

the *Santāna* of the *dhamma* audience exist only at the very moment of arising, one will be able to experience the *dhamma* only when one is able to observe and note right at the very moment of arising. Being so, isn't it crucial to be able to observe and note right at the present moment of arising? (Yes it is, Ven. Sir). It is very crucial. If we really want to practice pure *Vipassanā*, experience the *Vipassanā Ñāṇa*, we must observe and note to be right with the present moment.

You might ask: how are we to observe and note the two *Rūpa dhamma* and the *Nāma dhamma* that we see in our *Khandā* now? The commentary teachers have explained with the following examples.

*Dipajālā viya ca, nadi soto viyā ca dathabbā*

The two *Rūpa dhamma* and *Nāma dhamma* of this *Khandu* that are seen by the *dhamma* audience are like the flame from an oil lamp and the flow of the current in a river. In the olden days, they use to light oil lamps. Today we use candles. If we light a candle, and watch it, it will seem that after five minutes, the flame seems the same. That is, if we just pay perfunctory attention. After 10 minutes also, the flame seems the same. The candle gets shorter and shorter in length, the flame seems the same. Don't you think so? (Yes, we do, Ven. Sir) But is it true? (No, it is not true, Ven. Sir). No, it is not true.

The preceding flame passes away so swiftly and the succeeding new flame arises so swiftly, making it continuous, it seems like the same flame. It is the same in our *Khandā*. The preceding *Rūpa* and *Nāma* pass away very swiftly and the succeeding new *Rūpa* and *Nāma* arise also very swiftly.



The *Buddha* saw with his own Insight that the *Rūpa* and *Nāma* arise and pass away at the rate of one billion within one snap of a finger or a flash of lightening. Happening so fast, doesn't it seem like one continuous stretch. (It does, Ven. Sir). Is it the same *Rūpa* and *Nāma* that is happening? (No, it is not, Ven. Sir). The *Rūpa* and *Nāma* of our childhood are not there anymore. Because the change, the passing away, happens so swiftly, it seems like one continuous phenomena and make us think it is the same *Rūpa* and *Nāma*.

If we look at a stream that is flowing over the side of a mountain in a perfunctory manner, it seems like the same current flowing after 5 minutes. It seems to be the same after 10 minutes. Doesn't it seem so? (Yes, it seems so, Ven. Sir). Is it really so? (No, it is not so, Ven. Sir). Because the preceding current flows away very swiftly and the succeeding new current flows in very swiftly in a continuous way that it seems like the same current flowing. In the same way, we think, the two *Rūpa dhamma* and *Nāma dhamma* in the *Santāna* of the *dhamma* audience seem the same now in adulthood as in childhood. That is what we think, but it is not so.

That is why we have to observe and note on this *Rūpa* and *Nāma* in this way. They are always changing. Because they are happening very swiftly, it seems like one stretch. That is why we need to be able to observe and note to be with the very present moment of arising. It means, we need to observe and note respectfully and intensely to be right with the very present moment as well as to know the true nature or *Paramattha*.



When we observe and note as “rising, falling, we must observe and note so as to be right with the very present moment. As we breathe in, the abdomen rises in stages, movement by movement. We must observe and note on the momentum of these stages of rising, so as to be able to follow and be concurrent with the momentum of the stages as it rises. As we observe and note “falling”, the abdomen moves, falls and flattens in stages, movement by movement, with the outgoing breath of air. The momentum of this movement is called *Santati Paccuppanna*. We must observe and note to be right with and concurrent with this momentum of movement or *Santati Paccuppanna*.

### Observing to know the Paramattha

We must also observe and note so that we will know the true nature or *Paramattha*. The shape and form of the abdomen is *Paññatti* or concept. The nature of the tension, stiffness, pressure and so on that we can feel from inside the abdomen as we observe and note “rising” is *Paramattha* or true nature. The *Paramattha* is usually submerged in the *Paññatti*. We must know the difference between the two. The physical body which we can see with our naked eye is called *Santhāna Paññatti*. It is not the object of *Vipassanā*. The shape and form of the abdomen is *Santhāna Paññatti*. It is not the object of *Vipassanā*.

As said before, as we observe and note “rising” as the air is breathed in, the nature of tension, stiffness, pressure and so on that is produced inside is *Paramattha* or true nature. This *Paññatti*, the nature of tension and pressure, are how-

ever, not separate. They are coexistent. The *Paramattha* is submerged in the *Paññatti*, *Paññatti*, the form and shape, can be seen with our own naked eye and can be handled and touched. The nature of *Paramattha* cannot be seen with our naked eye. They cannot be touched or handled. When we observe and note “rising”, the nature of the tension and pressure inside are *Paramattha*. When we observe and note “falling”, the shape and form of the abdomen is *Paññatti* or concept. We must dissociate from it as much as possible. As we breathe out, the nature of the falling movement in stages and the nature of the declining movement in stages are *Paramattha*. We must try to observe and feel this as much as possible.

As in the saying, “pressure, tension, decline or loosened”, the characteristics of *Vāyo dhātu*, when we observe and note “rising”, isn’t the nature of pressure, tension and so on, evident? (Yes, it is, Ven. Sir). When we observe and note “falling”, isn’t the nature of the movement of declining or loosening, vibrations, and so on evident? (Yes, it is, Ven. Sir). We must thus concentrate intently on the nature of these declining and vibration. That is, we must observe and note closely and intensely to know the *Paramattha*. This is called *Vāyo Paramattha*. The terms *Paramattha* and “nature” are often used synonymously. Is it the same or different when we say we must observe and note to know the “nature” and we must observe and note to know the “*Paramattha*”? (It is the same, Ven. Sir). Yes, it is the same.

Just for your general knowledge. *Kamathāna* (meditation) Sayadaws and some *Dhamma* lecturer Sayadaws sometimes use the word *Paramattha*. Sometimes they might say

concentrate to know the “nature”. This is true also in Buddhist literatures. Some use the word *Paramattha* and some “nature”. You shouldn’t wonder why in some books you see the term “*Paramattha*” and in some “nature”; why some teachers say *Paramattha* and some “nature”. You will just disrupt your observing and noting if you wonder in this way. Wouldn’t it be so? (Yes, it would be, Ven. Sir). The terms *Paramattha* and “nature” are the same.

It is easier for us to observe and note closely and intensely on the *Paramattha* if we know the difference between *Paramattha* if we know the difference between *Paññatti* (concept) and *Paramattha* (true nature). In the *Santana* of the *dhamma* audience, there are the two elements *Paññatti* and *Paramattha*. How many are there? (Two, Ven. Sir). There are the two of them. But when we practice *Vipassanā*, we must observe and note closely and intensely to know the *Paramattha*. *Vipassanā* takes *Paramattha* as its object. *Paññatti* is not the object of *Vipassanā*. If a yogi’s observation and noting is more on *Paññatti*, the object of *Samatha*, it means the yogi is mixing the practice with *Samatha*. It will be slow for the yogi to experience the *dhamma*.

Do you want to practice with a mixture of *Samatha*? (No, Ven. Sir). Where a yogi mixes *Samatha* with *Vipassanā*, what happens is that the observing and noting seem good. But the yogi cannot experience the nature of the *dhamma*. At the interviews such a yogi would report that his/her observing and noting is good. The next day also, he/she will report the same. What is happening to this yogi? (The yogi is leaning towards *Samatha*, Ven. Sir). The yogi is leaning towards *Samatha*. The yogi is observing and noting more

on the *Paññatti*. Don't the meditation teachers know about this? (They know, Sir). A yogi who keeps observing and noting on the *Paññatti* would usually end up not making any progress in the *dhamma*. A yogi, while observing and noting on the "rising", observes and notes on the shape and form of the abdomen and observes and notes on the form and shape of the abdomen while observing and noting on the "falling", wouldn't the observing and noting usually be good? (Yes, it would be, Ven. Sir). As *Samādhi* develops, the observing and noting will usually be good. But the true nature will not be evident to that yogi. Sensations, such as the nature of tension, pressure, vibrations and movements and so on are not evident to the yogi. The yogi does keep on observing and noting. One would often keep reporting that the observation and noting is very good. But there will usually be no progress in one's *dhamma*.

Can we say that one has progressed in the *dhamma* when one's observing and noting is very good? (No, we cannot, Ven. Sir). We cannot. Because it is mixed with *Samatha*. Time will pass by and the observing and noting will be good, but there will be no progress in their *dhamma*. Would it do any good for yogis who are bent on practicing pure *Vipassanā*? (No, it will not be good, Ven. Sir). They are not interested only in the observing and noting to be good. The *dhamma* audience and the yogis here are bent on the distinct and clear realization of the Noble *dhamma*.

That is why one must first know the difference between *Paññatti* and *Paramattha*. In our *Khandā*, the form and shape of the head, body, legs and hands and other shapes and forms that we can see with our naked eye and touch

and handle are all *Santhana Paññatti*. In these *Paññatti* are submerged the phenomena, whose nature we cannot see or touch or handle. The nature of these are *Paramattha*.

The nature of coldness, the nature of heat, is it *Paññatti* or *Paramattha*? (*Paramattha*, Ven. Sir). Sometimes you feel hot, don't you? (We do, Ven. Sir). Sometimes you feel cold, don't you. (We do, Ven. Sir). Sometimes, there's stiffness, sometimes hardness. Are they *Paññatti* or *Paramattha*? (*Paramattha*, Ven. Sir). Sometimes there's stiffness and rigidity in the body. All these nature of stiffness and rigidity in the inside are *Paramattha*. Hardness is also *Paramattha*. When you sit, the feeling of hardness on the part of the body touching the seat is *Paramattha*. The heat and cold are also *Paramattha*. Hardness and softness are also *Paramattha*. The movements and vibrations are also *Paramattha*. Pain and aches are also *Paramattha*. They are all *Paramattha*. Can we see them with our own naked eye? (No, we cannot, Ven Sir). Can one see the pain suffered by the other one? (No, we cannot, Ven. Sir). Yes, we cannot. That is why we need to know the difference between *Paramattha* and *Paññatti*. By knowing the difference, we can observe and note more closely and intensely to know the *Paramattha* as much as possible. Observing and noting on the aches, pains and cramps closely and intensely means observing and noting the *Paramattha*.

When we observe and note, we must dissociate ourselves from the shapes and forms that are *Paññatti* as much as possible. At the beginning of the practice, the *Pannatti* seems more prominent. Nevertheless, we must dissociate ourselves from the shapes and forms of *Pannatti* as much as possible.

If we do not dissociate and observe and note on the *Paññatti*, it will take long for the yogi to experience the *dhamma*.

Do the *dhamma* audience and yogis here want to take long to experience the *dhamma*? (No, we do not, Ven. Sir). If you do not want to take long, from what must you dissociate? (We must dissociate from the *Paññatti*, Ven. Sir). Yes, you must dissociate from *Paññatti*.

**Motto:** Dissociate from *Paññatti*, observe and note only on *Paramattha*, the correct way.

That means you must dissociate yourself from the shape and form of *Paññatti* as much as possible. Observe and note closely and intensely to know the nature of *Paramattha* as much as possible. As you observe and note “rising”, the shape and form of the abdomen is *Paññatti*. Dissociate yourself from it as much as possible. The nature of the tension and pressure from inside as you breathe in is *Paramattha*. You must observe and note closely and intensely to know this nature as much as possible. As you observe and note “falling”, the shape and form of the abdomen is *Paññatti*. Dissociate yourself from it as much as possible. The nature of the decline movement, vibration and inside are all *Paramattha*. You must observe and note closely and intensely to know this as much as possible.

The same holds as you observe and note “lifting, pushing forward and dropping”. Dissociate yourself from the shape and form of the foot as much as possible. The shape and form of the foot is *Paññatti*. As you observe and note “lifting”, the nature of the upward movement in stages, moment



by moment, is *Paramattha*. The shape and form of the foot and the nature of the movement actually are not separate, they coexist. The nature of the *Paramattha* coexist with the *Paññatti*. That is why you must dissociate yourself from this *Paññatti* as much as possible and observe and note closely and intensely to know the nature of the movement (*Paramattha*) as much as possible.

As you observe and note “pushing forward”, you must dissociate yourself from the shape and form of the foot as much as possible, you must observe and note closely and intensely to know the nature of the forward movement as much as possible. As you observe and note “dropping”, you must dissociate yourself from the shape and form of the foot as much as possible because it is *Paññatti*. You must observe and note closely and intensely to know the nature of the downward movement in stages, moment by moment, as much as possible.

Although one tries to dissociate in this way, when one’s *Samādhi* (concentration) and *Nāṇa* (insight) are still weak, one will still see more of the shape and form of the foot. Nevertheless one must try to dissociate oneself from this *Paññatti* as much as possible. As one is able to dissociate oneself from the *Paññatti*, one is bound to experience the *dhamma* as quickly as possible. It has become a habit for the *dhamma* audience here to know the *Paññatti*. Haven’t you come to know the shape and form of the foot, *Paññatti* mostly, since from young? (Yes, we have, Ven. Sir). Don’t we know mostly the shape and form of our abdomen? (We do. Ven. Sir)



We know mostly the shape and form of our head, body hands and legs. It has become a deeply ingrained habit for us because of the *Āsevana Paccaya = Repetition Condition*. That is why we have to dissociate from them as much as possible. We have come to know this *Paññatti* not only in this life but in our unaccountable innumerable lives (*Anamatagga Samsarā*). Knowing as “him, me, person, creature, man, women and so on are all knowing *Paññatti*. Doesn’t *Paññatti* bring trouble for us, beings? (Yes, it does, Ven. Sir).

Because we keep clinging to such *Paññatti*, there arise trouble for all beings. Because of our clinging as “him, me, person, creature, man, women and so on” we tend not to act in wholesome ways as we should and act in unwholesome ways which we shouldn’t, doesn’t it bring about unwarranted troubles? (Yes, it does, Ven. Sir). Thus *Paññatti* can cause problems to beings.

We have come to know the nature of *Paramattha* only because we have met with the *Buddha Sāsana* and are able to listen the teachings of the *Buddha*. We can know about the *Paramattha* only when we meet with the *Sāsana* (Buddha’s teachings). That is why we have to dissociate from the *Paññatti* as much as possible and observe and note closely and intensely to know the *Paramattha* as much as possible. The form and shape of the foot is *Paññatti*, the nature of the movement is *Paramattha*.

*Pannattin Htapetvā Viosesena Passatī ti Vipassanā*

*Vipassanā* means dissociating oneself from the form and shape of *Paññatti* at the early stage and observing and noting in various ways. One has to observe and note as “rising,

falling”, as well as “sitting, touching”, “lifting, pushing forward, dropping”. Doesn’t one have to observe and note in various ways? (Yes, one has to, Ven. Sir). Doesn’t one also have to observe and note as “sitting down, standing up” and “bending, stretching”; also as “eating, drinking, chewing, swallowing”? (Yes, one has to, Ven. Sir).

Observing and noting by dissociating oneself from the shape and form of *Paññatti* as much as possible and observing and noting on the various activities also means *Vipassanā*. This is how one has to observe and note at the early stage of *Vipassanā*.

Also, as one observes and notes respectfully, closely and intensely to be right with the very present moment and to know the true nature, *Paramattha*, at the same time dissociating oneself from *Paññatti* as much as possible, one must observe and note inclining one’s mind towards passing away. On whatever object one is observing and noting, one must incline the mind that it has passed away at the end of the observing and noting. The next or succeeding observing and noting is a new one. One must incline one’s mind in this way, on whatever object one is noting.

The second factor that sharpens the *Indriya* is to observe and note respectfully, closely and intensely. One must observe and note intensely and closely to also know the *Paramattha*. These two factors are very crucial factors. Only when one is able to observe and note in this way will it be pure *Vipassanā*. One must dissociate oneself from the shape and form of *Paññatti* as much as possible; observe and note closely and intensely to be right with the present moment as much as possible and also observe and note with

one's mind inclined towards the passing away. Then only it will be pure *Vipassanā*.

*Vipassanā* means taking *Paramattha* as its object. Observing and noting must also be done to know the passing away, the characteristic of the impermanent nature of the object of observation. Observing and noting as such is pure *Vipassanā*. Isn't it necessary for the audience and yogis here to know the nature of pure or *Vipassanā*? (Yes, it is necessary, Ven. Sir) Then, how are we to observe and note in *Vipassanā*? How are we to observe and note so that *Vipassanā* will not be mixed with *Samatha*? If you want to practice pure *Vipassanā*, you must observe and note to know the *Paramattha* as much as possible; you must observe and note to be right with the present moment as much as possible; while so observing and noting, the mind must be inclined or directed towards the passing away. Observing and noting as such is pure *Vipassanā*. This is how you should tell others. Let us recite the motto.

**Motto:** Observing and noting on objects of *Paramattha* as impermanent, is *Vipassanā*.

As one observes and notes "lifting", the nature of the gradual upward movement in stages is *Paramattha*. One must observe and note this closely and intensely. When one is observing and noting "pushing forward", the nature of the gradual forward movement in stages is *Paramattha*. When one is observing and noting "dropping", the nature of the gradual downward movement in stages is *Paramattha*. One must observe and note closely and intensely to know these *Paramattha*. While so observing and noting one must

incline one's mind that the lifting movement does not flow into the movement of pushing forward. It has passed away at the end of the lifting movement. That the movement of pushing forward does not flow into the movement of dropping. It has passed away at the end of the forward movement of pushing. That the downward movement of dropping does not flow into the succeeding movement of lifting again. It has passed away at the end of the downward movement of dropping. One must incline one's mind towards the passing away in this way.

One must not incline one's mind on them as being permanent. The lifting movement does not flow into the movement of pushing forward. The "pushing forward" movement does not flow into the movement of dropping. The "dropping" movement does not flow into the subsequent movement of lifting again. Don't you have to incline your mind towards passing away in this way? (Yes, we do have to, Ven. Sir). Only when you incline your mind towards passing away in this way, will you actually come to experience the passing away. When you incline your mind in this way, as your *Samādhi* becomes reasonably mature, you will come to experience the passing away.

As one observes and notes "lifting", the lifting movement seems to be left behind like a shadow. As one observes and notes "pushing forward", the gradual forward movement seems to be left behind like a shadow. As one observes and notes "dropping", the dropping movement seems to be left behind like a shadow. The yogis would often experience the passing away like that of a shadow being left behind. They would often report that each movement is left behind like that of a

shadow; they wanted to know whether it is really true. Sayadaw has to reply “how can it be not so, you are experiencing it for yourself”. When one keeps observing and noting inclining one’s mind towards experience in this way repeatedly, one would come to experience the passing away in such like manner.

Later as your *Samādhi* and *Ñāṇa* becomes really mature, strong and sharp and reach *Bhaṅgā Ñāṇa*, you will come to experience the passing away very clearly and vividly. As one observes and notes “lifting”, one would perceive the lifting movement passing away in a fleeting manner. The shape and form of the foot is no more distinct. As one observes and notes “pushing forward”, one would perceive the forward movement passing away in a fleeting manner, as if with one’s own naked eyes. As one observes and notes “dropping”, one would actually perceive for oneself, the downward movement passing away in a fleeting manner.

Later, as one’s *Samādhi* and *Ñāṇa* becomes mature, strong and sharp further, the yogis would perceive for themselves, not only the observing and noting object of *Rūpa dhamma* passing away but also the observing and noting mind also passing away following it. As one observe and note “lifting”, you will perceive the lifting movement passing away in a fleeting manner and also the observing and noting mind passing away in a fleeting manner following it. When you observe and note “pushing forward”, you will perceive the forward movement passing away in a fleeting manner and also the observing and noting mind passing away in a fleeting manner. When you observe and note “dropping”, you will perceive the downward movement passing away in a fleeting manner

and also the observing and noting mind passing away in a fleeting manner. When you perceive the movements of lifting, pushing forward and dropping passing away in this manner you come to realize that the *Rūpa dhamma* of the lifting, pushing forward and dropping are not permanent. The *Nāma dhamma* of the observing and noting mind is also not permanent. Don't you come to know in this way? (Yes, we do, Ven. Sir). Doesn't one need to incline one's mind towards the Impermanent aspect of the phenomena? (Yes, we need to, Ven. Sir). This is called *Vipassanā*. This rapid succession of passing away is like suffering. Having to follow and observe and note them is also like a kind of suffering. Suffering is an English word. What is the *Pali* word? (*Dukkha*, Ven. Sir). How can one protect oneself from these sufferings of passing away? One cannot. It just takes its own course. It is uncontrollable. Uncontrollable is the English word. What is the *Pali* word? (*Anatta*, Ven. Sir). When you observe and note inclining your mind in this way towards passing away, you perceive *Anicca*, you perceive *Dukkha* and you perceive *Anatta*. Practicing *Vipassanā* actually means to observe and note so as to perceive *Anicca*, *Dukkha* and *Anatta*.

*Vividhena Aniccādi Ākārena Passatīti Vipassanā*

This is how pure *Vipassanā* is practiced. This observing and noting in various ways to perceive the phenomena as *Anicca*, as *Dukkha*, as *Anatta*, what do you call that? (It is called *Vipassanā*, Ven. Sir). By observing and noting intensely and closely so as to perceive the *Paramattha*, and by inclining your mind towards the passing away and perceiving the passing away, you come to perceive *Anicca*, you come to



perceive *Dukkha* and you come to perceive *Anatta*. This is pure *Vipassanā*.

### Samatha and Vipassanā

On the contrary, if you were to observe and note, taking the object of your observing and noting as that of *Paññatti*, and inclining your mind on the object as being permanent, then the practice may be said to be leaning towards *Samatha*. In the practice of *Samatha*, the object of observing and noting is on the *Paññatti* and the inclining of the mind is on the object as being permanent. For those who are observing and noting on the object of *Pathavi* or earth *kasina*, first, one has to make a small circle of earth, the size of a small tray, in front of them and look at it with one's full undivided attention. One has to look at it without ever closing one's eyes and note mentally on it as "Pathavi, Pathavi = earth, earth", until a permanent image of it is created in one's mind.

One has to observe and note so that the mind will not wander elsewhere and note also from the aspect of being permanent, so that the image will be imprinted in one's mind all the time. Observing and noting in this way, when one's *Samādhi* has developed enough, one would reach what is known as *Uggaha-nimitta* where one perceives, even with the eyes closed, a mental reflex of the image of the earth. Hasn't it remained Permanent? (Yes, it has, Ven. Sir). It has remained permanent in one's mind, because one has observed and noted inclining one's mind on it as being permanent.

As one goes on in this way and reaches *Patibhāga nimitta*, there arises in one's mind a counter-image that is even brighter and clearer than the actual image seen with the naked eye.



Because one has observed and noted it as being permanent, it remains permanent in one's mind. Isn't it so? (Yes, it is so, Ven. Sir). The object of observation here, the earth *Kasina*, is *Paññatti*. The way it is observed and noted also is as being permanent. What do you call this practice? This is called *Samatha*. The object of observation is that of *Paññatti* and the way it is observed and noted also is as being permanent. Such observing and noting is called *Samatha*.

**Motto:** Observing and noting on objects of *Paññatti* and as being permanent, is *Samatha*.

Observing and noting in this way, taking the object of observation as that of *Paññatti* and observing and noting on it as being Permanent is called *Samatha*. Since our *dhamma* audience here are *Vipassanā* yogis, wanting to practice pure *Vipassanā*, would it not be better for you to know about the nature of *Samatha*? (Yes, it is better, Ven. Sir). You can also explain to others and it will also be of benefit for the *Sāsana*. If some were to ask "I would like to practice pure *Vipassanā*. Please tell me how, briefly". would you know how to tell? (Yes, we do, Ven. Sir). If you could tell them, it would be of benefit for the *Sāsana* too.

Couldn't you tell them that one "has to pay close and intense attention to know the *Paramattha* and also incline one's mind towards the passing away of phenomena and know the impermanent nature"? (Yes, we could, Ven. Sir). This is pure *Vipassanā*. One has to pay close and intense attention to know the nature of *Paramattha* and also incline one's mind towards the cessation of phenomena and know the impermanence. This is the nature of *Vipassanā*. This is pure

*Vipassanā* You have to explain in this way. When you practice yourself also, don't you have to observe and note in this way so as to encompass all these principles? (Yes, we have to, Ven Sir). This is the way to observe and note when you practice pure *Vipassanā*

On the contrary, while observing and noting, "lifting, pushing forward, dropping", if your noting is on the form and shape of the foot, *Paññatti*, while noting "lifting"; if your noting is on the form and shape of the foot, *Paññatti*, while noting "pushing forward"; if your noting is on the form and shape of the foot, *Paññatti*, while noting "dropping" and also have the noting mind observe it as the shape of the foot that is being lifted; observe it as the shaped of the foot that is being pushed forward; observe it as the shape of the foot that is being dropped, that means one's approach on the observing and noting is on the permanency of the entity of the shape of the foot. Is one concentrating on the permanency or impermanency of the foot? (permanency, Ven. Sir).

What does this observing and noting on the permanency mean? (It means *Samatha*, Ven. Sir). Yes, it is *Samatha*. The observing and noting has become *Samatha*, while practicing *Vipassanā*. Will that do you any good? (No. It will not, Ven. Sir). The yogi will not be able to realize the *dhamma* for a very long time. One will often report that one's observing and noting on the walking meditation is very good. Can one say that one is progressing well in the *dhamma* because one's observation and noting seem good? (No, one cannot, Ven. Sir). Yes, you cannot say so. The *Kammatthāna* (meditation) teachers know this. Can we really say one is progressing in one's practice and *dhamma* if one reports that

one's *dhamma* is quite good; that one's observing and noting is quite good? (No, we cannot, Ven. Sir). Yes, we cannot say that.

Those who are practicing leaning towards *Samatha* in this way and feeling good in their practice, will take very long to make progress. Do the *dhamma* audience here want to take long to progress? (No, we do not, Ven. Sir). If you do not want to take long to make progress, you must dissociate yourself more and more from the shape and form, *Paññatti*, focus intensely and closely to know the *Paramattha*.

**Motto:** Observing and noting on objects, *Paññatti* and as them being permanent is *Samatha*.

It means the attention or focus is on the object, *Paññatti* - the shape and form of the leg, the observing and noting mind is also on the shape of the foot as it is being lifted, pushed forward and dropped. In other words, it is like taking the foot as being a permanent entity. Thus although the yogi is practicing *Vipassanā*, one is leaning towards *Samatha*. Isn't it so? (Yes., it is, Ven. Sir). Yes, it means leaning towards *Samatha*. This is something one should be specially careful about.

The *dhamma* audience and yogis here are no more observing and noting leaning towards *Samatha*. You must try to observe and note closely and intensely to know the *Paramattha* as much as possible. You must observe and note intensely and closely on the nature of the gradual upward movement in stages as you lift your foot; as you push it forward you must observe and note closely and intensely

on the nature of the gradual forward movement in stages; as you drop your foot, you must observe and note closely and intensely on the nature of the gradual downward movement in stages as much as possible. If a yogi can observe and note closely and intensely in this way, the yogi has made a good headway. It has been remarked by some veteran yogis that the yogis at the *Saddhammaramisi* Yeiktha make quick progress in their *dhamma*, although their observing and noting do not seem so continuous. Why are they making so much progress? Is it because their observing and noting is correct or not correct? (Because it is correct, Ven. Sir). Yes, because it is correct.

Observe and note closely and intensely to know the *Paramattha*; observe and note on the impermanency; incline the mind towards passing away. Progress in the *dhamma* follows once a yogi is able to observe and note in this way. If a yogi can dissociate oneself from the *Paññatti*; can observe and note closely and intensely on the *Paramattha* and is able to incline one's mind towards passing away, the yogi would soon make good progress in the *dhamma*. You must try and observe and note in this way. If the *dhamma* audience here can observe and note strictly in this way, you too will soon make good progress in the *dhamma*.

I have now fairly completed my brief discourse on how to sharpen the *Indriya* and make progress in the *dhamma* by observing and noting on the bodily postures of "sitting" and "lifting, pushing forward, dropping" while in the walking posture; how to dissociate from the shape and form of *Paññatti* and observe and note closely and intensely to know the *Paramattha*. I will now explain to you briefly on how to observe and note on the *Vedanā* (sensations).

## Observing Vedanā

When practicing *Vipassanā*, one of the main concerns is to be able to observe and note so that one can overwhelm the *Vedanā* or painful sensations. If a yogi can observe and note to overwhelm the *Vedanā*, the yogi can rest assured of having succeeded in having done half the work of one's *Vipassanā* practice. The yogi is sure to make further progress.

Yogis who have come to practice *Vipassanā* will come to face a variety of painful feelings or sufferings/*Dukha Vedanā*, such as pain, tingling, cramps, aches, stiffness, dizziness, itching, nausea, swaying and so on within 4, 5 to 10 days of coming to the practice. According to the level of Insight or *Ñāṇa*, the yogi has reached the 3rd level of *Ñāṇa*, the yogi specially faces a variety of painful feelings such as pain, tingling, cramps, aches, stiffness and so on as mentioned before. Some yogis would even feel scared to practice in the sitting posture, as such painful feelings as pain, tingling, cramps, aches, stiffness and so on would be experienced before the yogi has sat for long in the sitting posture.

To be able to observe and note so as to overwhelm these unbearable pains, when such painful feelings appear, the yogi must first adopt the attitude that one will practice patience with them. The yogi should keep the mind relaxed and not worry about whether one will have to endure the pain during this whole sitting. The yogi must adopt the attitude that "pain will come and go at its own will, my duty is to observe and note them". As the painful feelings increase in intensity, the yogi tends to become tense both in body and mind. The yogi should not tense up in this way.

As the intensity of the painful feelings increase, the yogi should relax both the body and mind. After relaxing in this way, the yogi must pinpoint one's observing and noting mind directly on the painful feelings.

There are three ways of observing and noting.

- (1) One is to observe and note on the painful feelings with the objective of making them disappear.
- (2) Another is to make a determination with an aggressive mind to fight these suffering pains so as to get rid of them.
- (3) The next is to observe and note so as to know the nature of the pain.

How many have you got now? (Three, Ven. Sir). Observing and noting with the objective of wanting to be relieved of the pain means one is actually craving for the pleasure (*lobha tanhā*) of having no pain. That is, one is having greed (*lobha*) for pleasure. Do we practice *Vipassanā* to get rid of greed or to develop greed? (To get rid of greed, Ven. Sir). Yes, we practice to get rid of *Lobha*. Now one is developing greed (*lobha*) to be relieved of the painful feelings. The *kilesā* (unwholesome thoughts) of greed (*lobha*) get in between the observing and noting. Because of this greed gets in between it will take long for the yogi to experience the *dhamma*, take long to make progress. That is why one should not adopt this method of observing and noting.

The other way is to determine to get rid of these painful feelings within one sitting with an aggressive mind. The aggressive mind means there are now involved certain mental factors arising together with that of anger (*Dosa*) and grief

(*Domanassa*). Do we practice *Vipassanā* to get rid of *Dosa* (anger) and *Domandassa* (grief) or to develop them? (To get rid of them, Ven. Sir).

Yes, we practice to be rid of them. Now, each and every observation and noting is sandwiched with anger and grief. The yogi is now determined: it must go away, it must go away and the yogi gets anguished if it doesn't go away. Because the practice is now sandwiched with the *Kilesā* (unwholesome thoughts) of *Dosa* and *Domanassa*, the yogi will take long to experience the *dhamma* and make progress. That is why one should not adopt this method also.

### Knowing the nature

One should observe and note to know the nature of the *Vedanā* (painful feelings). When observing and noting to know the nature of the painful feelings, the yogi must first concentrate the mind intensely and closely to know the extent and intensity of these painful feelings. How painful is it? Where is the pain? Is it just on the flesh or skin, or in the sinews or right down in the bones or bone-marrow? After concentrating the mind as such, the yogi must then note as "pain, tingling, cramp, and so on according to the nature of these feelings. Further noting must also be made by first observing the extent and intensity of these feelings and then note as "pain, tingling, cramp, and so on" accordingly.

The observing and noting should not be superficial also and noted in a fast and rote manner as "pain, pain, tingling, tingling, cramp, cramp" and so on too. When a yogi observes and notes in this superficial manner, the observing and noting will not be effective and there will develop no *Samādhi*.



When there is no *Samādhī*, the painful feelings will just seem to get worse and worse. Wouldn't it be so? (Yes, it would, Ven. Sir). Yes, the pain will seem more and more. The observing and noting must be done very closely and intensively to be effective.

The observing and noting must be done intensely and closely to know the extend<sup>4</sup> and intensity of the pain first as said before and then note as "pain, tingling, cramp" and so on according to the nature of the pain. As the yogi keeps observing and noting precisely and intensely in this way, the yogi will come to experience that after 4 or 5 observing and noting, these pains and aches become more and more severe. It also changes location and appear at other places. After reaching a peak, the painful feelings lessen and recede as it were. If the yogi keeps on observing and noting with patience, wouldn't the yogi come to experience these pains as becoming less and less? (Yes, they would, Ven. Sir).

Continuing observing and noting in this way for 4 or 5 times, the yogi will experience one kind of pain getting less and another kind of pain getting less and another kind of pain getting less and also moving to another locations. Increasing and receding in this way means the nature of the *Vedanā* (painful feelings). Knowing the *Vedanā* as not being painful all the time but that it is changing means knowing the nature of the *Vedanā*.

There is a motto which says:

"Only when the nature is experienced, *Udaya Vaya* will be seen".

When the yogi observes and notes to be right with the present moment (*Paccupanna*), the yogi comes to know the nature.

The yogi comes to know the changing nature of the *Vedanā*. Once the yogi comes to know this nature, the yogi is bound to come to know *Udaya* - arising and *Vaya* - passing away.

### Overwhelming the *Vedanā*

As the yogi continues observing and noting in this way and the yogi's *Samādhi* and *Nāṇa* become further mature, strong and sharp, as the yogi notes "pain", the pain increases with each observing and noting, finally reaching a peak. Receding as it were after reaching a peak, the yogi also experiences the pain receding with each observing and noting and the pain changing locations with each observing and noting. The yogi comes to know more about the nature of the *Vedanā* in this way. That the *Vedanā* is always changing; it changes with each and every observing and noting. Doesn't the yogi come to know the nature of the *Vedanā* in this way? (Yes, the yogi does, Ven. Sir). The yogi becomes really encouraged now. The *Vedanā* is always changing.

The pain, when it comes, increases with each and every observing and noting, as well as decreases with each and every observing and noting. It is a very important factor for those yogis practicing *Vipassanā* to be able to observe and note on the *Vedanā* (painful feelings) in this way. Wouldn't the yogis often ask how to observe and note as they are experiencing unbearable pain? (Yes, they would, Ven. Sir).

Don't you have to tell them that the meditation teacher has said to observe and note so as to know the nature. They would further ask "what do you mean by the nature?" Couldn't you tell them that to know the nature means to observe and note to know the pain increasing in intensity and

decreasing in intensity. (Yes, we could, Ven. Sir). The *dhamma* audience must also help tell them. Would it be enough for the *Kamathanā* Sayadaw alone to guide the yogis? (No, it wouldn't be enough, Ven. Sir). Yes, it would not be enough. The yogi needs continuous guidance.

Groaning and moaning with pain, the yogi might ask; "I am in so much pain, I don't know how to observe and note anymore. Please help me." Then you must tell the yogi to observe and note to know the nature. You must explain further that to know the nature means to observe and note to know the painful feelings as they increase and decrease. Later, the pain will be found to be increasing with each and every observing noting; also decreasing with each and every observing and noting; changing of locations with each and every noting. Knowing all these means knowing more of the nature of the *Vedanā* or painful feelings.

Later, as the *Samādhi* (concentration) and *Ñāṇa* (insight) gradually become more mature, strong and sharp, as the yogi observes and notes "pain", the painful feelings will keep disappearing instantly after appearing and disappear instantly after appearing. The appearing and disappearing becoming very distinct. Appearing means "arising" and disappearing means "passing away". Later the appearing and disappearing become more and more distinct. The *dhamma* audience here must really try to concentrate and observe and note closely and intensely in this way. You will see for yourself the appearing and disappearing, the appearing and disappearing.

The appearing means the "arising" and the disappearing means the "passing away". Now, after knowing this changing nature, what has the yogi come to perceive? (The arising and

passing away, Ven. Sir). In the conventional usage, we say, we perceive the painful feelings “appear” and “disappear”. In the *Pāli* language, we say the “arising” and “passing away”. Like in the motto “Only after experiencing the nature, *Udaya Vaya* can be perceived”, the yogi is now experiencing the arising and passing away after knowing the nature.

As the yogi continues to practice and as the *Samādhi* (concentration) and *Ñāṇa* (insight) becomes further mature, strong and sharp, and reach *Bhanga Ñāṇa* (knowledge of dissolution), the arising is not distinct anymore. Only the passing away becomes more distinct. When the yogi observes and notes “pain”, the arising of the pain is not distinct anymore, only the passing away is distinct. It seems to the yogi like observing what has been passed. Not perceiving the arising, but perceiving only the passing away, the yogi feels like having to observe and note what has already passed and not being able to observe and note to be “right with the present moment of arising”. The appearing is the “present moment”, the arising is the “present moment”. Perceiving the passing away is not the present moment.

A yogi, who was very sharp in his *Ñāṇa* (Insight), became aware of this fact and reported: “The Ven. Sir said to observe and note right on the present moment. Now I am observing and noting on the past (*Atīta*). I have to observe and note on what is already passed, like following from behind”. Perceiving only the passing away, hasn’t it become the past? (Yes, it has, Ven. Sir).

“According to the Venerable’s instructions, I am supposed to be observing and noting on the present moment. Now I’m observing and noting on the past. Have I gone wrong in my

observing and noting,” he asked the Sayadaw. Sayadaw has to tell him “No, you are not wrong. It is true that one has to observe and note on the present moment (*Paccupanna*), according to the *Sutta desanā* (discourse). When a yogi’s *Vipassanā Ñāṇa* is still tender, the yogi has to try and observe and note so as to be with the present moment. But when a yogi’s *Ñāṇa* (insight) has become quite mature, strong and sharp and has reached *Bhangā Ñāṇa*, it is not on the present moment anymore.

It is quite correct according to the *Abhidhamma desanā* (discourse). The yogi has to observe and note on what has passed, following and noting on the passing away. Some yogis who were not as affluent in the *dhamma* would report: “when I was about to observe and note, before I could really observe and note, the pain has already disappeared. It isn’t there anymore”. Isn’t it good for them? (It is really good, Ven. Sir). What level of *Ñāṇa* have they reached? (*Bhangā Ñāṇa*, Ven. Sir).

Experiencing the passing away in this way means the observing and noting mind has overwhelmed the *Vedanā*. The painful feelings do not predominate the mind anymore. The observing and noting mind is now riveted on trying to perceive the passing away and dominated by perceiving the passing away. It has overwhelmed the *Vedanā*. The yogi’s observing and noting has now become really strong. Later, as the yogi notes “pain”, the yogi perceives the pain passing away in a fleeting manner and also perceives the observing and noting mind passing away in a fleeting manner following it. In this way, the yogi’s progress in the *dhamma* now becomes faster. It is called *Balavant* (strong and powerful) *Vipassanā*.

On the one hand, the yogi literally gains one point or progresses by one step, being able to observe and note closely and intensely to perceive the pain as well as its passing away. On the other hand, the yogi is also able to observe and note closely and intensely to perceive the passing away of the observing and noting mind. By how many points or steps has the yogi progressed with a single observing and noting? (By two steps, Ven. Sir). Yes, the yogi has progressed by two steps with every single observing and noting.

For those yogis whose *Samādhi* and Insight (*Ñāṇa*) are very strong and whose *Ñāṇa* are exceptionally sharp, they perceive distinctly three phases of passing away. As the yogi observes and notes “pain”, the yogi perceives the pain passing away as well as the consciousness that cognizes the pain passing away and also the observing and noting mind passing away. How many phases did they see? (Three phases, Ven. Sir).

Hasn't such yogi's progress in the *dhamma* become threefold? (Yes, it has, Ven. Sir). The yogi perceives the pain passing away, the consciousness that cognizes the pain passing away and the observing and noting mind passing away. Having perceived three phases, the yogi makes threefold progress. When the yogi tries to observe and note closely and intensely to know the nature of the *Vedanā*, the *Samādhi* and *Nāṇa* becomes further and further mature and the yogi comes to perceive the passing away of the *Vedanā*. In this way, the yogi comes to know that *Vedanā* is not everlasting or permanent and the observing and noting mind is also not permanent. Doesn't the yogi come to know all this? (Yes, Ven. Sir).



Impermanence is the English word. What is the *Pāli* word? (*Anicca*, Ven. Sir). The quick and rapid succession of this passing away is like torture and suffering. Suffering is an English word. What is the *Pāli* word? (*Dukkha*, Ven. Sir). How can we protect from these torture and passing away? We cannot protect from them. They are taking their own course. They are uncontrollable. Uncontrollable is the English word. What is the *Pāli* word? (*Anatta*, Ven. Sir). Yes, it is *Anatta*. As the *dhamma* audience come to know *Vedana* as *Anicca*, *Vedana* as *Dukha*, *Vedana* as *Anatta* and as the insight (*Ñāṇa*) into *Anicca*, *Dukha* and *Anatta* becomes explicit, thorough, complete and conclusive, you will be able to realize the peace and bliss of *Nibbāna* that you have been aspiring and wishing for.

When one knows how to and is able to observe and note to overwhelm the *Vedanā*, it means that, for the *dhamma* audience and the yogis here and the *Vipassanā* yogis, they are assured of having succeeded in doing about half their work in the practice of *Vipassanā*. When *Vedanā* arises, the attitude to adopt “patience” on the *Vedanā* first and foremost is very crucial. If one keep wanting to change one’s posture and keep changing one’s posture every time pain appears, will the yogi develop any *Samādhi*? (No, Ven. Sir). If there is no *Samādhi*, will *Vipassanā* *Nana* also develop? (No, Ven. Sir). If *Vipassanā* *Ñāṇa* is not developed, will one be able to realize *Magga* *Ñāṇa* and *Phala* *Ñāṇa*? (No, Ven. Sir). No, one cannot realize them.

That is why, practicing patience on the pain is very crucial. The Myanmar maxim “Patience leads to *Nibbāna*” is most useful in *Vipassanā* practice. There are many instances of



realizing *Nibbāna* because of practicing patience in the ancient times.

### Patience and perseverance

At one time there was a *Mahā Thera* (Elder) who was practicing diligently and earnestly to realize the Noble *Dhamma* and became an *Arahant*. He practiced all through the night without sleeping. It was very cold one night. Practicing through the night, he caught a cold and by morning he had an acute attack of colic which led him to his death. The pain was so unbearable, he could not even practice lying down. The pain was shooting from his navel right up to his chest. The pain was really excruciating. This was the pain that led him to his death. Wouldn't it be agonizing? (Yes, it would, Ven. Sir). Tossing and turning with the insufferable pain, his robes kept falling off and the *Sangha* with him had to keep tidying his robes.

Later, there arrived another *Mahā Thera* who was quite learned and knowledgeable. His name was *Pindapātika Mahā Thera*. Seeing the suffering *Mahā Thera* in such a helpless state, he reminded the tossing and turning Elder with these words. "Oh Ven. Sir, it is in the nature of the *Sangha* to practice patience". The tossing and turning *Mahā Thera* replied with just one word "*Sādhu*, Ven. Sir" and became calm and quiet. Meaning to say that he would practice patience as advised. Then he concentrated closely and intensely, following the excruciating colic pain that was shooting up right from his navel and moving towards his chest. By the time the colic reached his chest he has attained three stages of *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi* and passed away

as an *Anāgāmi*. Did he realize the *dhamma*? (Yes, he realized the *dhamma*, Ven. Sir). Why did he realize the *dhamma*? Because, he practiced patience with his pain. If he did not practice patience with his pain and kept turning and tossing, there will not even be *Samādhi*. If there is no *Samādhi*, will there develop *Vipassanā Ñāṇa*? (No, it will not develop, Ven. Sir). It will not develop. Because the Ven. *Pindapātika Mahā Thera* reminded him and he practiced patience with his pain, he realized the Noble *dhamma*, becoming an *Anāgāmi*.

Isn't it something we should emulate? (Yes, we should, Ven. Sir). Wouldn't the *dhamma* audience and yogis here surely face an illness which would take them to their death one day? (Yes, we would, Ven. Sir). Yes, you would surely have to face. Don't you have to take special care to practice patience then? (Yes, we have to take special care, Ven. Sir). You must take special care. If you do not practice patience, no matter how much you have practiced before, if you keep turning and tossing like that on your deathbed, will there even be *Samādhi*? (No, there won't be, Ven. Sir). If there is no *Samādhi*, will there develop any *Vipassanā Ñāṇa*? (No, it will not develop, Ven. Sir). If there develops no *Vipassanā*, will it be good for the yogi? (No, it will not be good, Ven. Sir). No, it will not be good.

Also, if you meet *dhamma* friends who are in such a state of unrest, don't you have to help them by reminding them "Oh! *dhamma* friend, it is in the nature of a yogi to practice patience. It is the best and most effective time to practice the saying "Patience leads to *Nibbāna*". If you practice with patience at this time, you can realize the Noble *dhamma*.

You can realize *Nibbāna* in this way? Don't you have to give encouragement in this way? (Yes, we have to, Ven. Sir). If you can give encouragement in this way and the *dhamma* friend is able to practice with patience, he/she could realize the Noble *dhamma*, according to his/her *Pāramita*.

My explanation on the second factor that sharpens the controlling faculties is fairly complete. Having listened to this second factor together with how to observe and note, may you be able to follow, practice and develop accordingly and may you be able to realize the Noble *dhamma* and the peace and bliss of *Nibbāna*, the extinction of all sufferings, that you have been aspiring for, swiftly with ease of practice.

*Sādhu! Sādhu! Sādhu!* Ven. Sir.

## THE THIRD FACTOR THAT SHARPENS THE *INDRIYA* - CONTROLLING FACULTIES

On this day the 12<sup>th</sup> April 1992, the third day of the ten-day retreat, the discourse that I am going to deliver is on third factor that sharpens the *Indriya* or Controlling Faculties.

### Uninterrupted Continuity

*Sāticca Kiriyāya Sampādeti.*

The first factor that sharpens the *Indriya* is to incline one's mind towards the passing away of the observing and noting object. The second factor is that while observing and noting with the mind so inclined towards the passing away, the yogi must note respectfully, closely and intensely to actually see the cessations.

The third factor is that in addition to observing and noting respectfully, closely and intensely and inclining the mind towards passing away, the yogi must observe and note without any break or gap so that the observing and noting will be continuous throughout. This ability to note without a gap or break is another factor that helps sharpens the *Indriya* of a yogi. This is one factor for the sharpening of the *Indriya* that is very suitable for the *dhamma* audience and yogis. For those like the *dhamma* audience here who are bent on practicing till the completion of all the levels of *Ñāṇa* and realize

the *Magga* and *Phala*, this is the most suitable factor in sharpening the *Indriya*. Don't you practice whenever you have a chance? (Yes, we have to, Ven. Sir).

**Motto:** No resting or stopping, no break or gap, observing and noting must be firm and steady.

As one enters a meditation center and undertake the practice, one must observe and note without any resting or stopping, so that the preceding and succeeding observing and noting, preceding and succeeding *Samādhi*, the preceding level of *Ñāṇa* (insight) and the succeeding level of *Ñāṇa*, all has an uninterrupted continuity. Observing and noting in this way, knowing how to observe and note in this way, is one factor that sharpens the *Indriya* and makes progress in the *dhamma*. As mentioned in the *Pāli* texts, our benefactor, the Most Ven. Mahasi Sayadaw has said that we must practice like a man who has to rub two sticks to light a fire. In the olden days when there were no match sticks or lighters, one has to rub two pieces of wood or bamboo to produce fire. The more the sticks start to accumulate heat, the more effort one has to put in the rubbing. One will get one's spark, only when the sticks become extremely heated up.

In the same way, those yogis who are practicing *Vipassanā* must maintain a continuous observing and noting so that there will be uninterrupted continuity in the preceding observing and noting and the succeeding observing and noting, the preceding *Samādhi* and the succeeding *Samādhi*, the preceding Insight (*Ñāṇa*) and the succeeding Insight (*Ñāṇa*). When the observing and noting becomes continuous in this way, the strength of one's observing and noting becomes

really strong and powerful. When the strength of the observing and noting becomes really powerful in this way, those yogis who have not experienced the *dhamma* will come to experience the *dhamma*, those who have experienced the *dhamma* will make further progress in their *dhamma* and those who are worthy of the Noble *dhamma* will realize the Noble *Dhamma*, like the one who got his fire.

Isn't it, therefore, very important to observe and note continuously without a gap or break? (Yes it is important, Ven. Sir). If the one who is rubbing to get the fire, stopped for a while because his hands got tired, wouldn't the heat subside and he would have to start all over again? (Yes, he would, Ven. Sir). It is about the same with the *Vipassanā* practice. When the observing and noting are intermittent, there will be no continuity in the observing and noting and there will be no progress in the observing and nothing. It will be like sliding back or receding. Will it be enough just to do the sitting sessions? (No, it will not be, Ven. Sir). The sitting sessions are seven in number or seven hours. If one were to do just the sitting sessions and the rest of the hours of the day are not spent in observing and noting or are done only intermittently, it will not be easy for the yogi to experience the *dhamma*, make progress in the *dhamma* and realize the Noble *dhamma*.

That is why one must observe and note continuously without any interruption or break or gap as much as possible. The practice that the yogi are embarking as instructed by our benefactor, the Most Ven. Mahasi Sayadaw, in accordance with the *Pāli* texts, consists of three types of observing and noting. Observing and noting while in the sitting posture,

observing and noting while in the walking posture and observing and noting on the general details. One must observe and note to have continuity in these three types of observing and noting.

It is a fact for yogis who really intend to practice until the Noble *Dhamma* is realized should take note. Only when the observing and noting are continuous will one's observing and noting power be strong and will one be able to experience the *dhamma*, make progress in the *dhamma* and realize the Noble *dhamma*. If the observing and noting is intermittent and therefore weak, those who have not experience any *dhamma* will not experience it, those who have experienced the *dhamma* will not make any further progress in the *dhamma*.

Even those who are worthy of the Noble *dhamma*, will not be able to realize it yet, because the observing and noting are weak and has not come to maturity. That is why one needs to cultivate this habit of continuous observing and noting to have strong and powerful observing and noting. The observing and noting are mostly continuous while in the sitting posture. Because the yogi has to condition one's body to be still and not fidget and also not let the mind wander within one hour of the sitting practice, the observing and noting are mostly continuous.

But when it comes to the walking practice, one has to be very careful and attentive. The observing and noting may become intermittent as one gets easily distracted by various sights and looking at them. The observing and noting may become intermittent because one gets distracted by certain sounds and listening to them. The observing and noting may



become intermittent because there arise some occasion to make conversation. Thus the yogi has to be very careful.

The yogi has to be more careful when it comes to observing and noting on the general details. Some are not even able to observe and note them at all at the beginning of practice. Once a yogi manages to do the general observing and noting, the yogi will make real progress. The yogi has to be extra careful and develop the general observing and noting. To be able to observe and note on the general details, one has to observe and note in accordance with the instructions expounded by the *Buddha as Sampajañña* Instructions. To make these *Sampajañña* instructions easy for the *dhamma* audience to understand, Sayadaws of today has termed it observing and noting on the “general details”.

### *Sampajañña* instructions

The commentary teachers have explained these *Sampajañña* instructions expounded by the Buddha as being four basic *Sampajañña* instructions for one to follow.

(1) *Satthaka Sampajañña* = When one is about to undertake a meditation practice or when one is about to perform some *Kusala* (wholesome) merits, one has to choose that which will be of greatest benefit for one. Making such a choice is called *Satthaka Sampajañña*.

(2) *Sappāya Sampajañña* = After making such selection, one should ponder further as to the suitability with regard to time, suitability of place, suitability of company. Pondering on the suitability in this way is called *Sappāya Sampajañña*.

(3) *Gocara Sampajañña* = Once one has entered the workplace or the meditation center, after making the first two selections, working at it diligently without a gap or observing and noting diligently without a gap is called *Gocara Sam-pajañña*.

(4) *Asammoha Sampajañña* = working uninterruptedly or observing and noting uninterruptedly as such, one comes to know the truth starting right from the *Rūpa dhamma* and *Nāma dhamma*. Knowing such is called *Asammoha Sampajañña*. The Commentary teachers have thus explained them in four basic ways.

The *dhamma* audience here have already fulfilled the *Satthaka Sampajañña*. Haven't you considered beforehand that practicing *Vipassanā* will be most beneficial to undertake at this time of the Thingyan (New Year) festival? (Yes, we did, Ven Sir). Making such a consideration and decision is called *Satthaka Sampajañña*.

Choosing the meditation center that will be most suitable to practice, such as accommodation, food, teacher and so on is called *Sappāya Sampajañña*. It is choosing that which is most suitable. You have already made that choice. Which center have you chosen? (*Saddhammaransi* Meditation Center, Ven. Sir). Choosing the most suitable center for you in this way is called *Sappāya Sampajañña*. The *dhamma* audience have already fulfilled this factor also.

*Gocara Sampajañña* means observing and noting without a break after entering the center. Observing and noting uninterruptedly by observing and noting in the sitting posture, in the walking posture and on the general details means *Gocara Sampajañña*. To fulfill this *Gocara Sampajañña* is the main

and most basic now. You have fulfilled *Satthaka Sampajañña* by choosing the most beneficial act for you. You have also made the decision regarding suitability *Sappāya Sampajañña*. *Gocara Sampajañña* = observing and noting uninterruptedly without a gap is most important for you to practice now.

*Gocara Sampajañña* - as you practice uninterruptedly, *Samādhi* and *Ñāṇa* will develop and you will have *Asammoha Sampajañña*. As one observes and notes, “rising, falling, sitting, touching” it is not evident at first. As the *Samādhi* (concentration) and *Ñāṇa* (insight) develop, when you observe and note “rising”, the rising is a separate entity and the mind that observes and notes is a separate entity. When you observe and note “falling”, the falling is a separate entity and the mind that observes and notes is a separate entity. When you observe and note “sitting”, the sitting is a separate entity and the mind that observes and notes is a separate entity. When you observe and note “touching”, the touching is a separate entity and the mind that observes and notes is a separate entity. The “rising, falling, sitting, touching” are *Rūpa* that are not aware of any objects; the mind that observes and notes them is *Nāma* which is aware of the objects.

In our *Khandhā*, there are only two, elements of *Rūpa dhamma* and *Nāma dhamma*. Using the “I” is just a *loka vohāra* (conventional usage), for comprehension. Actually, there is no “I”. Knowing in this way means the eradication of *Atta ditthi*. This is knowing in the correct way. This is *Asammoha Sampajañña*. One has now acquired one of the best foundations for the closing of the doors to *Apāya*

- the four woeful states. As one continues with one's observing and noting, one reaches the level of *Ñāṇa* (insight) where one comes to know the cause and effect. Knowing the cause and effect is also *Asammoha Sampajañña*. *Asammoha Sampajañña* means knowing correctly with no delusion.

The most important fact now is *Gocara Sampajañña* = to know how to observe and note uninterruptedly and to be able to observe and note uninterruptedly without a break. Only when one is able to observe and note uninterruptedly without a break, will the observing and noting become strong and as said before, those who have not experience any *dhamma* will experience the *dhamma*, those who have experienced the *dhamma* and those worthy of the *dhamma* will realize the Noble *dhamma*. That is why, to be able to observe and note uninterruptedly without a break, we have to follow and practice the instructions expounded by the Buddha as *Sampajañña* instructions.

### The First Sampajañña Instruction

*Abhikkante patikkante sampajānakari hoti.*

That is, when stepping forward, it is done with full mindfulness; when stepping back, it is done with full mindfulness. There are four types of stepping forward and stepping back. They are stepping forward and back while walking; stepping forward and back while standing; stepping forward and back while sitting. Stepping forward and back while lying down. How many are there? (Four, Ven. Sir). Yes, there are four of them.

### Stepping forward and back while walking.

When the *dhamma* audience are doing the walking, practicing in the walking posture, you are said to be stepping forward. Observing and noting as “left step, right step; lifting, dropping; lifting, pushing forward, dropping” and practicing in the walking posture means, stepping forward. As one reaches the end of the walking path, one has to turn back. Don’t you have to turn back? (Yes, we have to, Ven. Sir). Yes, you have to turn back. The *dhamma* audience here have often listened to my discourse on the walking posture. The observing and noting in the walking posture is of great support to a yogi’s practice. It can be said to be the best support to a yogi’s practice. A yogi whose observing and noting is good in the walking posture, will usually have a better observing and noting in one’s sitting posture too. It also helps in the observing and noting on the general details. It helps support the yogi’s practice as an intermediary between the two.

As you observe and note “lifting”, dissociate from the form and shape of the foot as much as you can. Why? Because it is *Paññatti*. In *Vipassanā*, one must not take *Paññatti* as one’s object of observation. One must not observe and note on *Paññatti*. One must observe and note closely, attentively and intensely to know the nature of the gradual upward movement as much as possible. As you observe and note “pushing forward”, dissociate from the form and shape of the foot as much as you can. Observe and note closely, attentively and intensely to know the nature of the gradual forward movement as much as possible. As you observe and note “dropping”, dissociate from the form and shape of

the foot as much as you can. Observe and note closely, attentively and intensely to know the nature of the gradual downward movement as much as possible. This is a very crucial point in the practice of *Vipassanā*. Dissociate from the form and shape of the foot, *Paññatti*, as much as you can. Observe and note closely, attentively and intensely to know the nature of the movement as much as possible.

If one can concentrate in this way and dissociate from the form and shape of the foot, and can observe and note closely, attentively and intensely on the nature of the movement and the momentum of the movement, as one observes and notes “lifting”, one will come to know by oneself the gradual upward movement as well as the fact of getting lighter and lighter as it moves upward. As one observe and notes “pushing forward”, one will come to know by oneself the gradual forward movement as well as the fact of getting lighter and lighter as it moves forward. As one observes and notes “dropping”, one will come to know by oneself the gradual downward movement as well as the fact of getting heavier and heavier as it moves downward. If one could experience this much, one’s observing and noting may be said to be real good. The yogi also become interested in the practice. Don’t they become interested in the practice? (Yes, they do, Ven. Sir). Coming to knowing the lightness in the gradual upward movement as one observes and notes “lifting”; coming to know the lightness in the gradual forward movement as one observes and notes “pushing forward”; coming to know the heaviness in the gradual downward movement as one observes and notes “dropping” means coming to experience the *dhamma*.

As the yogi reaches the end of the walking path, the yogi has to stand and pause a while. As the yogi turns back after so standing, the yogi has to observe and note “turning, turning”. The yogi has to observe and note “turning, turning” according to the *Sampajañña* instructions. *Sampajañña* instructions means instructions on the *Kāyānupassanā Satipaṭṭhāna*, observing and noting on the bodily behaviour. As one’s *Samādhi* and *Ñāṇa* becomes mature one comes to be aware also of the “wish” or “intention” of the mind to turn.

As one becomes aware of such wish or intention to turn, it is possible for one to start with the observing and noting of this intentional mind to turn. As the *Buddha* has permitted to start observing noting with whatever becomes evident, when one is specially mindful, the intentional mind to turn first becomes evident. As it becomes evident, couldn’t you observe and note as “wishing to turn, wishing to turn”? (Yes, we can, Ven. Sir). For the *dhamma* audience here who have the basic foundation in the *Samādhi* and *Ñāṇa*, if you are specially mindful, the “intentional mind” will become evident. If you can observe and note on the “intentional mind”, your observing and noting will become distinctly good.

As one observes and notes “wishing to turn, wishing to turn”, and bends one’s intentional mind towards the left side, the body will start to turn towards the left side. If one bends one’s intentional mind towards the right, the body will start to turn towards the right side. One has to observe and note this turning behavior as “turning, turning”. If one is able to observe and note in this way, it means one has come along



quite well. One will now be able to observe and note in a continuous manner.

**Motto:** That which wishes to turn is *Nāma*, that which turns is *Rūpa*, not Him, not Me, turning are the *Nāma* and *Rūpa*. Clear comprehension of the pair of *Nāma* and *Rūpa*, while turning.

Observing and noting “turning, turning” means in fact “working” on one’s practice, while turning. If one can observe and note the “intentional mind” to turn, one is said to have realized two levels of *Ñāṇa* (insight). The mind wishing to turn is that which knows and is called *Nāma dhamma*. The turning physical body is that which does not know and is called *Rūpa dhamma*. Don’t you come to know the distinction between *Nāma* and *Rūpa* in this way? (Yes, we know, Ven Sir). Because of the intentional mind to turn, the turning occurs. The intentional mind is the cause and the behavior of turning is the effect. Don’t you come to know the cause and effect now? (Yes, we come to know, Ven. Sir). That is why one has to be very careful to be aware of this “intentional mind” and observe and note on it.

Observing and noting as “lifting, pushing forward, dropping” in the walking posture means one is stepping forward. Observing and noting as “turning, turning” and turning back means stepping back. My explanation on the stepping forward and back while walking is fairly complete.

## Stepping forward and back while in the standing posture.

I will now explain on the stepping forward and back while in the standing posture. Sometimes one has to bend down to do things while in the standing posture. When one has to bend down in this way, if one is very mindful, one will be aware first of the arising of the “intentional mind” to bend down distinctly. Doesn’t one then has to observe and note this distinct intentional mind as “wishing to bend, wishing to bend”? (Yes, we have to, Ven. Sir). If you are extra mindful this intending mind will be evident. If your mindfulness is mediocre, it will not be evident. As you cultivate the habit of being mindful, it will gradually become evident. When you have to bend down, this intentional mind to bend down will first become evident. You have to observe and note on this as “wishing to bend, wishing to bend”.

Later, as the wind element activated by the intentional mind to bend, pushes the body down and the body starts to move downwards gradually, one has to observe and note this gradual downward movement in the conventional language as “bending, bending”. As you observe and note “bending, bending”, dissociate from the form and shape of head, body, hands and legs as much as possible and observe and note as closely and intensely as possible to know the nature of the gradual downward movement as much as possible. The form and shape of head, body, hands and legs are *Paññatti*. In *Vipassanā*, one must not observe and note on the *Paññatti*. One has to observe and note on the nature or *Paramattha*. The nature of the downward movement is *Paramattha*. The gradual downward movement of the body as a result of the

pushing down by the wind element that was activated by the intentional mind to bend, is the nature or *Paramattha*.

After having completed what one has to do by bending down and one is ready to get up, if one is specially mindful, the intentional mind to get up will first become evident. When it is so evident, one has to observe and note “wishing to get up, wishing to get up”. After that, as the wind element activated by the intentional mind to get up, pushes it up and the body starts to move upwards gradually, one has to observe and note as “getting up, getting up”. In so doing, dissociate from the form and shape of head, body, hands and legs as much as possible and observe and note as closely and intensely to know the nature of the gradual upward movement as much as possible.

As one is able to observe and note closely and intensely in this manner, able to dissociate from the form and shape of head, body, hands and legs and also able to keep up, observe and note on the momentum of the movements, as one observes and notes “wishing to bend, wishing to bend”; “bending, bending”, in addition to knowing the gradual bending behaviour of the body, one comes to know by oneself, as getting heavier and heavier as it bends down. As one observes and notes “wishing to get up, wishing to get up”; “getting up, getting up”, in addition to knowing the gradual upward behaviour of the body, the yogi comes to know by oneself, as getting lighter and lighter as it moves upward. If you haven’t experienced such, after the end of this discourse, try these movements for yourself, putting in special mindfulness and observe and note, you will come to know for yourself.

It will become evident that when you bend down, the movement gets heavier and heavier as you bend down; when you get up, the movement gets lighter and lighter as it moves upward. Experiencing heaviness means experiencing the *Pathavi* and *Āpo dhātu*. *Pathavi* means the elements of earth, hardness, heaviness. *Āpo* means the elements of water, fluidity and heaviness. One is seeing the nature of these two elements.

Experiencing the movement as getting lighter and lighter as one gets up gets up means experiencing *Tejo dhātu* and *Vayo dhātu*. *Tejo dhātu* means the elements of vapour, heat, lightness. *Vayo dhātu* means elements of wind, movement, lightness. It means the nature of experiencing these two elements. They are the primary and most evident elements in the *Santāna* (continuity of consciousness) of the *dhamma* audience. You are experiencing these four prominent elements because of the *Samādhi* that has been developed as a result of observing and noting in the correct way.

In *Pāli*, they are called *Mahā Bhuta*. *Maha*, meaning great and obvious. *Bhuta* means becoming or produced. *Maha Bhuta* = One is now starting to experience the four great and most obvious elements that underlie all our *khandā*. Can't we say one has now experienced the *dhamma*? (Yes, we can say, Ven. Sir). Experiencing lightness and heaviness, means experiencing the *dhamma*. It is very crucial to be able to experience the *dhamma*. It is not very difficult to make progress in the *dhamma* once one has experienced the *dhamma*. The yogi has now become interested in the *dhamma*. It is very crucial to be able to experience the *dhamma* at the beginning.

*Dhammosca mangalo loke, dhammo gambbhiro duddhaso; Dhammam sarana māgama, sabba dukha pamuccati.*

Having the *dhamma* in this world means, for the *dhamma* audience here, having a blessing that rids one of all evils and brings all wholesome benefits. The *dhamma* is *duddhaso* = rare to be experienced; *gambbhiro* = deep and profound. It can rarely be experienced. It is deep and profound. Once one is able to experience this rare to be experienced and deep and profound *dhamma* by the correct method of observing and noting and has obtained refuge by so observing and noting, *sabba dukha pamuccati* = is freed from all sufferings.

Once one has experienced the *dhamma*, one become interested in the *dhamma*. Because one has become interested, wouldn't one observe and note continuously? (Yes, one would, Ven. Sir). If one continues in this way, one is bound to experience the Noble *dhamma* according to one's *Pāramita*. Once one has reached the *Sotāpatti Magga* and *Sotāpatti Phala*, one is free from the sufferings of *Samsarā* (rounds of rebirth) of *Apāya* (the four woeful states). Wouldn't one be freed? (One would be freed, Ven. Sir). Yes, one is freed.

Once one has reached the *Sakadāgāmi Magga* and *Sakadāgāmi Phala*, the sufferings of old age, sickness and death in the realms of human beings and the six celestial realms would be endure for only one more life. *Sakiñ Āgantva Sakadāgāmi* = will be reborn only one more time in the human or celestial world. Isn't one freed from the sufferings? (Yes, one is freed, Ven. Sir).

If one continues to practice after having realized the *dhamma* and become an *Anāgāmi*, *Anāgantva (na Āgami)* = will never return to the *Kama-bhava* (sensuous existence) of the *dhamma* audience which is full of sufferings. One is freed of all the sufferings of the *Kamabhava* (sensuous world).

If one continues to practice and become an *Arahant*, one would be totally freed from all the sufferings of old age, sickness, death and so on of the thirty-one planes of existence. Isn't it true that once one has experienced the *dhamma* and continue to practice, *sabba dukha pamuccati* = is freed from all sufferings? (Yes, it is, Ven. Sir).

Isn't it crucial to experience the *dhamma*? (Yes, it is. Ven. Sir). Once one has experienced the *dhamma* and continue to practice, the *dhamma* will progress automatically according to the level of *Nāṇa* one has reached. It is very crucial to be able to experience the *dhamma*. You are able to listen now on the method of how to practice to experience the *dhamma*. You have listened to discourses given by the teachers and others concerned. Whose duty is it now to practice so that one would experience the *dhamma*? (It is the duty of the yogis, Ven. Sir). It will do you good only if one knows one duty. Will it do you any good if you just listen to the discourses and not practice it? (No, Ven. Sir). Yes, it will not be any good. My explanation on stepping forward and back while standing is fairly complete.

### **Stepping forward and back while in the sitting posture.**

I will now explain on stepping forward and back while in the sitting posture.

For those like the *dhamma* audience here who have the

basic foundation in the *Samādhi and Nāṇa*, when you are about to pay homage to the *Buddha*, if you are specially mindful, the intentional mind to bend down will be quite evident. Wouldn't it be evident? (Yes, it would be, Ven. Sir). If you just have mediocre *Sati* or mindfulness, it will not be evident. You have been paying homage without mindfulness for innumerable times. If you are specially mindful, it will be evident. There arises first the intentional mind to pay homage. Couldn't you observe and note it as "wanting to bend, wanting to bend"? (Yes, we could Ven. Sir).

Later, the bending process will begin with the pushing by the element of wind, activated by the intentional mind to bend. One has to observe and note this bending bodily behavior as "bending, bending". One must dissociate oneself from the form and shape of the head, body, legs and hands as much as possible. Observe and note closely and intensely to know the nature of the gradual downward movement as much as possible. The form and shape of the head, body, legs and hands are *Paññatti*. They are not to be observed and noted in *Vipassanā*. They are not the objects of *Vipassanā*. One must observe and note closely and attentively to know the nature of the gradual downward movement as much as possible. The gradual downward movement is *Paramattha*. You have to observe and note this gradual downward movement as "bending, bending or paying homage, paying homage". When the forehead touches the floor, one must observe and note as "touching, touching".

After you have paid homage and are about to rise again, if you are specially mindful, the intentional mind to rise will become evident first. Being so evident, couldn't one observe



and note as “wishing to rise, wishing to rise”? (Yes, we could, Ven. Sir). You have to observe and note “wishing to rise, wishing to rise”.

As the wind element activated by the intentional mind to rise pushes the body up and the body starts to rise gradually, one has to observe and note “rising, rising”. One must dissociate oneself from the form and shape of the head, body, legs and hands as much as possible. Observe and note closely and intensely to know the nature of the gradual upward movement as much as possible.

As one could observe and note with close and intense attention, the nature will first become evident. One will come to know by oneself that as one observes and notes “paying homage, paying homage”, in addition to knowing the gradual downward movement, one comes to know it as getting heavier and heavier as it falls downward. As one is about to rise again and observe and note on the intentional mind as “wishing to rise, wishing to rise” and “rising, rising” as it rises, in addition to knowing the gradual upward movement, one comes to know it as getting lighter and lighter as it rises upwards. The veteran yogis experience and know about them by themselves. The new yogis should also try and observe and note. You can come to experience them immediately.

You must be specially mindful, though. Also, the bodily movements must not be fast. You must behave delicately and gently like a sick person and observe and note. The paying of homage by those yogis whose observing and noting are very good, are very evident in their bodily behavior when they pay homage. One can really see it.

To see the way they move gradually, movement by movement, when paying homage is very pleasant to the eye. Those who are not so good in their observing and noting yet and don't know how to pay their homage, will pay their homage in an abrupt manner. Do the *Vipassanā Kamathāna* teachers approve of it when the homage is done in this abrupt manner? (No, they don't, Ven. Sir). Yes, they don't approve of it. They prefer the yogis to pay homage with observing and noting. When they see a yogi paying homage in an abrupt manner, they know the yogi does not know how to observe and note continuously yet. That there is much room for improvement for the yogi, although they did not say out loud. They feel satisfied to see a yogi who does the homage with observing and noting.

As one observes and notes "wishing to pay homage, wishing to pay homage" and "paying homage, paying homage", in addition to knowing the gradual downward movement, one comes to know it as getting heavier and heavier as it falls downward. As one is about to rise again and observes and notes "wishing to rise, wishing to rise" and "rising, rising", in addition to knowing the gradual upward movement, one comes to know it as getting lighter and lighter as it rises upwards. Experiencing the heaviness means experiencing the *Pathavi* and *Āpo*. What does experiencing lightness means? (Experiencing *Tejo* & *Vāyo*, Ven. Sr.).

**Motto:** In *Pa* and *Ār*, the two *dhātus*, heaviness is evident.

*Pa* = *Pathavi dhātu* = elements of earth, hardness, heaviness. It exists in abundance in the *santāna* of the *dhamma*

audience. *Ār* = *Āpo dhātu* = element of water. It is also the element of heaviness.

**Motto:** In *Te* and *Va*, the two *dhātus*, lightness is evident.

*Te* = *Tejo dhātu* = elements of vapour, heat, lightness. *Va* = *Vayo dhātu* = elements of wind, lightness.

It means starting to see the four most prominent elements (*dhātu*) in the *Santāna* of the *dhamma* audience. Couldn't we say we have experienced the *dhamma*? (Yes, we could, Ven. Sir).

After you get home from a ten-day retreat, you would be asked whether you have experienced any *Dhamma*. The answer invariably would be that one has not experienced any *dhamma* but has only suffered from various aches and pains. One has practiced only for ten days. With the observing and noting not so continuous, one would have reached only about the level of *Sammassana Ñāṇa*. As such, wouldn't one be faced with various types of pain? (Yes, one would, Ven. Sir). Are aches and pains *dhamma* or not *dhamma*? (They are *dhamma*, Ven. Sir). Yes, they are *dhamma*. They are *Vedanā dhamma*. One is experiencing the *Vedanā-nupassanā Satupatthāna dhamma*. Because one has no general knowledge, one would say one has not experienced any *dhamma* but only suffered from various pains. Would the *dhamma* audience here say the same when you go home? (No, we wouldn't, Ven. Sir). You wouldn't now.

Aches and pains are *dhamma* too. Don't you have to say you have experienced the *dhamma*? (We have to, Ven Sir).

One has experienced the *dhamma*. Will it do any good if one goes back from the center and say one hasn't experienced any *dhamma*? (No, Ven. Sir). It will not do. I am now teaching you so that you will know. You can say you have experienced lightness and heaviness. Don't you have to practice too so that you could experience them? (Yes, we have to practice, Ven. Sir). Please try and observe and note and you are sure to experience them.

Later, as your *Samādhi* and *Ñāṇa* becomes more mature, strong and sharp, as you observe and note "wishing to pay homage, wishing to pay homage", you will find the intentional mind to pay homage not as just one stretch but occurring in stages as two, three stages and so on. As one observes and notes "paying homage, paying homage", you will find the downward movement not as just one stretch but occurring in stages as two, three, four stages and so on.

As you observe and note "wishing to rise, wishing to rise" you will find the intentional mind to rise not as just one stretch but occurring in stages as two, three stages and so on. As you observe and note "rising, rising", you will find the upward movement not as just one stretch but occurring in stages as two, three, four stages and so on. Experiencing in stages as such means one has progressed one more step in one's *dhamma*. Experiencing in so many stages as such means making one more step of progress.

As one's *Samādhi* and *Ñāṇa* develop further and become more mature, strong and sharp, the stages become broken with a gap in between each stage. As you observe and note "wishing to pay homage, wishing to pay homage", the different stages of the intentional mind is no more connected to

each other. One stage occurs and disappears, then another stage occurs and disappears and another stage occurs and disappears and so on. With the stages broken in this way, what has it become? (It has become “Arising and Passing away”, Ven. Sir). Yes, it has become “Arising and Passing away.”

As one observes and notes “paying homage, paying homage”, the stages in the downward movement also become broken in the same way. One stage occurs and disappears, another stage occurs and disappears and another stage occurs and disappears and so on.

It is the same as one observes and notes “wanting to rise, wanting to rise”. The stages in the intentional mind become broken and become the “arising and passing away”. One stage occurs and disappears, another stage occurs and disappears and another stage occurs and disappears and so on.

As one observes and notes “rising, rising”, the stages in the upward movement become broken. One stage occurs and disappears, another stage occurs and disappears and another stage occurs and disappears and so on.

**Motto:** Only when the nature is known. *Udaya-Vaya* will be experienced.

One must first observe and note to know the nature. Nature means the nature of heaviness as it moves downwards, the nature of lightness as it moves upwards. They are all *Paramattha*. The nature of *Pathavi dhātu* and *Āpo dhātu* is heaviness. The nature of *Tejo* and *Vayo* is lightness. Don’t you come to experience them first? (Yes, we do, Ven Sir). After experiencing the nature of the lightness and heaviness,

one will experience *Udaya* = Arising, *Vaya* = Passing away. Arising and passing away. Now as the stages become broken with a gap in between, haven't they become "arising and passing away"? (Yes, it has, Ven. Sir). Yes, it has become the arising and passing away.

As one continues to practice and as one's *Samādhi* and *Ñāṇa* become further mature, strong, and sharp, one reaches *Bhaṅga Ñāṇa*. *Bhaṅga Ñāṇa* means a *Ñāṇa* where one experiences only the dissolution or passing away. The arising is not distinct anymore. As one observes and notes "wanting to pay homage, wanting to pay homage", the arising of the intentional mind is not distinct anymore. Only the passing away is distinct.

As one observes and notes "paying homage, paying homage", the arising of the downward movement is not distinct anymore. Only the passing away is distinct. At this time one does not need to specially dissociate from the form and shape of the head, body, legs and hand anymore. When one reaches *Bhaṅga Ñāṇa*, one's *Vipassanā* has become strong and powerful. It has become *Balavant Vipassanā* = strong and powerful *Vipassanā*. Only the nature is distinct. One will only see the nature of heaviness as one bends down to pay homage. One will not see the form and shape of the head, body, legs and hands anymore. As the *Vipassanā Ñāṇa* has become strong, the *Paññatti* have all disappeared.

*Vipassanā Ñāṇa* and *Paññatti* are totally opposites. When the *Vipassanā Ñāṇa* is weak, the *Paññatti* are very distinct. One has to keep dissociating. When the *Vipassanā Ñāṇa* is strong and has reached *Bhaṅga Ñāṇa*, the *Paññatti* disappears automatically. They become submerged.

As one observes and notes “paying homage, paying homage”, one would experience the downward movement passing away in a fleeting manner. The arising is not distinct anymore. Only the passing away is distinct. As one observes and notes “wishing to rise, wishing to rise”, the arising of the intentional mind is not distinct anymore. Only the passing away is distinct. As one observes and notes “rising, rising”, the arising of the upward movement is not distinct anymore. Only the passing away is distinct. The form and shape of the head, body, legs and hands are not distinct anymore, because it has become Balavant *Vipassanā*

As one experiences the passing away, doesn't one come to know automatically that they are not permanent. (Yes, we do, Ven. Sir). As one's *Samādhi* and *Ñāṇa* become further mature, strong, and sharp, those whose *Bhanga Ñāṇa* are very sharp, will experience that as they observe and note “wishing to pay homage, wishing to paying homage”, in addition to experiencing the intentional mind passing away, they also experience the observing and noting mind that observes and notes the intentional mind passing away.

As one observes and notes “paying homage, paying homage”, in addition to perceiving the downward movement passing away, they also perceive the observing and noting mind passing away. As they observe and note “wishing to rise, wishing to rise”, in addition to seeing the intentional mind passing away, they also perceive the noting mind that observes and notes the intentional mind passing away. As one observes and notes “rising, rising”, in addition to perceiving the upward movement passing away, they also perceive the observing and noting mind passing away.



The downward movement of paying homage is not permanent, the observing and noting mind that observes and notes the downward movement is also not permanent. Both the *Rūpa dhamma* and the *Nāma dhamma* are impermanent. Impermanent is an English word. What is it called in *Pāli*? (*Anicca*, Ven. Sir). Yes, it becomes *Anicca*. The rapid succession of passing away is like torture. It is suffering. Suffering is an English word. What is it called in *Pāli*? (*Dukkha*, Ven. Sir). One cannot protect oneself from these sufferings of passing away. They are taking its own course. It is uncontrollable. Uncontrollable is an English word. What is it called in *Pāli*? (*Anatta*, Ven. Sir). Yes, it is *Anatta*. In this way, when one's *Ñāṇa* (insight) into the nature of *Anicca*, *Dukkha*, *Anatta* becomes vivid, thorough and conclusive, one can realize the Noble *dhamma* while paying homage.

There are many instances of persons realizing the Noble *dhamma* by following the *Sampajanna* instructions during the time of the Buddha. That is why don't we have to observe and note on the *Sampajanna* = the general details, with special care? (Yes, we have to, Ven. Sir). Yes, we have to take special care to observe and note on them. We can also get lots of *Kusala* (wholesome) merits. If we know how to observe and note on the *Sampajanna* instructions, we will get lots of *Kusala* merits on every observing and noting.

### **The inclusion of the Four Foundations of Mindfulness.**

Observing and noting as "wishing to pay homage, wishing to pay homage" means observing and noting on the *citta* or mind and thus gain *Kusala* (wholesome merits) as observing

*Citta nupassanā satipaṭṭhāna*. Observing and noting as “paying homage, paying homage” means observing and noting on the body or *Kaya*. What kind of *satipaṭṭhāna* merits would one get? One would gain merit as observing *Kaya nupassanā satipaṭṭhāna*. Observing and noting as “rising, rising” means observing and noting on the bodily behaviour or *Kaya*. What kind of *satipaṭṭhāna* merits would one get? One would gain merit as observing *Kaya nupassanā satipaṭṭhāna*.

While so paying homage, some may feel clear and calm in mind and light in body and feels very pleasant in both body and mind. As one tries to visualize the Buddha and pay homage with observing and noting, this peace and calmness in both body and mind may become obvious. When such occurs, one has to observe and note as “peaceful, peaceful, calm, calm”. Observing and noting on this peacefulness and calmness means observing and noting on the *Sukha Vedanā*. Thus, couldn't one gain *Kusala* (wholesome) merits as *Vedanā nupassanā Satipaṭṭhāna*? (Yes, they could, Ven. Sir). Yes, they could.

On the other hand, the yogi might not be feeling too good and feeling gloomy. While bending down to pay homage, the yogi may feel some pain in the back or chest. Couldn't the yogi observe and note this also as “pain, pain”? (Yes, one could, Ven. Sir). What *Satipaṭṭhāna* will this be when the yogi observes and notes like that? (*Vedanā nupassana Satipaṭṭhāna*, Ven. Sir). *Vedanā* means, *Sukha Vedanā* = pleasurable *Vedanā* is also *Vedanā*. If one observes and notes on it, one will get *Kusala* (wholesome) merits as *Vedanā nupassana Satipaṭṭhāna*. Aches, cramps and pains are also

*Vedanā* and if one observes and notes on it as *Dukkha Vedanā*, one will also get *Kusala* (wholesome) merits.

While so paying homage, especially if you happen to be in the precincts of a *Buddha* statue or shrine in a public place, you may hear other people chanting their prayers aloud. When you hear such and observe and note as “hearing, hearing” so that it will be just on the nature of “bare” hearing, then your observing and noting becomes *Dhamma nupassana Satipaṭṭhāna*. Wouldn’t one gain *Kusala* (wholesome) merits as *Dhamma nupassanā Satipaṭṭhāna*? (Yes, one would, Ven. Sir). For those who have foundation in the *Satipaṭṭhāna*, how many kinds of *Kusala* (wholesome) merits would they get? (Five kinds, Ven. Sir). Yes, they can get five kinds.

The *dhamma* audience here are bent on getting lots of *Kusala* (wholesome) merits. So, answering as five is correct. Observing and noting on “wishing to pay homage, wishing to pay homage” means gaining merits as *Citta nupassanā Satipaṭṭhāna*. Observing and noting on “paying homage, paying homage” means observing and noting on the bodily behaviour, thus gaining merits as *Kāyā nupassanā Satipaṭṭhāna*. As one observes and notes, “pleasurable, pleasurable” and “pain, aches, cramps”, one is observing and noting on the *Vedanā*, and one can get *Kusala* (wholesome) merits as *Vedanā nupassana Satipaṭṭhāna*.

Observing and noting on hearing of people chanting as “hearing, hearing” means observing and noting on the “nature of hearing”, thus gaining *Kusala* (wholesome) merits as *Dhamma nupassanā Satipaṭṭhāna*. Wouldn’t you also gain *Kusala* (wholesome) merits for inclining your mind and paying homage to the *Buddha*? (Yes, we do, Ven. Sir). How

many have you got now? (Five, Ven. Sir). Four kinds of *Satipaṭṭhāna* merits and one for paying homage to the *Buddha*. Isn't it good that those who have the foundation of *Satipaṭṭhāna* gain lots of *Kusala* (wholesome) merits? (Yes, it is good, Ven. Sir). The *dhamma* audience like to have lots of *Kusala* (wholesome) merits. It will be good to know the nature of *Kusala* (wholesome) merits.

*Kusalā Anavojja sukhavipāka lakkhanā*

*Kusalā dhamma* means, it produces no faults while so performing. When one is practicing *dāna* = generosity - giving. One is giving away one's property so that others may benefit from it. Could one blame one for giving one's property away and take action against one? (No, we could not, Ven. Sir). When one observes *Sīla* (Precepts/training rules) to purify one's verbal and physical actions, could one blame one for behaving in such a way and take action against one? (No, we could not, Ven. Sir). There is nothing to blame. When one is practicing *Vipassanā* to purify one's mind, could one blame one for purifying one's mind and take action against him? (No, we could not, Ven. Sir). There is nothing to blame while performing such acts. After performing such acts, all wholesome benefits will follow the *Kusala* (wholesome) merits donor, both in this life and the life to come in the *Bhava Samsarā* (Rounds of rebirth).

That is why those who know the nature of the *Kusala dhamma*, would like to gain more and more *Kusala* (wholesome) merits. If you want lots of *Kusala* (wholesome) merits, what *dhamma* should you cultivate? (The practice of *Satipaṭṭhāna*, Ven. Sir). How many kinds of *Kusala* (whole-

some) merits can you gain by just paying homage to the *Buddha*? (Five kinds, Ven. Sir). Yes, even five kinds.

**Motto:** Lots of *Kusala* merits, wants to gain, cultivate and practice *Satipaṭṭhāna*.

Those who have acquired lots of *Kusala* merits have a pleasant life.

*Abhikkante patikkante sampajānakāri hoti*

*Abhikkante* = stepping forward; *patikkante* = stepping back; *sampajānakāri* = done with full attention; *hoti* = is so.

### The Second Sampajañña Instructions

My explanation on the first *Sampajañña* instructions are fairly complete. I will now explain about the second *Sampajañña* instructions.

*Ālokite vilokite sampajānakāri hoti.*

*Ālokite* = looking straight; *vilokite* = looking sideways; *sampajānakāri* = done with full attention : *hoti* = is so.

While practicing *Vipassanā*, whether you have to look straight or look sideways, you must do so with full mindfulness (*Sati*). Because *Buddha* has mentioned only about looking straight and looking sideways, the Elders and teachers would instruct the yogis not to look up or look back during one's *Vipassanā* practice. Should you look up or back? (No, we shouldn't, Ven. Sir). Yes you shouldn't. Because, the observing and noting would be disrupted.

For our *dhamma* audience and yogis here who are striving to complete all the levels of *Ñāṇa* (insight) and realize the

Noble *dhamma*, even one single observing and noting is very crucial. Missing this one single observing and noting could make the yogi to miss the *Magga Ñāṇa* and *Phala Ñāṇa*. That is why one must see that one should not miss any observing and noting, be it one single or two observing and noting.

When looking straight, one must do so with *Sati* (mindfulness). When looking sideways, one must do so with *Sati* (mindfulness).

**Motto:** Straight or sideways, when looking, observing and noting with full attention, that is *Sampajañña*.

Straight or sideways, whichever way one is looking, one must do it with *Sati* (mindfulness). To look with *Sati* means, at the beginning, the yogi must try to observe and note to be just “bare seeing”. One must not look to see whether it is man or women, tall or short, the features of the face such as eyes, eyebrows, fair or dark skin and so on. One must look to be at just “mere seeing”.

*Ditthe dittha mattam bhavissati*

For those who do not observe and note, those who do not have any foundation in *Samādhi* and *Ñāṇa*, looking in this way is very difficult. They cannot even understand the significance or what this means. “How?” Some would say. “Seeing as such, how can one see to be at “bare seeing”. We have seen all. How to look? Seeing means one has seen everything”, they would retort. This is because they do not

observe and note, they do not have any foundation in *Samādhi* and *Nāṇa*.

For our audience here who have such foundation in *Samādhi* and *Nāṇa*, you sure can observe and note to be at “bare seeing”. A yogi who is doing the walking practice and is having good *Samādhi* so that as the yogi observes and notes “lifting, pushing forward, dropping”, the yogi is able to observe on the sensation of lightness with the upward movement; the sensation of lightness in the forward movement; the sensation of heaviness in the downward movement of dropping; if someone should walk past in front of the yogi and if you were to ask the yogi who was it who has just walked past, wouldn’t the yogi reply “I don’t know, I just saw a person walking past.” (Yes, the yogi would, Ven Sir). That means the yogi is seeing at “bare seeing” only. Because the yogi’s full attention is right on the observing and noting, wouldn’t the seeing become just “bare seeing?” (Yes, it would, Ven. Sir).

Thus, it is not so difficult for the *dhamma* audience and yogis like you here to practice at “bare seeing”. If you can practice to be at “bare seeing”, your *Samādhi* will accumulate and you will make progress further into the different levels of *Nāṇa*. My explanation on the second *Sampajañña* instruction is fairly complete now.

### The Third Sampajanna Instructions.

I will now explain to you about the third *Sampajañña* instructions.

*Sammiñjite pasārite sampajānakāri hoti.*

Bending and stretching of hands and legs must be done with full mindfulness. According to *Sampajañña* instructions, when



one is about to stretch one's hands, one must observe and note as "stretching, stretching", or about to bend, one must observe and note as "bending, bending". Why? Because it is concerned with *Kāyānupassanā Satipaṭṭhāna*. Once your *Samādhi* and *Ñāṇa* becomes more and more mature, the intentional mind to bend and stretch will become evident. When it becomes evident, one can observe and note starting from the intentional mind, as *Buddha* has permitted to start observe and note on whatever is evident.

When you are about to bend your hand, if you are extra mindful, the intentional mind to bend will first arise. Don't you have to observe and note then as "wishing to bend, wishing to bend"? (Yes, we have to, Ven. Sir). Yes, you have to note. Later, as the bending behaviour occurs, one has to observe and note "bending, bending". Dissociate from the shape and form of the hand as much as possible as you observe and note "bending". Do not look at the hands too. It will be better if you have your eyes closed.

The gradual movement of the hands towards the body is observed and noted in conventional usage as "bending, bending". If one is able to observe and note on the momentum of the movement, able to dissociate from the shape and form of the hand, as one observes and notes "bending, bending", as the movement reaches the upper part of the body such as the shoulders and head, in addition to knowing the gradual upward movement, one comes to know that it becomes lighter and lighter as it moves upwards.

After one has done whatever needs to be done with the hands, if one were to stretch back, if one is really mindful, the intentional mind to stretch would first become evident.

Couldn't you observe and note then as "wishing to stretch, wishing to stretch"? (Yes, we could, Ven. Sir). If one is really mindful, it is evident.

Later, as the wind, activated by the intentional mind to stretch, pushes the hand and it starts to stretch, one has to observe and note as "stretching, stretching". While so observing and noting, dissociate from the shape and form of the hand as much as possible, observe and note closely and intensely to know the nature of the outward and downward movement as much as possible. As one is able to dissociate from the shape and form of the hand, able to follow, observe and note on the momentum of the movement and is with the present moment, as one observes and notes "stretching, stretching", in addition to knowing the gradual outward and downward movement, one comes to know by oneself that it becomes heavier and heavier as it moves downwards. One would experience for oneself that as one observes and notes "wishing to bend, wishing to bend", "bending, bending", the upward movement gets lighter and lighter; as one observes and notes "wishing to stretch, wishing to stretch", "stretching, stretching", the downward movement gets heavier and heavier.

One has to observe and note closely and very attentively. Will it do if one were to observe and note in a carefree manner? (No, it will not, Ven. Sir). Try and observe and note closely and very attentively and the *dhamma* audience are bound to experience this fact themselves. Don't you experience that as you bend, it gets lighter and lighter, as it moves upward, as you stretch, it gets heavier and heavier as it moves downwards" (Yes, we do experience, Ven. Sir).

What could you experience as it gets heavier and heavier as it moves downwards? (*Pathavi and Āpo*, Ven. Sir). What could you experience as it gets lighter and lighter as it moves upwards? (*Tejo and Vayo*, Ven. Sir). Yes you are experiencing *Tejo* and *Vayo*. One has to say that one has experienced the *dhamma*. Once one has experienced the *dhamma*, there will be more and more progress in the *dhamma*. To experience the *dhamma* is basic. Having experienced the *dhamma*, one would become interested in the *dhamma* and become encouraged to strive harder. Depending on the level of one's *Samādhi* and *Nāṇa* the *dhamma* will progress in accordance with one's ability to observe and note.

If one could observe and note on the action of bending and stretching, it becomes easier to observe and note on other bodily action. But this bending and stretching behaviour is usually done many times in a day. The times that we have done without any observing and noting are also innumerable. Could we count the number of times that we have done this bending and stretching without observing and noting since from childhood when we have learnt to bend and stretch? (No, we cannot, Ven. Sir). We cannot. Our habits have become really ingrained. Because we have become ingrained to this habit of bending and stretching without observing and noting, it will not be evident if we have mediocre mindfulness. We must be extra mindful.

You have to make a resolute determination that you will not bend or stretch without observing and noting. Would the *dhamma* audience dare to make such resolute determination? (Yes, we dare to, Ven. Sir). Having made such determination not to bend or stretch without mindfulness, you are

bound to succeed at first. You are also bound to relapse later. When such happens, would you feel depressed that you have broken your determination? You should not. You must try again.

There was a *Mahā Thera* in the old days who was practicing to realize the *Magga* and *Phala Nāṇa*. Nothing was done without any observing and noting. All the sitting down, standing up, bending, stretching, handling, taking and so on were always done with observing and noting. He was really trying hard to realize the *Magga* and *Phala*. One day his students *Sangha* came to pay respect to him. They were his students who have lived together with him in their younger days. Thus he was very glad to make conversation with them. While so conversing, he forgot and bend his hand quickly. He remembered only after so bending.

“Oh! I have bent my hand without observing and noting”, he recalled. Knowing that, he stretched his hand gently again. Then he bent it again gently with observing and noting. His students saw this behaviour of bending quickly and stretching gently again and bending gently again. So they asked the *Mahā Thera*:

“Ven. Sir. We saw the Ven. bending the hand quickly; then stretching gently again and bending gently again. Why have you done that, Ven. Sir”?

The *Mahā Thera* replied: “My students: I have never done any activity without mindfulness from the day I started my *Vipassanā* practice up to now. Seeing you again with whom I have lived together since your younger days, I felt so glad conversing with you, I forgot and bent my hand without

being mindful. That is why I had to stretch my hand gently again and bend again with mindfulness”. Isn’t it something that the *dhamma* audience here should emulate? (Yes, we should, Ven. Sir). Yes, you should emulate. For the *dhamma* audience yogis who are striving to be mindful continuously with the intention of striving till the realizing of the Noble *dhamma* of *Magga* and *Phala*, it is something that you should really emulate very much.

### The Fourth Sampajañña Instructions.

*Sanghāṭi putta cīvara dhārane sampajānakāri hoti*

Handling and wearing the outer double robe, the upper garment, under garment and so on, with mindfulness; handling alms bowl and so on, the eight requisites, cups, plates and so on with mindfulness. Observing and noting as “stretching, stretching”, as one stretches out one’s hand; as “holding, holding”, “taking, taking”, “putting on, putting on” and so on with mindfulness as one puts on one’s robes; handling alms bowl and so on, the eight requisites with mindfulness. According to the *Sampajañña* instructions, one has to observe and note on one’s different bodily action as one handles them.

As the *Samādhi* and *Ñāṇa* become progressively mature like the *dhamma* audience here the intentional mind to take and handle will first become evident. As such, one can start observing and noting from this intentional mind. The *Buddha* has permitted to do so. We have to observe and note starting from whatever is evident.

As one is about to take the robe, if the intentional mind to take becomes evident first, one has to observe and note

“wishing to take, wishing to take”, then “taking, taking”. “wishing to put down, wishing to put down”, then “putting down, putting down”. When one can observe and note starting from the intentional mind, one can observe and note more and more. One has to handle these robes, alms bowl and so on, the eight requisites, many times a day. If one can observe and note all of them, the mindfulness will be continuous and those who have not experienced the *dhamma* will experience the *dhamma*, those who have experienced the *dhamma* will make further progress in the *dhamma* and will be able to realize the *dhamma*.

**Motto:** Robes, alms bowl and so on the right requisites, while handling, with full attention, observing and noting is *Sampajañña*.

The taking, holding, putting down of robes; taking, holding, putting down of alms bowl and so on, the eight requisites, all must be done with full mindfulness.

### The Fifth Sampajañña Instructions.

*Asite pīte khāyite sāyite sampajānakarī hoti*

Taking various food with mindfulness; taking such food as rice and other nutriments with mindfulness; taking drinks such as water, juice, coffee with mindfulness; licking certain foods that need to be licked with mindfulness; taking a bite such as fruits with mindfulness; whatever nutriments one takes, it must be done with mindfulness.

Like the *dharmma* audience who are bent on completing all the levels of *Ñāṇa* (insight) and realize the *Magga*, *Phala* with the practice, one must observe and note on all the actions of taking food.

**Motto:** While taking food, with full attention, observing and noting is *Sampajañña*.

Observing and noting while taking food is one kind of *Sampajañña* instructions. There are three ways of taking food to obtain *Kusala* merits. Veteran *dharmma* audience and yogis have often listened to such a discourse. I am going to repeat this for the benefit of new yogis.

- (1) Taking food with *Sīla*
- (2) Taking food with *Samatha*.
- (3) Taking food with *Vipassanā*

### **Taking food with *Sīla***

The *dharmma* audience here would like to get *Kusala* merits in whatever one does. Eating with *Sīla* means reflecting as: we do not take this food for play or merriment like the village folks; not to have beauty of skin or physical features and so on like the dancers or the acrobats; we take this for the survival and sufficiency of this body (*Rūpa kāya*) ; to be able to practice for the *Sāsanā*, for the *Magga* and *Phala*. Taking food by reflecting this way, one gains the *Kusala* of *Paccaya Sannissita Sīla* and *Sīla Kusala*.

Even if one cannot reflect in detail in this way, if one can reflect: one is taking the food to have the strength to strive



hard to practice *Vipassanā*, one will gain the *Kusala* of *Paccaya Sannissita Sīla*.

**Motto:** Taking food, reflecting to practice, is taking with *Sīla*.

If one reflects that taking the food is to be able to practice *Vipassanā*, to be able to practice for the *Sasana*, to be able to practice for *Magga* and *Phala*, one will gain *Sīla Kusala*.

### **Taking food with *Samatha*.**

Taking food with *Samatha* means to take food, radiating *Mettā* (loving-kindness) such as “may they be well and happy in both body and mind” on those who have donated the food, all those who have helped with the *Veyyāvacca* (organizing and cooking of food), all beings and creatures, all beings and creatures in the ten directions and so on. Taking food by developing *Metta* in this way is eating with *Samatha* and one gains *Kusala* (wholesome) merits of practicing *Samatha*.

**Motto:** Taking food, radiating *Metta*, is truly *Samatha*.

Yogis who take their food by radiating *Metta* such as “starting from the donors, may all beings be well and happy” can gain *Samatha Kusala*.

### **Taking food with *Vipassanā***

Those who take their meals by observing and noting on the detailed movements in taking meals can gain *Vipassanā Kusala*. Taking meals with observing and noting is most in

keeping with *Buddha's* wishes and most suitable for the *dhamma* audience. The moment you see the meal, you must observe and note as "seeing, seeing". As you stretch your hand to get the food, as "stretching, stretching". As you touch the food, "touching, touching". As you collect and arrange the food, "arranging, arranging". As you bring it to your mouth, "bringing, bringing". As you bend your head to take the food, "bending, bending". As you open your mouth, "opening, opening". As you put the food in your mouth, "putting, putting". As you raise your head again, "raising, raising". As you put your hand down again, "putting down, putting down". As you chew, "chewing, chewing". As you become aware of the taste, "knowing, knowing". As you swallow, "swallowing". Taking food with observing and noting this way is called taking food with *Vipassanā*. This is how our benefactor the late Most Ven. Mahāsi Sayadaw himself practiced while taking his food.

If one were to follow this practice, one's *Samādhi* and *Nāṇa* would mature progressively and one would be able to realize the Noble *dhamma* according to one's *Pāramita*. At the beginning of the practice, you will not be able to observe and note all the movements. Nevertheless, one should not get discouraged. Later, as your *Samādhi* and *Nāṇa* becomes progressively mature, you will be able to observe and note all the movements. Some will even get more than this. At the beginning of the practice, you must first try to focus on the most distinctive movement for you as your main object. What is the most distinctive movement for you?

If stretching your hand is the most distinctive for you, then you must observe and note on this without fail as "stretching, stretching". If bending your head is the most distinctive for

you, then you must observe and note on this without fail as “bending, bending”. If chewing is the most distinctive for you, then you must observe and note on this without fail as “chewing, chewing”. The chewing movement is most distinctive. You must observe and note on at least one distinctive movement as your main object. Once you can develop your *Samādhi* by focusing on the distinctive movement,, you will be able to observe and note all other movements.

The chewing movement is usually most distinctive. Can you swallow without chewing? (No, one cannot, Ven. Sir). Our benefactor, the late Most Ven. Mahasi Sayadaw has once asked his yogis to find out whether their observing and noting are meticulous. He asked the yogis which jaw, the lower or the upper moved when chewing?

The yogis gave various answers. Some said both. Some said the upper jaw. Which jaw moves? (The lower jaw, Ven. Sir). Yes, only the lower jaw moves. The upper jaw? (Doesn't move, Ven. Sir). Yes, it doesn't move. Would those who do not observe and note closely and attentively know easily? (No, Ven. Sir). Only those who observe and note closely, attentively and meticulously know. It is the lower jaw which moves.

This moving of the jaw is called in conventional usage as “chewing”. But this is only a term and *Paññatti*. One must know the nature of the movement. The nature of the moving up and down, up and down that we call chewing. If one can develop *Samādhi* by observing and noting closely and attentively to know the nature of this movement, one can also develop *Samādhi* on other movement.

Try and observe and note on a movement that is distinctive for you. If you try to observe and note on all and cannot seem to be able to observe and note, you will get frustrated and if you do not note anymore, would you get it? (No, you wouldn't, Ven. Sir). Yes, you wouldn't. One should not practice this way. You must first observe and note on a movement that is distinctive for you. Then gradually, you will get all.

Later, as your *Samādhi* and *Nāṇa* develop, you will progress to the different levels of *Nāṇa* (Insight) according to your *Samādhi* and *Nāṇa*. For one who has reached the level of *Nāma Rūpa Pariccheda Nāṇa*, one comes to know that: as one observes and notes “stretching, stretching”, the stretching is a separate entity and the observing and noting mind is a separate entity. As one observes and notes “touching, touching”, the touching is a separate entity and the observing and noting mind is a separate entity. As one observes and notes “arranging, arranging”, the arranging is a separate entity. As one observes and notes “bringing, bringing”, the bringing is a separate entity and the observing and noting mind is a separate entity. As one observes and notes “bending, bending” while bending the head, the bending is a separate entity and the observing and noting mind is a separate entity. As one observes and notes “opening, opening” while opening the mouth, the opening is a separate entity and the observing and noting mind is a separate entity. As one observes and notes “putting, putting” while putting into the mouth, the putting is a separate entity and the observing and noting mind is a separate entity. As one observes and notes “raising, raising” while raising the head again, the raising is a

separate entity and the observing and noting mind is a separate entity. As one observes and notes “chewing, chewing” while chewing, the chewing is a separate entity and the observing and noting mind is a separate entity. As one observes and notes “swallowing, swallowing” while swallowing, the swallowing is a separate entity and the observing and noting mind is a separate entity.

The actions of movement is that which do not know and is called *Rūpa dhamma*. The observing and noting mind is that which knows. Is it *Rūpa dhamma* or *Nāma dhamma*? (*Nāma dhamma*, Ven. Sir). If the *dhamma* audience would observe and note closely and attentively, most would know this much. The behaviour of eating is a separate entity and the observing and noting mind is? (a separate entity, Ven. Sir). The activity of eating is that which does not know and is called *Rūpa dhamma*. The observing and noting mind is that which knows, so it is called? (*Nāma dhamma*, Ven. Sir).

Most yogis know this distinction. As one continues in one’s practice, as the *Samādhi* and *Ñāṇa* get further mature, strong and sharp, when one is about to stretch one’s hand the intentional mind to stretch becomes first evident, thus one has to observe and note “wishing to stretch, wishing to stretch”. Later as one stretches, as “stretching, stretching”. As one touches the food, as “touching, touching”. As the intentional mind to arrange the food becomes first evident, one has to observe and note “wishing to arrange, wishing to arrange”. Later as “arranging, arranging”. As the intentional mind to bring the food becomes first evident, one has to observe and note “wishing to bring, wishing to bring”. Later as “bringing, bringing”. As the intentional mind to bend the

head becomes first evident, one has to observe and note “wishing to bend, wishing to bend”. Later as “bending, bending”. As the intentional mind to open the mouth becomes first evident, one has to observe and note “wishing to open, wishing to open”. Later as “opening, opening”. As the intentional mind to put into the mouth becomes first evident, one has to observe and note “wishing to put, wishing to put”. Later as “putting, putting”.

As the intentional mind becomes evident while taking food, one can now observe and note on the intentional mind. One cannot get it quickly yet. As one trains oneself in the observing and noting, one will get it. It becomes evident when the *Samādhi* and *Nāṇa* get strong.

A yogi has once reported to me. She has completed all the levels of *Nāṇa*. She is also very intimate with the Center. She comes to the Center quite often and does *Veyyāvacca* (helping around). She would come and pay respect to me also. I asked her “Yogi, are you still able to practice?” She replied “Yes, I can. Ven. Sir. I can observe and note better on the taking of meals now. I can observe and note on the intentional mind now. But the swallowing doesn’t have any intentional mind. As I chew, the food just slides into the stomach. There is no intentional mind on the swallowing”.

I had to tell her “Oh, yogi, this cannot be so. Can you swallow without wanting to swallow? Please try and observe again”. When she returned the next time, she said, “Yes, Ven. Sir, one can swallow only when one has the intention”. Can one swallow without one wanting to swallow? (No, Ven. Sir). Yes, you cannot swallow.

There was also another yogi, who was also intimate with the Center. I asked “can you still observe and note while taking your food?” She replied, “Yes, I could, Ven. Sir. I observe and note only when the food does not taste good. I don’t observe and note if the taste is very good, Ven. Sir”. I replied: “Oh, how come?”. Will it do her good? (No, Ven. Sir). Then she said: “when the food doesn’t taste so good, I don’t want to eat. So, I observe and note and eat and I don’t know how it went down the throat. I don’t know how I eat till I’m full. When the food is good, I eat without observing and noting, Ven. Sir”. Should you be like this yogi? (No, we shouldn’t be, Ven. Sir).

Whether the food is good or not, you should eat with mindfulness. *Rasa tanhā* (craving for good taste) can give much trouble to beings. There are many instances of one realizing the Noble *dhamma* by taking one’s food with mindfulness, according to the level of one’s *Samādhī* and *Nāṇa*.

At one time in the olden days, there lived together in a monastery a *Maha Thera*, the uncle and his nephew, a young *samanera*. The *Maha Thera* was called *Maha Sangha Rakkhita Maha Thera* and the *samanera* was called *Sangha Rakkhita Samanera* according to their clan name. The *samanera* would usually go for his alms-round about eight thirty or nine o’ clock. He would take his lunch at about ten thirty or eleven o’ clock after he returns. One day, while he was having his lunch, the uncle monk came to him and gave him the following advice. “young *samanera*, do not let your tongue get burnt by the hot rice and hot curries”. The *samanera* thought “how come? The food is already cold now as it has been collected earlier. It is now about ten/ten



thirty a.m. My uncle already knows that the food is cold. Why does he say “don’t get your tongue burnt with hot rice and hot curries” so, he reflected. Shouldn’t he have reflected? (Yes, he should, Ven. Sir).

Then he realized that the uncle monk could not mean hot rice and hot curry literally. It must be the burning of the tongue by the heat of lobha and the heat of dosa in the same way as the hot rice and hot curry would burn the tongue. Having so reflected, he now thought how to take the food so as not to have the tongue burnt with the fire of lobha and the fire of dosa. He then realized that he must take his food with full attention or observing and noting. Thus he took his food with meticulous observing and noting. By the time he finished his lunch he has realized the four stages of *Magga* and *Phala* and became an *Arahant*. Hasn’t one progressed in the *dhamma* while taking one’s food. (Yes, one has progressed. Ven. Sir).

How wonderful it is to take your food with mindfulness. Because of the continuous mindfulness one can make progress in one’s *dhamma*. Those who donate the food also get *Mahapphala* (immense benefits).

*Tena bhutto rathapiṇḍopi mahapphalo*

The food, offered to those like the *dhamma* audience yogis who are keeping mindful continuously, by the donors, produce *Mahapphala* = immense benefits. It is of immense benefits. Why is it? It is because there is no *Lobha* (greed), *Dosa* (anger) and *Moha* (delusion) in the yogi during the time of taking food with full mindfulness. The *dāna* (offering) so made during the time of being free from the *lobha*, *dosa* and *moha*,

is like sowing good seeds in a very fertile field and earns immense benefits. If we want to honor the donors who have come to offer food, how should we honor them? (By being mindful, Ven. Sir). Honoring by being mindful is the best. This is honoring them with the *dhamma*. The Senior Sayadaws of the olden days and our benefactor, the late Most Ven. Mahasi Sayadaw always honor those who come to offer food with mindfulness. They honor them by taking their food with mindfulness, making their every action with mindfulness. This is the way they honor their donors who come to offer food. This is the best way of honoring them. My explanation on being mindful while taking food is fairly complete now.

**Motto:** All the actions in eating, being mindful, is eating with *Vipass*.

We get *Vipassanā Kusala* in this way. It is the best *Kusala*.

### The Sixth Sampajañña Instructions

Practicing *Vipassanā* does not mean being mindful only of graceful activities but also of un-graceful activities. The *Buddha* has instructed that one must also be mindful on the passing of excrements and urine as part of the *Sampajañña* Instructions.

*Uccāra passāva kamme sampajānakāri horti.*

We have to be mindful not only of the graceful activities but also of un-graceful activities.

**Motto:** Excrements and urine, discharging, with full attention, is *Sampajañña*.

It means, we gain *kusala* merits and it also helps the mindfulness by practicing these *Sampajañña* instructions. In accordance with these *Sampajañña* instructions, one has to observe and note as “discharging, discharging” on the bodily activity of discharging. But as the *Buddha* has permitted to start observe and note on whatever is evident, for those like the *dhamma* audience here who have the foundation in *Samādhi* and *Nāṇa*, as one is about to pass excrement and urine, the intentional mind would first become evident. Wouldn’t it be evident? (Yes, it would be evident, Ven. Sir).

As it becomes evident, wouldn’t one be able to observe and note as “wishing to discharge, wishing to discharge”? (Yes, one could, Ven. Sir). After one has reached the place for discharging and starts to discharge, one must observe and notes as “discharging, discharging”. The downward movement from its original location is observed and noted as “discharging, discharging”. Sometimes one might feel some pain or cramps while so discharging. Wouldn’t one be able to observe and note then as “pain, cramp and so on”? (Yes, one would, Ven. Sir).

One has to observe and note as “wishing to discharge, wishing to discharge”, “discharging, discharging”, “pain, cramp and so on.” They are all very distinct activities. Observing and noting as “wishing to discharge, wishing to discharge” means observing and noting on the intentional mind. What kind of *Satipaṭṭhāna Kusala* merits, Ven. Sir).

Observing and noting on the discharging activity means observing and noting on the *Kāya* (bodily activity). What kind of *Satipaṭṭhāna Kusala* merits does one get? (As *Kāyānupassanā Satipaṭṭhāna Kusala* merits, Ven. Sir). I see all

of you are able to comprehend them now. As it is *Kāyānupassanā Satipaṭṭhāna*, observing and noting on the *Kāya*, one gains merits as *Kāyānupassanā Satipaṭṭhāna Kusala* merits. Observing and noting as “pain, cramp and so on” means observing and noting on the *Vedanā*, gaining merits as *Vedānānupassanā Satipaṭṭhāna Kusala* merits.

How many types of merits does one get while observing and noting on the discharging of excrements and urine? (Three, Ven. Sir). Observing and noting as “wishing to discharge, wishing to discharge” means observing and noting on the intentional mind to discharge, gaining *Cittānupassanā Satipaṭṭhāna Kusala* merits. Observing and noting “discharging, discharging”, means observing and noting on the *Kāya*, bodily movements, gaining *Kāyānupassanā Satipaṭṭhāna Kusala* merits. Observing and noting as “pain, cramp and so on” means observing and noting on the *Vedanā*, gain merits as *Vedānānupassanā Satipaṭṭhāna Kusala* merits.

Isn't it wonderful to follow Buddha's exhortations? (Yes, it is, Ven. Sir). Gaining *Kusala* merits, progressing in one's mindfulness. Wouldn't one's mindfulness be interrupted if one does not observe and note on the discharging of excrements and urine? (Yes, it would be, Ven. Sir). It would be interrupted for nearly at least one hour in a day. Let's say there are two yogis. One keeps observing and noting while discharging excrements and urine also and the other doesn't. Wouldn't there be a difference between the two? (Yes, there would, Ven. Sir). Yes, there would be a difference.

The *Sampajañña* instructions are very beneficial. If one can observe and note on the *Sampajañña* instructions or general details as it is called today, one's mindfulness will become

continuous and one's observing and noting will become strong. When one's observing and noting becomes strong, those who have not experienced the *dhamma* will experience the *dhamma*; those who have experienced the *dhamma* will make further progress in the *dhamma*, the *dhamma* will become more distinct for them and those worthy of the Noble *dhamma* will realize the Noble *dhamma*. That is why, to have to observing and noting become strong, one has to pay careful attention to be able to observe and note on the *Sampajañña* instructions. If one wants to practice so as to complete all the levels of *Nāṇa*, wouldn't one have to be specially careful and observe and note on the *Sampajañña* instructions? (Yes, one has to, Ven. Sir).

### The Seventh Sampajañña instructions.

The Buddha made a further *Sampajañña* instructions.

*Gate ṭhite nisinne sutte jāgarite bhāsite tunhībhāve  
Sampajānakāri hoti.*

Walking with mindfulness; standing with mindfulness; sitting with mindfulness; going to sleep with mindfulness; waking up with mindfulness; speaking with mindfulness; keeping silent with mindfulness. Thus in conclusion, the *Buddha* said one must be mindful in whatever type of action one does.

The walking practice that the audience are practicing now means walking with mindfulness. If one is able to develop *Samādhi* in one's walking practice, it will support the observing and noting on the general details as well as that on the sitting practice. That is why I am going to explain again about mindfulness in the walking posture.

There are four ways of observing and noting in the walking posture. Observing and noting with one step, observing and noting with two steps, observing and noting with three steps, observing and noting with six steps. How many are there? (Four, Ven. Sir).

Observing and noting with one step as “Left step, Right Step”. As you observe and note “Left step, Right Step”, dissociate from the form and shape of the foot as much as you can, observe and note closely and attentively to know the gradual forward movement in stages as much as you can. Observing and noting with two steps. “Lifting, dropping, lifting, dropping”. As you observe and note “lifting”, dissociate from the form and shape of the foot as much as you can, observe and note closely and attentively to know the nature of the gradual upward movement in stages as much as you can.

As you drop the foot, dissociate from the form and shape of the foot as much as you can, observe and note closely and attentively to know the nature of the gradual downward movement in stages as much as you can. The form and shape of the foot is *Paññatti*, not the object of observing and noting in *Vipassanā*. The nature of the gradual movement in stages is *Paramatha*. It is the object of observation for *Vipassanā*.

Observing and noting with three steps, “lifting, pushing forward, dropping”. As you observe and note “lifting”, as said before, dissociate from the form and shape of the foot as much as you can, observe and note closely and attentively to know the nature of the gradual upward movement in stages as much as you can. As you observe and note “pushing forward”, dissociate from the form and shape of the foot

as much as you can, observe and note closely and attentively to know the nature of the gradual forward movement in stages as much as you can. As you observe and note “dropping”, dissociate from the form and shape of the foot as much as you can, observe and note closely and attentively to know the nature of the gradual downward movement in stages as much as you can.

Once you are able to dissociate from the form and shape of the foot, observe and note on the present moment of the momentum of the movement, the nature of the movements become evident. As you observe and note “lifting”, in addition to knowing the gradual upward movement, you will feel it getting lighter and lighter as it moves up. As you observe and note “pushing forward”, in addition to knowing the gradual forward movement, you will feel it getting lighter and lighter as it moves forward. As you observe and note “dropping”, in addition to knowing the gradual downward movement, you will feel it getting heavier and heavier as it moves down. The yogis will come to see all these for themselves.

As the yogi experiences these lightness and heaviness, the yogi becomes very satisfied. The yogi’s noting becomes good now. The yogi has started to experience the *dhamma*. When you practice, the main factor is to be able to experience the *dhamma*. The yogi is practicing hard, because the yogi wants to experience the *dhamma*, the yogi feels very encouraged and continues to practice diligently. The Yogi’s *Saddhā* (faith and confidence) now becomes strong and as the yogi continues to practice diligently and earnestly, the yogi will make progress through the different levels of *Ñāṇa* and ultimately realize the Noble *dhamma* according to one’s *Pāramita*.



Now six noting with one step. “Beginning to lift, end of lifting”. “Beginning to push forward, end of pushing forward”. “Beginning to drop, end of dropping”. Beginning to lift = only the heel is lifted. End of lifting = the toes also has been lifted. Beginning to push forward = the foot has just started to push forward. End of pushing forward = pausing of the foot for a short while before dropping. Beginning to drop = beginning stage of descending. End of dropping = the foot touching the ground.

Another way of six noting: “Wanting to lift, lifting”; “Wanting to push forward, pushing forward”; “Wanting to drop, dropping”. When one has reached the *Paccaya Pariggaha Ñāṇa* and tries to observe and note in this way, those who are sharp in their *Ñāṇa* are able to note this way.

As you are about to lift, there arises first the intentional mind to lift. Thus one observes and notes as “Wanting to lift”. Then as “lifting” as the lifting action arises. The same with pushing forward. As the intentional mind first arises, one observes and note as “Wanting to push forward”. Then as “pushing forward” as the action of pushing forward arises. As one is about to drop the foot, as the intentional mind arises, one observes and notes as “Wanting to drop”. Then as “dropping” as the action of dropping arises. Once one can get this series, the observing and noting becomes quite good.

Another way: “Lifting, raising, pushing forward, dropping, touching, pressing”. This is the way explained by the commentary teachers. This way seems a bit difficult. However, as one gets used to it, one is able to observe and note in this way. Please repeat after me at least one time.

“Lifting, raising, pushing forward, dropping, touching, pressing”.

Lifting = raising of the heel. Raising = raising of the toes too. Pushing forward = just one stride. Dropping = starting to drop. Touching = touching the ground. Pressing = pressing the foot to lift the other foot.

In this method, the nature of the movements becomes more prominent. One would come to know the heaviness as it drops and *Samādhi* develops making one's observing and noting to be good. There are many yogis whose observing and noting have become very good, practicing this method and have made distinctive progress in the *dhamma*. This is the way explained by the commentary teachers. The sayadaws of today have modified it a bit in modern day language for easy comprehension by the yogis. My explanation on the four ways of observing and noting on the walking posture is fairly complete.

### **Benefits to be obtained from the walking practice.**

When a yogi is able to develop *Samādhi* on the walking posture, the yogi also becomes able to observe and note on the general details. The observing and noting in the sitting posture also becomes better. The yogi is able to sit comfortably and peacefully through the hour without making any changes in posture. Let us now recite the Motto concerning the benefits from the *Samādhi* on the walking posture.

**Motto:** Able to travel, stamina and energy, free from illness, easily digestible, unbreakable *Samādhi*, five of them, benefits of walking posture.

A yogi who can develop *Samādhi* in the walking posture, is able to travel afar and long journeys without getting tired. This is the first benefit. "Stamina and strength" means the yogi's stamina and energy become more strong and sharp. A yogi may have to change posture once or twice at the beginning of the practice. After the yogi has developed good *Vipassanā Samādhi*, the yogi is now able to sit through without changing. The yogi has now more energy and stamina.

As one's *Samādhi* on the walking posture becomes developed, such ailments as pain in the knee, pain in the tendons, neck pains and so on usually disappear. The food (*Āhāra*) one takes gets easily digested. Thus one is relieved of indigestion.

The *Samādhi* developed from the walking posture stays firm and not easily destructible. The *Samādhi* developed from the walking posture stays long. It is indestructible, unbreakable *Samādhi*. Why is it indestructible and stay long? It is because it is developed on the moving behaviour. As the *Samādhi* from the sitting posture is developed on the stationery posture, once one gets up, stands or walks, it gets broken.

It is also the same with the *Samādhi* developed from the lying posture and the standing posture. As they are all developed on the stationery posture, once one walks, sits down or lies down, it gets broken. The *Samādhi* from the walking posture is not like that. As it has been developed on the moving posture, it stays firm and long. It can follow to the sitting posture. It can follow to the standing posture and it can follow to the posture of lying down. It is not easily destructible. A yogi whose *Samādhi* from the walking pos-

ture is good can become good in one's observing and noting. That is why the *dharmā* audience yogis have to try hard to observe and note on the walking posture. At the beginning of the practice, when a yogi is not able to get the support of the *Samādhi* from the walking posture, the yogi becomes easily tiresome in the sitting posture; the observing and noting on the general details can also become tiresome. This is because one is not able to follow, observe and note on the arising object and the observing and noting are not evident. Wouldn't the yogi become tiresome as a result? (Yes, one would be, Ven. Sir).

Once one is able to develop *Samādhi* on the walking posture, the sitting posture also becomes less of a chore. It would be better for one to go to one's sitting posture from the walking posture in a gentle and slow manner, with full mindfulness as "lifting, pushing forward, dropping" so that the mindfulness on the walking posture is carried to the sitting posture as much as possible and have continuity of mindfulness. Even if one cannot come in this way, it would still be better to come to the *dharmā* hall with full mindfulness as "lifting, dropping, lifting, dropping". It will be beneficial for the yogi.

If one cannot continue in this way, doesn't one has to come at least with "left step, right step" to the *dharmā* hall? (Yes, one has to Ven. Sir). You must at least observe and note "left step, right step" as you walk. If you cannot observe and note at least "left step, right step" while walking, will it do any good for the yogi? (No, it will not, Ven. Sir). The yogi's mindfulness will be broken now. There will be no *Samādhi* from the walking posture to support the sitting posture. Please

try so that the *Samādhi* from the walking posture is carried to the sitting posture as much as possible. It will be specially beneficial for the yogi. As in the motto “indestructible *Samādhi*”, it would be indestructible. It will be specially beneficial to the sitting posture.

*Thite* = while standing, one has to observe and note as “standing, standing” in accordance with *Sampajañña* instructions. As permitted by the *Buddha*, when one has to stand from the walking, as the intentional mind becomes evident first, one has to observe and note on as “wishing to stand, wishing to stand”. Later as the air element, activated by the intentional mind gives support to the body to stand and the standing action arises, as “standing, standing”.

While observing and noting “standing, standing” dissociate from the shape and form of head, body, legs and hands. Observe and note on the sensation of rigidity and tension produced by the air element supporting the body due to the activation by the intentional mind to stand. When one needs to sit down from standing, be specially mindful and the intentional mind to sit down will become evident. Then observe and note “wishing to sit down, wishing to sit down”. Then observe and note closely and attentively, as the air element, activated by the intentional mind pushes the body down, and the body moves gradually downwards as “sitting down, sitting down”.

As you observe and note “sitting down, sitting down”, dissociate from the shape and form of the head, body, legs and hands as much as possible. Observe and note closely and attentively as “sitting down, sitting down”, on the nature of the gradual downward movement, as the air element, acti-

vated by the intentional mind pushes down the body. As one is about to lie down to sleep from the sitting posture, if one is specially mindful, wouldn't the intentional mind to lie down become evident? (Yes, it would, Ven. Sir). Yes, it is evident.

You have to observe and note this as "wishing to lie down, wishing to lie down." Later, as the actual lying down arises, observe and note as "lying down, lying down". As one's head touches the pillow as "touching, touching". As the back touches the mattress as "touching, touching". As you arrange your body, hands and so on as "arranging, arranging". After you have settled down as "rising, falling, lying down, touching" until you fall asleep. Don't you have to go to sleep observing and noting in this way? (Yes, we have to, Ven. Sir).

*Sutte* = going to sleep, a yogi should go to sleep with mindfulness. Also as one wakes up, one must immediately start the observing and noting again as "waking up, waking up". Those yogis whose observing and noting are sharp would wake up observing and noting as "rising, falling, lying down, touching". Even if one doesn't wake up with mindfulness in this way, as one wakes up, one must observe and note on the "waking mind" as "waking up, waking up". It means one is aware of one's waking up again. It is also a form of thinking. One may think. it must be nearly 3:30 a.m. now. Maybe time to get up". Wouldn't such thoughts come to one's mind? (Yes, it would, Ven. Sir).

Having such thoughts is called in conventional usage as "waking up, walking up" or "knowing, knowing" or "think-

ing, planning”. One must observe and note this waking mind. It is observing and noting on the knowing mind.

**Motto:** Walking, standing, sitting down; going to sleep, waking up, with full attention and observing is *Samapajañña*.

Observing and noting as one walks, stands, sits down, goes to sleep and waking up is called *Sampajañña*.

**Motto:** Speaking, keeping silent, with full attention, observing and noting is *Sampajañña*.

Bāsite = while speaking, tunnibhāve = keeping silent, Samapajānakari = done with full attention, hoti = is so.

As the *Buddha* has instructed, as one speaks, one must observe and note as “wishing to speak, wishing to speak”, “speaking, speaking”. The fact of the air element coming up and forming sounds; the air element coming up from about the navel and forming sounds, as it reaches the upper chest and upper throat. One has to observe and note on them as “speaking, speaking”. The moving of the lips, the tongue touching the teeth and the roof of the mouth are also called “speaking”. Couldn’t one observe and note on all these as “speaking, speaking”? (Yes, one can, Ven.Sir). With practice, one would be able to observe and note them.

Or if one going to keep silent, or keep silent after speaking, one must continue with one’s observing and noting. If one is sitting, one must be observing and noting as “sitting, touching, rising, falling”. If one is walking as “left step, right step; lifting, dropping; lifting, pushing forward, dropping”. That is



the *Buddha* instructed one must pay full attention or observe and note in whatever action is in.

I have now completed the discourse on the third factor which helps sharpens the *Indriya* of a yogi and also the seven *Sampajañña* instructions.

Having listened to the discourse on the third factor that sharpens the *Indriya* and thereby helping to make further progress in the *dhamma* and the *Sampajañña* instructions, may you be able to follow, practise and develop accordingly and may you be able to realize the Noble *Dhamma* and the peace and bliss of *Nibbāna*, the extinction of all sufferings, that you have been aspiring for, swiftly with ease of practice.

*Sādhū! Sādhū! Sādhū! Ven. Sir*

## THE FOURTH FACTOR THAT SHARPENS THE *INDRIYA* - CONTROLLING FACULTIES

Today is the 13<sup>th</sup> April 1992. I have been explaining to you about the sharpening of the controlling faculties in my previous discourses. Of the nine factors that sharpen the controlling factors or *Indriya*, I have completed my explanation on the first three factors in my previous discourses. I will continue today on the fourth factor that sharpens the *Indriya* or controlling faculties.

To recapitulate what I have explained before, let us first recite a motto.

**Motto:** For the five *Indriya* to get sharpened, there are nine factors.

There are 5 *Indriya* and 9 causes or factors that sharpen the *Indriya*. When we meditate the 5 controlling faculties are there with each observing and noting. (They form the five components in meditation). When these 5 controlling faculties are sharp and balanced, those who have not experienced any *dhamma* will come to experience the *dhamma*; those who have experienced some *dhamma* will make

further progress in their *dhamma* and those who are worthy to realize the Noble *dhamma* will come to realize the Noble *dhamma*. That is why we have to practice so that the 5 controlling faculties or *Indriya* will be sharpened and balanced.

The 5 controlling faculties or *Indriya* are:

1. *Saddhindriya* = strong faith-faculty
2. *Viriyaṇḍriya* = powerful effort-faculty
3. *Satindriya* = strong mindfulness-faculty.
4. *Samādhindriya* = strong concentration-faculty
5. *Paññindriya* = powerful wisdom-faculty

They exist and support each other.

The first factor that sharpens the *Indriya* is to incline one's mind towards the passing away of the observing and noting object. The second factor is that while observing and noting with the mind so inclined towards passing away, one must note respectfully, closely and intensely to actually perceive the passing away. The third factor is that, in addition to observing and noting respectfully, closely and intensely and inclining the mind towards passing away, one must observe and note incessantly without any break or gap so that the observing and noting will be continuous throughout.

### The support of suitable factors

If one were to obtain the support of or rely on the seven suitable factors while practicing *Vipassanā*, one's *Indriya* will be sharpened and thereby make further progress in one's *dhamma*.

## 1. Suitable Accommodation

When one practices *Vipassanā*, getting the support of a suitable accommodation/meditation center will make for the sharpening of one's *Indriya* and thereby make progress in one's *dhamma*.

Having the support of an accommodation that is suitable, will make a good foundation for the sharpening of one's controlling faculties- *Indriya* and thereby make progress in one's *dhamma*. What is a suitable accommodation? A suitable accommodation is one which is complete with five requisites. An accommodation which is complete with these five requisites is a suitable accommodation for one's *Vipassanā* practice. Let us first recite a motto for this.

**Motto:** Not too far, no traffic, free of noises, little danger from insects, easy availability of necessities, good friend, the five requisites of a center.

The center at which one is going to take up *Vipassanā* practice should not be too far from the home base. It should not be too close too. If it is too far, there can arise worries because of lack of communication. One would be worrying: will there arise something needing one's attention or some problems at the house or at one's resident monastery? If one has such worries, there can be no further progress in one's *dhamma*. If it is too close too, it may be frequented by the rest of one's family or one's disciples. Having to make conversation with them will disrupt one's observing

and noting and thus cause gaps in one's observing and noting. That is why it should not be too far or too close by.

No traffic, free of noises: the center at which one practices should have no traffic and be free of noises. This is also a requisite of a suitable accommodation.

Little danger from insects: that is, having few mosquitoes and flies. It is in the nature of our city, Yangon, to have some mosquitoes. Because we have more people now, the mosquitoes have become less. We used to have lots before. We had to make them less then, by providing mosquito nets to sit in. Don't we have to make it less when there are so many? (Yes, we have to, Ven. Sir). So we had to make it less by using mosquito nets.

Easy availability of necessities: the *Saddhammaramisi* Center, being in the suburbs of the city of Yangon, has reasonable access to the city. Thus, we can get all the nutriments that we need. We can also have easy access to the necessary medicines.

A good friend: here it means basically the *Kamathāna* (meditation) teacher. It means here a *Kamathāna* teacher who can guide those who have not experienced the *dhamma* to experience the *dhamma*; those who have experienced some *dhamma* to make further progress in the *dhamma* and those worthy of the Noble *dhamma* to realize the Noble *dhamma*. Such a *Kamathāna* teacher is said to be a good friend.

The meaning is that if one were to practice *Vipassanā* having the support of an accommodation complete with these five requisites, it is said to be a suitable accommodation and one will be able to experience the *dhamma*, make further progress

in the *dhamma* and those worthy of the Noble *dhamma* will realize the Noble *dhamma*.

The yogis are to see for themselves whether the *Saddhamma-rarisi* Center complete with these five requisites. If not, then it is for you to leave soon as you will not experience the *dhamma*. Is it complete with these requisites? (Yes, it is, Ven. Sir). The requisite of “not too far” ? (It is, Ven. Sir). It is not fully complete with the requisites of “no traffic and free of noises” now. We are having lots of people now. You have to concentrate earnestly by yourself to build up *Samādhi*. There are lots of offerings of *dāna* now.

Little danger from mosquitoes and flies: because we have mosquito nets now, we are able to make them less. Easy availability of necessities: is the Centre complete with this? (It is, Ven. Sir). We have easy access for these too. Because it is relatively complete with these five requisites, it is a suitable center for one to practice.

A good friend: we have *Kamathāna* teachers who can guide the yogis (meditators), so we are relatively complete with this too. This factor of a good friend is very important. The Ven. *Anandā* once went to the *Buddha* and said:

“Ven. Sir, I think having a good friend is like being about fifty percent sure to realize the peace and bliss of *Magga* and *Phala*”. The *Buddha* replied: Dear younger brother *Anandā*, don’t say like that. Having a good friend is not fifty percent but one hundred percent sure. Total and full surety”.

Aren’t those who have the *Buddha* as their good friend and teacher, fully assured of realizing the *dhamma*? (Yes, they are, Ven. Sir). Yes, they are fully assured. The meaning here

is that if one can practice at a center which is complete with all these five requisites, one would be able to experience the *dhamma*, make further progress in the *dhamma* and realize the Noble *dhamma*.

### Suitable types of meditation center

The *Buddha* expounded about four types of center. How many types of center did the *Buddha* enumerate for those really intent on realizing *Magga* and *Phala*? (Four, Ven. Sir).

1. One enters a center to practice. But, one is not able to experience any *dhamma* even after about ten to fifteen days. Because of the poor *Kamma* of the authorities concerned, there are also scarcity of facilities-scarcity of water, food and so on at the centre. The audience here will have to decide for themselves whether they will continue to practice at such a center or leave the center. One cannot experience any *dhamma* distinctly. There are also scarcity of necessities. What do the audience here think? (We will not continue to stay, Ven. Sir). Yes, one will not want to stay. But not because of scarcity of necessities, it is because of the inability to experience any distinct *dhamma*. One should not stay at such a center because one could not experience any distinct *dhamma*.

**Motto:** No experiencing of distinct *dhamma*, scarcity of necessities, exit without taking leave.

The *dhamma* is not distinct nor any *dhamma* experienced at all, there are also scarcity of necessities. One should thus leave without bidding goodbye, lest one be requested to prolong one's stay. One would only be wasting one's time.



2. One tries another center. One could not experience any distinct *dhamma*, although, ten, fifteen or twenty days have passed. But because of the good *Kamma* of the authorities and the Sayadaws (senior teachers), the amenities are in abundance; lots of food, good facilities, complete with light and water and many more. The audience here must decide for themselves whether they should stay. Should you stay? (We shouldn't, Ven. Sir). Oh! things are in abundance. Shouldn't you be enjoying them happily? (We wouldn't stay, because we haven't experienced any *dhamma*, Ven. Sir). Yes, you shouldn't stay. Our main object is to be able to experience the *dhamma*. Do you go to a center to enjoy the good material things that they have to offer? (No, Ven. Sir, we do not). For what do you go to a center? (We go to a centre to experience the *dhamma*, Ven. Sir). Because one could not experience any *dhamma* or distinct *dhamma*, one must leave the centre.

**Motto:** No experiencing of distinct *dhamma*, abundant in facilities, leave after bidding.

Because one could not experience any distinct *dhamma* or any *dhamma* at all, although there is abundance of amenities, one should not stay at such a center. One should leave after bidding. One should not leave without bidding, because one has already enjoyed their facilities. Leave after bidding.

3. One goes to another center. One could experience the *dhamma* very distinctly. But because of the poor *Kamma* of the authorities concerned, there are scarcities everywhere. Scarcity of water, light, food, poor facilities. Should you

continue to stay or not? The *dharmma* audience here must decide for themselves. One could experience the *dharmma* very distinctively but there is scarcity all around. Are you going to stay at this center or not? (We would stay, Ven. Sir). Are you going to stay with scarcity all around? (Yes, we would stay, Ven. Sir).

A realistic answer would surely be “we wouldn’t stay, Ven. Sir”. But no, you must stay. Although there is scarcity all around, one could experience the *dharmma* very distinctively. So, one must practice patience and tolerance in accordance with the wishes of the *Buddha*.

**Motto:** Distinctive *dharmma*, scarcity all around, one must persevere and stick around.

Because one has experienced the *dharmma* very distinctively, although there is scarcity all around, one should persevere and stick around until one has realized the Noble *dharmma*.

4. One goes to another center. One could experience the *dharmma* very distinctively. There is also abundance all around due to the good *Kamma* of the authorities and sayadaws (senior masters) concerned. It is for sure the yogis will continue to stay there. Shouldn’t you stay? (Yes, we should, Ven. Sir). You must continue to stay. Because you have experienced distinctive *dharmma* and the facilities are in abundance. Were the authorities to ask you to leave, saying you have experienced a reasonable amount of *dharmma* and they needed the place to give to new ones, if you have not experienced the *dharmma* fully and completely, you should

request to stay on saying I have not fully completed the *dhamma*.

**Motto:** Distinctive *dhamma*, abundance in facilities, should not leave even if asked to do so.

The meaning is that you must reflect on the type of center that you are at now. You must see which of the four types is the *Saddhammaramisi* center and decide whether you should stay or leave soon if not suitable.

Having listened to the discourse on the fourth factor that sharpens the *Indriya*, may you be able to follow, practice and develop accordingly and may you be able to realize the Noble *dhamma* and the peace and bliss of *Nibbāna*, the extinction of all sufferings, that you have been aspiring for, swiftly with ease of practice.

On this day of the 14<sup>th</sup> April 1991, the fifth day of the ten-day retreat, I will continue to give my discourse on the fourth factor that sharpens the *Indriya* that I had explained the day before.

The first factor that sharpens the *Indriya* is to incline the mind towards passing away while observing and noting. The second factor that sharpens the *Indriya* is that while so inclining the mind towards passing away when so observing and noting, to observe and note respectfully, closely and intensely so as to be able to really perceive the passing away. The third factor that sharpens the *Indriya* is that, while so inclining the mind towards passing away and observing and noting respectfully, closely and intensely so as to be able to really perceive the passing away, observing and

noting incessantly so as not to have a gap and have a continuous stretch with one's observing and noting.

Now, the fourth factor that sharpens the *Indriya* is that if one practices by relying on or having the support of the seven suitable factors, one's *Indriya* will be sharpened and thus make progress in the *dhamma*. It is very important for those of the *dhamma* audience here who are aspiring to strive really diligently to realize the Noble *dhamma*, to be able to get the support of these seven suitable factors. The *Indriya* will not be sharpened and thereby no progress will be made in the *dhamma*, if one were to rely on unsuitable factors for support. The meaning is that, only when one is able to get the support of the seven suitable factors will one be able to sharpen the *Indriya*, make progress in the *dhamma* and realize the Noble *dhamma*.

**Motto:** The most suitable things, seven of them, must truly be relied on.

The meaning is that, if one were to practice with the support of the seven suitable things, one's *Indriya* will be sharpened and thereby make progress in the *dhamma* and realize the Noble *dhamma*.

### The Seven Suitable Factors

The seven suitable factors are:

The first factor one should rely on for support, *āvāsa Sappāya* means, if one were to rely on the support of an accommodation that is suitable for oneself in one's practice, one's

*Indriya* will be sharpened and one will make progress in the *dhamma*.

When we say suitable accommodation, what do we mean by that? A suitable accommodation means one that is complete with the necessary five requisites. I have explained to you about these five requisites in my discourse the other day. I have also explained to you about the four types of meditation center.

## 2. Suitable alms-resort

For those monks who practice relying on the alms round for support, they must have a suitable alms-resort village. Having the support of an alms-resort village which is not too far or close-by, where sufficient alms food is easily obtainable means having a good foundation for the sharpening of one's *Indriya* and thereby making progress in one's *dhamma*.

Today, there are very few monks in town who practice relying on the support of food by alms-round. There are still quite a few in the villages. This suitable alms-resort village is for monks only.

## 3. Suitable conversation

Knowing how to make conversation suitable for oneself while practicing the *dhamma*, is also a good foundation for the sharpening of one's *Indriya* and making progress in the *dhamma*. Suitable conversation means the ten topics related to the *dhamma*. It is not appropriate to make conversation regarding any other matter. It is best not to make any conversation at all (to keep silence) if possible. Now let us

recite a motto for these first and I will explain briefly on them.

**Motto:** Fewness of wants, contentment; solitude, quietness; repeated diligence; *Sīla, samā, paññā vimutt, vimutti ñāṇa*; these ten, suitable conversation.

### Fewness of wants

One can speak about fewness of wants if there arise occasion for it.

The peace and bliss of *Magga*, *Phala* and *Nibbāna*, the nine *Lokuttarā* (supra-mundane) *dhamma* that the audience has been wishing and aspiring for, are not the *dhamma* that can be realized by those who are inexhaustible in wants. This *dhamma* can only be realized by those who have fewness of wants.

**Motto:** Inexhaustible in wants, dense with *lobha*, not for them this *dhamma*; fewness of wants, cultivate and develop the practice, bound to realize the *dhamma*.

When we say that the four *Magga*, the four *Phala* and *Nibbāna*, the nine *Lokuttarā* (supra-mundane) *dhamma* are not the *dhamma* that can be realized by those who are inexhaustible in wants, inexhaustible wants (in terms of the *dhamma*) means publicizing about one's own virtues, even though it is true.

Publicizing one's virtue of *Sīla*, wanting to let others know of it. Publicizing about one's *Samādhi* when one has developed some *Samādhi*. Publicizing about the unfolding of one's *Vipassanā ñāṇa*. All these acts amount to one having inexhaustible wants.

What do we mean by one who has fewness of wants? That is in terms of *dhamma*, one who practices and stays silent about one's virtues of *Sīla*, *Samādhi* and *Paññā*.

It usually happens that the *dhamma* audience and yogis who have come to practice *Vipassanā* want to let others know, when they start to experience the *dhamma*. If they follow this urge and starts talking to let others know, will that yogi make further progress in the *dhamma*? (No, Ven. Sir). It is common to want to tell others about one's good progress in the *dhamma*. Nevertheless, don't we have to be extra careful not to say a word? (Yes, we have to, Ven. Sir). If you talk, then you will be included in the list of inexhaustible wants. That is why one should talk about it only to one's *Kamathāna* (meditation) teacher.

It is quite usual to want to talk about one's distinctive experience of the *dhamma*. But one should refrain from doing so. Otherwise, one would be included as inexhaustible in wants and further progress in the *dhamma* may be slow. That is why one should stay secretive about one's practice. Although one has developed good *Samādhi*, one must keep as if one has not. One must go about secretively and unobtrusively and keep to one's own practice only, as one's main object. A person who can stay in this way is said to have fewness of wants. One could make conversation on such topic if occasion arises.



### Contentment

The peace and bliss of *Magga*, *Phala* and *Nibbāna*, the nine *Lokuttarā* (supra-mundane) *dhamma* that the audience has been wishing and aspiring for, can only be realized by those who are contented with whatever one could have. It is not the *dhamma* that can be realized by those who are not contented with whatever one could have.

**Motto:** Not contented, dense with *lobha*, not for them the *dhamma*. Those contented, cultivate and develop the practice, bound to realize the *dhamma*.

It means, the four *Magga*, four *Phala* and *Nibbāna*, the nine *Lokuttarā* (supra-mundane) *dhamma* is the *dhamma* that can be realized only by those who can be contented with whatever food one can have, whatever lodging one can have, whatever clothing one can have. Only such persons can realize the *dhamma*.

While you are in the practice of *Vipassanā*, don't you have to be contented with whatever lodging provided by those concerned? (Yes, we have to, Ven. Sir). Don't you have to be contented with whatever nourishment provided by the *Veyyāvacca* (Volunteer) Committee?

(Yes, we have to, Ven. Sir). They are giving you vegetarian food. Can you be contented with that? (Yes, we can, Ven. Sir). It will be good for you, only if you are contented. If you are not contented, will you be able to realize the *dhamma*? (No, we will not, Ven. Sir). Being contented means you will be able to realize the *dhamma*. One can make conversation on such a topic if occasion arises.

## Solitude and Quietness

The peace and bliss of *Magga*, *Phala* and *Nibbāna*, the nine *Lokuttarā* (supra-mundane) *dhamma* that the audience has been wishing and aspiring for, are the *dhamma* that can be realized only by those who enjoy quietness. It cannot be realized by those who enjoy company. One can make conversation on such a topic if occasion arises.

**Motto:** Those who are fond of company, dense in *lobha*, not for them the *dhamma*. Go to a quiet place and cultivate and develop the practice, one is bound to realize the *dhamma*.

The four *Magga*, the four *Phala* and *Nibbāna*, the nine *Lokuttarā* (supra-mundane) *dhamma* are the *dhamma* that cannot be realized by those who enjoy company. It is not to be realized by those who are very attached to friends. It can only be realized by those who enjoy going to a quiet place, away from friends and doing their practice. One can make conversation on such a topic if occasion arises.

The *dhamma* audience here must reflect on themselves. Do you feel very happy only when you are with friends? Do you have peace of mind only when you are with friends? If you don't feel happy or peaceful in mind if you have to stay away from your friends, is it because your foundation of *pāramita* (perfection) is mature or immature? (immature, Ven. Sir). That means you will need to fulfill your *pāramita*.

If you are still very much attached to your friends, you will not be able to realize the *dhamma* yet. You will need to fulfill

your *pāramitā*. If, however, you are just keeping company with friends, disciples, children or family only as part of fulfilling one's social or filial obligations but not actually enjoying them very much; keeping company because of various reasons; what you actually enjoy is seeking a quiet place and engaging in one's practice; then, it means one's *pāramitā* have matured and one would be able to realize the *dhamma*.

You must reflect on yourself to see whether your *pāramitā* is mature or immature. Will it do you good, if you still enjoy having company very much? (No, it will not, Ven. Sir). You will still need to fulfill your *pāramitā*. If you are not that fond of company, but just fulfilling your social obligations or because of various reasons; you enjoy being in a quiet place; you enjoy being in a meditation center, {I don't want to seem like inviting you to the center. I am not. Only those who enjoy practicing the *dhamma* enjoy being in a center. Is a meditation center some place which every one can enjoy staying? (No, Ven. Sir)}, I must say one enjoys being at a center because one's *pāramitā* is mature. One can make conversation on such a topic if occasion arises.

### Repeated diligence

The four *Magga*, four *Phala* and *Nibbāna*, the nine *Lokuttarā* (supra-mundane) *dhamma* are the *dhamma* that can be realized by those who are industrious with repeated diligence. They are not for those who are lazy.

**Motto:** One who does not practice, is lazy, not for him the *dhamma*. For those who practice, cultivate and develop the practice, are bound to realize the *dhamma*.

There are two types of effort in the practice of *Vipassanā-kāyika viriya* and *cetasika viriya*. *Kāyika viriya* means during the sitting meditation, one has to put effort and concern to keep one's body steady, keep one's back straight, keep one's head straight and erect, keep one's hands and legs steady in one's chosen posture. Putting effort and concern to see to such means putting effort to see to one's body or *kāya*. That is why it is termed *Kāyika viriya*. This type of effort to maintain one's body, *Kāyika viriya*, must be a sustained and steady effort.

*Cetasika viriya* means putting effort and concern by the mind to be able to observe and note on the objects as they arise. The effort and concern to see that the mind is able to observe and note the "rising" (of the abdomen) as it arises; to be able to observe and note the "falling" (of the abdomen) as it falls; to be able to observe and note the different painful sensations clearly and distinctly as they arise; to be able to observe and note the "seeing" (as one sees objects) and the "hearing" (as one hears sounds) respectively. Don't you have to put effort and concern to be able to observe and note all these? (Yes, we have to, Ven. Sir). How do you put the effort? (It has to be put by the mind, Ven. Sir). Because it has to be put by the mind, it is termed *Cetasika viriya*.

These two efforts must be steady and balanced. They must not be in excess. They must not be lax. Then only will one be able to experience the *dhamma* quickly and make progress in the *dhamma* quickly. When the *Kāyika viriya* becomes lax, *Cetasika viriya* tends to follow and becomes less. When the *Kāyika viriya* gets in excess, *Cetasika viriya* also follows and becomes in excess. The result is that

the mind will become scattered. As such, don't you have to take special care to put the right and steady kind of effort during the sitting meditation? (Yes, we have to, Ven. Sir). The effort and concern to see that the body is straight, the head is straight and erect, the hands and legs to stay put in the chosen posture is termed *Kāyika viriya*.

The effort and concern by the mind to see that it can observe and note on the objects as they arise is termed *Cetasika viriya*. These two efforts must be steady and balanced and not in excess. One can make conversation on such a topic if occasion arises.

### ***Sīla* (Morality)**

One can also make conversation on topics relating to *Sīla* (*Morality*). One can make conversation stating those who observe *Sīla* are able to make their living easily; those who observe *Sīla* are able to develop *Samādhi* quickly and so on.

The *Buddha* has expounded that there are five benefits to be gained for those observing *Sīla*. As we are short of time, I will have to make it brief. So, let us recite the Motto and I will explain to you about the Motto.

**Motto:** Ease in making a livelihood, profuse virtues, not being looked down in public, no confusion at moment of death, reborn in celestial abode; these five, true benefits of *Sīla*.

“Ease in making a livelihood” means, for a person with *Sīla*, when it comes to making an equitable living, he/she will have

no difficulty. He/she is able to make a living with ease. The reverse is true for a person without *Sīla*. A person who has no *Sīla* usually face much difficulty in making a living.

“Profuse virtues” means that those who observe *Sīla* has the benefit of their virtues being profuse on their own. One may not have seen them, but because one has heard of their virtues, one feels respectful towards them.

“Not being looked down in public” means when a person with *Sīla* enters a crowd, having no fear of being looked down upon, the person can enter the crowd with a pleasing demeanor.

“No confusion at moment of death” means having been with *Sīla*, at the moment of dying, only wholesome mental objects arise as the last *kammic* consciousness before death. Thus the person will not die confused (as to his next rebirth).

“Reborn in celestial abode” means, because only wholesome *nimitta* (signs or mental objects) appear at one’s death bed, one dies peacefully and has the benefit of being reborn in the celestial planes. One can also make conversation on such topics.

Also, *Sīla* helps support *Samādhi* and *Samādhi* helps support *Vipassanā Ñāṇa*. When the *Vipassanā Ñāṇa* is complete, *Magga Ñāṇa* and *Phala Ñāṇa* can be realized. Thus, *Sīla* makes a good foundation. One can also make conversation on such topics.

### ***Samādhi* (Concentration)**

The four *Magga*, four *Phala* and *Nibbāna*, the nine *Lokuttarā* (supra-mundane) *dhamma* that the *dhamma* audience has

been wishing and aspiring for, are the *dhamma* that can only be realized by those who have a calm and steadfast mind. It is not the *dhamma* that can be realized by those who do not have a calm mind or whose mind is wandering. Only when there is *Samādhi*, *Vipassanā Ñāṇa* unfolds. *Magga Ñāṇa* and *Phala Ñāṇa* can only be realized by *Vipassanā Ñāṇa*. One can also make conversation on such topics.

### ***Paññā* (Wisdom/Insight)**

The four *Magga*, four *Phala* and *Nibbāna*, the nine *Lokuttarā* (supra-mundane) *dhamma* are the *dhamma* that can only be realized by those who are filled with *Paññā* (wisdom). It is not the *dhamma* that can be realized by those who do not have *Paññā* (wisdom). One can also make conversation on such topics.

**Motto:** Lack of *Paññā*, dense with *Moha*, not for them the realization of the *dhamma*. Of high caliber in *Paññā*, cultivate and develop the practice, bound to realize the *dhamma*.

The meaning of the motto is that the peace and bliss of the four *Magga*, four *Phala* and *Nibbāna*, the nine *Lokuttarā* (supra-mundane) *dhamma* that the *dhamma* audience has been wishing and aspiring for are the *dhamma* that can only be realized by those who are endowed with *Paññā* (wisdom). It is not the *dhamma* that can be realized by those who do not have *Paññā* (wisdom).

*Vipassanā* is the practice of *Bhāvanā* (mental development). One can only enjoy the practice of *Bhāvanā* when one is



fulfilled with the *Pāramita* of *Paññā*. Those whose *Pāramita* of *Paññā* are still weak are not able to enjoy practicing *Bhāvanā*. Those who are endowed with *a-lobha* (non-greed) as their trait from their innumerable previous lives usually enjoy offering or giving *dāna* (generosity), being generous. Those who are endowed with *a-dosa* (non-anger/hatred) as their trait from their innumerable previous lives usually enjoy observing *Sīla*. *A-dosa* means *Mettā* (loving-kindness). *Mettā* means wishing others to be well and happy. Those who wish others to be well and happy, observe their *Sīla* strictly and completely. Isn't breaking *Sīla*, transgressing *Sīla*, the cause for others to suffer and be unhappy? (Yes, it is, Ven. Sir).

Killing the lives of others means causing others to suffer and be unhappy. Stealing property that belong to others means causing others to suffer and be unhappy. Misconducting oneself sexually with persons who are not yet adults, with wife of others, means causing others to suffer and be unhappy. Making false speech means causing others to suffer and be unhappy.

For those who are endowed with the traits of *Mettā = a-dosa*, seeing that all this would cause suffering and unhappiness to others, wouldn't they keep their *Sīla* strictly and completely? (Yes, they would, Ven. Sir).

*A-dosa* is the cause for keeping the *Sīla* strictly and completely. Only when one enjoys observing *Sīla* and observe their *Sīla* strictly and completely will all beings be well and happy. Knowing this, those who have been endowed with the traits of *a-dosa*, *Mettā = Mettā Pāramita*, keep their *Sīla* strictly and completely.

Those who have been endowed with the traits of *Paññā* from their previous innumerable lives and therefore fulfilled with the *Pāramita* of *Paññā* enjoy practicing *Bhāvanā*. They feel happy whenever they can practice *Vipassanā*. This is a factor for one to note. Only when one enjoys practicing *Bhāvanā* can one be said to be endowed with the *Pāramita* of *Paññā*. Those who are endowed with the *Pāramita* of *Paññā* enjoy practicing *Bhāvanā*, which involves the skills of *Paññā*. Only when one is able to enjoy *Bhāvanā* will one be able to realize the peace and bliss of *Magga*, *Phala* and *Nibbāna*, the noble *Lokuttarā Dhamma*.

The *dhamma* audience here are able to practice *Vipassanā*, a component of *Bhāvanā*, as much as you can, because you have been endowed with a fair amount of the *Pāramita* of *Paññā*. Isn't it a fact to rejoice? (Yes, it is a fact to rejoice, Ven. Sir). It is for you to know that you have been endowed with the *Pāramita* of *Paññā* and foundation of *Paññā*, from your previous innumerable lives. Those who are not endowed with the *Pāramita* of *Paññā* and foundation of *Paññā* will never practice, no matter how much you urge them. They do not have a mind to practice.

At one time, not too long after I was residing at the main Center of our benefactor, the Most Ven. Mahasi Sayadaw, we had to go to a village called Nyaunglangon to conduct a 7-day *Vipassanā* retreat with the Most Ven. Sayadaw. The leading *Kamathāna* (meditation) Sayadaw was Ven. Sayadaw U *Pandita*. The 7-day retreat was organized with a lot of hardship. But they had enormous and complete *Saddhā* (Faith and Confidence). They also offered abundant food.

There was in the village, a man who was a loner and lives alone. Not doing any regular work, he lives on those occasions where people offer alms-giving ceremonies for various occasions. He has a strong physical built and was healthy. As he became a regular at the alms-giving ceremonies of the 7-day retreat for his meals, a devotee who saw him reported to the Ven. Sayadaw U *Pandita* as follows: “Ven Sayadaw, this person is a loner with no attachment. He stays alone. It will be good for him to take up the practice”. The Ven. Sayadaw told them: “sure, bring him to me.”

When they brought him to the Ven. Sayadaw, the Ven. Sayadaw explained to him why he should practice and told him that the Ven. Sayadaw would take care of him if he would practice. “I will also take you to our center in Yangon”, the Ven. Sayadaw urged him. He didn’t say anything but kept silent. The Ven. Sayadaw coaxed him a second time saying “I will take care of you. You just have to practice. After you have practiced here, I will take you along to our main center in Yangon. You will be much better there” and so on. Still there was silence.

When the Ven. Sayadaw coaxed him for the third time, he replied: “I have no interest in meditation, Ven. Sir”. What more can the Ven. Sayadaw say? His single reply closed all doors for encouragement by the Ven. Sayadaw.

Is it because he has or does not have the *Pāramita* of *Paññā*? (Because he does not have, Ven. Sir). Actually, he has met with one who can change his life for the better. But because he does not have any *Pāramita* of *Paññā*, he answered that he has no interest in such. The *dhamma* audience here are

practicing as much as you can, because you are endowed with the *Pāramita* of *Paññā*. You can say that you have been endowed with the *Pāramita* of *Paññā*. You can also make conversation on such topic.

### *Vimut=Vimutti*

*Vimutti* has to be taken as *Phala Ñāṇa* and *Nibbāna*. (Ang.-4-3, 280). One can make conversation relating to *Phala Ñāṇa* and *Nibbāna* as occasion arises. A person who has practiced *Vipassanā* and has realized the cessation is able to go into *Phala samāpatti* (attainment) as one wishes. Those whose *Samādhi* is strong and powerful are able to go into *Phala samāpatti* according to the time period that one wishes and so on. One can also make conversation on such topic.

### Conversation concerning *Nibbāna*

For an *Arahant* who has not yet entered *Nibbāna*, there still remains the five *khandā* in his physical body. But all the *Kilesā* (unwholesome qualities) has ceased in him. Such a state is called *Sa Upadisesa Nibbāna*. It means *the Nibbāna* where the five *khandā* still remains. The *Nibbāna* entered into, after the *Arahant* has passed away (*Parinibbāna*), is called *Anu padisesa Nibbāna*, meaning *Nibbāna* where the five *khandā* has ceased completely without any remaining. Is there any more five *khandā*? (No, there is no more, Ven. Sir). There is no remaining five *khandā* after the *Parinibbāna* (passing away). This kind of *Nibbāna* is called *Anu padisesa Nibbāna*. One can also make conversation relating to *Nibbāna* as such when occasion arises.

### *Vimutti Ñāṇa*

*Vimutti Ñāṇa* has to be taken as *Paccavekkhaṇā Ñāṇa*. (Ang-ti-3, 200). One can also make conversation relating to *Paccavekkhaṇā Ñāṇa*. There are nineteen *Paccavekkhaṇā Ñāṇa*. For the *dhamma* audience and yogis here, when you practice *Vipassanā* and the different levels of *Ñāṇa* become complete, these *Paccavekkhaṇā Ñāṇa* unfold in your *Santāna* (continuity of consciousness).

As you practice *Vipassanā* and your level of *Ñāṇa* becomes higher and higher and finally get to completion, there arises the cessation of both the observing and noting object and observing and noting mind and one realizes the state of cessation and peace. One experiences a peace and blissfulness which is incomparable to anything else. One comes to feel then that this actually must be the peace and bliss of *Nibbāna*.

Some yogis are so sure of it that they will report to the Sayadaw quite confidently about it. There was one such yogi. His levels of *Ñāṇa* seem to be very sharp. He has also been observing his *Sīla* strictly and completely all along. He hasn't practiced for long at the Centre and at one of his interviews he told the Sayadaw : "Ven. Sir, I am now ready to listen to the special tape outlining the details of all the level of *Ñāṇa*". When Sayadaw asked him "how could he say so?", he replied "I have realized the stage of cessation, Ven. Sir". Sayadaw then told him: "Oh! come on, are you speaking out of your imagination?". The yogi replied: "No, Ven. Sir. I'm not. I haven't experienced anything like this ever before. Both the observing and noting object and the observing and noting mind ceased and I experienced a very peaceful bliss".

“There was no observing and noting object and no observing and noting mind. I have never experienced such peace and bliss in all my life. I feel this is *Nibbāna*. That is why I want to listen to the special tapes”, he continued. (Normally, these special tapes are only for those yogis (meditators), whom the Sayadaws or the Meditation teachers feel that they have gone through the experiences of all of the different levels of *Ñāṇa* satisfactorily and are therefore ready to listen to these special tapes (by the Most Ven. Mahasi Sayadaw) for them to make a comparison and check with their experiences in the practice - translator). Just to make doubly sure, Sayadaw had to ask him again whether he was talking out of his imagination and had to make him wait further to make doubly sure. Sayadaw had to tell him to practice further and see. He has thus actually experienced a peace and bliss which has never been experienced before in all his life.

Experiencing such a nature of cessation means experiencing *Nibbāna*. The yogi will thus reflect on the experience as: this must be the realization of cessation. It cannot be realized by any other type of *dhamma*. Reflecting as such means reflecting on the *Magga* and *Phala*.

Yogis would often reflect: realizing as such cannot be an ordinary feat. The realization must be through the

*Magga dhamma* and *Phala dhamma*. After such realization of the cessation, the mind becomes very clear and pure. One realizes that one's mind is not the same as before. It has become very pure. But it is not completely pure yet. There still remains objects to observe and note. In this way, a yogi makes five kinds of reflections.

1. Reflecting on the fact of realization of cessation that one had never experienced before in one's whole life, means reflecting on *Nibbāna*.

2+3. Reflecting that the cessation must have been realized through the *Magga Ñāṇa* and *Phala Ñāṇa* means reflecting on *Magga* and *Phala*.

4. Reflecting on the fact that the mind is now free of *Lobha*, *Dosa* and *Moha* and is very clear, means reflecting on the *Kilesā* (unwholesome qualities) that has been abandoned.

5. Reflecting on the fact that not all *Lobha*, *Dosa* and *Moha*, however, has been abandoned; but that one needs to practice further, means reflecting on the *Lobha*, *Dosa* and *Moha* that has not been abandoned yet. How many types of *dhamma* have it been reflected upon now? Five, Ven. Sir.

1. Reflecting on the *Nibbāna* of cessation.

2. Reflecting on the *Magga dhamma* that has realized this cessation.

3. Reflecting on the *Phala dhamma* that has realized this cessation.

4. Reflecting on the *Kilesā* (unwholesome qualities) that has been abandoned.

5. Reflecting on the *Kilesā* (unwholesome qualities) that has not been abandoned.

Thus one reflects on these five types of *dhamma*.

When one practices *Vipassanā* and becomes a *Sotāpanna*, one would reflect on these five types of *dhamma*. When one becomes a *Sakadāgāmi*, one would also reflect on these



five types of *dhamma*. When one becomes an *Anāgāmi*, one would also reflect on these five types of *dhamma*. When one becomes an *Arahant*, one would not be able to reflect on these five. One has to reflect on only four of them.

If we add them all up we get (4levels x 5reflections)=20. If we make one less for the *Arahant*, how many do we get? (We get 19, Ven. Sir). In the *Pāli* language, we say these 19 as (one less 20).

### The four reflections of an *Arahant*

An *Arahant*:

1. reflects on *Nibbāna*.
2. reflects on the *Magga*.
3. reflects on the *Phala*.
4. reflects on the *Kilesā* (unwholesome qualities) that has been abandoned.

Reflecting as :there are no more *Kilesā* (unwholesome qualities) in my *Santāna* (continuity of consciousness), means reflecting on the *Kilesā* (unwholesome qualities) that has been abandoned. Since there are no *Kilesā* (unwholesome qualities) that has not been abandoned, an *Arahant* does not reflect on this. One cannot reflect on this (because there is nothing to reflect). That is why, on how many types of *dhamma* does an *Arahant* reflect? (Four, Ven. Sir).

A *Sotāpanna* reflects on five types. A *Sakadāgāmi* reflects on five types. An *Anāgāmi* reflects on five types. An *Arahant* reflects on four types. So we have, (20 less one)=19. One can also make conversation regarding this *Paccavekkhaṇā Ñāṇa*.

These are the *dhamma* that the *dhamma* audience and yogis are bound to reflect and develop. When one has realized cessation, one is bound to reflect on them. Thus one can make conversation regarding these ten *dhamma* topics.

#### 4. Suitable fellow practitioners

When practicing *Kammathāna dhamma*, to have the company of meditators who are suitable for oneself, is a good foundation for the sharpening of the *Indriya* and make progress in the *dhamma*.

The *dhamma* audience here who are practicing *Vipassanā*, are having suitable company for the practice. They are all practicing in unison with the method of our benefactor, the Most Ven. Mahasi Sayadaw. Do we have any other different method? (No, we don't, Ven. Sir). If each practices with a different method, it will not be suitable. If each starts to talk about their own method, will there be peace and quietness? (No, Ven. Sir). If there is no peace and quietness, then they will not be suitable persons.

Now, they are all suitable persons. They are all practicing respectfully, closely and intensely and continuously without a gap, with the method of our benefactor, the Most Ven. Mahasi Sayadaw. Thus they are all practicing with suitable persons. Don't you have to have consideration for one another also, so that you will all be suitable persons? (Yes, we have to, Ven. Sir).

So that the other yogis observing and noting may not be disrupted because of you, you must see that you do not go and make conversation with them; you must always perform

such bodily movements as opening the door, closing the door and so on. gently with mindful observing and noting. If you make your movements roughly with so much noise, wouldn't other yogis be disturbed and disrupted in their mindful observing and noting? (Yes, they would, Ven. Sir). You must take special care not to disrupt the mindful observing and noting of the others.

When one has to practice in company, shouldn't one have consideration for others and keep observing and noting mindfully by oneself without a break, so as to be a suitable person? Wouldn't one become a suitable person by behaving in such a way? (Yes, one would, Ven. Sir). One would also help others by keeping to observing and noting mindfully by oneself as one's main concern. Observing and noting mindfully by oneself as much as possible, in unison with other suitable persons as company, is a good foundation for the sharpening of the *Indriya* and thereby making progress in one's *dhamma*.

## 5. Suitable nourishments

When practicing *Kammathāna dhamma*, taking nourishment or food that is suitable for one is also a good foundation for the sharpening the *Indriya* and thereby making progress in one's *dhamma*.

One should only take food that is suitable for oneself. If one were to take food that is not suitable for oneself, the *Indriya* will not be sharpened and there will be no progress in one's *dhamma*. While practicing *Kammathāna dhamma*, one should not take food that will result in loose motions or which is too rich, if one takes food which will result in loose

motions, observing and noting will be disrupted. When you take food that is too rich, what will happen? (We will tend to fall asleep, Ven. Sir).

Some yogis would report about how they fell asleep. Some would report : “Ven. Sir, because I took too much food at mealtime, I fell asleep at the 12 noon sitting”. Of course some would not report such. One shouldn’t take food that will result in loose motions or which is too rich. Thus, one should take food that is suitable as well of a suitable amount.

That is why the members of the *Veyyavacca* (voluteers) who take care of food, have to offer food that are suitable. When taking suitable food, one also needs to take it in suitable measure. For those of you like the *dhamma* audience here, who are actually striving to complete all the levels of *Ñāṇa* and realize the *Magga* and *Phala*, you must take a suitable measure or amount in taking your food. Only then will one be able to experience the *dhamma* quickly, make progress in the *dhamma* quickly and realize the Noble *dhamma* quickly.

If you take too much, finding the food so good, that yogi will be falling asleep at the 12 noon sitting. The observing and noting will be disrupted. That is why one should only take a suitable measure. The Ven. *Sāriputta Mahā Thera* has pointed out a suitable measure.

A yogi who has his/her mind bent towards *Nibbāna* and striving diligently in the practice of *Vipassanā*, should, while having his/her food, take 4 or 5 mouthfuls less. One should then drink water to make up the balance. If one follows this advice, one would be able to practice comfortably and energetically in all the four postures of one’s practice. In this

way, the observing and noting will become continuous, resulting in the sharpening of the *Indriya* and thereby making further progress in the *dhamma*.

**Motto:** From your normal fill, take about 5 mouthfuls less. To balance this, drink water in suitable amount. *Iriyapatha Sukha* sure to obtain.

The advice of the Ven. *Sāriputta Mahā Thera* was to take 4 or 5 mouthfuls less. He did not advice a fixed amount of either 4 mouthfuls or 5 mouthfuls. Thus, it means that, for those who take big mouthfuls, they should take 4 mouthfuls less. For those who take small mouthfuls, they should take 5 mouthfuls less. (In those days, food was taken usually by hand instead of cutlery). The Ven. *Sariputta MahaThera* was one who was endowed with the title of *Etadagga in Pañña* (highest in wisdom) by the *Buddha*. By advising a rigid fixed amount, the future generation will have difficulty in following it. That is why he gave a leeway by advising 4 mouthfuls less or 5 mouthfuls less.

During the time of the *Buddha*, the physique of the people were quite hardy and the food, full of nutrients. Hence they could afford to take 4 or 5 mouthfuls less.

Now in the time of the *dhamma* audience here, you cannot have 4 or 5 mouthfuls less. Some, who take big mouthfuls can take only about 4 or 5 mouthfuls. If they take 4 or 5 mouthfuls less, will they have the strength to practice? (No, they won't Ven. Sir). It means that one should take less food as far as possible and drink water in its stead.

Being endowed with the title of *Etadagga in Pañña*, the Ven. *Sāriputta MahāThera* has given some leeway to adjust oneself. Doesn't it convey that one should take as less as possible according to the times of the generation? (Yes, it does, Ven. Sir). The meaning is that if one can take less than one's normal fill of food in this way, one would be able to practice comfortably and energetically. Hence, one's *Indriya* will be sharpened and one can make progress in the *dhamma*.

The *Buddha* has also expounded on the "extent of the eating" in his exhortation to King *Passenadi kosala*. At one time the *Buddha* was residing at the *Zeta* grove in *Sāvatti*. King *Passenadi kosala*, after having his sumptuous royal meal, suddenly remembered the *Buddha* and went to the *Buddha* to pay his homage straight after his meal. After paying homage, he sat down near the *Buddha*. Before long he felt sleepy.

He felt sleepy because of the amount of food he has taken at his meal. It has been well known and recorded in the history of his time as being the most greedy person regarding food. He is supposed to take a quarter bushel of rice grain (about 128 cups) and amount of meat equal to that of a whole goat to go with it, at his meals. The quarter bushel of rice grain has been recorded in the annals of history but not that of the meat. But it has been deduced that one who could devour a quarter bushel of grain would take that amount of meat to go with it. (Asians eat their rice together with meat). Don't you think so? (Yes, we do, Ven. Sir).

As such, wouldn't King *Passenadi kosala* feel drowsy and sleepy while sitting attentively near the *Buddha*? (Yes, he

would, Ven. Sir). However (being with the *Buddha*) he has to make every effort to keep up a proper posture ( to show his respect) and it became too much and he was dripping all over with sweat. Seeing this, his attendants tried to help by fanning him. When the *Buddha* saw this, the *Buddha* said to the King: “King *Passenadi kosala*, you seem very tired. Didn’t you take a rest after taking your meals?” The King replied: “No, I didn’t take a rest, Ven. Sir. It’s always like this with me after a meal, Ven. Sir. I always suffer like this, Ven. Sir”. The *Buddha* replied:”What you said is true, King *Passenadi kosala*. Those who are greedy with food always face suffering. They cannot realize, *Magga*, *Phala* and *Nibbāna*. They will face no end to their getting old, no end to their getting sick, no end to their facing death or dying”.

The *Buddha* continued: “for example, it is like that of a piglet which has been fed well and kept under the house. As the piglet grew to a mature one after being so well fed, it couldn’t get out of the crawlspace. So it just had to lie there rolling back and forth. Likewise, being tortured by drowsiness ( *thina middha* ), one cannot observe and note to experience *Anicca*, one cannot observe and note to experience *Dukkha*, one cannot observe and note to experience *Anatta*, resulting in no end to getting old, no end to getting sick and no end to facing death or dying. It is really lots of suffering. One will not be able to realize the *dhamma*”. The king was very pleased to hear this short discourse.

### Three types of benefits

The *Budhha* expounded: “King *Passenadi kosala*, one who is complete with the following two requirements:

(1) mindful of all things (2) knows the measure or extent of



food enough for one, will be free from *Vedanā* (sickness), age slowly and live long”. Thus the *Buddha* expounded the three benefits to be obtained.

How many benefits does one gain who knows the right measure of *āhara* = food and follow such? (Three, Ven. Sir). If one is mindful of everything, like the *dhamma* audience who are practicing here and if one takes only a suitable measure of one’s food, one can gain three types of benefits.

1. The benefit of freedom from *Vedanā* (sickness).
2. The benefit of aging slowly and being youthful.
3. The benefit of a long life.

When we say “freedom from *Vedanā*”, doesn’t every one want to be free from pain or sickness? (Yes, every one wants to be, Ven. Sir). It is only when we are free from sickness and are in good health that we can practice the *dhamma*.

As in the motto : “Faith or confidence, good health, honesty, diligent striving, experiencing the arising and passing away, these are the five component factors to realizing the *dhammā*”; faith or confidence is one factor that enables one to practice and realize the *dhamma*. Freedom from sickness and good health is also a factor that enables one to practice and realize the *dhamma*. That is why it is important to be free from sickness and in good health.

Being youthful means all persons, all beings would like to be youthful. Those who live in the community would like to have youthfulness for the sake of beauty. For the *dhamma* audience here, having youthfulness is to have the vigour and energy to practice the *dhamma*; to be able to render their

services ( *Veyyavacca*) for the *dhamma*. Isn't it then good to have youthfulness? (Yes, it is good, Ven. Sir).

Long life means all persons, all beings would like to have long life. To have a long life in this human world is the best that one could have. The longer we live, the longer one can accumulate merit. So, when the *Buddha* expounded on these three types of benefits, King *Passenadi kosala* felt very pleased. He wanted to have the verse very much. But as he could not contain himself any longer, he begged the *Buddha* to teach the verse to his nephew and left, leaving the nephew with the *Buddha*.

The *Buddha* taught the verse to the nephew. The *Buddha* also told the nephew to recite the verse when the King was about to have his last mouthful. The nephew did as told and every time when so recited, the King would stop eating his last mouthful. In this way, the King was able to cut down his food to about two and one-quarter cups (8-oz cups) of rice grain. His health improved and he became very agile and was even able to go on deer hunting.

He felt so indebted to the *Buddha* and had so much respect for the *Buddha* for this benefit of regaining his health and becoming strong and healthy, that he offered a very special type of *dāna* called *a-sadisa dāna* to the *Buddha*, meaning a *dāna* that is matchless to any other type of *dāna* by any one. Isn't it beneficial to take one's food in a suitable measure? (Yes, it is, Ven. Sir).

**Motto:** Knowing one's limit in taking food, obtains three types of benefits. Free from sickness, gain youthfulness, live long surely.

The *Buddha* expounded that if one takes one's meals knowing the limit, one will get the three benefits of freedom from sickness, youthfulness and long life.

### **Suitable food**

If one can get the support of suitable food, one's *Indriya* will be sharpened and thereby make progress in one's *dhamma*. If one has to depend on food that is not suitable for one, one's *Indriya* will not be sharpened and one will not make any progress in one's *dhamma* as a result. There are many instances of not being able to have suitable food, resulting in the *Indriya* not being sharpened and thereby not making any progress in the *dhamma* during the time of the *Buddha*.

At one time, the *Buddha* was residing at the *Jeta* Grove in *Sāvathi*. Nearing the time of *Vāsa*, three scores of monks approached and asked for their meditation instructions from the *Buddha* and went on a journey to look for a suitable place to practice. They got to a village at the foot of the mountain in the district of *Kosala* known as *Mātika*. They went through the village with their eyes down cast and with mindfulness, as befit monks who have just taken their meditation instructions from the *Buddha*. The mother of the headman called *Mātika mātā* saw the monks walking mindfully in a respectful manner and felt great respect for them. She thus sent out a man to invite them to her house.

After the monks arrived, she asked them: "Where are you going, Ven. Sirs"? The monks replied that they are going to a suitable place. As no particular place was mentioned, it dawned on her that they must be looking for a place to practice. She thus offered the monks: "If so, Ven. Sirs, please

reside at our village and at our monastery for the *Vasa*. We will try to take care of your food and other requisites. We will also be able to observe the *Ti-sarana* (Three refuges) and *Sīla* from you, Ven. Sirs.”

The monks accepted her offer and stayed at their monastery and practiced diligently. They soon realized, however, that by practicing in a group in this way especially after getting their meditation instructions from the *Buddha*, they will not be able to make headway in their *dhamma*. They thus decided that each should find a place in the mountains, woods and bushes nearby and practice in solitude. The gong in the center of the monastery should be struck if there arises any occasion for all to assemble again.

One evening, Mātika mātā and her colleagues went to the monastery with some honey, molasses, ghee and so on to offer to the monks. Not finding a single monk in the monastery, she thought they had all left because of insufficient requisites in the monastery. However, she was told that if she would strike the gong at the center of the monastery, the monks will all return for assembly at the monastery.

When the gong was struck as told, the monks came out one by one from their different places of practice and assembled at the monastery. When they had settled, Mātika mātā went to them with arms raised and clasped hands in homage and asked them: “Ven. Sirs, when you came to my house you all came together in unison. Now I see each coming out from a different place. Is it because you are not on good terms with each other? The monks replied: “No Upāsikā, it is because we are practicing the “*Samana dhamma*” in seclusion in different places.

When Mātika mātā heard the word *Samana dhamma*, there arose in her an ardent desire to practice such *dhamma*. Thus she asked the monks: “Can the *Samana dhamma* be practiced only by the *Sangha*? Can we womenfolk also practice such *dhamma*?” The monks replied: “Of course, you can. *Samana dhamma* is only a name. Monks, as well as men and women can practice such *dhamma*”. She then requested the monks to teach her this *dhamma*. Thus the monks taught her the *Kamathāna* of the 32-parts (of the body) and *Aniccānupassanā Kamathāna* that they have been practicing .

The 32-parts of the body means dividing the nature of one’s body into 32-parts and observing and noting on them. They are: head hair, body hair, nails, teeth, skin; flesh, sinews, bones, bone-marrow, kidney; heart, liver, membranc, spleen, lungs; large intestines, small intestines, undigested food, feces, brain; bile, phlegm, pus, blood, sweat, fat; tears, lymph, saliva, nasal mucus, oil of joints, urine.

They also taught her *Aniccānupassanā Kamathāna*. *Aniccānupassanā Kamathāna* means observing and noting by inclining the mind towards passing away.

Observing and noting by inclining one’s mind towards passing away as: “the *rupa dhamma* and *nāma dhamma* in one’s body (*khandā*) arise and pass away very swiftly after arising”, means practicing *Aniccānupassanā Kamathāna*. When one comes to experience the passing away, doesn’t one come to know the fact of impermanency- *Anicca*? (Yes, one does, Ven. Sir). Thus the monks taught Mātika mātā these two *Kamathāna* of the 32-parts (of the body) & *Aniccānupassanā Kamathāna*.

Mātika mātā went back and practiced on these two *Kamathāna*. Before long she was able to realize the three levels of *Magga* and *Phala* in succession and became an *Anāgāmi*. She became not just an ordinary *Anāgāmi*, but one endowed with the powers of *Abhiññā* (supernormal knowledges) and *Samāpatti* (Attainments or absorptions).

Having been endowed with such powers herself, she now wanted to know the levels of *dhamma* that the monks with whom she has taken refuge have attained. Using her *Abhiññā* powers, she looked into the levels of their *dhamma* and found to her surprise that they had not realized any *dhamma*. In fact they had not even established their *Samādhi*. Using her *Abhiññā* powers, she probed further to see whether they have not acquired any special *pāramita* to become *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* or *Arahant* in their past previous lives. She found that they have acquired special *pāramita* to become right up to the level of *Arahant* in their past previous lives.

Using her *Abhiññā* powers, she looked further to see whether there is no *Āvāsa Sappāya* (suitability of accommodation). Whether they are lacking in accommodation, whether it is unsuitable or there is no security. She found them sufficient and complete.

She looked further to see whether there is no *Puggala Sappāya* (suitability of fellow practitioners) using her *Abhiññā* powers. Whether they could not get along with one another. She found them in good harmony.

Using her *Abhiññā* powers, she looked further to see whether there is no *Bhojana Sappāya* (suitability regarding food).

Whether the food is insufficient or unsuitable. She found they were lacking in suitable food.

Thus, because they were not able to get food to their various tastes, they were not able to build up their *Samādhi*. With no *Samādhi* being developed, there's no unfolding of any *Vipassanā Ñāṇa*. With no unfolding of *Vipassanā Ñāṇa*, they could not realize any *Magga Ñāṇa*, *Phala Ñāṇa* and the Noble *dhamma*. Mātika mātā thus prepared different kinds of food suitable to their tastes and offered them. Thus, after they were able to have food to their different tastes, their *Samādhi* developed and they were able to realize the four *Magga* and *Phala* and became *Arahants*.

Thus during the time of the *Buddha*, the three score monks with whom Mātika mātā took refuge, were not able to sharpen their *Indriya* and make progress in their *dhamma*, as they had to rely on unsuitable food. It is evident that they went on to become *Arahants* only when they were provided with suitable food.

On this day of the 15<sup>th</sup> April 1992, the 6<sup>th</sup> day of the ten-day retreat, the discourse that I am giving is on the rest of the basic *dhamma* of the Fourth Factor that sharpens the *Indriya* and the Fifth Factor that sharpens the *Indriya*.

The fourth factor that sharpens the *Indriya* is:

*Sappāyakāriyāya sampadeti*

For the *dhamma* audience and yogis here who have as their goals the completion of all the levels of the *Vipassanā Ñāṇa* and the realization of the *Magga* and *Phala*, you must rely on or get the support of (7) suitable factors while practicing



*Vipassanā*. If one practices relying on or getting the support of (7) suitable factors, one can realize the Noble *dhamma*, depending on one's *Pāramita*. It means one's *Indriya* will be sharpened and one will make progress in the *dhamma*.

**Motto:** The most suitable things, seven of them, must be relied on or get their proper support truly.

It was explained in the *Uparipaṇṇāsa Aṭṭhakathā (115)* that:

*Āvāso gosaro bhassām; puggalotha bhojanan.*

*Utu; iriyāpatho ceva; sappāyo sevitabbako.*

*Āvāso* = Must rely on or have the support of a suitable monastery/ centre, when practicing *Vipassanā*.

*Gosaro* = Must rely on or have the support of a suitable alms-round resort when practicing *Vipassanā*.

*Bhassām* = To make only suitable conversation when practicing *Vipassanā*.

*Puggalo* = To stay with suitable fellow practitioners while practicing *Vipassanā*.

*Bhojanan* = To practice *Vipassanā*, relying on or having the support of suitable food or nourishments.

I did not quite complete my discourse on suitable food the other day. I will give you a brief discourse again. Suitable food means those that are not too rich; but those that will not result in loose motions and those that are easily digestible. In meditation relying on or having the support of suitable food, one must also take a suitable amount. You are not supposed to eat to the full and end up with a heavy stomach because

the food is good, like when you are doing other chores. The Ven. *Sariputta Mahā Thera* has explained about a suitable amount.

That is, the *dhamma* audience and yogis here, who are practicing *Vipassanā* with *Magga* and *Phala* as their goal and having their minds bent towards *Nibbāna* should, while taking one's food, take 4 or 5 mouthfuls less. One should then drink water to make up for and balance this reduced amount.

If one follows this advice, one would be able to practice comfortably and energetically in all the four postures of one's practice. I believe some of the yogis here are not so clear about the meaning of the phrase (in Myanmar language) "yar-pike-mia-lit", recited in reflecting on the food.

The Myanmar word "yar-pike" comes from the word "*Iriyapatha*". The word "*Iriyapatha*" means the different postures of walking, standing, sitting and lying down. The meaning of the phrase is that, we take this food "to be able to practice comfortably in all these four postures."

What do we have to rely on to be able to practice comfortably in all the four postures? (We have to rely on the nourishments or food, Ven. Sir). We rely on the food that are being donated during this ten-day retreat, so as to be able to practice comfortably in all these four postures. I have now made clear the meaning for you.

You must take 4 or 5 mouthfuls less. One should then drink water to make up for this reduced amount. If one follows this advice, one would be able to practice comfortably and energetically in all the four postures of one's practice. One's

*Indriya* will get sharpened and one will make progress in the *dhamma*.

If one does not have the support of suitable food, one cannot realize the *dhamma*, although one may have accumulated special *Pāramita* in one's previous lives. There are many instances of not being able to have suitable food and thereby not making any progress in the *dhamma* during the time of the *Buddha*.

The instance where the *dhamma* could not be realized due to lack of suitable food and realized when suitable food was provided.

At one time, the *Buddha* was residing at the *Jeta* Grove in *Sāvathī*. One day, the time of *Vāsa*, three scores of monks approached and asked for their meditation instructions from the *Buddha* and went on a journey to look for a suitable place to practice. They got to a village at the foot of the mountain in the district of *Kosala* known as *Mātika*, where the population is quite large. The village headman was called Headman *Mātika*, after the name of the village. The mother of the headman was called *Mātika mātā*. *Mātā* means mother.

The three score monks went through the village with their eyes down cast and mindfulness, as befit monks who have just taken their meditation instructions from the *Buddha*. When the mother of the headman *Mātika mātā* saw the monks walking in this way, she felt great respects for them. She thus sent out a man to invite them to her house. She offered them their meals when they arrived.

When the monks had taken their meals, she asked them: “Where are you going, Ven. Sirs”? The monks replied that they are going to a suitable place. Did they say mention a specific place? (No, Ven. Sir). Since no specific place was mentioned, it dawned on her that they must be looking for a quiet place to practice.

Knowing their intention, Mātika mātā offered them saying: “Ven. Sirs, if you are going to a suitable place for your practice, please reside at the monastery of our village for the *Vasa*. We will also benefit, as we will be able to observe *Sīla* from you, Ven. Sirs. We will try to take care of your food and other requisites too”.

The monks accepted her offer and stayed at the monastery. They then discussed and decided that it would not be proper for them to take it lightly and pass their time by practicing in a group in this way, especially after getting their meditation instructions from the *Buddha*. They will not be able to make headway in their *dhamma*. Thus each should find their own place and practice diligently full time in solitude. The gong in the center of the monastery would be struck if there arises any occasion such as health matters and all are to assemble again then.

One evening, Mātika mātā and her colleagues went to the monastery with some honey, molasses, ghee and so on to offer to the monks. Not finding a single monk in the vicinity of the monastery, she asked around wondering whether they had all left because of insufficient requisites in the monastery. She was told that if she would strike the gong at the center of the monastery, the monks would all come and assemble at the monastery.

When the gong was struck as told, the monks came out one by one from their different places of practice and assembled at the monastery. When they have settled, Mātika mātā went to them with arms raised and clasped in homage and asked them: “Ven. Sirs, when you came to my house you all came together in unison. Now I see each coming out from a different place. Is it because you are not on good terms with each other? The monks replied: “No, Upāsikā, we are not in disharmony as you said. Each has come out from a different place, because we are practicing the “*Samana dhamma*” in seclusion in different places.

As Mātika mātā was already fulfilled with a mature foundation of *Pāramitā*, when she heard the word *Samana dhamma*, there arose in her an ardent desire to practice such *dhamma*. Thus she asked the monks: “Can the *Samana dhamma* be practiced only by the *Sangha*? Can we womenfolk also not practice such *dhamma*?”

The monks replied: “Of course, you can. *Samana dhamma* is only a name. There are no restrictions that womenfolk cannot practice it. Any one can practice this *Samana dhamma*. Any human being, monks, as well as men and women can practice such *dhamma*. She then asked the monks to please teach her that *dhamma*.

Thus the monks taught her the *Kamathāna* of the 32-parts (of the body) and *Aniccānupassanā Kamathāna* that they have been given by the *Buddha*.

The *Kamathāna* of the 32-parts of the body is a *Samatha Kamathāna* (tranquility Meditation), where the different parts of one’s *khandhā* are divided into 32-parts and observing

and noting on them. They are: head hair, body hair, nails, teeth, skin; flesh, sinews, bones, bone-marrow, kidney; heart, liver, membrane, spleen, lungs; large intestines, small intestines, undigested food, feces, brain; bile, phlegm, pus, blood, sweat, fat; tears, lymph, saliva, nasal mucus, oil of joints, urine.

### *Aniccānupassanā Kamathāna*

They also taught her the *Aniccānupassanā Kamathāna*. *Aniccānupassanā Kamathāna* means the practice of *Vipassanā* where observing and noting is made by inclining the mind towards passing away as instructed by the commentary teachers.

In the first factor for sharpening the *Indriya*, it has been explained.

Observing and noting by inclining one's mind towards passing away is a good foundation for the practice of *Aniccānupassanā Kamathāna*. As the *dhamma* audience here are practicing, as you observe and note "rising, falling", you must incline your mind that, after you come to the end of observing and noting "rising", the observing and noting of "falling" is a new one. The "rising" has passed away at the end of rising. The observing and noting again of "rising", is a new one too. The "falling" has also passed away at the end of falling. You must really incline your mind so as to be able to actually see the passing away. At the beginning of the practice, you will not see it. Nevertheless, you must incline your mind towards passing away.

As you observe and note “lifting, pushing forward, dropping”, the behaviour of the movement of lifting does not follow into that of pushing forward. The behaviour of the movement of lifting has passing away at the end of the movement of lifting. The observing and noting of the pushing forward is a new one. The behaviour of the movement of pushing forward does not follow into that of dropping. The behaviour of the movement of pushing forward has passing away at the end of the movement of pushing forward. The observing and noting of the dropping is a new one. The behaviour of the movement of dropping does not follow into that of lifting again. The movement of dropping has passing away at the end of the movement of dropping. The observing and noting again of the lifting is a new one.

One must incline one’s mind towards passing away so that one will come to know that the behaviour of the movement of lifting does not follow into that of pushing forward; the behaviour of the movement of pushing forward does not follow into that of dropping; the behaviour of the movement of dropping does not follow into that of lifting again.

One must take care to specially incline one’s mind so that one will see the passing away. When one takes care to specially incline one’s mind repeatedly in this way, one’s *Samādhi* and *Ñāṇa* become stronger. When the *Samādhi* and *Ñāṇa* become stronger in this way, one will come to experience the passing away. Some whose *Ñāṇa* are very sharp, come to experience the passing away within about five days.

Some yogis would experience the behaviour of the movement of lifting as if being left behind like a shadow, as they



observe and note “lifting”. They would experience the behaviour of the movement pushing forward as if being left behind like a shadow, as they observe and note “pushing forward”. They would experience the behaviour of the movement of dropping as if being left behind like a shadow, as they observe and note “dropping”.

They would often report that “it is as if they are left behind like a shadow, Ven. Sir”. Yes, you are starting to have a glimpse of the passing away. But then one cannot experience them always. One has a glimpse only when the five *Indriya* are balanced and sharp. Then one may not see them again and one’s observing and noting becomes mediocre again as before.

As one cannot experience them distinctly or all the time as such, yogis tend to set their mind again on the view point of non-passing away. Some yogis would often set their mind on the view point of non-passing away as: “maybe, its my imagination. Actually there’s no passing away.” One should not set the mind in this way.

One must adopt the attitude that I am now starting to see a fair amount of passing away, I will surely see the passing away in time to come and keep inclining one’s mind towards the passing away. Continuing observing and noting in this way, when one’s *Samādhi* and *Ñāṇa* becomes mature, strong and sharp and reach *Bhaṇṇa Ñāṇa* (insight knowledge of passing away), one actually comes to experience the passing away as if with one’s own naked eye.

One will come to experience that as one notes “lifting”, the lifting movement passes away in a fleeting manner; as one

notes “pushing forward”, the movement of pushing forward passes away in a fleeting manner; as one notes “dropping”, the movement of dropping passes away in a fleeting manner, as if seen by one’s own naked eyes.

As one continues observing and noting in this way and as one’s *Samādhi* and *Ñāṇa* (insight) gets mature, strong and sharp further, not only the observing and noting objects pass away, but the observing and noting mind is also perceived to pass away after the passing away of the observing and noting object.

As one observe and note “lifting”, the lifting movement passes away in a fleeting manner and the observing and noting mind is also perceived to pass away after it. As one notes “pushing forward”, the movement of pushing forward passes away in a fleeting manner and the observing and noting mind is also perceived to pass away after it. As one notes “dropping”, the movement of dropping passes away in a fleeting manner and the observing and noting mind is also perceived to pass away after it.

Don’t you come to know then that the *Rūpa dhamma* of the bodily movements of “lifting, pushing forward, dropping” is impermanent and the observing and noting mind is also impermanent? (Yes, we come to know that, Ven. Sir). Impermanent is an English word, what is it called in *Pāli*? (*Anicca*, Ven. Sir). One also comes to realize that the swift and rapid passing of these is like torture and therefore suffering. Yogis would often report that having to follow and observe and note on these swift and rapid passing away is tiresome. It is suffering. Because they happen very fast, isn’t having to keep up with the observing and noting like

suffering? (Yes, it is like suffering, Ven. Sir). Suffering is an English word, what is it called in *Pāli*? (*Dukkha*, Ven. Sir). The fast and fleeting passing away is like torture. How can one protect oneself from these sufferings? One cannot. It is occurring according to its own will. Thus one comes to realize that it is uncontrollable. Uncontrollable is an English word, what is it called in *Pāli*? (*Anatta*, Ven. Sir). When one can experience this Insight into *Anicca*, *Dukkha* and *Anatta* directly, vividly, thoroughly and conclusively, one will realize the peace and bliss of *Nibbāna* that the *dhamma* audience here has been wishing and aspiring for.

If one inclines one's mind towards passing away, one will come to experience the passing away in time according to one's *Samādhi* and *Ñāṇa* (insight) and experience *Anicca*. The monks taught this *Aniccānupassanā Kamathāna* to Mātika mātā.

The arising of the desire in the *Santāna* (continuity of consciousness) of Mātika mātā to practice the *dhamma* on hearing that the monks are practicing *Samana dhamma* is due to the maturity of the foundation of her *Pāramita*. Will an ordinary person even remember the practice of *dhamma*? (No, Ven. Sir). Coming to know about the arising of the desire to practice the *dhamma* on hearing the practice of *Samana dhamma* by one whose foundation of *Pāramita* is mature like Mātika mātā, gives us a point to take note.

When one comes to know of others going to the centre to practice and one feels that one would also like to practice, wondering "how will I get such a chance?", it means one's *Pāramita* is waking oneself up to the practice. One must say one has the *Pāramita* to practice. On the contrary, no matter

how much one sees others practicing, if there arises no desire in one to practice, it means one's foundation of *Pāramita* is still young and weak. It means one will have to fulfill one's *Pāramita*.

Thus one needs to reflect on oneself and see whether there arises a desire to practice or not. If the desire to practice arises quite often and one has a mind to practice once opportunity permits, it means one's *Pāramita* is waking oneself up. One has the foundation of *Pāramita* to practice. One can realize the *dhamma* if one picks up the practice. This is a fact the *dhamma* audience and yogis should take note.

Mātika mātā went home and practiced this *dhamma* and realized before long, the three levels of *Magga* and *Phala* successively and became an *Anāgāmi*.

She became not just an ordinary *Anāgāmi* but one complete with the powers of *Abhiññā* (*Supernormal Knowledges*) and *Samāpatti* (Attainments or absorptions). Having obtained the powers of *Abhiññā* and *Samāpatti* herself in this way, she felt very curious and wanted to know about the levels of the Noble *dhamma* attained by the monks, with whom she has taken refuge. Using her powers of *Abhiññā*, she tried to look to see the levels of the Noble *dhamma* that they have attained. She found to her surprise that they had not realized any *dhamma*. In fact they had not even established their *Samādhi*. Using her *Abhiññā* powers, she looked further to see whether it was because they have not acquired any special *pāramita* to realize the Noble *dhamma* in their past lives. She found that they have acquired special *pāramita* to become right up to the level of *Arahant*.

Using her *Abhiññā* powers, she looked further to see whether they were lacking in *Āvāsa Sappāya* (suitability of accommodation). She found the accommodation sufficient and complete.

She looked further to see about *Puggala Sappāya* (suitability of fellow practitioners) using her *Abhiññā* powers. Whether they could not get along with one another. She found them in good harmony.

Using her *Abhiññā* powers, she looked further to see whether they were lacking in *Bojana Sappāya* (suitable food). She found that they were lacking in suitable food. They were thus not able to sharpen their *Indriya* and make any progress in their *dhamma*.

Finding such, Mātika mātā prepared different kinds of suitable dishes such as, sweet, sour, hot, bitter and so on to satisfy their different tastes and offered them to help themselves as they wished everyday.

Now that they were able to have suitable food, their five *Indriya* became balanced and sharp within a short time. Their *Vipassanā Samādhi* and *Ñāṇa* progressed through different levels shortly and realized all the four levels of *Magga* and *Phala* successively and became *Arahants*.

After they have become *Arahants* and *the Vasa* ended, they took leave of Mātika mātā and returned to pay their respects to the *Buddha*. When they got to the *Buddha*, the *Buddha* greeted them thus: “Dear sons *Sangha*, were you all in good health at your place of residence? Did you have sufficient and balanced food and nourishments?”

The monks replied: “We were in good health, Ven. Sir. We had sufficient food and nourishments, Ven. Sir. Especially a devotee Mātika mātā seems to know our various tastes and offered suitable food and we were able to strive hard because of her food”.

Before being offered suitable nourishments by Mātika mātā, the three score monks were not able to make progress and realize the Noble *dhmma* because they did not have *Bhojana Sappāya* and were lacking in suitable nourishments. Thus, it is very evident that because of the suitable nourishments offered by Mātika mātā, they had *Bhojana Sappāya* and their five *Indriya* became balanced and sharp. They were thus able to make progress in their different levels of *dhmma* and became *Arahants*. Isn't it evident? (Yes, it is, Ven. Sir).

At this point, we should note that there are a number of morals included in the commentary, that serve as good foundations for the realization of the *dhmma*. One is that the Noble *dhmma* can be realized, if only one has acquired the necessary special *Pāramita* in one's previous lives. Isn't it so? (Yes, it is, Ven. Sir). Another is that one can realize the *dhmma*, only if one has suitable accommodation. Isn't it so? (Yes, it is, Ven. Sir).

Only when there is *Āvāsa Sappāya*, one, safe and secure from any danger, will one be able to develop *Samādhi*. If there is no security and one has to worry, whether there are thieves, whether there are rebels around and so on. one will not be able to develop *Samādhi*. That is why having a suitable accommodation is also a factor for the realization of the *dhmma*.

Another factor included is that of harmony among the persons practicing or *Puggala Sappāya*. Only where there is *Puggala Sappāya* will one be able to realize the *dhamma*. Isn't it included so? (Yes, it is, Ven. Sir).

The audience here are practicing now with *Puggala Sappāya*. We are having *Puggala Sappāya* because we are all practicing in unison with the method of instruction by our benefactor, the Most Ven. Mahasi Sayadaw.

Isn't the fact that, only when one has the support of suitable nourishments, *Bhojana Sappāya*, one can realize the Noble *dhamma* included most evidently in the commentary? (Yes, it is, Ven. Sir).

If one takes special note of all these, they can be the causes for acquiring *kusala* (wholesome) merits too. When one reflects and appreciates that one is now having suitable accommodation; that this centre is helping one to realize the *dhamma*, wouldn't that give one moral support and one would be able to practice better? (Yes, one would, Ven. Sir). One would be able to practice better. It is a cause to acquire *kusala* (wholesome) merits, a cause to experience the *dhamma*, make progress in the *dhamma* and the realization of the Noble *dhamma*.

If one reflects and appreciates that one is now having suitable fellow practitioners and that one should strive to realize the *dhamma* while having such suitable fellow practitioners, it is a cause for acquiring *kusala* (wholesome) merits, a cause to experience the *dhamma*, make progress in the *dhamma* and the realization of the Noble *dhamma*.



If one reflects and appreciates that one is now having suitable and sufficient nourishments and that one should strive to realize the *dhamma* while having suitable nourishments, it is a cause for acquiring *kusala* (wholesome) merits, a cause to experience the *dhamma*, make progress in the *dhamma* and the realization of the Noble *dhamma*. It is for one to realize and rejoice at having all these and strive with great joy and happiness.

*Senāsanampui Upanissaya paccayena paccayo.*

The meaning is that a suitable accommodation helps obtain *kusala* (wholesome) merits or helps realize the *dhamma* with the strong power of the decisive support that is the attribute of *pakatupa nissaya paccaya*.

*Puggalopi Upanissaya paccayena paccayo.*

The meaning is that suitable fellow practitioners help obtain *kusala* (wholesome) merits or help realize the *dhamma* with the strong power of the decisive support that is the attribute of *pakatupa nissaya paccaya*.

*Bhojanampi Upanissaya paccayena paccayo.*

The meaning is that suitable food help obtain *kusala* (wholesome) merits or help realize the *dhamma* with the strong power of the decisive support that is the attribute of *pakatupa nissaya paccaya*.

Doesn't having suitable food help the *dhamma* audience obtain *kusala* (wholesome) merits or helps realize the *dhamma* ? (Yes, it is, Ven. Sir). It is helping to obtain *kusala* (wholesome) merits or realize the *dhamma* with the strong power of the decisive support that is the attribute of *pakatupa nissaya paccaya* . That is why you should strive with the best of your physical and mental ability, while having such suitable conditions.

## 6. Suitable Climate

When one is going to practice *Vipassanā*, one must get the support of a suitable climate. The meaning is that, one should choose a climate that is not too cold or too warm but moderate, as well as the time when there is a moderate climate for one's practice.

If one were to practice in an unsuitable climate, there will not develop any *Samādhi*. When the climate is very warm, if a person goes to practice at the warm places, because one is familiar with the *Kammathāna* teachers there or one has intimate friends, wouldn't it take a long time to develop *Samādhi*, because of suffering from the very warm climate? (Yes, one would, Ven. Sir).

If one were to go to places where the climate is very cold, and practice there, because one is familiar with the *Kammathāna* teachers there or one has intimate friends, will one be able to even practice ardently, being tortured by the very cold climate? (No, Ven. Sir). No, one will not be able to practice ardently. One will not be able to develop *Samādhi*. If there is no *Samādhi*, *Vipassanā Ñāṇa* will also

not unfold. If *Vipassanā Ñāṇa* does not unfold, the Noble *dhamma* of *Magga Ñāṇa* and *Phala Ñāṇa* will not also be realized. It is very evident that one cannot realize the *dhamma* if the climate is not moderate.

It is a good place for practice if the climate is moderate. That is why a place with moderate climate is a place we can say as *Patirūpa desa vāsa*. Wouldn't it be good for you if you can reflect that you better strive hard to realize the *dhamma* while in a place of moderate climate? (Yes, it would be, Ven. Sir).

*Patirūpa desa vāsa* means it must be a place where: the climate is moderate; there is easy availability of necessary requisites and nourishments; where the *Sāsanā* (dispensation/teachings of the *Buddha*) is also flourishing. The *dhamma* audience here are now practicing in the ten-day retreat with a suitable climate as required. Yangon is not too warm nor too cold. Being summer, it is a bit warm, but moderate enough so that one is able to practice well and observe and note well. It is for one to keep in mind that one is having a suitable climate and strive with one's best physical and mental ability in the practice.

## 7. Suitable Posture

The suitable posture is that while practicing *Vipassanā*, practicing in a posture that is suitable for one would also sharpen the *Indriya* and thereby make progress in the *dhamma*.

On this suitable posture, the yogi will have to make his/her decision by oneself. What is the most suitable posture for oneself? What is the posture where one can best perceive

the *dharmā*? One must know and select the most suitable posture in this way.

If one can perceive the *dharmā* well and perceive the *dharmā* distinctively while observing and noting in the sitting posture, then one should give special priority to the observing and noting in sitting posture and take more time to practice in the sitting posture. If one can perceive the *dharmā* well and perceive the *dharmā* distinctively while observing and noting in the walking posture, then one should give special priority to the observing and noting in the walking posture and take more time to practice in the walking posture. If one can perceive the *dharmā* well and perceive the *dharmā* distinctively while observing and noting in the standing posture, then one should give special priority to the observing and noting in the standing posture and take more time to practice in the standing posture.

As for observing and noting in the posture of lying down, the senior *Kammathāna* Sayadaws, the senior teachers, say that the beginners should not practice in the posture of lying down. For those yogis who practice in the posture of lying down, what happen when they start to develop *Samādhi*? (They tend to fall asleep, Ven. Sir). They tend to fall asleep and it will be a waste of time.

That is why, beginners should not give priority to the posture of lying down for their practice. They should practice in the posture of lying down only when it is time to go to sleep. They should then go to sleep observing and noting in the posture of lying down.

Only those who have practiced before and have acquired basic *Samādhi* and *Ñāṇa*; or those either getting too old or sick and therefore not strong enough to practice in the postures of walking, standing and sitting; and can perceive the *dhamma* distinctively only in the posture of lying down, should practice in that posture.

My discourse on (7) suitable factors to be relied on or have the support of while practicing *Vipassanā*, in the 4<sup>th</sup> factor that sharpens the *Indriya* is fairly complete.

## THE FIFTH FACTOR THAT SHARPENS THE *INDRIYA* - CONTROLLING FACULTIES

I have fairly completed my discourse on the 4<sup>th</sup> factor that sharpens the *Indriya*. I will now explain to you about the 5<sup>th</sup> factor that sharpens the *Indriya*.

Taking note of the causes for the  
development of *Vipassanā Samādhi*

### Signs (*nimitta*) of *Samādhi*

The factor that those practicing *Vipassanā* should pay special attention to is that: sometimes one's practice becomes specially good. When one's practice becomes specially good as such, the cause/s can be that: the place where one sits is congenial; the weather is moderate; being able to obtain suitable food; having right posture, that is, *Kāyika Viriya* = the bodily posture is just right and the *Cetasika Viriya* = the attention put by the mind is also just right. Thus, one must try to take note of these *Samādhi Nimitta* = signs of *Samādhi* that has caused one's practice to be good.

By taking note of the cause for the development of *Samādhi* (signs/*nimitta*), later, when one is not able to develop *Samādhi* and the practice not good, one can recollect the

cause/s for the development of *Samādhi*. One can recollect: the particular seat; the kind of weather; the kind of posture; the kind of bodily and mental attention; the kind of food and so on. when one was able to establish good *Samādhi* and adjust oneself accordingly. In this way, one may be able to establish one's *Samādhi* again and one's practice may become good again. Thus taking note of these *Samādhi Nimitta* = signs of *Samādhi* that has been the cause for being so good in one's practice is also a factor for the sharpening of the *Indriya* and making progress in the *dhamma*.

### Reflecting on the causes

For those yogis who have taken note of the *Samādhi Nimitta* = signs of *Samādhi* for the steadiness and calmness of mind, there may come a time when the practice is not so good. When such happens, one can try to recollect on the cause and find the particular place of sitting not so congenial. Thus by adjusting the place of sitting, one's practice may become good again.

For those yogis who have taken note of the *Samādhi Nimitta* = signs of *Samādhi* for the steadiness and calmness of mind, some time the practice may not be so good because of the weather, which has suddenly turned bad. Some yogis can really feel the effects of the weather. When the practice becomes not so good, they would usually feel that it must be because of the weather and they would find that the weather has really turned bad as they get up from their sitting practice. The weather may have changed all of a sudden and turn bad especially at times like the beginning of the rainy season or at the beginning of the cold season. Thus, if one knows that the practice is not good because of the weather, one can



adjust one's practice by choosing a time when the weather is more suitable and regain one's good practice.

For those yogis who have taken note of the *Samādhi Nimitta* = signs of *Samādhi* for the steadiness and calmness of mind, some time the practice may turn out to be not so good. Reflecting on the cause, they may find it due to their laxity in *Viriya* (effort). Having come to realize this, they may regain their good practice by putting more effort in their practice.

For those yogis who have taken note of the *Samādhi Nimitta* = signs of *Samādhi* for the steadiness and calmness of mind, some time the practice may turn out to be not so good. Reflecting on the cause, they may find it due to their excess in *Viriya* (effort). Being in excess in *Viriya* (effort), their minds had begin to wander and their practice is not good. They may regain their good practice in such a case by relaxing their effort a little in their practice.

For those yogis who have taken note of the *Samādhi Nimitta* = signs of *Samādhi* for the steadiness and calmness of mind, some time the practice may turn out to be not so good. Reflecting on the cause, they may find it due to their excess in taking their food. Thus, one could adjust the intake of one's food to suitable amounts in the next days and regain the good practice. Thus, trying to take note of the *Samādhi Nimitta* = signs of *Samādhi* for the steadiness and calmness of mind is also a factor in the sharpening of the *Indriya* and making progress in the *dhamma*.

**Motto:** The causes for the steadiness and calmness of mind, the *Nimittas* (signs), must be really taken note of.

The meaning is that one should really take note of the *Nimittas* (signs) of the causes for the steadiness and calmness of mind. If one does not take note of these *Nimittas* (signs), then when one's practice is not being good, one would not know the cause for it. Thus one would not know how to adjust oneself, resulting in the disruption of one's practice. Wouldn't one's observing and noting be disrupted? (Yes, it would be, Ven. Sir). Thus one would be slow in experiencing the *dhamma* and slow in making progress in the *dhamma*. When one takes note of the *Nimittas* (signs) of the causes, one could come to know the causes for being not good in the practice and adjust accordingly. Thus, the meaning is that knowing how to adjust accordingly is a cause for the sharpening of the *Indriya* and making progress in the *dhamma*.

### Other causes

Of course, the causes for having a good practice are many. It can be good or bad in accordance with the level of *Ñāṇa* that one has reached also. The practice of *Vipassanā* may be compared to a bird soaring in the sky. When a bird soars in the sky, doesn't it go high some times and low at other times? (Yes, it does, Ven. Sir). When one practices *Vipassanā*, like a bird soaring high in the sky sometimes and coming down low at other times, one's practice can be good at times and not good at other times, due to the level of *Ñāṇa* that one has reached.

### Levels of *Ñāṇa*

At the level of *Nāma Rūpa Pariccheda Ñāṇa* = knowledge discerning mind and matter, the observing and noting may be reasonably good but not that good.

At the level of *Paccaya Pariggaha Ñāṇa* = Knowledge of cause and effect, the observing and noting may be reasonably good but not distinctively good.

When one reaches the 3<sup>rd</sup> level of *Ñāṇa*, known as *Sammasana Ñāṇa*, one will face all sorts of unpleasant experiences from being reasonably good. The yogi would often face pain, tingling, aches, stiffness, dizziness, itchiness, nausea and so on. The unpleasantness is such that the yogi often does not feel like practicing in the sitting posture any more. The hearing of the gong for the sitting session makes a yogi rather hesitant to enter the meditation hall. The yogis would often reach this level of *Ñāṇa* in about (5 - 6 to 10) days of the practice.

Sayadaw, himself, met with such unpleasantness in his days. Within about (10)days, he did not feel like doing the sitting practice at all. The Sayadaw really felt scared about doing the sitting practice. He was thinking about requesting his *Kamathāna* teacher to allow him to do the practice in the standing posture at the interview, when his fellow *Sangha* before him requested the same to the *Kamathāna* teacher. The teacher replied: "Oh, I cannot allow you to do so at this moment". Being so fatigued, wouldn't one be scared to do the sitting practice? (Yes, one would, Ven. Sir).

As one continues with the practice respectfully, intensely and incessantly according to the instructions by the teacher/s, when one's level of such *Ñāṇa* has become complete, one would reach the next level of *Udayabbaya Ñāṇa*. At this level of *Ñāṇa*, it becomes the reverse of that of the *Sammasana Ñāṇa*. One is now filled with all the pleasantness that one could have. *Kāya lahutā, citta lahutā* =

lightness of body and lightness of mind; *Kāya mudutā, citta mudutā* = gentle in body and gentle in mind; *Kāya kammaññatā, citta kammaññatā* = fitness in body and fitness in mind; *Kāya pāguññata, citta pāguññata* = proficient in body and proficient in mind - as if the observing and noting object and the observing and noting mind has become synchronized spontaneously and automatically and all the yogi has to do is just sit and watch them. The observing and noting becomes easy and good.

To elaborate on the *Kāya kammaññatā, citta kammaññatā* = fitness in body and fitness in mind: the yogi who has to change the position one-two times during the hour while at the levels of *Nāma Rūpa Pariccheda Ñāṇa, Paccaya Pariggaha Ñāṇa and Sammasana Ñāṇa*, when the yogi has reached the *Udayabbaya Ñāṇa*, the yogi can now sit through without changing his posture. The yogi who can sit through without changing postures at the levels of *Nāma Rūpa Pariccheda Ñāṇa, Paccaya Pariggaha Ñāṇa and Sammasana Ñāṇa*, can now sit continuously for (2-3-4-5) hours and so on. The yogi has now become fit in body and fit in mind.

Thus when one reaches *Udayabbaya Ñāṇa*, one's practice becomes good because of the level of *Ñāṇa*. In this way, one's practice can be good or not good because of the level of *Ñāṇa* that one has reached. Of course, the *Kammathāna* teachers are fully aware of this. In this way, those yogis who practice with a *Kammathāna* teacher/s can sharpen their *Indriya* and make progress in the *dhamma*, with the assistance from these teachers.

## Experiences in the past lives

The practice can also be good or not good because of one's experiences in the innumerable past. They can thus be categorized into four different types in their practice of *Vipassanā*.

### 1. *Dukkhā paṭipadā dandhābhiññā*.

They are persons who have to practice strenuously with great pains and also make slow progress in their experience of the *dhamma*.

### 2. *Dukkhā paṭipadā Khippā bhiññā*.

They are persons who have to practice strenuously with great pains but make fast progress in experiencing the *dhamma*.

### 3. *Sukhā paṭipadā dandhābhiññā*.

They are persons who are able to practice with ease and pleasantness but make slow progress in their experience of the *dhamma*.

### 4. *Sukhā paṭipadā Khippā bhiññā*.

They are persons who are able to practice with ease and pleasantness as well as make fast progress in experiencing the *dhamma*. How many types are there now? (Four, Ven. Sir). They are:

1. One who has to practice strenuously with great pains and also make slow progress in experiencing the *dhamma*.

2. One who has to practice strenuously with great pains but make fast progress in experiencing the *dhamma*.

3. One who is able to practice with ease and pleasantness but make slow progress in experiencing the *dhamma*.

4. One who is able to practice with ease and pleasantness as well as make fast progress in experiencing the *dhamma*. There are these four different types because of their experiences in the innumerable past.

Thus one's practice may be good or not good due to these four different types.

### According to the practice of *Samatha* and *Vipassanā* in the Past

1. If one has not practiced any *Samatha* or *Vipassanā* in the past innumerable lives or past period of time, one would have to practice strenuously with great pains and also make slow progress in experiencing the *dhamma*.

2. If one has practiced *Vipassanā* but not any *Samatha* in the past innumerable lives or past period of time, one has to practice strenuously with great pains but make fast progress in experiencing the *dhamma*.

3. If one has practiced *Samatha* but not any *Vipassanā* in the past innumerable lives or past period of time, one is able to practice with ease and pleasantness but make slow progress in experiencing the *dhamma*. Being able to practice with ease and pleasantness, there develops clinging to this *Sukha Vedanā* (feelings of pleasantness) and thus make slow progress in experiencing the *dhamma*.

4. If one has practiced both *Samatha* and *Vipassanā* in the past innumerable lives or past period of time, one is able to practice with ease and pleasantness as well as make fast

progress in experiencing the *dhamma*. How many are there now? (Four, Ven. Sir).

In which types are the *dhamma* audience here? Don't you need to reflect on it? (Yes, we need to, Ven. Sir). I don't know which but, no doubt, you must be in one of these types. I am sure you would like to be in the fourth type. I am sure you would like to be able to practice with ease and pleasantness as well as make fast progress in experiencing the *dhamma*. But can you be what you would like to be? (No, Ven. Sir). Among these categories, it is not good to be slow in experiencing the *dhamma*. How many categories are there who are slow in experiencing the *dhamma*? (Two, Ven. Sir).

*Dukkhaṃ paṭipadā dandhābhiññā* = Having to practice strenuously with great pains and also make slow progress in experiencing the *dhamma*. One is making slow progress because one cannot observe and note to overwhelm the *Dukkha Vedanā*. One must be able to observe and note to overwhelm the *Dukkha Vedanā*. In the *Dukkha Vedanā* there now dwells *Paṭighanusaya* = *dosa* (anger). Having to endure such pain, tingling, aches and so on. wouldn't one's mind be in agony? (Yes, it would, Ven. Sir). Wouldn't one really feel anguished from the pain and think "will this pain ever go away, it will never go away". This anguishing by the mind means feeling repeated *dosa*=*domanassa vedanā* (mentally painful feeling). Feeling in this way means the dwelling of *Paṭighanusaya* (anger) in the *Dukkha Vedanā*.

**Motto:** Dwelling in the *Dukkha*, that *dosa*, must truly be abandoned.



The repeated anguish of the mind, *Paṭighanusaya=dosa*, because of *Dukkha Vedanā* must be abandoned or gotten rid of. One will be able to make progress in the *dhamma* and realize the Noble *dhamma* only when one is able to abandon it. How must one abandon it?

### Viewing *Dukkha Vedanā* as a thorn

When *Dukkha Vedanā* arises in one's *khandā*, one must be able to observe and note so that one comes to view it as a thorn. When those who work in the woods and bushes get pierced by thorns in the palm of their hands or soles of their feet, they have to get rid of it first before continuing with their work. Then only will they be able to complete their work and have peace. If, however, feeling the urgency of the job, they continue without bothering to get it out, they will actually be slowed down in their work, as their minds will be on the thorn.

Likewise, when *Dukkha Vedanā* arises in one's *Khandā*, one must observe and note to overwhelm this *Dukkha Vedanā*. Once this *Dukkha Vedanā* is overwhelmed, one's mind will become steady and firm like that of having extracted the thorn. When one is able to overwhelm this *Dukkha Vedanā* and one's mind become steady and firm, *Paṭighanusaya=dosa=anger* cannot dwell anymore and one will be able to experience the *dhamma*, make progress in the *dhamma* and realize the Noble *dhamma*.

**Motto:** When *Dukkha* arises, as thorn, must truly observe.

### Observing and noting on *Dukkha Vedanā*

As one would get the thorn pulled out, one must be able to observe and note to overwhelm the *Dukkha Vedanā*. I have often explained to you about how to observe and note on the *Dukkha Vedanā*. I will explain to you about it again. When pain, tingling, aches and so on, *Dukkha Vedanā*, arise, first you must adopt the attitude that you will practice patience with them. The phrase (in the Myanmar Language) “Patience leads to *Nibbāna*” is most useful in the practice of *Vipassanā*. One’s mind should not be anguished with “will I have to endure this *Vedanā* during this whole sitting and so on?” You must keep your mind calm as “this *Vedanā* is going to come and go at its own will. It is my duty to observe and note”.

As the *Dukkha Vedanā* (painful feelings) increase in intensity, the yogi tends to become tense both in body and mind. The yogi should not tense up in this way. As the intensity of the painful feelings increase, the yogi should relax both the body and mind. After relaxing in this way, the yogi must first pinpoint the mind directly on the painful feelings and then concentrate the mind intensely and closely to know the extent and intensity of these painful feelings. “How painful is it? Where is the pain? Is it just on the flesh or skin, or in the sinews or right in the bones or bone-marrow and so on?” After concentrating as such, the yogi must note as: “pain, tingling, aches, and so on, according to the nature of the feelings. The yogi will come to experience that after 4 or 5 such observing and noting, these painful feelings become more severe.

After reaching a peak, the painful feelings lessen and recede as it were. As the painful feelings lessen and recede, the yogi must not relax the observing and noting. The yogi must still go on observing and noting as “pain, tingling, aches, and so on”, observing closely and intensely on the different nature of the painful feelings. As the yogi’s *Samādhi* and *Ñāṇa* becomes further mature, strong and sharp, the yogi will find that the painful feelings increase with each observing and noting reaching a peak and receding with each observing and noting; the painful feelings getting less and less, changing to other locations also. This is coming to know the nature of the *Vedanā* (painful feelings); that the *Vedanā* is not everlasting. It is always changing.

As the yogi continues observing and noting and the *Samādhi* and *Ñāṇa* becomes further mature, strong and sharp, as the yogi observes and notes “pain”, the yogi will find that the painful feeling disappears instantly after appearing, disappears instantly after appearing. “Appearing”=arising and “disappearing”=passing away. Thus, seeing the arising and passing away in this way, the yogi’s mind is not so concerned with the painful feelings now. The yogi’s mind is now focused on perceiving this arising and passing away; concentrating closely and intensely to perceiving this arising and passing away becoming the main concern now. This means that the yogi has come to overwhelm the *Dukkha Vedanā* (painful feelings) partially now.

As the yogi continues observing and noting in this way and reach *Bhaṅga Ñāṇa* (Knowledge of dissolution), as the yogi observes and notes “pain”, the appearing of the pain is not distinct any more, only the disappearing becomes more

distinct. The pain passes away as soon as being noted; passes away as soon as being noted. Thus the yogi has to keep observing and noting to realize the “passing away”. In this way, the chief concern to the yogi is not the pain any more. The observing and noting to realize the “passing away” has become the chief concern. This means that the observing and noting mind has overwhelmed the *Dukkha Vedanā*. Doesn't one come to overwhelm the *Dukkha Vedanā* when one reaches *Bhaṅga Ñāṇa*? (Yes, one does, Ven. Sir).

Later, as the yogi observes and notes “pain”, the pain passes away and the observing and noting mind is also perceiving to pass away. For those yogis whose *Ñāṇa* are very sharp, as they observe and note “pain”, the pain passes away as well as the consciousness that cognizes the pain passing away and also the observing and noting mind passing away. Thus they perceive three phases of passing away.

In this way, the yogi comes to know that the pain is not everlasting (impermanent), the consciousness that cognizes the pain is also not everlasting (impermanent) and the observing and noting mind also not everlasting (impermanent). Impermanent is an English word. What is it called in *Pāli*? (*Anicca*, Ven. Sir). Thus the yogi comes to experience *Anicca*. The observing and noting mind has overwhelmed the *Dukkha Vedanā*.

**Motto:** That which arises during the observing and noting, the sufferings, must be overwhelmed.

If one is able to overwhelm the *Vedanā* that arises during the observing and noting, one may also be able to overwhelm those *Vedanā* (illnesses) that existed before the

practice. They may get cured. This is how to observe and note on the *Vedanā*.

### Dwelling of *Rāgānusaya lobha*

*Sukhā paṭipadā dandhābhiññā*. = one who is able to practice with ease and pleasantness but make slow progress in their experience of the *dhamma*. One is making slow progress in such a case because, being able to practice with ease and pleasantness (*Sukha Vedanā*), one keeps enjoying the pleasantness and keep clinging to it. It means “in *Sukha Vedanā*, there dwells *Rāgānusaya lobha* (latent greed)”.

**Motto:** When in *Sukha*, the dwelling *Rāga*, must be truly eradicated.

*Rāga* usually dwells in *Sukha Vedanā*. Taking delight and enjoying the pleasantness means having *Rāga*. When this *Rāga* dwells, there will be no further progress in the *dhamma*. Will there be further progress? (No, there will not be; Ven. Sir).

“Having good observing and noting, clinging to the pleasantness, has stopped within”.

While observing and noting, it has stopped within. Only when this *Rāgānusaya* can be abandoned, will one be able to experience the *dhamma*, make progress in the *dhamma* and realize the Noble *dhamma*.

### Abandoning of *Rāgānusaya lobha*

How should one observe and note on the *Sukha Vedanā*, to be able to abandon or get rid of the *Rāgānusaya*? It means:

When *Sukha Vedanā* arises, one must be able to observe and note on it so as to be able to view it as *dukkha*. *Sukha Vedanā* means pleasantness. Pleasant feelings in both body and mind. A yogi who has reached *Udayabbaya Ñāṇa* (Knowledge of arising and passing away), feels pleasant both in body and mind. Taking delight in and enjoying this pleasantness means the dwelling of *Rāgānusaya*. If one wants to get rid of this *Rāgā*, one must observe and note on this *Sukha Vedanā* (Pleasantness).

If the pleasantness of the body is evident, one must observe and note on this pleasantness of the body as “pleasant, pleasant”. If the pleasantness of the mind is evident, one must observe and note on this pleasantness of mind as “pleasant, pleasant”. Usually the pleasantness of the mind is more evident. One has to observe and note on this pleasantness of mind as “pleasant, pleasant”.

A yogi who has reached the *Udayabbaya Ñāṇa* is usually able to observe and note in this way. *Udayabbaya Ñāṇa* is the level of *Ñāṇa* where one can experience the arising and passing away. If one would observe and note closely and intensely, the appearing and disappearing will become evident. As one observes and notes “pleasant, pleasant”, the pleasantness will appear and disappear immediately after arising, appear and disappear immediately after arising. appearing= arising; disappearing=passing away.

As one continues to observe and note in this way, as one’s *Samādhi* and *Ñāṇa* become mature, strong and sharp and reach the mature level of *Udayabbaya Ñāṇa*, as one observes and notes “pleasant, pleasant”, the pleasantness will appear and disappear immediately after arising, appear and

disappear immediately after arising. The appearing and disappearing, the arising and passing away, happen so swiftly like torture that the yogi comes to view it as a form of suffering. Doesn't the arising and passing away swiftly in this way seem like torture? (Yes, it does, Ven. Sir).

The yogi comes to perceive that having to follow and observe and note on these arising and passing away in a swift manner is like suffering. Yogis would often report: "the arising and passing away is happening in a very swift manner, Ven. Sir. Having to follow and observe and note on these is like suffering. How should I observe and note, Ven. Sir?" As one cannot follow and catch up with it, wouldn't one have to tell them to observe and note as "knowing, knowing" (knowing the arising and passing away)? (Yes, one has to, Ven. Sir).

When one comes to perceive that having to follow and observe and note on these arising and passing away in a swift manner is like suffering, wouldn't one come to perceive it as *Dukkha* (suffering)? (Yes, one would, Ven. Sir). When one comes to perceive it as *Dukkha* (suffering), the delight and clinging on the pleasantness (*Rāga*) has been abandoned. The job of abandonment is accomplished in this way. No one would take delight in and enjoy the torture, suffering. This is the method of abandonment given by the *Buddha*. Those who have the basic foundation of *Samādhi* and *Ñāṇa* are usually able to abandon them.

If one observes and notes "pleasant, pleasant" closely and intensely and the observing and noting mind is able to catch up with the feeling of pleasantness, one will experience the feeling of pleasantness disappearing immediately after



appearing, disappearing immediately after appearing. Appearing = arising and disappearing = passing away. The arising and passing away seem to be happening so swiftly that the yogi comes to think of it as torture, suffering, *Dukkha*. Thus the delight and clinging will no more be there. This means the abandonment of *Rāgānusaya*.

**Motto:** When in *Sukha*, dwells *Rāga*, it must truly be abandoned.

**Motto:** When *Sukha* arises, comprehend as *Dukkha*, so must it be surely observed.

As soon as one views it as *Dukkha*, the *Rāgānusaya* becomes abandoned and one will be able to experience the *dhamma*, make progress in the *dhamma* and realize the Noble *dhamma*.

Having listened to the 4<sup>th</sup> and 5<sup>th</sup> factors that sharpen the *Indriya* briefly, may you be able to follow, practice and develop accordingly and may you be able to realize the Noble *dhamma* and the peace and bliss of *Nibbāna*, the extinction of all sufferings, that you have been aspiring for, swiftly with ease of practice.

*Sādhu! Sādhu! Sādhu*, Ven. Sir.

## THE SIXTH FACTOR THAT SHARPENS THE INDRIYA - CONTROLLING FACULTIES

On this day of 16<sup>th</sup> April 1992. the 7<sup>th</sup> day of the 10-day retreat, the discourse that I'm going to give is on the sixth factor that sharpens the controlling faculties.

### Developing the suitable *Bojjhanga dhamma*

Developing the suitable *Bojjhaṅga dhamma* (the Factors of Enlightenment) also is a factor that sharpens the *Indriya* - controlling faculties and make progress in the *dhamma*. While practicing *Vipassanā*, sometimes the practice can be extremely good, experiencing distinctive *dhamma*, resulting in the yogi getting exhilarated and overly elated with the mind getting scattered. Sometimes the practice can be very bad; not being able to observe and note properly, making slow progress, no distinctive progress, facing various kinds of pain and so on. The yogi may then become depressed.

Thus, when a yogi's mind becomes exhilarated and wandering or becomes depressed as the case may be, one has to develop the suitable *Bojjhaṅga dhamma* (factor of enlightenment). By developing the suitable *Bojjhaṅga dhamma*,

one's mind becomes calm and steady again and the *Indriya* become sharpened and progress made in the *dhamma*.

**Motto:** The suitable noble *Bojjhaṅga*, must be developed in a continuous manner.

When a yogi's mind becomes exhilarated and wandering because of experiencing distinctive *dhamma*, exceptional *dhamma*, one must develop the three *Bojjhaṅga dhamma* of equanimity = *Upekkhā*; concentration = *Samādhi*; tranquility = *Passaddhi*. Now let us recite a motto for this.

**Motto:** When the mind is elated, wandering and exhilarated, develop the *Bojjhaṅga* of *Upekkhā*, *Samādhi* and *Passaddhi*.

### Development of *Upekkhā - sambojjhaṅga*

When the mind becomes very exhilarated and wandering and one could not observe and note properly or the practice not good, one must cultivate and develop one's mind so that it becomes *Upekkhā - sambojjhaṅga*. When the mind becomes exhilarated and wandering, if one reflects on it, one would find that it is because the mind is solely on *sukha* = what is good and pleasant. When one comes to know this, one has to reflect and realize that there is not only the good and pleasant, there is also suffering (*dukkha*). Thus one must develop equanimity between *Sukha* and *Dukkha*, pleasantness and suffering and observe and note as such. Cultivating, observing and noting as such would develop the *Upekkhā - sambojjhaṅga*. Once *Upekkhā - sambojjhaṅga* is developed,

one's concentration becomes strengthened and the practice becomes good again.

### Development of *Samādhī- sambojjhāṅga*

If one reflects on the mind that is overly elated and scattered, one will find that it is because the mind is not on the *Paccuppanna* = present moment. One's mind tends to dwell in *atīta* = past, recapitulating the past. One's mind tends to recapitulate on the good practice of the past experiences of the *dhamma*, the distinctive experiences and so on. One's mind also tends to anticipate the future; to be able to observe and note well, the practice that would become good and so on, all that has not yet come and become scattered in anticipation. In this way the scattered mind would run back to the past and run forward to the future. When one comes to know that the mind is thus scattered and not pinpointed on the *Paccuppanna* = present moment and try to concentrate closely on the objects arising at the present moment instead, there will develop this *Samādhī- sambojjhāṅga*. Once there develop *Samādhī- sambojjhāṅga*, concentration will become strengthened and the observing and noting will become good again.

### Development of *Passaddhī- sambojjhāṅga*

A mind that is very elated and scattered can be filled with anxiety and apprehension. One would be anxiously wondering: will the practice continue to be good, will it revert to not being good and so on. One should not have such anxiety or apprehension. One must cultivate the attitude that: "experiencing good *dhamma* means happening on its own. It will be

good at times and not good at times". One must also keep the mind calm and the physical body calm and steady. If one would cultivate and observe and note in this way, there would develop *Passaddhi-sambojjhaṅga* and the mind will become calm and one would be able to have good practice again.

Thus if one's mind becomes overly elated and is wandering because of the good experiences, distinctive experiences of the *dhamma*, one must develop the three *bojjhaṅga dhamma* of *Upekkhā sambojjhaṅga*, *Samādhi sambojjhaṅga* and *Passaddhi sambojjhaṅga*. If one develops these *sambojjhaṅga*, one's concentration will become strengthen again and one will be able to practice well again.

Sometimes the yogi may not be having good practice, not experiencing any progress or slow in making progress. As a result, the yogi may feel depressed.

### **The nature of the mind**

In the practice of *Vipassanā*, one cannot try to develop *Vipassanā Ñāṇa* by using the method of physical training or exercise. Can one try to develop *Vipassanā Ñāṇa* by using the method of physical training or exercise, because one has a strong and fit physical built to do it? (No, one cannot, Ven. Sir). One cannot also try to develop *Vipassanā Ñāṇa* by using the method of recitation because one is good in recitation. Can one do so? (No, one cannot, Ven. Sir). With what do we have to practice? (With the mind, Ven. Sir). Yes, we have to practice with the mind.

Because it has to be done by the mind, it is very difficult, profound and subtle. One has to make real effort in the

practice to keep the mind calm. The practice of *Satipaṭṭhāna Vipassanā* that the *dhamma* audience are practicing now is the only way that can harness the mind.

That is why the *Buddha* has exhorted to harness our minds. Once one can harness the mind, this mind will take one to the pleasant abode of human beings, the pleasant abode of celestial beings and the peace and bliss of *Nibbāna*. The *Buddha* expounded that once one can tame this mind to become refined with *Vipassanā*, this mind will take one to *Magga*, *Phala* and the peace and bliss of *Nibbāna*.

When we say *Dunniggahassa* = is hard to harness, this mind tends to go wherever it wants to go, stays wherever it wants to stay, very freely on its own. It also goes to other countries by visualization. Couldn't you go to other countries by visualizing it with the mind? (Yes, we could. Ven. Sir). Yes, we can go by visualizing it with the mind. We cannot protect from the mind by any means. Can any country protect itself from the mind and say no mind must intrude into this country? (No, Ven. Sir). There are just no barriers to it or anyway to stop it. It goes wherever it wants to and stays wherever it wants. It is very difficult to harness.

When we say *lahuno* = it swiftly arises and passes away, it means the mind is very fast. Now, we feel pleasant and peaceful, now we feel unpleasant all of a sudden. Now we feel glad and all of a sudden we feel sad. Now we feel respectful, suddenly we don't feel respectful and so on, changing tunes swiftly, following different objects of observation. The *Buddha* realized with his own wisdom that the phenomena of arising and passing away occur more than one billion times in one snap of a finger or one flash of

lightening. The *dhamma* audience here would also come to know the swiftness of the mind, when your levels of *Ñāṇa* have become mature. Veteran yogis know of this.

When we say *yatthakāma nipātino*= roaming about to objects of its own fancy, we mean we have to put in real effort to have it riveted on the objects of the *Buddha, Dhamma, Sangha*, the *dhamma* of *rūpa* and *nāma* of our own choice. At the beginning of the practice of *Vipassanā*, isn't it evident that while trying to note on the objects of the *dhamma* of *rūpa* and *nāma*, the mind will go every where, to places of worship and monasteries, to the shopping malls, to the work places and so on, to objects of its own fancy? (Yes, it does, Ven. Sir).

It is not in the nature of individuals, but in the nature of the mind to take delight in unwholesome objects, to really relish it. If left freely to itself, which of the objects does it take more delight in, wholesome or unwholesome objects? (In unwholesome objects, Ven. Sir). It really and wholeheartedly takes delight in and relishes them.

Because the *dhamma* audience here have grown up with good parents and teachers and have heeded their advice: to restrain one's mind, not to let it loose freely with no inhibitions, to put one's mind on such wholesome objects as the *Buddha, Dhamma, Sangha*, parents, teachers and the *dhamma* of *rūpa* and *nāma*, you are able to harness the mind in this way and observe and note in this way. It is not very easy.

Our benefactor, the Most Ven. Mahasi Sayadaw has composed a motto of this exhortation by the *Buddha* that "once one can really tame this mind to become refined with



*Vipassanā*, this mind will take one to the bliss of *Magga*, the bliss of *Phala* and the peace and bliss of *Nibbāna*” that the audience here has been wishing and aspiring for, so that the *dhamma* audience like you and the future generations may remember.

Let us recite it joyfully to honour our benefactor the Most Ven. Mahasi Sayadaw and to honour the Enlightened One.

**Motto:** Hard to harness, ever swiftly, roaming about wherever it fancies, this wayward consciousness, the reckless mind, to watch over it, observe and note it, taming it; when refined, this mind, can take one to peace and happiness.

The meaning is that: it is very difficult to harness the mind. It is very swift. If one could harness this very hard-to-harness and swift mind by taming it with the method of *Satipaṭṭhāna Vipassanā* given with compassion by the Enlightened One, like how the *dhamma* audience are practicing now, one would be able to accomplish the realization of the bliss of *Magga*, the bliss of *Phala* and the peace and bliss of *Nibbāna*. that the *dhamma* audience have been wishing and aspiring for.

### **Uplifting the depressed mind**

One can become bored and not want to continue any further with the practice, because of making no progress in the *dhamma* or because of having so much sufferings. One may become really depressed then and think: “it does not look

like I'm a person who will realize the Noble *dhamma* in this life. I don't think I can realize the *dhamma* in this life". When the mind is in such a state of depression, one must develop three types of *bojjhaiga dhamma*. By developing the three *bojjhaiga dhamma*.

**Motto:** When the *Bhāvana Citta*, is at low ebb, *Viriya*, *Pīti*, *Dhamma-vi*, develop three *bojjhaiga*.

The meaning is that: when there is a decline in one's desire to practice, one must reflect and contemplate to develop the *Viriya-sambojjhaiga*, reflect and contemplate to develop the *Pīti-sambojjhaiga* and reflect and contemplate to develop the *Dhamma-vijaya-sambojjhaiga*.

### Development of *Viriya-sambojjhaiga*

How must we reflect and contemplate to develop the *Viriya-sambojjhaiga*? When one's mind get depressed and bored, one must reflect and contemplate as: "Oh, you noble yogi, if you don't strive hard in your practice of *Vipassanā* and realize the Noble *dhamma* now, while you are in the presence of the *Sāsana* (Teachings) of the *Buddha*, you will be in hell in any one of your future lives. When in hell, you will be shedding many tears because of the excruciating sufferings there. Then you would be filled with worry, grief and remorse of not having done the practice". If you will really reflect and contemplate on such tragic possibility so that it becomes vividly imprinted in your mind, your mind will be uplifted again and your practice can become good again.

One must realize this is really the time that you should practice, as this is the time that you can be freed from the sufferings of hell.

### The Four rare opportunities

1. being born a human being,
2. being alive and in good health,
3. the flourishing of the *Satipaṭṭhāna Vipassanā* which can close the doors to the *Apāya* (the four woeful states), and
4. being in the presence of the *Sāsanā* (being alive during the time) of the *Buddha*.

Isn't this the time when the four rare opportunities exist in the *Santāna* (continuity of consciousness) of the *dhamma* audience here? (Yes, it is, Ven. Sir).

The *Buddha* expounded that: if one practices the *Satipaṭṭhāna Vipassanā* with the correct method, while one is having these four rare opportunities in one's *Santāna* (continuity of consciousness), one could be freed completely from the sufferings of the *Apāya* and the *Apāya Samsarā* (rounds of rebirth in the *Apāya*).

1. It is a very rare opportunity to be born a human being.
2. Although one may be born a human being, it is very difficult to be alive.
3. Although one may be alive, it is very difficult to be able to listen to such sublime *dhamma* as *Satipaṭṭhāna Vipassanā* which can close the doors to *Apāya* in this very life.

4. It is very difficult to be in the presence of the *Sāsanā* of the Enlightened One.

If one reflects and contemplates as: “by practicing while having these four very rare *dhamma* in one’s *Santāna*, the doors to *Apāya* would be closed once and for all and one would be able to attain *Nibbāna* by realization; if one does not practice now, one could fall into hell in any one of his future lives. Then one will be in great remorse, worry and grief”, one’s mind would be uplifted again. One’s practice can be good again.

### **The Four good opportunities**

The commentary teachers have also explained that this present life is the life where you are having four good opportunities in your *Santāna*. This is the life where one can close the doors to *Apāya* and can escape from the *Apāya Samasarā* (rounds of rebirth in *Apāya*), as there are the four good opportunities in the *Santāna* (continuity of consciousness) of the *dhamma* audience.

1. *Buddhuppāda navama khana* = to be born at a time when the *Buddha Sāsanā* (teachings) is flourishing, is one of the great opportunities for the *dhamma* audience to realize the noble *dhamma* and closing of the doors to *Apāya* in this present life.

2. To be able to live in a country like Myanmar, where the *Buddha Sāsanā* (teachings) is flourishing, is one of the great opportunities for the *dhamma* audience to realize the noble *dhamma* and close the doors to *Apāya* in this present life.

3. Having *Kammassakatā sammādiṭṭhī* having right view in the *Santāna* (continuity of consciousness) of the *dhamma* audience is one of the great opportunities for the *dhamma* audience to realize the noble *dhamma* and the closing of the doors to *Apāya* in this present life.

4. To have a complete and sound set of the six faculties (bases) of: eyes, ear, nose, tongue, body and mind in the *Santāna* (continuity of consciousness) of the *dhamma* audience is one of the great opportunities for the *dhamma* audience to realize the noble *dhamma* and the closing of the doors to *Apāya* in this present life.

If one reflects and contemplate as: “why should you feel so low in spirits when there are these great opportunities. There are these great opportunities to free oneself from the *Apāya Samsāra* once and for all, in your *Santāna*. It is for you to strive hard now”, the spirits will be uplifted again and the practice will become good again.

### **Reflecting on the sufferings of hell**

One must specially consider and reflect on the sufferings that will have to be endured in hell. There are many instances of realizing the Noble *dhamma* by contemplating and reflecting on the sufferings of hell. During the time of the *Buddha*, the *Buddha* gave such a vivid discourse about the sufferings of hell that it became really vivid in the mind of the listeners and became really shocked. Striving real hard as a result, they were able to realize the Noble *dhamma*. There were many such instances of realization during the time of the *Buddha*.

At one time, the *Buddha* was residing at the *Jeta* grove in *Savatthi*. At that time there was a monk, who, realizing the pitfalls of *Samsāra*, went into a secluded forest to practice after requesting and taking *Kammaṭṭhāna* instructions from the *Buddha*. Although he strived for three months, he was not even able to establish *Samādhi*. He was thus not able to realize the Noble *dhamma*. Frustrated and depressed, he went back to the *Buddha*.

Concluding that he's not the one to realize the *dhamma* in this life, he just spent his time near the *Buddha*, admiring and venerating the *Buddha*'s physique and voice. Taking it easy, he did not do any practice at all.

Seeing this, his fellow monks enquired: "are you not practicing and staying like this, because you have realized the Noble *dhamma*"? The monk replied: "Oh no, that's not it. I strived for three months but could not realize any *dhamma*. That is why I am taking it easy, staying in the presence, admiring and revering the voice and physique of the *Buddha*". His fellow monks then told him: "you cannot go on like this. We are in the *Buddha*'s *Sāsanā* and if you really strive hard while you are in the *Buddha*'s *Sāsanā*, you are bound to realize the Noble *dhamma*. You cannot go on like this. You must come with us to the *Buddha*" and took him to the *Buddha*. There the *Buddha* asked him his reasons for not practicing.

The monk replied: "It's true, Ven. Sir. I strived for three months but could not even establish *Samādhi* and thus could not realize the *dhamma*. I have not practiced since then, as I feel frustrated and depressed". The *Buddha* said to him: "Oh ! *Bhikkhu*- monk, if you do not practice while my

*Sāsanā* is here, you will fall into hell and go through the sufferings of hell, in one of your future lives. Suffering so much, you will then have much remorse, worry and grief like the street peddler “Seriva”.

When the monks heard the name “Seriva”, they wanted to know more about him and requested the *Buddha* to expound further about Seriva. The *Buddha* thus gave a complete discourse about Seriva, the street peddler.

At one time, about more than five world cycles ago, the *Buddha*-to-be was born to a family of street peddlers. Traveling to peddle his wares, the *Buddha*-to-be street peddler met another street peddler on the way, called Seriva, who was full of greed. They traveled together and reached the town of “Ariṭha”. Before they went into town, they divided the streets, agreeing that each should not follow the other into the same street until the other had left. Thus they went into town and peddled their wares.

In those days, these types of peddlers carry small items of personal adornments in big bags on their backs such as beads, chains, bracelets, hairpins and so on. They exchange these with old pots and pans, crockery and so on or sold with cash. Nowadays we see them exchanging with old newspapers, pots and pans (in our part of the country).

In the street that the greedy Seriva went, there lived a grand mother and grand daughter who were once rich when the grand father was alive. When the grand daughter heard the peddler peddling his wares, she wanted some adornments and told the grand mother about it. The grand mother asked: “how are you going to get it, we don’t have any property”?



The grand daughter replied: "There is an old bowl I found among the broken potteries from the time of grand father. We can use it to exchange with their wares". When the grand mother agreed, she called the peddler.

The grand mother gave the old rusty bowl to the peddler and told him: "Please take this bowl and give whatever you can of your wares to your young sister". The peddler took the bowl and made a small scratch on it with a pin. He found that it was of gold and worth 100,000 in the currency then. Overcome by greed, the peddler wanted to have it for almost next to nothing. So he told them: "your bowl is not worth tuppence. I have no use for it" and threw the bowl down on the ground and left.

Not long after the peddler Seriva left, the would-be *Buddha* peddler came into the same street. The grand daughter heard him and told the grand mother that another peddler had come and that she wanted the adornments. The grand mother asked: "how are you going to get it"? The grand daughter replied: "with that same bowl". So the grand mother told her: "didn't the other peddler say it was not worth tuppence?" The grand daughter replied: "that peddler seems rough and coarse in his manners. This peddler looks kind and gentle".

The grand mother told her to call him then. When the would-be *Buddha* peddler came in, the grand mother gave the bowl and told him: "Please give whatever you can of your wares to your young sister and take this bowl". The would-be *Buddha* peddler looked at the bowl and saw the pin scratch made by the other peddler and recognized it as made of gold, worth 100,000. The would-be *Buddha* returned the bowl saying: "this bowl is of gold. It is worth

100,000. I don't have this much worth of wares. My wares are only worth 1000 in total. So, I cannot buy your bowl". Being a would-be *Buddha*, didn't he tell the truth? (Yes, he told the truth, Ven. Sir).

The grand mother gave the bowl back to the would-be *Buddha* saying: "The peddler Seriva said it is not worth two pence. It must have turned into gold due to your good *kamma*. You are the one worthy of it. Please take it and give to your young sister whatever you think is worth". The would-be *Buddha* gave all that he had, all his wares worth 500 coins and the 500 coins in cash that he had from his earlier sales. He just asked back for 8 coins in cash for his boat fare and his weighing scales and left quickly for the wharf and crossed the river to return home.

Soon the greedy Seriva returned and asked: "where is your bowl? I may give you something in exchange". The grand daughter then told him: " you are a very greedy peddler. Your master, the other peddler has paid 1000 in coins for it. Go away quickly".

The greedy Seriva was overcome with grief (at his loss). He could have had it. But now the other peddler got it. He became so overcome with grief, he passed out immediately. He also lost his mind and threw all his wares and cash at the door of the house.

Holding the handle of his weighing scales and without clothes, he darted down the road to go after the would-be *Buddha* and get the bowl by beating him up with his weighing scales. When he got to the wharf, he saw the would-be *Buddha* already crossing the river half-way. He shouted to the boatman: "Oh, boatman, I am coming with you, please come

back to the wharf". The would-be *Buddha* told the boatman: "Oh, boatman please take me to the other shore as fast as you can". Thus the boatman did not return but sent the would-be *Buddha* to the other shore.

Seeing that the boatman did not return but took the would-be *Buddha* to the other shore, Seriva became so overwhelmed with grief, that his heart broke and he died immediately there and then at the wharf. When you have so much grief, don't you get a heart attack? (Yes, we do, Ven. Sir).

The peddler Seriva is actually the would-be *Devadatta* (the arch-enemy of the *Buddha*). His harbouring of grudge against the *Buddha* started from that life. That means since from about more than five world cycles (aeons) ago.

The *Buddha* told the monk: "like the Seriva peddler who was overcome with grief and died of a massive heart attack, oh, monk, if you do not practice while in the presence of the *Sāsanā*, you will suffer hell and be filled repeatedly with grief and remorse". The *Buddha* then gave a further discourse with the following *gatha* (verse).

The *Buddha* said: "while in the presence of this *Sāsanā* of mine, if you do not make effort to practice, to at least realize the *Sotāpatti Magga*, which is like a boat to take you to the other shore of *Nibbāna*, in one of your future lives, you will fall into hell and there will be no end to your grief. Like the peddler Seriva, who suffered insurmountable grief and fell into the death trap, you will also have to grieve to no end". Thus the *Buddha* gave the monks an illuminating discourse, with a vivid account of the street peddler, which was followed by a further discourse on the working instructions on the practice.

The sufferings of hell thus became very vivid to the monk who has stopped practicing. Struggling with all his might as a result, he realized the four sublime *dhamma* of a *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta* and became an *Arahant*.

The *dhamma* audience here also need to reflect and contemplate to vividly realize the sufferings of hell, when one's spirits become low, efforts sag and boredom sets in? (Yes, we have to, Ven. Sir). You have to reflect and contemplate. Because they are noteworthy facts, I have composed a motto for them. Let us recite them now.

**Motto:** While having the chance, it was not taken,  
peddler, the fool. One hundred thousand  
worth, the golden bowl, grief stricken with  
loss.

This peddler Seriva, he could have had it, since he was the first to encounter it. Wouldn't he be able to get it, if he had put some effort and offer a suitable amount of money? (Yes, he would, Ven. Sir). Because he was so greedy, he did not take it. He thus lost the chance to get the golden bowl worth one hundred thousand. Because of the loss, he got grief stricken. What was the extent of his grief? The extent of his grief was such that it resulted in his death by a massive heart attack.

**Motto:** In like manner, we are in the presence of  
*sāsanā*.

The *Buddha's Sāsanā* is like the one hundred thousand worth golden bowl, encrusted with *Magga dhamma* and *Phala dhamma*. Isn't the *dhamma* audience here meeting with the

*Sāsanā* that is like the one hundred thousand worth golden bowl, encrusted with *Magga dhamma* and *Phala dhamma*? (Yes, we are, Ven. Sir). Now we must recite the motto.

**Motto:** While in the presence of *Sāsanā*, no effort to even realize one *Magga*.

While in the presence of *Sāsanā*, if you do not realize at least one *Magga* like the *Sotāpatti Magga*, which is like a boat to take you to the other shore of *Nibbāna*, you will have to grieve endlessly like Seriva peddler. Now let us recite the motto:

**Motto:** Like the peddler, will have to grieve endlessly.

Having heard the discourse by the *Buddha* that “like the repeatedly grieving peddler Seriva, when you are faced with the sufferings of hell, you will have to grieve repeatedly”, the monk got shocked and was filled with *Samvega* (sense of urgency). Thus striving real hard, he became an *Arahant*. Let us recite the motto.

**Motto:** While in the presence of *Sāsanā*, practice, can become an *Arahant*.

The meaning is that: while you are present at the time of *Sāsanā*, if one would practice the *Satipaṭṭhāna Vipassanā* by the correct method, one can realize the Noble *dhamma* becoming up to an *Arahant*, depending on one’s *Pāramita*.

During the time of the *Buddha*, there were many who strive to become *Arahants*, because many have the mature basic foundation of *Pāramita*. The *Buddha* himself has expressed that “it will be to his satisfaction only if one strives and become an *Arahant*”. Striving to become a *Sotāpanna* is not to the *Buddha*’s satisfaction yet. Striving to become a *Sakadāgami* is also not to the *Buddha*’s satisfaction. Striving to become an *Anāgāmi* is also not to the *Buddha*’s satisfaction. Striving to become an *Arahant* only is to the *Buddha*’s satisfaction.

Now in the days of the *dhamma* audience here, in this latter part of the *Sāsanā*, there are not many who strive to become an *Arahant*. There are many, however, who are striving to become a *Sotāpanna*. Aren’t there many? (Yes, there are, Ven. Sir). One has to practice so that one will at least realize and become a *Sotāpanna*, where the doors to *Apāya* (the four woeful states) will be closed.

Those sayadaws who are full of *Mettā* and *Karunā*, would urge their devotees to practice whenever they meet them. They would urge as: “Strive while you are in the presence of the *Sāsanā*. You must practice. You must practice so that you will at least realize and become a *Sotāpanna*. You must practice so that you will at least realize that level of *Ñāṇa* where the doors to the *Apāya* will be closed.

I am sure the *dhamma* audience here must have heard of it too. Our benefactor, the Most Ven. Mahasi Sayadaw would urge the devotees who have become close to him with this exhortation: “You must practice. You must practice. You must practice until you have realized at least the *Sotāpatti Magga Ñāṇa* and *Phala Ñāṇa* which will lead you to the

extinguishment of the perils of *Apāya* and the freedom from the perils of *Apāya*. Let us recite his motto of exhortation.

**Motto:** That level that extinguish the perils of *Apāya*, that level of *Ñāṇa*, be ready and realize.

The meaning is that: one must practice to realize at least the level of *Sotāpatti Magga Ñāṇa* and *Sotāpatti Phala Ñāṇa*, the bottom line for one to be able to extinguish the perils of *Apāya* and be freed once and for all from the *Apāya Samsarā*. Don't you think we should heed the advice of the sayadaws who are full of enormous *Mettā* (loving kindness) and *Karunā* (Compassion)? (We should, Ven. Sir).

While you are born a human being, while you are alive, while the *Satipaṭṭhāna Vipassanā dhamma* is flourishing and while you are in the presence of the *Sāsanā*, if you follow the advice of the sayadaws who are full of enormous *Mettā* (loving kindness) and *Karunā* (compassion) and practice to realize the level of *Sotāpatti Magga Ñāṇa* and *Sotāpatti Phala Ñāṇa*, the bottom line for one to be able to extinguish the perils of *Apāya* and be freed once and for all from the *Apāya Samsarā*, you are bound to have great benefits. The doors to *Apāya* will be closed. The *dhamma* audience here who are striving to practice as much as they can, are actually following the advice of these sayadaws.

We should heed the advice of these sayadaws who are full of enormous *Mettā* (loving kindness) and *Karunā* (compassion), the same as we heed the exhortation of the *Buddha*. I am sure the *dhamma* audience here must have heard of the



Most Ven. Webu Sayadaw. Most have acknowledged him as an *Arahant*. There is almost no time that he is without *Sati* (mindfulness). This is a sayadaw worthy of great reverence.

Whenever close devotees come to pay respect to him, he would exhort them with a discourse to practice. The Most Ven. Sayadaw rarely gives discourses on *Suttas*. His discourses are mostly on exhortations and instructions on the practice. He would mostly urge them to “practice, keep on practicing” in his discourses.

One time a couple, who were ardent disciples of the Most Ven. Webu Sayadaw visited and paid their respects. The Most Ven. Sayadaw asked them about their practice. Seemingly not too satisfied with their answers, the Most Ven. Sayadaw told them: “where are you going to use the energy that you have nurtured?”

The meaning is that it is not enough to be practicing like the way they do. The couple returned very happy that the Most Ven. Sayadaw was concerned about their practice, wanting them to be able to realize the *dhamma*.

Any other ordinary couple would have felt dismayed at such remarks wondering “why does the Most Ven. Sayadaw say like that?”. They would have felt unhappy at such remarks. “Wouldn’t such remarks be frightening for an ordinary person?” (Yes, it would, Ven. Sir). The couple fully understood what the Most Ven. Sayadaw meant. They realized that the Most Ven. Sayadaw meant that they should use their best energy to practice the *Satipaṭṭhāna Vipassanā dhamma* which closes the door to *Apāya* (the woeful states). They thus felt very glad at the remarks.

When they returned from their visit, they visited and told me that the Most Ven. Webu Sayadaw had exhorted them saying : “where are you going to use the energy that you have nurtured?”; that they were most happy about such exhortation. “Didn’t the Most Ven. Webu Sayadaw who is full of boundless *Mettā* and *Karunā* exhorted them to really step up their practice? (Yes, he did, Ven. Sir).

If you would make a resolve to practice so as to be freed from the *Apāya Samsāra* and the dangers of *Apāya*, the *Viriya* (effort/energy) will increase again and the practice will be good again. Thus one has to pay proper attention in this way to develop *Viriya sambojjhaṅga*.

### Development of *Pīti sambojjhaṅga* (Rapture)

One must also try to develop *Pīti sambojjhaṅga*. There are many types of *Pīti*.

#### *Pīti* not meriting *sambojjhaṅga*

1. *Kāmāmisā Pīti*.
2. *Lokāmisā Pīti*.
3. *Vatthāmisā Pīti*.

They are the three types of *Pīti* which do not merit *sambojjhaṅga* (factors of Enlightenment).

1. *Kāmāmisā Pīti* means, the *Pīti* that arises from the enjoyment of *lokiya ārammaṇa kāma guna* (worldly sensuous pleasures) such as good sights, good sounds, good smells, good tastes, good touch (body consciousness). They do not

merit *sambojjhaṅga* and therefore are not the type that would cause the realization of the *dhamma*.

2. *Lokāmisā Pīti* means the *Pīti* that arises after a successful accomplishment of certain wordly ventures after much endeavours, such as for personal, for parents and relatives or for one's own country. They also do not merit *sambojjhaṅga* and therefore are not the type that would cause the realization of the *dhamma*.

3. *Vaṭṭāmisā Pīti* means the *Pīti* that arises when one reflects on the good deeds (*Kusala* merits) that one have done such as, doing *dāna* (generosity), observing precepts and so on and rejoicing on the fact that one is now fulfilled with *Kusala* merits and that one would now be able to go through the *Bhava samsāra* (round of rebirths) in a pleasant manner. Such *Pīti* is called *Vaṭṭā misā Pīti* because its arising is dependent on the *Samsarā vaṭṭa* (round of rebirths). They also do not merit *sambojjhaṅga* and therefore are not the type that would cause the realization of the *dhamma*.

### *Pīti* meriting *sambojjhaṅga*

Then which types of *Pīti* merit *sambojjhaṅga* ? The type of *Pīti* which arises upon reflecting the virtues of the *Buddha*, *Dhamma*, *Sangha*, teachers and parents and the type of *Pīti* that arises as a result of the practice of *Vipassanā*. When such *Pīti* arises, the spirits that have been at low ebb will be uplifted and make the practice good again.

When one comes to reap these benefits, are realizes and knows that these are the benefits enjoyed by one who takes refuge in the *Buddha*, *Dhamma*, *Sangha* and reflects on the attributes of the *Buddha* as part of their daily practice, such

as - freedom from all kinds of dangers; being spared from the same dangers, even while others are facing them; being able to accomplish one's tasks with ease-and that one is now enjoying the same, there will arise *Pīti* with immense feeling of pleasure and gratification. Wouldn't you feel *Pīti* reflecting in this way? (Yes, we would Ven. Sir).

When one reflects on the good deeds that the parents and teachers have done for one, there will also arise feelings of *Pīti*. When one reflects on the fact that one is able to have a decent education and live in this way in this world, because of the upbringing, guidance and education of one's parents and teachers, one feels gratified with *Pīti*.

Only such *Pīti* merit *sambojjhaṅga*, a cause for the realization of the *dharmā*. Thus, when one's spirits are low, one can reflect on the attributes of the Triple Gems (the *Buddha*, *Dhamma* and *Sangha*) and the good deeds done by the parents and teachers and there will arise *Pīti* in one's feelings of pleasure and gratification. The spirits will be uplifted again.

Especially while practicing *Vipassanā*, when *Pīti* arises, the spirits will be high and the practice good. The arising of *Pīti* becomes specially evident when one reaches the level of *Ñāṇa* known as *Udayabbaya Ñāṇa*.

### **The five kinds of *Pīti***

When a yogi ( meditator ) reaches *Udayabbaya Ñāṇa*, there usually arise five kinds of *Pīti*.

1. *Khuddhaka Pīti*. A minor form of thrill or joy that causes a certain feeling of hollowness in one's chest or a feeling of a chill in the back which happens for about once only and disappears.

2. *Khanikā Pīti*. Usually occurs quite frequently. Feelings of chill or riding suddenly on a crest of waves in the chest. Creeping of flesh or goose pimples over the whole body. Vibrating of flesh in different spots. The results of a sudden feeling of instantaneous joy. As it happens quite frequently, it is called *Khanikā Pīti*.

Yogis would often report that they have vibrating or shaking of flesh here and there. How are they to observe and note? Don't you have to observe and note as "vibrating, vibrating; shaking, shaking,"? (Yes, we have to, Ven. Sir). In *Vipassanā* practice, one has to observe and note whatever arises, at the particular moment of arising and be right with the present moment (*paccuppāna*). Those yogis whose observing and noting are good are able to observe and note the *Pīti*, arising and passing away with one shaking of the flesh, then another arising and passing away, only after the passing away of the preceding one. Wouldn't they be able to observe and note in this way? (Yes they would, Ven. Sir).

3. *Okkantikā Pīti*. This is the *Pīti* that goes up and down like riding the waves on a sea shore. Those yogis who have reached the level of *Udyabbaya Ñāṇa* would usually experience it. It is as if one is being sprinkled with some warm or cold vapour on the lower part of the body, then rising to engulf the upper part of the whole body and finally disappearing after reaching the top of the body.

In the same way, one would feel as if being sprinkled with some warm or cold vapour on the top part of the body, descending to the lower part of the whole body and finally disappearing after reaching the lower extremities. The *Pīti* that goes up and down in this way is called *Okkantikā Pīti*.

Yogis would report that they had never experienced such warm or cold vapour in their whole life. This is not the vapour blown from outside too. What kind of *Pīti* is that? (*Okkantikā Pīti*, Ven. Sir).

4. *Ubbega Pīti*. This is a *Pīti* that makes one spring upwards. It is a kind of uplifting joy which has the power of levitating the body, making it literally spring up into the air. In the days of the *Buddha* and ancient times, persons who are in this kind of *Pīti* would really spring up to the sky. Of course, such experiences are rare these days. When the yogi's practice becomes real good, some times the hands might rise up. Both the hands would rise up slowly and come together as if to pay homage. Wouldn't it look like paying homage? (Yes, it would Ven. Sir). Some yogis would report that the hands would rise and come together like paying homage when the practice becomes good. What kind of *Pīti* will that be? (*Ubbega Pīti*, Ven. Sir).

It was a time at the Center where there were no supervisors for yogis yet and not a lot of yogis anyway. So, I would go and supervise them myself every now and then. I noticed a yogi with her hands raised almost from the beginning. When I went to see her again towards the end of the session, her hands were still raised. When I asked her at the interview whether her hands were not tired, having been raised like that, she answered: "No, Ven. Sir, it didn't feel tired". What kind of *Pīti* will that be? (*Ubbega Pīti*, Ven. Sir).

When a yogi is in this kind of *Pīti*, a yogi might, while practicing in a sitting session, skip and move to another place; leap and move like a frog. If the yogi is in the walking practice, the body becomes very light and seem to jump to

the side or jump forward. Thus one has to take real care when one is having this *Ubbega Pīti*. One might have the urge to run. The feet becomes very light making the yogi want to run.

Yogis who are having *Ubbega Pīti* would often report that “they feel they want to run”. Sayadaw has to tell them that they must take special care not to actually run. “If they run, wouldn’t their observing and noting be disrupted?” (Yes, they would be, Ven. Sir). Experiencing such means one has reached *Udayabbaya Nāṇa* and is experiencing *Ubbega Pīti*.

In the old days, there was an incident of springing up to the sky in Sri Lanka. The incident took place in a little village known as “Vuttakala” at the foot of a hill. At the top of the hill stood a *Cetiya* (pagoda). It was at the time of the festival of the *Cetiya* on top of the hill. People would go up with their families to the *Cetiya* to join in the festival, especially at night time. One such family was preparing to go up to the festival to listen to some *dhamma* discourse at night time and among them was a daughter who was heavy with pregnancy. So, the parents told the daughter: “you should not go out at this time of the night. You should not come with us to the festival. You should stay home. We will pay homage to the *Cetiya* and listen to the *dhamma* discourse for you too” and left for the festival.

In the old days, such festivals were held less with entertainments such as music and dancing and more with *dhamma* discourses and the like. People would offer flowers, lights and water at the *Cetiya*. The sayadaws (senior monks) and the *Sangha*, on their part, would make their reverence by



chanting *Paritta* in *Pali*. The daughter who was left behind, went to the door to pay her respects and watch all these. She saw the *Cetiya* brilliant with offerings of lights, like strings of pearls strung around it and she felt great reverence in her heart. She also saw the procession of people, who went to pay their homage holding their offerings of flowers, incense, lights and pots of water, circling clockwise around the *Cetiya*. She also heard the senior monks and *Sangha* chanting in *Pali* as offerings on their part.

The pregnant daughter became really overwhelmed with great devotion by all that she had seen and heard and thought: “only those who have good *kamma* can go on a pilgrimage like this”. She became overwhelmed with great ecstasy, reverence and veneration. Her whole body became overwhelmed by *Ubbega Pīti* then and it suddenly sprung up to the sky by the uplifting power of the *Ubbega Pīti*. As it sprung up, she inclined her mind towards the hilltop where the *Cetiya* was and soon landed on the platform of the *Cetiya*.

After paying homage at the *Cetiya*, she went to the place where the *dhamma* discourse was held and sat and listened to the *dhamma* discourse. Her parents arrived only later and saw her. Surprised at seeing her they asked: “we told you not to follow us. Why did you come? How did you come so fast?” When the daughter replied: “by way of the sky”, they reprimanded her: “you shouldn’t say like that. Only the *Buddhas*, *Pacceka Buddhas* (Silent *Buddhas*) and *Arahants* go by way of the sky. What are you trying to say?”

She told them: “It is true that I came by way of the sky. While I was feeling great devotion and reverence for the

*Buddha and the Cetiya*, my body suddenly sprung upwards to the sky, glided and landed here on this platform". What kind of *Pīti* was that? (*Ubbega Pīti*, Ven. Sir).

When the family returned after listening to the *dhamma* discourse, she came back with them. Could she still spring up and glide across the sky? (No, Ven. Sir). Because the *Ubbega Pīti* is no more there. Thus *Ubbega Pīti* is a *Pīti* that enables one to spring up to the sky. When such *Pīti* arises, the spirits will be uplifted again and the practice will become good. When the *dhamma* audience here and yogis get very low in spirits, you must reflect and develop so that *Pīti Sambojjaṅga* will arise.

5. *Pharaṇa Pīti*. This is the *Pīti* which pervades the whole body. The molecules of *Pīti* pervade all the sense organs or faculties of eye, ear, nose, tongue and body. There is a saying in Myanmar that “*Pharaṇa Pīti* is like a cotton wool doused by oil”.

Thus whatever one sees look pleasant, all the sounds seem pleasant. Some yogis would report: ‘I hear all sorts of pleasant sounds, Ven. Sir’. The smells seem pleasant too. Some yogis would report: “I can smell very fragrant smells during the sitting session. But when I open my eyes at the end of the session, there is not an object around from which the smell could have come”. Whatever the tongue tasted also seem to taste good. Whatever one touches also feel pleasant. Everything seem so pleasant in the sitting session, one becomes really engulfed by it. One cannot even seem to be able to open the eyes from absorbing them.

Some yogis who are pervaded by this *Pharaṇa Pīti* throughout their whole body find they cannot even open their eyes.

The practice seems so good that they would often lose count of time and would not even be aware of the approaching lunch time. They would keep on with their sitting practice. Even when fellow yogis called them to go and have their lunch, some would say “I don’t want lunch today”. What kind of *Pīti* are they experiencing? (*Pharaṇa Pīti*, Ven. Sir).

Thus when such five types of *Pīti* arise, the spirits will be uplifted again and the practice becomes good again. Those whose *Pīti* are really strong, will usually make quick progress in their *dhamma* and realize the noble *dhamma* also very quickly.

There were many instances of persons whose *Pīti* are really strong, making quick progress in their *dhamma* and realizing the noble *dhamma* very quickly too. Among the more prominent was the one experienced by King *Mahā Kappina* and Queen *Anojā Devi* at the time of the *Buddha*.

King *Mahā Kappina* was the ruler of *Kukkuta* at the time of the *Buddha*. One day merchants from *Sāvathi* arrived at *Kukkuta*. They went to the palace to greet the King but the King was at the Royal Park. So they followed him to the park and greeted him with various gifts from their home town.

After greeting them, the King asked: “Did your king follow the ethics of a king in ruling the country?” “Yes, he does”, they replied. “Is your country prosperous and pleasant?” “Yes, it is”, they replied. “Any new news in your country?” the king asked.

They replied: “there has arisen a Gem, a *Buddha*, in our country”. The king passed out with great *Pīti* on hearing this

and after recovering from it asked again “what were the news?” after recovering from it. They repeated: “there has arisen a Gem, a *Buddha*, in our country” and the king passed out again for the second time with *Pīti*. After recovering from it the king asked again “what were the news?”. When they repeated: “there has arisen a Gem, a *Buddha* in our country”, the king passed out again for the third time with *Pīti*. He was able to comprehend the news only on the fourth time.

Then the king asked “what more news are there?”. When they told him that “there has arisen a Gem, known as the *Dhamma* in our country”, the king passed out again with great *Pīti*. The king passed out again three times on hearing this and was able to comprehend it only on the fourth time. Then the king asked “Any more news?” and when told about the arising of a Gem, known as the *Sangha*, he passed out again three more times with *Pīti*. The king was able to comprehend the news only on the fourth time.

Then the king told the merchants: “I will award you with 100,000 money for telling the news of the Gem, the *Buddha*. 100,000 money for telling the news of the Gem, the *Dhamma* and 100,000 money for telling the news of the Gem, the *Sangha* and wrote it out on a gold leaf and gave it to them.

He told them to go and show the letter to the queen *Anojā devī* at the palace and that they would be awarded with 300,000 money. He also gave a message for the queen, telling her that he will not be returning from the park but go straight to where the *Buddha* was and ordain and become a monk. That he is handing over the crown and kingdom to the queen, to do as she pleases”.

Then he turned to his ministers, who numbered 1000 and asked them: “Of the two choices of returning to the palace and ordaining as a monk, which do you prefer?” All his ministers replied that they would follow the king and become monk. “In that case, you better send words with these merchants to your wives about that”, the king told them.

Thus the king and his 1000 ministers headed on horse back to the country where the *Buddha* was residing. They had to cross three rivers to get there. At that time, there were no ships or boats. Thus they crossed the river on their horses, contemplating on the attributes of the Triple Gems. They crossed the first river contemplating on the attributes of the first Gem, the *Buddha*. They crossed the second river contemplating on the attributes of the second Gem, the *Dhamma*. They crossed the third river contemplating on the attributes of the third Gem, the *Sangha*. After they had crossed the third river, they saw the rays radiated from the *Buddha* and followed the rays to the *Buddha*. There the *Buddha* gave them a discourse, and at the end of the discourse, because of their mature *Pāramita* and strong *Pīti*, they all became *Sotāpanna*. The *Buddha* addressed them as “*Ehi Bhikkhu*” (Come, monks- the oldest form of admission to the order) and they all became monks (*Sangha*).

The merchants from Savatthi went to the palace and showed the gold leaf to the queen. The queen asked “what have you done for the king to give you so much, giving 300,000?” Isn’t 300,000 worth a lot during those days? (Yes, it does, Ven. Sir). They answered: “because, we had given him some news”.

Then the queen asked: “what news? Can you tell it to me too?” They replied “of course, we can” and told her: “there has arisen a Gem, a *Buddha*, in our country” and the queen passed out three times with great *Pīti* on hearing this, like the king and was able to comprehend the news only at the fourth time. When they told about the arising of the Gem, the *Dhamma*, the queen passed out again three times with great *Pīti* and was able to comprehend the news only at the fourth time. When they told about the arising of the Gem, the *Sangha*, the queen passed out again three times with great *Pīti* and was able to comprehend the news only at the fourth time. Doesn’t she have lots of *Pīti*? (Yes, she does, Ven. Sir). She passed out because she has lots of *Pīti*.

There are also yogis who have passed out because of *Pīti* while practicing *Vipassanā*. Can you conclude that because of this passing out, the yogi has made distinct progress? The yogi has realized the Noble *Dhamma*? (No, Ven. Sir, you couldn’t). If you conclude that this is so, wouldn’t it be a great loss for the yogi? (Yes, it would be, Ven Sir). When the *Pīti* is real strong, one can pass out in this way.

After the queen recovered, she asked them: “how much did the king give you for all this?” They replied: “100,000 for the Gem, *Buddha*, 100,000 for the Gem, the *Dhamma* and 100,000 for the Gem, the *Sangha*. Then she told them “I’m not rich like the king. I am poor. I will give you 300,000 for the Gem, the *Buddha*, 300,000 for the Gem, *Dhamma* and 300,000 for the Gem, *Sangha*.”

Although the queen said she’s poor, isn’t she giving a lot? How much more was her offer? (Three times, Ven. Sir). Isn’t it evident that there exists a lot of difference in *Saddhā*



between that of the *Upasakās* (men devotees) and *Upasikās* (women devotees)? (Yes, it does, Ven. Sir). It is the same today too. It hasn't changed much.

How much did the queen who claimed to be poor give? (900,000 Ven. Sir). So, how much did the merchants get altogether from both? (1,200,000 Ven. Sir).

They also told the queen that the king has said that he is handing over both the crown and the kingdom to the queen to do as she pleases. When the queen heard this, she felt like having to pick up and swallow something like the saliva of the king that has been spitted out. Thus it was how she felt about the riches of the crown and kingdom, like the saliva that was being spitted out.

The luxury of a monarch usually is fraught with sufferings. All the queen wanted was to be able to realize the Noble *Dhamma* like the king. She did not care for the luxury of a king. Being mature in her *Pāramita*, did she care about the luxury of a king? (No, Ven. Sir, she did not). She felt the luxury of a king is like the saliva that has been spitted out.

She then asked the wives of the ministers: "of the two choices of remaining in the palace or being ordained, which do you prefer?" They replied that they would leave it to her. "In that case, let us follow the king to the *Buddha* and ordained", she told them and went on their carriages drawn by horses.

Like the king and his entourage, they crossed the first river in their carriages contemplating on the attributes of the first gem, the *Buddha*. They crossed the second river in their carriages contemplating on the attributes of the second gem,



the *Dhamma*. They crossed the third river in their carriages contemplating on the attributes of the third gem, the *Sangha*.

After they got to the last shore, they saw the rays from the *Buddha*. Following these rays, they got to the *Buddha* and sat down near the *Buddha* with raised hands in homage.

They did not see the king and his 1000 ministers in their robes because the *Buddha* shielded them from view by his powers. Because if they saw them as monks in robes, they would become very emotional. Some would feel extremely elated, while others would feel real sad. Wouldn't they feel like that? (Yes, they would, Ven. Sir).

It usually happens that when grandchildren ordain into novices, watching them have their hair shaved was enough to bring tears to some grandparents. I don't know whether it is because they feel very glad or sad. For most of them of course, it is because they feel glad. Especially those who have suffered from stroke seem to shed more tears. They get easily disturbed emotionally. So, they shed tears when they are glad and also shed tears when they feel sad. But if one gets emotionally disturbed like that, one would not be able to realize the *Dhamma*. Realizing this, the *Buddha* shielded the king and his 1000 ministers from view by his powers.

After the *Buddha* gave them a discourse, both the queen and all the wives of the ministers became *Sotāpanna*. The king and his ministers, who have already become *Sotāpanna* by then, became *Arahants*. Didn't they realize the Noble *Dhamma* quickly, because they have so much *Pīti*? (Yes, they did, Ven. Sir). Of course, they were able to realize the

Noble *Dhamma* quickly, because of their contemplation during the discourse too.

The *Buddha* then sent the queen and her entourage to the *Bhikkhuni* residence and have them ordained into *Bhikkhuni*. They also became *Arahants* after continuing with their practice there. When they have lots of *Pīti* like that, aren't they able to realize the Noble *Dhamma* quickly? (Yes, they do, Ven. Sir).

As stated in the motto: When one's *Bhāvanā citta* is low, one must develop *Pīti-sambojjhaṅga*, my discourse on how to develop *Pīti-sambojjhaṅga* is fairly complete.

Having listened to the discourse on how to develop the three *sambojjhaṅga* of *Upekkha*, *Samādhi* and *Passaddhi*

when one's spirits are really sky-rocketing and dispersed; how to develop the *Viriya-sambojjhaṅga* and *Pīti-sambojjhaṅga* when one's *Bhāvanā citta* is low in the 6<sup>th</sup> factor which sharpens the *Indriya*. May you be able to follow, practice and develop accordingly and may you be able to realize the Noble *Dhamma* and the peace and bliss of *Nibbana*, the extinction of all sufferings, that you have been aspiring for, swiftly with ease of practice.

*Sādhū! Sādhū! Sādhū!*

## THE SEVENTH FACTOR THAT SHARPENS THE *INDRIYA* - CONTROLLING FACULTIES

Today is the 176th April 1992. I have been explaining to you about the sharpening of the Controlling faculties, in my previous discourses. Of the nine factors that sharpen the controlling faculties, I have completed my explanation on the first six factors in my previous discourses. I will continue today on the seventh factor that sharpens the controlling faculties.

### Recapitulation

To recapitulate what I have explained before, let us first recite a motto.

**Motto:** For the five *Indriya* to get sharpened, there are nine factors.

There are 5 *Indriya* and 9 factors that sharpen the *Indriya*. When we practice meditation, the 5 controlling faculties are there with each observing and noting. (They form the five components in the practice of meditation). When these 5 controlling faculties are sharp and balanced, those who have

not experienced any *dhamma* will come to experience the *dhamma*; those who have experienced some *dhamma* will make further progress in their *dhamma* and those who are worthy to realize the noble *dhamma* will come to realize the noble *dhamma*. That is why we have to practice so that the 5 controlling faculties will be sharpened and balanced.

### The Five Controlling Faculties

The 5 controlling faculties are:

1. *Saddhindriya* = strong faith-faculty
2. *Viriya* = powerful effort-faculty
3. *Sati* = strong mindfulness-faculty.
4. *Samādhī* = strong concentration-faculty
5. *Paññā* = powerful wisdom-faculty.

They exist and support each other.

### Factors that sharpen the *Indriya*

The first factor that sharpens the *Indriya* is to incline one's mind towards the dissolution of the observing and noting object. The second factor is that while observing and noting with the mind so inclined towards dissolution, one must note respectfully, closely and intensely to actually see the dissolution. The third factor is that, in addition to observing and noting respectfully, closely and intensely and inclining the mind towards dissolution, one must observe and note incessantly without any break or gap so that the observing and noting will be continuous throughout.

The fourth factor that sharpens the *Indriya* is to have the support of suitable factors and the fifth factor is taking note

of the causes of *Vipassanā Samādhī*. The sixth factor that sharpens the *Indriya* is the developing of the factors of Enlightenment (*Bojjhaṅga*).

### **The Seventh Factor that sharpens the *Indriya***

Now the seventh factor that sharpens the *Indriya*:

Developing of attitude to practice  
without regard for life and limb

We must be able to practice without regard for life and limb. How should we contemplate and pay attention so as to have a dispassionate attitude towards our life or limb and be able to practice without regard for life and limb? It is usual for everyone to have great concerns for their life and limb always. Let alone human beings, don't you see that even little animals and insects have great concern for their life and limb? (Yes, we see, Ven. Sir.) Human beings are endowed with great intellectual strength. They thus tend to have more concern for their life and limb.

### **How to contemplate to acquire such attitude**

How should we contemplate and pay attention to be able to practice without regard for our life and limb?

Because we have been having great concern for our life and limb since from our previous uncountable innumerable rounds of rebirth (*Anamatagga Samsārā*) in our lives, we have not been able to realize the sublime *dhmma* up to now. Because we have not realized the sublime *dhmma*, don't we have to face the sufferings (*Dukkha*) of old age, sickness

and death since then? (Yes, we have to, Ven. Sir.) Why is that so? It is because we have been paying great attention and having great concern for our life and limb.

Now is the time when we can realize the sublime *dhamma*. Considering the facts that we: have been born a human being; are still alive; are in reasonable good health; are in the time of flourishing of the virtuous *dhamma*; are in the presence of the *Buddha Sāsana* (*Buddha's Dispensation*), will it not be good for us to consider exchanging our life and limb for the Noble *Dhamma*? (Yes, it will be good, Ven. Sir.)

If we are ready to exchange our life and limb for the sublime *dhamma*, while we are having a life possible of realizing the sublime *dhamma*, we will be liberated once and for all from the numerous sufferings (*Dukkha*) of old age, sickness, death and so on. that we would have to face in the future rounds of *Samsāra*. We would be able to realize the peace and bliss of *Nibbāna* and liberation from all these sufferings once and for all. If we pay attention and contemplate in this way, we will be able to practice without consideration or regard to our life and limb. Now let us recite a motto for this.

**Motto:** Life and limb, with no regard,  
we must be able to practice.

That is, we must be able to practice without regard or concern for our life or limb. So long as we are paying great attention and concern for our life and limb, we will not be able to realize the Sublime *Dhamma*. We will be able to realize the Sublime *Dhamma* only if we do not pay great regard to our life and limb.

As we reach those levels of Insight where one has to undergo very painful experiences in the practice, one tends to develop and adopt an attitude where one does not care much for one's life and limb anymore. At this stage, one may overcome serious and painful illnesses that one has been suffering previously. There has been many instances of persons overcoming previous very painful and serious illnesses. But if one has been caring very much and having great concern for one's life and limb, one will tend not to realize the Sublime *Dhamma*. There have also been many instances of not being able to make progress in the *Dhamma* because of having one concern or another.

### **The case of a *Mahā Thera* and his novice monk**

At one time there resided a *Mahā Thera* (senior monk) and a novice together in the same monastery. Both were quite advanced in their *Dhamma* and are able to go into *Samāpatti* (absorptions) any time. In those days, it was the practice for the monks to go to a forest monastery at the time of *Vāsā* (the period of Rains Retreat) and practice together. The *Mahā Thera* and the novice thus left for the forest monastery, near the time of *Vāsā*, to spend the *Vāsā* and do their practice together. (*Uparipannasa-tha*-46).

When they reached the forest monastery, it was already full. However, as the residency was allocated according to seniority, the *Mahā Thera*, because of his seniority, was able to secure a place. The novice would have to make do with whatever space available. The *Mahā Thera* came to know this and felt concern for his novice's health from the vagaries of the wet weather of the rainy season. Both spent their *vāsā* practicing at the monastery. Being engaged in vigorous intensive practice throughout, they never saw each other.



They met again after the end of *vāsā* and the novice enquired of the *Mahā Thera* saying: “How was your health during the *vāsā*, Ven. Sir”. The *Mahā Thera* replied: “Not helpful at all, I couldn’t even go into *Samāpatti*”. The *Mahā Thera* couldn’t go into *Samāpatti* because he was concerned for the novice’s health.

Isn’t it evident from this case that, if one has concern for one’s life and limb, one would not be able to make progress in one’s *dhamma* or realize the noble *dhamma*. (Yes, it is evident, Ven. Sir).

### An important point for consideration

It is a point that the *dhamma* audience and yogis here should take particular note. If a yogi who has reached the higher level of *Ñāṇa* (Insight) that is very close to realizing the Sublime *dhamma*, were to encounter any incident that would cause the yogi some concern, that yogi would not be able to make further progress and realize the sublime *dhamma*.

For example, if a yogi who has reached the higher level of *Ñāṇa* (Insight) that is very close to realizing the sublime *dhamma*, has some disconcerting news about one’s family or one’s disciple/s that would cause concern for the yogi, that yogi would not be able to make further progress in the *dhamma*. As concentration develops in one’s practice, one would keep remembering these incidents for concern again and again and would not be able to make further progress in the *dhamma*. That is why it is best that the yogi be not visited by any family member or disciple while at such a high level of *Ñāṇa* (Insight).

When we say one should practice without concern for one's life and limb, if one has reached that level of *Ñāṇa* (Insight) called *Bhaāga Ñāṇa*, however, the yogi would spontaneously come to have no concern for one's life and limb. When a yogi reaches the mature stage of the level of *Ñāṇa* (Insight) called *Bhaāga Ñāṇa*, whenever one observes and notes an object of observation, one would experience it as passing away, with the observing and noting mind also passing away. The passing away seem to be taking place in a very quick and fleeting manner too. Thus the yogi's mind would come to register that this passing away quickly and fleetingly is like "dying" at every moment of observing and noting. It is like dying at every moment. The object of observation keeps dying and the observing and noting mind also keeps dying. As a result, the yogi becomes detached to the life and limb and has no more concern for it.

Those yogis who have reached the level of *Ñāṇa* (Insight) called *Bhaṇṇa Ñāṇa*, may also feel some kind of dizziness. The observing and noting may become a bit difficult at the beginning stage of *Bhaṇṇa Ñāṇa*. However, as the yogi continues with the practice and the observing and noting become strong and sharp, the observing and noting would become better and better. The yogi would thus be able to practice without regard or concern for life and limb once the yogi has reached this stage of *Bhaṇṇa Ñāṇa*.

### The case of a yogi with chronic knee pain

At one time, about thirteen or fourteen years ago, while the Sayadaw was at the residence Yeiktha of our benefactor, the Most Ven. Mahasi Sayadaw, there was a close disciple of the Sayadaw, who was suffering from chronic knee pain.

The knee pain was not getting any better even after consulting and taking treatment from the best specialists for some time. She realized then that if she were to wait for her knee pain to get cured, she would never be able to practice and realize the *dhamma*. She thus decided to start her practice anyway and came to the Mahasi Meditation Center.

Due to the knee pain as well as being stoutly built, she had to really struggle strenuously with her practice.

After persevering with her struggles for about a month, she finally reached the stage of *Bhaṅga Ñāṇa*. One day, while still struggling, her knee pain really became excruciatingly unbearable to the point of the knee seemly bursting up. She decided, however, that “if it was going to kill her, let it be. She would not change her position because of the pain.” Contemplating in this way and concentrating with all her strength on her pain with unrelenting patience and perseverance, she was able to overcome the pain and see it finally disappear. She reported to the Sayadaw later that her knee pain had gone for good. Doesn’t the pain disappear for good when one practices without regard for one’s life and limb? (Yes, it does disappear, Ven. Sir).

It is thus evident that if we can observe and note on our chronic illnesses without regard to life and limb as we reach the *Bhaṅga Ñāṇa*, the illnesses would be cured. Besides, one would also be able to make a significant break-through and make further progress in one’s *dhamma* and be able to realize the Sublime *Dhamma*.

The motto that we should practice without regard for life and limb would become spontaneous when once one reaches

*Bhaṅga Ñāṇa*. That is why we have to practice to reach at least *Bhaṅga Ñāṇa*. Don't you have to? (Yes, we have to, Ven. Sir). Now let us repeat the motto again:

**Motto:** Life and limb, with no regard,  
we must be able to practice.

### The importance of having a proper attitude

Thus practicing without/for one's life and limb is also one factor that sharpens the *Indriya*. It is therefore, very important to develop a proper attitude for such. Don't you think it would be good to develop the attitude that: "because we have been having great concern for our life and limb, we have not been able to realize the sublime *Dhamma* up till now and is also why we are facing the sufferings (*dukkha*) of the *Samsāra* (rounds of rebirth). Now is the time that we can realize the Sublime *Dhamma*. We will not have regard or concern for our life or limb any more. We will exchange our life or limb for the Sublime *Dhamma*?" (Yes, it would be good, Ven. Sir). If you can adopt such attitude, you will be able to practice without regard or concern for your life or limb and you would be able to realize the Sublime *Dhamma* in accordance with your *Pāramita* (perfections).

Having listened to my brief explanation on the Seventh Factor that sharpens the *Indriya*, may you be able to follow, develop and practice accordingly and may you be able to realize the Sublime *Dhamma* and the bliss and peace of *Nibbāna*, the end of all sufferings, that you have been aspiring for, quickly and with ease of practice.

(May we be fulfilled with your blessings, Ven. Sir.)

May all beings in the ten directions: be free from harm, be free from mental suffering, be free from physical suffering. Physically and mentally at ease, with peace and happiness, may they be able to bear the burden of life!

*Sadhu! Sadhu! Sadhu! Ven. Sir.*

## THE EIGHTH FACTOR THAT SHARPENS THE *INDRIYA* - CONTROLLING FACULTIES

Today is 18th April 1992, the ninth day of the ten-day retreat. The discourse I would be giving today is on the eighth factor that sharpens the *Indriya*.

The seventh factor that sharpens the *Indriya* is to practice without regard or concern for life and limb. The Eighth Factor is that while observing and noting without any concern for life and limb, one must practice so as to overwhelm all the sufferings (*dukkha vedanā*). There will also arise feelings of boredom and weariness such sufferings. One must be able to practice with such persevering *virīya* (effort) as to enable one to escape from such boredom. Such is the explanation by the commentary teachers.

**Motto:** The sufferings that arise while observing and noting, must be able to overcome.

### Overwhelming Suffering

While practicing *Vipassanā*, we must be able to practice to overwhelm the numerous sufferings that arise from the practice. The meaning is that if we can practice to overwhelm them, the *Indriya* will be sharpened and further progress made in the *Dhamma*. If we can practice to overwhelm the numerous sufferings that arise from the practice, we would

also be able to overwhelm and be relieved from the sufferings arising from our existing illnesses before the practice.

Veteran yogis have experienced and known very well that once their *Vipassanā Ñāṇa* (level of *Vipassanā* Insight) becomes strong and sharp and reaches the levels of Insight of *Bhaṅga Ñāṇa* and *Sankhārupekkhā Ñāṇa*, they would find their existing illnesses before the practice getting completely cured. Thus, there are some yogis who would not resort to any medicines for their minor illnesses but would just sit down and observe and note on it as a cure. Minor illnesses are usually cured almost immediately, by sitting down and observing and noting on them.

As stated in the motto: “The sufferings that arise while observing and noting, must be overcome”. Numerous sufferings during the practice tend to arise at different levels of *Ñāṇa* (Insight) that one has reached. The sufferings are not so distinct at the levels of *Nāma Rūpa Pariccheda Ñāṇa* (Insight Knowledge distinguishing mind and matter) and *Paccaya Pariggaha Ñāṇa* (Insight Knowledge of Cause and Effect). It, however, becomes really evident at the level of *Sammasana Ñāṇa*.

The appearance of painful feelings (*Dukkha Vedanā*) arising from the practice becomes really evident at the level of *Sammasana Ñāṇa*. After reaching the *Sammasana Ñāṇa*, one would get to the next levels of *Udayabbaya Ñāṇa*, *Bhaṅga Ñāṇa*, *Bhaya Ñāṇa*, *Adinava Ñāṇa*, *Nibbida Ñāṇa*, *Muncitu-kamyatā Ñāṇa* and *Patisankhā Ñāṇa*. When one reaches the level of *Patisankhā Ñāṇa*, the painful feelings (*Dukkha Vedanā*) may surface again prominently. The painful feelings (*Vedanā*) at this level are known as



“later or second phase of painful feelings (*Vedanā*)” to distinguish it from the earlier phase of painful feelings (*Vedanā*) at the *Sammasana Ñāṇa*. Thus the yogi should have a general knowledge about these two stages of earlier phase of painful feelings (*Vedanā*) and the later phase of painful feelings (*Vedanā*).

Only when the yogi has such knowledge, will the yogi be able to recognize it as the early phase of *Vedanā* when the yogi comes to experience it for the first time and as the later or second phase of *Vedanā* when the yogi experiences such again after overcoming this early phase of *Vedanā*. Otherwise, the yogi is bound to feel discouraged thinking “my practice has been going smoothly and seemed to have been progressing well and now I am experiencing all this. Maybe, I am now retrogressing in my practice” and the yogi’s morale would become very low. That is why yogis should have some knowledge about these two stages of “earlier phase of painful feelings (*Vedanā*) and the later phase of painful feelings (*Vedanā*)”.

### The Development of the Series of *Ñāṇa* (Insight)

So that the yogis will have some knowledge about these “earlier phase of painful feelings (*Vedanā*) and the later phase of painful feelings (*Vedanā*)”, I will explain to you briefly today about the development of the series of *Ñāṇa* (Insight).

#### *Nāma Rūpa Pariccheda Ñāṇa*

The first level of *Ñāṇa* (Insight) is the *Nāma Rūpa Pariccheda Ñāṇa*. *Nāma Rūpa Pariccheda Ñāṇa* means Insight Knowledge distinguishing mind and matter. The *dhamma* audience

here who have practiced for three or four days would most likely have reached this *Nāma Rūpa Pariccheda Ñāṇa*.

At the beginning of the practice, one is not able to distinguish anything at all. One has to begin by observing and noting: “rising, falling, sitting, touching, lifting, pushing forward, placing and so on.” When one observes and notes “rising, falling”, it seems the rising and falling are taking place one’s abdomen and the observing and noting is done by “me”. The sitting is also done by one’s body and observing and noting of it is done by “one”. The touching is also done by “one’s” body and observing and noting of it is done by “one”. In this way, everything seem as one whole. That is, the yogi is not able to distinguish mind and matter yet.

As one continues with one’s practice and as one’s *Samādhi* (Concentration) and *Ñāṇa* (Insight) develop and *Vipassanā Ñāṇa* unfolds, as one observes and notes “rising”, one will come to experience that the “rising” is a separate entity and the “noting and knowing” is a separate entity. As one observes and notes “falling”, one will come to experience that the “falling” is a separate entity and the “noting and knowing” is a separate entity. As one observes and notes “sitting”, one will come to experience that the “sitting” is a separate entity and the “noting and knowing” is a separate entity. As one observes and notes “touching”, one will come to experience that the “touching” is a separate entity and the “noting and knowing” is a separate entity. In this way, one comes to realize each phenomena distinctly as separate entities.

The “rising, falling, sitting, touching” are phenomena that are incapable of knowing or having any awareness of the sense

object and are called *Rūpa dhamma* (physical phenomena). “Noting and knowing” are phenomena which know or are aware of the sense object and are called *Nāma dhamma* (mental phenomena). Being able to distinguish between *Nāma* and *Rūpa* (Mind and matter) experientially in this way is called *Nāma Rūpa Pariccheda Ñāṇa*. The *dhamma* audience and yogis here are mostly able to experience to this extent. Most yogis have reached this stage.

If you really pay special attention to your observing and noting it will become evident. Wouldn't it become evident? (Yes, it would, Ven. Sir). The “rising” is a separate entity and the “noting and knowing” is a separate entity. The “falling” is a separate entity and the “noting and knowing” is a separate entity. The “sitting” is a separate entity and the “noting and knowing” is a separate entity. The “touching” is a separate entity and the “noting and knowing” is a separate entity. One will come to know them as separate entities. This means coming to know and being able to distinguish between *Nāma* (mind) and *Rūpa* (matter).

Some yogis' minds would wander here, there and everywhere soon after sitting down and observing and noting “rising, falling, sitting, touching”. The mind would wander to places of worship, shopping malls, to the house, to the office and so on. They have thus to observe and note after the wandering mind as “wandering, thinking, planning” and so on. as the case may be.

Some yogis would feel discouraged thinking that: “while others are concentrating calmly on their objects of observation, my mind seems to be in a great flux. Although my body is still, my mind is going here, there, everywhere.

The mind actually is very unruly. It cannot be controlled. This means the mind wandering has really become evident. It was not so evident at the beginning of the practice. Gradually it has become more evident.

The fact of the mind wandering may become evident or more distinct in this way at the level of *Nāma Rūpa Pariccheda Ñāṇa*. One should not get discouraged. The body remains still but the mind is always in a flux. Don't you come to know more distinctly about the mind then? (Yes, we do, Ven. Sir). Before taking up the practice, one seems to think that the mind and the body are one entites.

Now the body is calm and steady but the mind is moving about, going every where. Because the mind wandering has become more evident, one comes to know more about the mind. One comes to know more about the body too. Don't you ? (Yes, we do, Ven Sir).

Thus the yogi would come to know at this level of *Ñāṇa* of distinguishing mind and body that "Oh! this the body is calm and quiet but the mind is wandering everywhere. So, this is the mind. It really exists." As one continues with one's observing and noting, when the observing and noting mind is able to catch up with the wandering mind, the mind will not wander anymore. The yogi would thus experience in this way at the level of *Nāma Rūpa Pariccheda Ñāṇa*.

At the level of *Nāma Rūpa Pariccheda Ñāṇa*, as one observes and notes "rising, falling", the middle of the rising is more distinct. The beginning and ending of the rising are not so distinct. This is also something to note.

As external objects, one may also sometimes see tiny lights and objects, flickering like the size of firefly.

*Paccaya Pariggaha Ñāṇa*

As one makes progress in one's practice, one will get to the next level of *Ñāṇa* known as *Paccaya Pariggaha Ñāṇa* where one comes to have the knowledge of Cause and Effect. As the yogi observes and notes "rising, falling, sitting, touching", there occurs in the yogi's mind that "because the rising and falling are taking place as a preceding act, the observing and noting mind has to follow and observe and note it as a succeeding act: because the sitting and touching exist as a preceding act, the observing and noting mind has to follow and observe and note it as a succeeding act." In this way, the yogi comes to know that "rising, falling, sitting, touching" are the causes. The observing and noting mind occur because of their causes. Don't they? (Yes, they do, Ven. Sir).

Are the preceding acts cause or effect? (Cause, Ven. Sir).  
Are the succeeding observing and noting acts,

Cause or Effect? (Effect, Ven. Sir). Coming to know the fact of these preceding acts means the yogi has reached the level of *Paccaya Pariggaha Ñāṇa*, the insight knowledge of cause and effect. As the yogi continues practicing, the "rising, falling" gradually seems to become more and more subtle and not distinct anymore.

Sometimes the "rising, falling" seems to take place at the back of the body, sometimes at the side and sometimes at the cranial opening on the head. Some will find it on the arms. Thus, as the rising and falling shifts location, observing and noting mind has also to follow, observe and note at these locations. When the "rising, falling" takes place at the sides, the yogi has to observe and note as "rising, falling"

at these locations. When the “rising, falling” takes place at the back of the body, the yogi has to observe and note as “rising, falling” at these locations.

Sometimes the “rising” occurs in a rotating motion and only the rotating motion is experienced. Yogis would often ask the Ven. Sayadaw “Ven. Sir, it is taking place like in a rotating motion. How shall I observe and note, Ven. Sir?” The Ven. Sayadaw has to reply: “you have to observe and note according to what is taking place. So here, you have to observe and note as “rotating, rotating”. They would often ask too: “Ven. Sir, the rising, falling are taking place at the top at the cranial opening. How shall I observe and note?” The Ven. Sayadaw has to reply: “you have to observe and note as “rising, falling” at the cranial opening”. Don’t the observing and noting mind have to follow and observe and note as a succeeding act on the preceding acts of rising, falling as they change locations? (Yes, the observing and noting mind had to, Ven. Sir). It is thus truly evident that the acts of rising, falling are the cause and the observing and noting mind is the effect.

Later, as the “rising, falling” gets more and more subtle, the yogi finds that he/she is not able to observe and note them anymore. Thus they would ask the Ven. Sayadaw: “the “rising, falling” are not distinct anymore and we are not able to observe and note them anymore. How shall we observe and note, Ven. Sir?” The Ven. Sayadaw has to reply: “you have to change your observing and noting to “sitting, touching”. Because the “rising and falling” are not distinct, the observing and noting mind also does not arise. Isn’t it evident that the “rising, falling” are the cause? (It is evident,



Ven. Sir). The observing and noting mind is the effect. This indicates the level of *Paccaya Pariggaha Ñāṇa*, Insight Knowledge of cause and effect.

At this level of *Ñāṇa*, the beginning of the “rising” becomes significantly distinct. The beginning of the “falling” also becomes significantly distinct. At this, level of *Ñāṇa*, painful feelings (*dukkha vedanā*) such as aches, pain, tingling and so on are not so evident. There may be some painful feelings sometimes but they are not so distinct.

As external objects, one might see colours such as green, red, yellow, blue and so on. However, they may not be seen so distinctly but only as blurry images.

### *Sammasana Ñāṇa*

As one makes progress in one’s practice, one will get to the next level of *Ñāṇa* known as *Sammasana Ñāṇa*. At this level of *Sammasana Ñāṇa*, one may face such painful feelings as aches, pain, tingling, cramps, dizziness, itchiness, nausea, vomiting, swaying of body and so on. The visions in one’s mind are also those of unsightly images, such as corpses, skeletons, severed heads, legs and so on. One may also see ugly sights, such as demons, ghosts and so on. At what level of *Ñāṇa* is the yogi now? (At the level of *Sammasana Ñāṇa*, Ven. Sir.).

Do you feel scared? (Yes, we do, Ven. Sir.) How should one observe and note when one feels scared? You must observe and note as “seeing, seeing” if you can. If you cannot observe and note as such and the feeling of being scared is more distinct, you should observe and note as “scared, scared”. If one can catch up with and observe and



note the “scaring mind”, the feeling of being scared will pass away.

Suffering immense physical pain (*Dukkha Vedanā*) and seeing unsightly visions as such, wouldn't the yogi come to comprehend by contemplation and consideration that all these really are sufferings (*Dukkha Vedanā*)? (Yes, one comes to comprehend, Ven. Sir.) The yogi also contemplates that the nature of these sufferings (*Dukkha Vedanā*) are changing forever. Now it is pain, now it is cramp; today it is something and the next day it is something else. It keeps changing forever. They are not everlasting or permanent. These sufferings (*Dukkha Vedanā*) are impermanent. Impermanent is the English word. What is the *Pāli* word for it? (*Anicca*, Ven. Sir.)

At this level of *Sammasana Ñāṇa*, the sufferings are more prominent. Sufferings (*Dukkha*) becomes evident first. Wouldn't the yogi come to comprehend this *Khandā* (Physical body) as a heap of suffering (*Dukkha*), with all the aches, pain and so on, by contemplation? (Yes, the yogi does, Ven. Sir.) Such comprehension by contemplation and reflection is called *Sammasana Ñāṇa*.

The yogi comes to know by contemplation that the sufferings (*Dukkha Vedanā*) keep changing all the time, now it is something, then another, painful feelings here, then painful feelings there. They are not everlasting. They are impermanent (*Anicca*). If the yogi were to be asked whether one has come to practice *Vipassanā* to go through these aches and pains, the yogi would answer as definitely no. The yogi has come to practice with peace and calm. Are there any yogis who would like to practice in pain and with suffering? (No, Ven. Sir.)

Although there are no yogis who would like to practice in pain and with suffering, don't they have to go through all these pains and sufferings at the level of *Sammasana Ñāṇa*? (Yes, they have to, Ven. Sir.) The yogi would thus contemplate: "Really! this *Khandā* (physical body) of mine does not seem to be what I would like it to be. It is having all sorts of pain, aches, cramps and so on. in its own way. What I would like to be, is to be able to practice in peace and calm". Does the yogi able to practice in peace and calm? (No, the yogi does not, Ven. Sir.) Thus the yogi would come to contemplate that this *Khandā* (physical body) is really "uncontrollable". Uncontrollable is an English word. What is the *Pāli* word for it? (*Anatta*, Ven. Sir). Such comprehension by contemplation as *Anatta* (uncontrollable) is termed *Sammasana Ñāṇa*.

The *dhamma* audience and yogis here should have some general knowledge on such. Aside from knowing about it for yourself, will you not be able to help others when they come to face with such painful feelings (*Dukkha Vedanā*)? (Yes, we would be able to, Ven. Sir). One has to explain to them that, it is in the nature of this level of *Ñāṇa* to have to suffer such pains. That, one has to keep observing and noting on them to overwhelm them. If not, one will really feel depressed.

A person with average *Ñāṇa* (insight) may reach this level of *Sammasana Ñāṇa* in about 8, 9 to 10 days and face these of painful feelings or sufferings (*Dukkha Vedanā*) very distinctly. One may not even be able to observe and note on them when faced with such sufferings. If one is able to observe and note to overwhelm them, one would often be

able to overcome them. Those with sharp *Ñāṇa* (insight) may overcome them within 2 to 3 days. There are some who had progressed to the next level of *Ñāṇa* (insight) within 4-5 days.

Where a yogi's *Ñāṇa* (Insight) is poor and the observing and noting not so continuous, some may take about 10 days to overcome them. Where a yogi's observing and noting is sporadic, it may take about one month to overcome them. Will it be good for a yogi to take one month just at the level of *Sammasana Ñāṇa*? (No, it will not be good, Ven. Sir).

The *Kamaṭṭhānācariya* (meditation teachers) also have to offer encouragements, telling them that: it is in the nature of this level of *Ñāṇa* to have to face such painful sufferings (*Dukkha Vedanā*). As much as you have to face such painful sufferings now, you will have good and peaceful experiences at the next level of *Ñāṇa*. Although you think it is bad for you because of the sufferings you have to go through, it is a good sign that the yogi is experiencing such sufferings distinctly. It means the yogi is making progress in accordance with the nature of the *dhamma*.

Isn't it good to be able to experience such so distinctly?

(Yes, it is, Ven. Sir). It is very good in terms of the nature of the *dhamma*. The *Kamaṭṭhānācariya* (meditation teachers) had to give repeated words of encouragement in this way.

At this level of *Ñāṇa*, some yogis feel very short-tempered too. Such a yogi would take the words of encouragement by the meditation teacher as above as empty praises. The yogi would retort: "You are saying it is very good, Ven. Sir. To me, I'm really going to die".

Is it really appropriate ? (No, Ven. Sir, it is not appropriate). Being a *Kamaṭṭhānācariya* (meditation teacher), one has to practice patience.

The yogi would also complain: “I do not usually have such bad temper and ill will while at home. These unwholesome temperaments are happening to me only after I have arrived at your Center, Ven. Sir”, blaming that it is the *Kamaṭṭhānācariya* who have made the yogi become such. The Ven. Sayadaw has to tell the yogi: “this is not so. It has been the basic nature of your temperament to be so. It has become evident to you only now because of the *dhamma*. The Ven. Sayadaw has to give encouragement to the yogi saying: “If you will keep on observing and noting diligently, you will overcome all these”.

For those yogis whose *Ñāṇa* (Insight) is sharp, it does not take them long to overcome them. Some yogis would progress to the next level of *Ñāṇa* in about one day and one night. So that one may progress to the next level of *Ñāṇa*, one must be able to observe and note to overcome these distinctive painful feelings or sufferings (*Dukkha Vedanā*). Like in the motto: “whatever sufferings that arise at each observing and noting, must be overwhelmed”, it is most crucial to be able to observe and note, so as to overwhelm them at this level of *Sammasana Ñāṇa*.

### Practicing Patience

When aches, pain, tingling and so on arise, as the *dhamma* audience have listened to before, as the painful feelings (*Vedanā*) becomes more and more intense, first and foremost, one must adopt the attitude that one will have patience

with the pain. The maxim in Myanmar that “Patience leads to *Nibbāna*” is most useful in the practice of *Vipassanā*. There are many instances of realizing *Nibbāna* because of practicing patience. They became *Arahants* by practicing patience.

Among such *Arahants*, there are those termed “*Vedanā-samasāti*” *Arahants*. Suffering acute pain from their illnesses on their death bed, they would keep on observing and noting diligently on their painful feelings ( *Vedanā* )and became *Arahants* simultaneously with the disappearance of the vedana. There are many such *Arahants*. The painful feelings would become very acute near to the moment of death. Some realized by themselves that they would not be able to overcome this illness. Some would know about one or two days ahead.

Some would know that they would not be able to overcome this illness in this life. Some would know ahead in this way. Realizing this, some yogis would refuse to take any further medicines. They would request not to give them any medicine anymore. That it would be a waste. They know ahead in this way. Some would know only a few hours ahead. Realizing that they would not be able to overcome this illness, they would now have no regard for their life or limb. Observing and noting closely, intensely and diligently on their painful feelings, they would realize the sublime *Dhamma* on their deathbed.

When we say one must adopt the attitude to practice patience, there have been many instances where *Nibbāna* was realized because of practicing patience. The experience *dhamma* audience here must have listened to it quite often.

At one time there was a monk who was bent on becoming an *Arahant*. He thus strived very hard. He would practice both day and night. He practiced throughout the whole night at one time. He caught cold while so practicing and by the morning he was in acute shooting colic pain, severe enough to ultimately lead him to his death.

The pain was so acute, he could not stand or sit. So he lied down. The pain became so excruciating that he really became restless. He could not practice patience anymore. He kept rolling from side to side and his robes were in disarray. The monks at his side had to keep tidying him. Later, a knowledgeable *Mahā Thera* (senior monk) happened to come by. His name was “*Pindapatika Mahā Thera*”. The *Mahā Thera* said to the monk: “Oh! Venerable, a monk should be practicing tolerance and patience”. The suffering monk replied just with one word: “*Sadhu!* Ven. Sir” and became calm and quiet, meaning to say “I will practice patience like you said, Ven. Sir”. He observed and noted diligently to follow and catch up with the moving colic. Starting at his navel, the colic shot up towards his chest. The monk became an *Anāgāmi* by the time the colic reached his chest and he passed away.

Passing away as an *Anāgāmi*, he was able to realize *Nibbāna*. Passing away by realizing *Nibbāna* in this way, he was reborn in the “*Brahma*” world. Doesn’t practicing patience leads to *Nibbāna*? (Yes, it does, Ven. Sir). If the Ven. *Pindapatika Mahā Thera* had not reminded the monk, he would have kept on tossing and turning. Will he develop *Samādhi* (concentration) in such circumstances? (No, he would not, Ven. Sir). If no *Samādhi* develops,



*Vipassanā Ñāṇa* will not unfold. If no *Vipassanā Ñāṇa* unfolds, one will not be able to develop the *Magga Ñāṇa* and *Phala Ñāṇa*. It is very evident, therefore, that *Nibbāna* was realized because of practicing patience.

After adopting the attitude to practice Patience, one should not also worry as to whether one would be suffering from these painful feelings (*Vedanā*) throughout this whole sitting. One should keep one's mind calm and relaxed. One should adopt the attitude that: "the painful feelings (*Vedanā*) would take its own course, it is my duty to keep observing and noting" and keep the mind cool and calm. As the painful feelings (*Vedanā*) get more intense, yogis tend to stiffen their body and stiffen the mind too. One should not get stiff like that. Stiffening one's body and mind in this way, there would be excess of *Viriya* (Effort) and one would not be able to pin-point one's mind directly on the painful feelings (*Vedanā*). The pain would seem to be more when one could not pin-point one's mind directly on the painful feelings (*Vedanā*). Wouldn't that be so? (Yes, it would, Ven. Sir). Having excess *Viriya* (Effort), no *Samādhi* (concentration) would develop. With no *Samādhi* (concentration), the painful feelings would seem to be more intense.

As the painful feelings (*Vedanā*) get more intense, one should relax the body as well as the mind. After so relaxing, pin-point one's mind directly on the painful feelings (*Vedanā*). Then, concentrate intensely on the extent and intensity of the pain. Is it just on the flesh and skin? Or in nerves or up to the bones? or up to the bone-marrow? One should then observe and note as: "pain, aches, tingling and so on," after coming to know and distinguishing the extent and intensity of the pain.



By concentrating intensely and distinguishing on the extent and intensity of the pain in this way, the yogi would develop *Samādhi* (concentration). Wouldn't the yogi develop *Samādhi* (concentration) in this way? (Yes, the yogi would, Ven. Sir). One should not also observe and note superficially by repeating "pain, pain, aching, aching" rapidly in a rote manner. The painful feelings will only seem to increase in this way. One should observe and note respectfully, closely and intensely. Each observing and noting should be done in this way. One should concentrate and distinguish on the extent and intensity of the painful feelings first and then observe and note on each painful feeling.

After observing and noting four, five times in this way, it will become evident that the pain, aches, tingling and so on have become more intense. Rising to a peak, the painful feelings would also get less and less in due course. The yogi should not relax the observing and noting mind as the painful feelings get less. The yogi should continue observing and noting in the same way on the extent and intensity of the painful feelings.

Of course, if the painful feelings are not getting less and one is not able to continue to observe and note, drenching in perspiration, and if one needs to change postures, one should not change in a hurry yet. One should first observe and note the desire to change as "wishing to change, wishing to change". Observing and noting the desire to change in this way, the yogi may not want to change after all and continue with the observing and noting in the same posture.

Why would it be so? Because, with the kind of *Samādhi* that the yogi is having, the painful feelings seem to be more

than it actually is, in the mind of the yogi. Now that the yogi's mind is diverted (to the desire to change), the painful feelings do not seem to be so strong and the yogi is able to continue with the observing and noting as before. Of course, if one cannot continue to observe and note and the painful feelings still continue to be intense, one must change. But the yogi should make the change slowly and gently, observing and noting each behaviour in the movement.

As the knee is being lifted, one must observe and note as "lifting, lifting". As the knee rises, as "rising, rising". As the knee is being put down again to the other side, as "putting down, putting down". One must thus make the movements slowly and gently. Observing and noting the movements in this way, one's observing and noting would be continuous and not disrupted, in spite of having to change postures. Continuing with the observing and noting, as the *Samādhi* (concentration) and *Ñāṇa* (insight) get matured, strong and sharp further, as one observes and notes "pain, aches, tingling" and so on, the different types of painful feelings, the yogi will come to experience the painful feelings increasing with each observing and noting.

After rising to a peak, the painful feelings would decrease in due course. If one observes and notes patiently in this way, wouldn't it tend to decrease? (Yes, it would, Ven. Sir). As the painful feelings get less and less, one should not relax in one's observing and noting. One must continue to observe and note with the same intensity of effort. Experiencing the painful feelings increase with each observing and noting and decrease with each observing and noting, also moving to other locations, the yogi comes to know the nature of the

painful feelings ( *Vedanā*) as not being continuous but changing. In other words, the yogi now comes to know the nature of the painful feelings ( *Vedanā*). Knowing the ever changing of the painful feelings ( *Vedanā*) in this way means knowing the nature of the painful feelings ( *Vedanā*).

There is a maxim: “only when one comes to know the nature, one will come to experience *Udaya Vaya*.” When one comes to know the nature, one will come to know *Udaya* = the arising; *Vaya* = the passing away. It is very crucial for one to be able to experience the “nature” as the first step in the practice of *Vipassanā*. If the yogi were to observe and note as “arising, passing away; arising, passing away” without having experienced the nature, it may take very long to make progress in the *Dhamma*. Wouldn't it be so? (Yes, it would, Ven. Sir).

If one were to observe and note on the *Paññatti* (concepts) as “arising, passing away; arising, passing away” without having experienced the nature, it would just be “arising and passing away” by conjecture. It will not be possible for any *Samādhi* (concentration) and *Ñāṇa* (insight) to arise. The practice of *Vipassanā* is not one where one can observe and note by conjecture. Can one do so? (No, one cannot, Ven. Sir). *Vipassanā Ñāṇa* (insight) will unfold only when one observes and notes directly on the present moment (*Paccuppana*). *Vipassanā Ñāṇa* (insight) will not unfold by observing and noting by conjecture.

So that the observing and noting will not be by conjecture, one has to observe and note closely and intensely to know the “nature” first and foremost. One must also continue to observe and note closely and intensely, after coming to

know the nature. As one observes and notes as “pain, aches, tingling” and so on, the painful feelings would “appear and disappear, appear and disappear”, with only the appearing and disappearing becoming evident.

Now, as one observes and notes “pain, pain”, the pain “appears and disappears, appears and disappears”. The “appearing” becoming evident and the “disappearing also becoming evident. The “appearing” means “arising” and “disappearing” means “passing away”. In this way, the yogi comes to experience the “arising” and “passing away” of the painful feelings. In ordinary language, it is termed “appearing and disappearing”. In the connotation of *Pāli*, it is “arising” and “passing away”. The yogi would come to experience the “passing away” after every “arising”.

At this stage, it can be said that the yogi has started to overwhelm the painful feelings. Although the painful feelings are still there, the yogi is more occupied in observing and noting the “arising” and “passing away”, which have become more evident now. The yogi is not able to pay much attention to the painful feelings. In this way, the yogi has started to overwhelm the painful feelings. Continuing observing and noting in this way, as the *Samādhi* (concentration) and *Ñāṇa* (insight) get matured and strong further, as the yogi observes and notes “pain, pain”, the “appearing” of the painful feelings is not so evident. Only the “disappearing” seems evident.

With each observing and noting as “pain”, the painful feelings disappears in a fleeting manner. Experiencing such disappearing with every observing and noting, the appearing is not distinct to the yogi anymore. Only the disappearing is distinct.

As it is, the yogi has to suffer the painful feelings twice, once at the stage of appearing and again at the moment of disappearing. But now since the appearing is not evident anymore, doesn't one have to suffer one less? (Yes, one has to suffer one less, Ven. Sir). Now the yogi has started to overwhelm the painful feelings ( *Vedanā*). Continuing observing and noting, as the *Samādhi* (concentration) and *Ñāṇa* (insight) gets further (mature), strong and sharp, those with sharp *Ñāṇa* (insight) would not only experience the painful feelings passing away but also the observing and noting mind passing away.

Those whose *Ñāṇa* (insight) are exceptionally sharp, usually experience three phases of phenomena passing away. As they observe and note "pain", the painful feelings passes away; the consciousness that cognizes the pain passes away and also the observing and noting mind passes away. Thus they would see three phases of phenomena passing away. How many phases of phenomena do they experience in passing away? (Three, Ven. Sir). Being exceptionally sharp in their *Ñāṇa* (insight), they are able to make quick progress in their *Ñāṇa* (insights). How many levels of *Ñāṇa* (insights) do they get through with one observing and noting? (Three levels, Ven. Sir). In this way, the yogi comes to know that the pain is not everlasting (impermanent), the consciousness that cognizes the pain is not everlasting (impermanent) and the observing and noting mind is not everlasting (impermanent).

Impermanent is an English word. What is the *Pāli* word for it? (*Anicca*, Ven. Sir). Thus the painful feelings ( *Vedanā*) are *Anicca*. Does having to follow to observe and note to

catch up with these rapid and fleeting passings away seem pleasant or suffering? (suffering, Ven. Sir).

Suffering is an English word. What is the *Pāli* word for it? (*Dukkha*, Ven. Sir). How can one prevent oneself from these rapid and fleeting passings away and the sufferings? One cannot prevent oneself in any way. It is taking place by itself. It cannot be controlled by one. “uncontrollable” is the English word for it. What is the *Pāli* word for it? (*Anatta*, Ven. Sir).

Thus the yogi comes to appreciate that: *Vedanā* is *Anicca*, *Vedanā* is *Dukkha* and *Vedanā* is *Anatta*. You have heard of these terms *Anicca*, *Dukkha*, *Anatta* since from young. Where are you seeing them now? (In our own body, Ven. Sir). How wonderful it is! You should feel delighted about it. Shouldn't you? (Yes, we should feel delighted, Ven. Sir).

When one sees the true characteristics of *Anicca*, one would also see the true characteristics of *Dukkha* and the true characteristics of *Anatta*. One would come to know all the three true characteristics.

**Motto:** Of the true characteristics, if one sees one, all will be known.

### *Udayabbaya Ñāṇa*

Once the yogi is able to observe and note to overwhelm the painful feelings (*Dukkha Vedanā*) at the *Sammasana Ñāṇa*, one would reach *Udayabbaya Ñāṇa*, insight knowledge of arising and passing away. There the yogi would experience *Sukha Vedanā* (Pleasant feelings). *Sammasana Ñāṇa* and *Udayabbaya Ñāṇa* are direct opposites. As soon



as one has crossed over from the *Sammasana Ñāṇa*, the multitude of sufferings such as swaying, dizziness, itchiness, nausea, vomiting, heaviness and so on disappear.

The yogi will come to experience: *Kāya-lahuta, citta-lahuta* = lightness in body (mental concomitant), lightness in mind; *Kāya-mudutā, citta-mudutā* = gentleness in body, gentleness in mind; *Kāya-kammannata, citta-kammannata* = adaptable in body, adaptable in mind.

Those who have to change postures once or twice in one hour of sitting in the lower levels of *Ñāṇa* of *Nāma-Rūpa Pariccheda Ñāṇa, Paccayapariggaha Ñāṇa, Sammasana Ñāṇa* are now able to sit comfortably for the full hour without changing.

The body becomes adaptable and the mind becomes adaptable. Couldn't one come to know that one has now reached *Udayabbaya Ñāṇa*? (Yes, one could, Ven. Sir). One feels light in body and light in mind. One feels gentleness of body and gentleness of mind. One feels fit in body and fit in mind.

*Kāya-pāgunnata, citta-pāgunnata* = proficiency in body and proficiency in mind. The object of noting and the observing and noting mind seem automatically synchronized. The yogi would report to the Ven. Sayadaw: "it is as if I am just sitting and watching, Ven. Sir". Which level of *Ñāṇa* has the yogi reached? (*Udayabbaya Ñāṇa*, Ven. Sir). *Kāya sukha, cetasika sukha* = peace and calmness in body and peace and calmness in mind.

*Kāyujukatā, cittujukatā* = straightforward in body, straightforward in mind. A yogi who has reached *Udayabbaya Ñāṇa*, really becomes pure and very straightforward in



mind. The yogi would answer truthfully all that is asked. The yogi would answer truthfully even when asked about childhood experiences.

The yogi's intellect becomes sharp too. The *dhamma* verses the yogi has forgotten, the *dhamma* that one has learnt when young, all come back to the yogi. The yogi could recite all of them now. Which level of *Ñāṇa* has the yogi reached? (*Udayabbaya Ñāṇa*, Ven. Sir). Actually, the meditation teacher would know that the yogi has reached the level of *Udayabbaya Ñāṇa* by just watching the yogi. The yogi's face is bright and clear. The yogi's behaviour becomes very soft and gentle in every way- the way the yogi bows down to pay respect, the way the yogi reports to the Ven. Sayadaw. How wonderful! This is because the yogi has progressed from the *Sammasana Ñāṇa* to *Udayabbaya Ñāṇa*. What makes the yogi changed? What type of feelings (*Vedana*) is the yogi experiencing now? (Because the yogi is experiencing *Sukha Vedana* [pleasant feelings] now, Ven. Sir). The yogi is actually enjoying the *Vipassanā Pīti* (joy) and *Sukha* (bliss) now.

That is why the *Buddha* said:

Where a yogi who has reached the *Udayabbaya Ñāṇa*, enters a quiet meditation center and keeps observing and noting on the arising and disappearing nature of the *Rūpa Dhamma* and *Nāma Dhamma*, there will arise *Vipassanā Pīti* (joy) and *Sukha* (bliss) in the yogi. The joy and bliss enjoyed by the yogi is such that it cannot be experienced by ordinary celestial beings, let alone ordinary human beings. Thus the yogi comes to enjoy the joy and bliss as expounded by the *Buddha*.

Nevertheless, will it do the yogi good to keep clinging and indulging in these *Vipassanā Pīti* (joy) and *Sukha* (bliss)? (No, it will not be good, Ven. Sir). Like in the motto: in good observing and noting, attachment and clinging dwells, resulting in stagnation, the *dhamma* has stagnated “within” for the yogi. The yogi was able to overwhelm the sufferings (*Dukkha Vedanā*). But if the yogi cannot overwhelm the *Sukha Vedanā* (pleasant and blissful feelings), will the yogi make further progress in the *dhamma*? (No, the yogi will not make further progress, Ven. Sir). In *Sukha Vedanā* has come to dwell the *Rāganusaya*.

### Dwelling of *Rāganusaya* in *Sukha Vedanā*

Where a yogi practicing *Vipassanā*, observe and notes and reaches the *Udayabbaya Ñāna*, the arising and passing away is not distinct at all yet at the tender stage of the *Udayabbaya Ñāna*. Because the yogi is experiencing *Vipassanā Pīti* (joy) and *Sukha* (bliss), the bliss and peacefulness of mind and body become more prominent. The bliss and peacefulness of mind and body are called *Sukha Vedanā* in *Pali*. If one is not able to observe and note them, there will dwell the clinging and attachment to the *Sukha Vedanā* with *Lobha* (greed) and *Tanha* (craving) called *Lobha Tanha Rāga* repeatedly with each observing and noting. Such indulging and clinging repeatedly in this way is known as the dwelling of *Rāganusaya* in the *Sukha Vedanā*. The yogi will make further progress in the *dhamma*, only if the yogi is able to abandon this *Rāganusaya*.

Let us recite a motto for you to remember.

**Motto:** The *Rāga* that comes to dwell in *Sukha*, must surely be abandoned.

*Rāganusaya* has come to dwell in the *Sukha Vedanā*. Taking delight in and having *Lobha* (greed), *Tanha* (craving) for this *Sukha Vedanā* is called *Rāga*. Taking delight in this way at each and every observing and noting is termed “dwelling”. Arising repeatedly is termed in the *Pāli* language as “dwelling”. Once the *Rāganusaya* comes to dwell, the yogi will not be able to make further progress in the *dhamma*. The yogi will not be able to realize the Sublime *Dhamma*. Thus, the yogi must be able to abandon the *Rāganusaya* that has come to dwell in the *Sukha Vedanā*. How to abandon it?

### **Abandoning the *Rāganusaya***

When *Sukha Vedanā* arises, the yogi must be able to observe and note so as to realize it as *dukkha* (sufferings). As the yogi reaches the mature level of *Udayabbaya Ñāṇa*, the yogi would be able to see the “arising” and “passing away”, the “arising” and “passing away” distinctly at each and every observing and noting.

The yogi is not able to observe this because, the yogi, being overwhelmed by and taking delight in the pleasant and blissful feelings that the yogi is experiencing now, is not observing and noting closely and intensely. If the yogi were to resume observing and noting closely and attentively, the yogi would see the “arising” and “passing away”.

If the pleasantness of body is more evident, the yogi should observe and note closely and attentively on the pleasantness of the body. If the pleasantness of mind is more evident, the yogi should observe and note closely and attentively on the pleasantness of mind. The pleasantness of mind seems mostly evident. When the pleasantness of mind is more evident, the yogi should observe and note closely and attentively as “pleasant, pleasant” on the pleasant mind.

If those yogis who have reached the *Udayabbaya Ñāṇa*, observes and notes closely and attentively as “pleasant, pleasant”, the yōgis would experience the pleasantness as “rising” and “disappearing, rising” and “disappearing”. The “rising” means “arising” of the pleasantness and “disappearing” means “passing away”. The more mature and strong one’s *Ñāṇa* is, the more rapid and fleeting the “arising” and “passing away” would be. Experiencing the rapid and fleeting “arising” and “passing away” in this way, it appears in the yogi’s insight (*Ñāṇa*) as being torture. The yogi thus comes to realize that it is not “really pleasant”, but a kind of suffering. Having to follow, observe and note to catch up with this rapid and fleeting “arising” and “passing away” is a kind of suffering. Wouldn’t the yogi come to think in this way?

(Yes, the yogi would, Ven. Sir). Those yogis, whose five *Indriya* (controlling/faculties) have become balanced while at the mature level of *Udayabbaya Ñāṇa*, would experience this rapid and fleeting “arising” and “passing away”. They would often report to the Ven. Sayadaw: “The “arising” and “passing away” is happening very rapidly and fleetingly, Ven. Sir. I cannot even catch up observing and noting. I am really

suffering immensely. How shall I observe and note, Ven. Sir?” In such a case, the yogi should observe and note as “knowing, knowing” (to acknowledge the fact of knowing all that is happening.) If one cannot catch up observing and noting, how should one note? (As “knowing, knowing”, Ven. Sir). Doesn’t it mean suffering? (Yes, it is suffering, Ven. Sir).

The rapid and fleeting “arising” and “passing away” is really suffering. How can it be pleasant? It is a kind of suffering. Wouldn’t the yogi come to think of it as suffering? (Yes, the yogi would come to think of it as suffering, Ven. Sir). Of course no one would take delight in and cling to such *Dukkha Vedanā* (sufferings). In this way, the task of abandoning *Rāganusaya* becomes completed.

Motto: When *Sukha* arises, must observe and note to perceive it truly as *Dukkha*.

When *Sukha Vedanā* arises, the yogi must be able to observe and note so as to realize it as *dukkha* (Sufferings). When one observes and notes to experience the “arising” and “passing away”, one will come to realize that the pleasant feelings (*Sukha Vedanā*) are not really pleasant (*Sukha*). They are sufferings (*Dukkha*). Wouldn’t the yogi have to observe and note to overwhelm pleasantness (*Sukha*), to be able to perceive it as (*Dukkha*)? (Yes, the yogi has to observe and note, Ven. Sir).

### ***Bhaṅga Ñāṇa***

As the yogi continues to observe and note, the yogi reaches *Bhaṅga Ñāṇa* (insight knowledge of passing away). At the

*Bhaviṅga Nāṇa*, the “arising” is not distinct anymore. Only the “passing away” is distinct.

As a yogi observes and notes “rising”, the beginning of the rising of the abdomen is not distinct. Only the end of the rising of the abdomen is distinct. As the yogi observes and notes “falling”, the beginning of the falling of the abdomen is not distinct. Only the end of the falling of the abdomen is distinct. As the yogi observes and notes “sitting”, the yogi only experiences the behaviour of sitting disappearing in a rapid and fleeting manner. As the yogi observes and notes “touching”, the yogi only experiences the behavior of touching disappearing in a rapid and fleeting manner. As the yogi observes and notes “lifting, pushing forward, placing” (while doing walking meditation), only the rapid and fleeting disappearing of the behaviors are experienced.

Later, as the *Samādhi* and *Nāṇa* gets mature, strong and sharp further, the yogi experiences not only the object of noting disappear but the observing and noting mind also disappear, following the disappearance of the object of noting. As the yogi observes and notes “falling”, the falling disappears fleetingly and the observing and noting mind also disappear fleetingly. In this way, the yogi experiences both the object of noting and the observing and noting mind disappearing. Thus the yogi comes to comprehend that the *Rūpa dhamma* is impermanent and the *Nāṇa dhamma* is also impermanent.

Impermanent is the English word. What is the *Pāli* word?

(*Anicca*, Ven. Sir). These rapid and fleeting passings away are like torture and therefore suffering. Suffering is an English word. What is the *Pāli* word for it? (*Dukkha*, Ven. Sir).

How can one protect oneself from the torture of these rapid and fleeting passings away? One cannot protect oneself in any way. It is passing away rapidly and fleetingly by its own nature we'll fortune itself. It cannot be controlled by one. It is uncontrollable. Uncontrollable is the English word for it. What is the *Pāli* word? (*Anatta*, Ven. Sir).

When a yogi reaches *Bhaṅga Ñāṇa*, where one experiences the passing away, the yogi will experience distinctly and clearly the nature of *Anicca* (impermanence), *Dukkha* (suffering) and *Anatta* (uncontrollable).

### *Bhaya Ñāṇa*

After reaching the *Bhaṅga Ñāṇa*, the yogi will reach *Bhaya Ñāṇa* (Knowledge of Fear). At this *Bhaya Ñāṇa*, there arises frightening thoughts in the yogi's mind. Seeing the rapid and fleeting passing away repeatedly, the yogi feels that this *Khandā* (body) is really frightening. Passing away repeatedly in this rapid and fleeting manner means it can pass away once and for all any time. This becomes really frightening for the yogi and the yogi really becomes scared and shocked.

### *Ādinava Ñāṇa*

Reaching the *Ādinava Ñāṇa* (knowledge of misery) after *Bhaya Ñāṇa*, there arise in the yogi's *Ñāṇa* (insight) the faults of this *Khandā* (body). The yogi feels this *Khandā* is always passing away. There is nothing permanent. There is nothing good in it. It is like a rotten heap. The yogi may really see rotten and unsightly objects too.



*Nibbida Ñāṇa*

At the *Nibbida Ñāṇa* (knowledge of weariness), there arises in the yogi feelings of weariness in this *Khanda*. The yogi really feels sick and tired of this *Khanda*. The yogi finds nothing stable in this *Khanda*.

*Muncitu-Kamyatā Ñāṇa*

At the *Muncitu-Kamyatā Ñāṇa* (knowledge of the desire for deliverance), there arises the desire for deliverance from this *Khanda*. The yogi does not want to be in any one of the (31) planes of existence too. The yogi just wants deliverance from all. The more the yogi's *Ñāṇa* (Insight) is sharp, the more distinct it becomes of not wanting anything. The yogi also does not feel like observing and noting anymore. The yogi just wants to let go of them. The yogi may actually let go of the observing and noting too.

Although the yogi has let go of the observing and noting, the observing and noting seems to be taking place on its own. The yogis would often report to the Ven. Sayadaw:

"I cannot let go of it too, Ven. Sir. It seems to be doing the observing and noting automatically on its own, Ven. Sir". Wouldn't the yogis report in this way? (Yes, they would, Ven. Sir). At which level of *Ñāṇa* (insight) is the yogi now? (*Muncitu-Kamyatā Ñāṇa*, Ven. Sir). Reflecting, however, that letting go in this way will not make one realize the true peace and bliss of *Nibbāna* that one has been wishing for, the yogi would resume the observing and noting again.

### *Patisaṅkhā Ñāṇa*

Reflecting and picking up the observing and noting again in this way is termed *Patisaṅkhā Ñāṇa* (knowledge of reflective contemplation). *Pati* = again, *sankhā* = observing and noting. It means doing again. Observing and noting again means *Patisaṅkhā Ñāṇa*. These *Bhaya Ñāṇa*, *Ādinava Ñāṇa*, *Nibbidha Ñāṇa*, *Muncitu-Kamyatā Ñāṇa*, *Patisaṅkhā Ñāṇa* are almost similar to one another. That is why it is not so easy for the *dhamma* audience here to remember.

Realizing this, the commentary teachers had explained this with an illustration. The illustration of catching fish with a fishing basket.

### **Example of a Fisherman**

Have any of you in the *dhamma* audience here seen people fishing with a fishing net in lakes and creeks during summer? (Yes, we have, Ven. Sir). They would catch fish by plunging a bamboo conical basket (like a chicken coop) into the water, below the knee or half of the calf. The fisherman would keep plunging the basket into the water and there would be a movement if a fish heads into the basket. Happy that it must be a big fish, the fisherman would then push his hand into the basket, holding it tightly by the neck and pulling it up.

However, as he pulled up what he thought was a big fish, he saw three stripes on the neck. What can it be now? (A poisonous snake, Ven. Sir). He thought it was a big fish. What is it now? (It is a poisonous snake, Ven. Sir). Having three stripes at the neck means a poisonous snake. Didn't he

get frightened? (He got frightened, Ven. Sir). It is like the *Bhaya Ñāṇa* (to the yogi). The three stripes may be compared to the three stripes of *Anicca*, *Dukkha* and *Anatta*.

Feeling frightened and scared, having to hold this poisonous snake, is like the *Bhaya Ñāṇa*. Thinking it as a fault to be holding this snake, is like the *Ādinava Ñāṇa*. He now feels weary of having to hold onto it. Wouldn't he? (Yes, he would, Ven. Sir). This is like *Nibbida Ñāṇa*. He realizes he will have to discard it. He cannot keep holding onto it.

Making a tight grip on it and holding the snake firmly, he raised his hand high above his head. Swirling it real hard, he finally threw the snake away. He had to swirl real hard to be able to throw it to a distance. Because, if it were to fall near him again, it is sure to cause him trouble! Thus swirling real hard, he threw the snake with real force uttering "you be gone!" The desire to throw away or discard the snake is like the *Muncitu-Kamyatā Ñāṇa*.

Similarly, like the three stripes of the snake, there arises in the mind of the *Vipassanā* yogi, the three aspects of *Anicca*, *Dukkha*, *Anatta*. The nature of *Anicca* being one stripe, the nature of *Dukkha* being one stripe and the nature of *Anatta* being one stripe. When it was deep in the water, the fisherman felt very pleased and satisfied, thinking it to be a big fish. Didn't he feel very pleased? (Yes, he did, Ven. Sir). He was feeling very elated at having caught what he thought was a big fish.

The same is true with the yogi. Before doing any *dhamma* practice or before the yogi has experienced the characteristics of *Anicca*, *Dukkha*, *Anatta* even while doing the

practice, the yogi thinks of this *Khandā* as pleasant and delightful. Doesn't the yogi think so? (Yes, the yogi does, Ven. Sir). The yogi thinks of this body as something desirable. Once the yogi has truly experienced the true characteristics of *Anicca*, *Dukkha*, *Anatta*, the yogi does not think of it as pleasant and delightful anymore. The yogi now thinks of it like the poisonous snake. Doesn't the yogi think so? (Yes, the yogi does, Ven. Sir).

Seeing it as a poisonous snake, the yogi becomes alarmed. Becoming alarmed means the development of *Bhaya Ñāṇa*. While holding on to the poisonous snake, the fisherman felt he was at fault. Likewise, the yogi now sees faults in the *Khandā*. Wouldn't the yogi see faults in the *Khandā*? (Yes, the yogi would, Ven. Sir). This means the development of *Ādinava Ñāṇa* like the fisherman feeling tired and disgusted having to hold on to the poisonous snake, the yogi also comes to feel weary of this *Khandā*, as being tiresome, useless and good for nothing. Wouldn't the yogi feel weary in this way? (Yes, the yogi would, Ven. Sir). This means the development of *Nibbida Ñāṇa*.

Feeling this way after having experienced the characteristics of *Anicca*, *Dukkha*, *Anatta*, the yogi may actually come to feel weary too. The yogi becomes so weary that the yogi does not even feel like carrying on with the observing and noting. The yogi may actually stop observing and noting. This is something yogis should take special note. The yogi may have the feeling of aversion, with laziness creeping in and may actually stop observing and noting. Will the yogi realize the *dhamma* if the yogi stopped observing and noting? (No, the yogi will not, Ven. Sir). The yogi will not be able to realize the *dhamma*.

The fisherman, now wanting to get rid of the snake, gripped it tightly and firmly and discarded it. The desire to discard it is like *Muncitu-Kamyatā Ñāṇa*. Yogis would often report that: “I feel like letting go of the observing and noting, Ven. Sir. I do not want this *Khandā* anymore. I don’t want any of the existences in any plane, Ven Sir”. Wouldn’t the yogis often report like that? (Yes, they would, Ven. Sir). Which level of *Ñāṇa* have they reached? (*Muncitu-Kamyatā Ñāṇa*, Ven. Sir).

The fisherman thought: “I cannot just let it drop. If I drop it nearby, it will come back and give me trouble. I must really grip it tightly”. Thinking thus, the fisherman gripped the poisonous snake tightly by its neck. Gripping it tightly is like the *Patisaṅkhā Ñāṇa*. Don’t you have to resume observing and noting? (Yes, we have to, Ven. Sir). One has to resume observing and noting diligently.

At this level of *Patisaṅkhā Ñāṇa*, the yogi experiences *Dukkha Vedanā* (painful feelings) again. Those yogis who did not suffer much with *Dukkha Vedanā* (painful feelings) at the level of *Sammasana Ñāṇa* may suffer more at this level of *Patisaṅkhā Ñāṇa*. Those yogis who suffered more with the terrible painful feelings (*Dukkha Vedanā*) at the level of *Sammasana Ñāṇa* may suffer less pain at this level of *Patisaṅkhā Ñāṇa*. Thus the yogi experiences *Dukkha Vedanā* (painful feelings) again. The yogi has been practicing for some time now, by this time. About 20 days to one month.

## The Second phase of *Dukkha Vedanā*

Now, the yogi has to really suffer terribly from these painful feelings (*Dukkha Vedanā*) again. The aches, pain, tingling, cramps, being pressed down, heaviness and so on, become distinctly evident. Sometimes the yogi would feel as if one is being pressed from the top by a heavy load. The yogi's waist would get bent from the pressure. "It is as if my head is going to touch the ground. It is so heavy, Ven, Sir", some yogis would report. Which level of *Ñāṇa* has the yogi reached? (*Patisaṅkhā Ñāṇa*, Ven. Sir). The aches, pain, tingling, cramps seem to appear from here, there, everywhere.

The extent and intensity of pain is similar to that in the *Sammasana Ñāṇa*. However, the way the painful feelings pass away is not the same. The painful feelings pass away as soon as it is observed and noted. Experiencing these rapid arising and rapid passing away makes the yogi feels frustrated. Thinking, "it has been good previously. Now I am experiencing suffering again. Maybe my *dhamma* has retrogressed. I don't think I can realize the *dhamma*", the yogi may feel depressed and the morale becomes really low.

The *Kamaṭṭhānacariya* (meditation teachers) have to give special guidance to the yogis at such a time. The meditation teacher has to explain to them: "it is the case at this level of *Ñāṇa*. This is the last painful feelings (*Vedanā*) that a yogi has. It is called "later/second phase of *Vedanā*". The meditation teacher has to give encouragement also to the yogi saying: "once the yogi is able to observe and note to overcome these painful feelings (*Vedanā*), the yogi will be able to progress to the higher levels where the yogi will be

able to realize the Sublime *dhamma*. Doesn't one had to give words of encouragement? (Yes, one had to, Ven. Sir).

Once there was a yogi, who was determined to practice *Vipassanā*, complete all the levels of *Ñāṇa* and become a *Sotāpanna* as soon as opportunity permits. She did not have a chance to practice for a long time. What with having to study to get an education when young, later to work for a living and looking after the parents etc. She finally had a chance to practice at about the age of 50. She worked diligently at her practice. She had led a pure and moral life since young too.

She kept her Precepts pure, making sure not to transgress a single precept. She also practiced some *Samatha*, such as counting beads, chanting prayers etc. She felt fully confident that if she were to practice, she would realize the Sublime *dhamma*. She worked hard and practiced very diligently. She also made progress through the different levels of *Ñāṇa* quite well.

However, when she reached the *Patisarikhā Ñāṇa* and experienced the painful feelings (*Vedanā*) again, she had a hard time trying to cope with it. The painful feelings (*Vedanā*) seem to arise from here, there, everywhere. At her interview, she reported: "I have been thinking too highly of myself, Ven. Sir. Now that I have really come to practice, I don't think I can do it, Ven Sir".

The Ven. Sayadaw had to give encouragement: "Of course not. You can realize the Sublime *dhamma*. It is usual for yogis to meet with such difficulties at this level of *Ñāṇa*. This is the second phase of painful feelings (*Vedanā*). You are right that it is difficult to observe and note to take care of it.



But once you have crossed over from this level of *Ñāṇa* and reach higher levels of *Ñāṇa*, you will be able to realize the Sublime *dhamma* that you have aspired for". She did not feel encouraged and replied: "No, I don't think I can. I was just being over-confident of myself. I am not going to practice and observe and note anymore. I will just volunteer for my services to do chores for the center". Didn't her morale become very low? (Yes, it did, Ven. Sir).

Thus she just did voluntary chores for the center for about 10-days. As she went about doing the chores, the observing and noting stuck with her, observing and noting automatically on its own. After about 10-days, she couldn't ignore and resist anymore and went back to her practice, observing and noting. She got over this level of *Ñāṇa* not long after she resumed observing and noting. At this *Patisaṅkhā Ñāṇa*, painful feelings (*Dukkha Vedanā*) in the body becomes really prominent.

For those who have no prominent bodily pain, there may arise prominent mental pain. There are many who have prominent mental pain. In such cases, their previous feelings of great veneration and respect for the Triple Gems of *Buddha*, *Dhamma* and *Sangha* would become reversed. They now have an aversion for them. They have no veneration and respect for the Triple Gems now. They also come to find all sorts of faults with the Teachers and Parents. Their normally gentle and compassionate mind seemed to be in turmoil and in an unwholesome and undesirable state instead.

One yogi reported: "whenever I see people, I feel like scolding them, yell obscenities at them, Ven. Sir. I have

never had such kind of feelings before. I feel it only now after practicing *Vipassanā*, Ven. Sir. Will I go down to the *Apāya* hell because of this, Ven. Sir?” Didn’t the yogi become scared? (Yes, the yogi became scared, Ven. Sir). The yogi’s mind has become reverse. What level of *Ñāṇa* is that? (*patisaṅkhā Ñāṇa*, Ven. Sir). This second phase of *Vedanā* (Painful feelings) is really very hard to handle.

As the yogi’s mind has become reversed in this way, the yogi is now at a loss as to how to observe and note. When the Most Ven. Sayadaw asked the yogi: “What’s happening, yogi?”, the yogi answered: “I don’t know what is happening to me, Ven. Sir. I feel I’m going crazy, Ven. Sir. How should I observe and note, Ven. Sir?” The Ven. Sayadaw had to tell the yogi: “just observe and note as “going crazy, going crazy”. Doesn’t the yogi have to observe and note in this way ? (Yes, the yogi has to, Ven. Sir).

Since the mind “wanting to go crazy” is evident, one has to observe and note this fact of the mind “wanting to go crazy”. One should not observe and note what is not evident. Thus, one has to observe and note on the mind “wanting to go crazy” as: “wanting to go crazy, wanting to go crazy”, which has become evident. Those yogis whose observing and noting caliber are good and strong, would overcome this kind of feeling overnight and make further progress in their *dhamma*. When the Most Ven. Sayadaw asked them the next day: “Is your mind “wanting to go crazy”, still there?” The yogi replied: “It’s no more there, Ven. Sir”. Isn’t it wonderful? (Yes, it is, Ven. Sir). The main thing is to know how to observe and note.

It will result in lots of problems, if one were to give in to such type of feelings. Some would leave the center. All the meditation teacher's guiding and encouraging being of no avail. They would leave the center. Then return again for a second time. For some yogis, they could not manage it even at the second time and would leave the center again. Still, they would return for a third time. Thus, for some yogis, they would get over this *Patisaṅkhā Ñāṇa*, only after leaving the center for two, three times and returning again. Doesn't a yogi have to be specially careful at this *Patisaṅkhā Ñāṇa*? (Yes, the yogi has to, Ven. Sir). At this level of *Ñāṇa*, it is like having to grip the poisonous snake tightly and firmly again. The yogi has to firmly resume the observing and noting again.

If a yogi could follow the instructions of the meditation teacher closely and meticulously and continue to observe and note and overcome it, the yogi would reach the next level of *Ñāṇa*, the *Saṅkhārupekkhā Ñāṇa*. Also, at this *Patisaṅkhā Ñāṇa*, although the observing and noting is relatively good, the yogi may become restless, wanting to change postures every now and again and actually changing too; fidget with one's hands and head and actually move them too.

The yogi may want to get up from the sitting posture before the hour is up and actually get up. After getting up, the yogi would do the walking meditation. However, after doing the walking meditation for some time, the yogi would want to go back to the sitting posture again. The yogi thus becomes really restless. Is this a terrible or good *Ñāṇa*? (Terrible *Ñāṇa*, Ven. Sir). Thus, a yogi should know about the nature of this *Ñāṇa*. Only when a yogi comes to know the nature

of this level of *Ñāṇa*, will the yogi be able to develop the necessary stamina and make further progress in the *dhamma*.

Of course, not every yogi faces such difficulties. But most yogis may face them. Some may face more, some may face less. Some may not have much difficulty facing it. For those yogis whose *Ñāṇa* is sharp and whose caliber of observing and noting is strong, they would get to the next level of *Ñāṇa* soon, by continuing to observe and note diligently. For those yogis whose *Ñāṇa* and caliber of observing and noting are weak, they have to practice lots of patience with their observing and noting to overcome them. One really has to make special effort to rectify one's mind.

### *Sankhārupekkhā Ñāṇa*

As the yogi continues to observe and note respectfully and attentively in accordance with the instructions of the meditation teachers and as the yogi's *Samādhi* (concentration) and *Ñāṇa* (insight) get mature and strong, the yogi reaches the next level of *Ñāṇa* known as *Saṅkhārupekkhā Ñāṇa* (Insight Knowledge of Equanimity). As the yogi reaches this level of *Ñāṇa*, the yogi's feelings become just the opposite. The yogi just want to sit still and does not want to change his/her posture or fidget with the hands and legs at all. All the pains and aches are all gone too. The observing and noting mind seems to be observing and noting the object automatically. It seems the yogi has to just sit and watch. The "rising, falling" of the abdomen seem to occur automatically and the observing and noting mind seems to be observing and noting them automatically. Thus the observing and noting seem to be ever so good.

Like in the motto “Free from fear and delight”, the yogi has no more fear and delight. The indulgence and clinging to the sensual pleasure internal as well as external sense objects at the level of *Udayabbaya Ñāṇa* have all disappeared. The fear and terror that the yogi has developed at the level of *Bhaya Ñāṇa* has also disappeared. The yogi does not care any more now about pleasure or sufferings. The yogi has become quite composed at this level of *Ñāṇa*. Once the yogi reaches this level of *Ñāṇa*, the meditation teacher is also watching the yogi’s practice carefully, to assess the yogi’s progress.

Where the meditation teacher finds the yogi’s *Ñāṇa* not mature enough and the *Samādhi* (concentration) weak to enable the yogi to make further progress, some teachers would let the yogi listen to these tapes anyway at this *Saṅkhārupekkhā Ñāṇa*. As such, I don’t know whether I may say that this level of *Ñāṇa* is the level of *Ñāṇa*, where one listens to these tapes or progress of insight

Our benefactor, the Most Ven. Mahasi Sayadaw, has composed the qualities of *Saṅkhārupekkhā Ñāṇa* that the yogis would experience, once they reach this *Saṅkhārupekkhā Ñāṇa*. Let us recite this motto.

**Motto:** Free of fear and delight,  
observing pleasure and suffering with equanimity,  
no effort but ease in observing and noting, at  
*Saṅkhāru*, equanimous are these three qualities.

There is no fear or delight. *Dhamma*-wise, the feelings of fear at the *Bhanga* and *Bhaya Ñāṇa*, the feelings of delight and pleasure at the *Udayabbaya Ñāṇa* have all disappeared. The feelings of fear and delight in external sense objects have also disappeared. The yogi's mind has become strong and steadfast. The yogi does not care about pleasure or sufferings. The yogi does not care about the sufferings from the painful feelings (*Dukkha Vedanā*) or the pleasure from the pleasurable feelings (*Sukha Vedanā*). The yogi is now able to observe and note them with equanimity.

As in the motto: "no effort but ease in observing and noting", the yogi need not be put in any effort about the observing and noting anymore. It is as if the observing and noting mind is observing and noting the object of noting automatically and the yogi has to just sit and watch. Since the yogi is able to observe and note with ease, the yogi tends not to put any effort on the observing and noting any more.

### **Dwelling of *Avijjānusaya* (*Moha*)**

At this point, as the yogi is not observing and noting respectfully and intensely any more, the yogi's mind becomes apathetic and "*Moha*" (Delusion) sets in or dwells. Thus, at this level of *Saṅkhārupekkhā Ñāṇa*, there tends to dwell "*Avijjānusaya*" (*Moha*) in the *Uppekkha Vedanā*. Once the "*Avijjānusaya*" (*Moha*) come to dwell, the yogi will not be able to make further progress in the *dhamma*. Thus, the yogi has to abandon this "*Avijjānusaya*" (*Moha*)



that has come to dwell in the *Uppekkha Vedanā* by observing and noting.

**Motto:** *Moha* that has arisen and come to dwell in the *Uppekkha*, must truly be abandoned.

As the observing and noting has become easy at this level of *Sanikhārupekkhā Ñāṇa*, “*Avijjānusaya*” (*Moha*) has come to dwell in the *Uppekkha Vedanā*. The yogi’s mind has become to wave. The yogi tends not to be aware anymore of the “arising” and “passing away”. Once this “*Avijjānusaya*” (*Moha*) comes to dwell, the yogi will be able to realize the sublime *dhamma*, only if the yogi can abandon this “*Avijjānusaya*” (*Moha*). Thus, the *Buddha* has expounded about how to abandon it by correct observing and noting.

### **Abandoning of *Avijjānusaya* (*Moha*)**

Like that of the footprints of a deer on a mat-like flat rock slab, the *Uppekkhā Vedanā* is not too evident. Thus, the yogis of today are not able to observe and note it. Therefore, yogis of today has to observe and note again on the usual “rising, falling” (of the abdomen). They have to observe and note again on the “rising, falling” of the abdomen to experience and perceive them as *anicca* (impermanence).

If the yogi were to observe and note respectfully and intensely, the yogi would experience the “rising” disappearing and the “falling” disappearing. Those yogi who have reached this level of *Ñāṇa* have already had their foundation in *Bhaṅga Ñāṇa* (insight knowledge of passing away). Thus if they were to observe and note respectfully and intensely,



they would experience the “disappearing”. As they come to experience the “disappearing”, there would arise insight into the nature of *Anicca* (impermanence). Developing this insight into the nature of *Anicca* (impermanence) means the accomplishment of the task of abandoning “*Avijjānusaya*” (*Moha*) that has come to dwell in the *Uppekkha Vedanā*.

Now I have completed my explanation fairly on how to abandon the three types of *Vedanā*. My explanation on how to observe and note to overwhelm the *Vedanā* (painful feelings) has also been fairly completed.

Having listened today to my discourse on how to observe and note to overwhelm the three types of *Vedanā* as in the motto: “the sufferings that arise at the observing and noting, must be able to be overwhelmed” as mentioned in the Eighth Factor that sharpens the *Indriya*. May you be able to follow, practice and develop accordingly and may you be able to realize the Noble *Dhamma* and the peace and bliss of *Nibbāna*, the extinction of all sufferings, that you have been aspiring for, with swiftness and ease of practice.

(Yogis): May we be fulfilled with your blessings, Ven. Sir.

*Sadhu! Sadhu! Sadhu!* Ven. Sir.

## THE NINTH FACTOR THAT SHARPENS THE *INDRIYA* - CONTROLLING FACULTIES

Today is the 19<sup>th</sup> April, 1992, the completion or of the 10-day Retreat at the *Saddhammaramisi* Yeiktha. The discourse today is on the ninth factor of the nine factors that sharpen the *Indriya*.

Not giving up observing and noting until  
one reaches the End of the Path

*Antarā ca abyosānena.*

Before one could realize the objective, the sublime *Dhamma* of *Magga*, *Phala* and *Nibbāna*, that one has been aspiring for, no matter for whatever reason” one should not break or stop the observing and noting in whatever time available and observing and noting on as much of the bodily behaviors as one could, is a cause for the sharpening of the *Indriya*.

**Motto:** Before reaching the end of the Path,  
not raising one’s hands, must carry on striving.

This is the motto composed by our benefactor the Most Ven. Mahasi Sayadaw. His mottos are really aesthetic. Compositions are mostly of worldly parallels and worldly parables.

When it is said “before reaching the end of the Path”, for Buddhists, “the end of the Path” is the *Magga Dhamma*, *Phala Dhamma* and *Nibbāna Dhamma*. “Not raising one’s hands” means, in the worldly language, terms, not “giving up”. It thus means, one must adopt the attitude that “before one has realized or reached the end of the Path of *Magga Dhamma*, *Phala Dhamma* and *Nibbāna Dhamma*, one will not raise one’s hand and stop one’s observing and noting”.

I guess the *Dhamma* audience here can adopt such attitude. Observing and noting in whatever time available and observing and noting on as much of the bodily behaviors as one could, is a cause for the sharpening of the *Indriya*.

### The End of the Path

I am sure, there are in the *Santanā* (continuity of consciousness) of the *Dhamma* audience here, various goals to reach the End of the Path. How many goals do you have? (Four, Ven. Sir).

### Goals for the End of the Path

There are four such goals to reach the End of the Path:

1. The realization of *Nibbāna* by *Sotāpatti Magga Ñāṇa* and *Sotāpatti Phala Ñāṇa*.
2. The realization of *Nibbāna* by *Sakadāgāmi Magga Ñāṇa* and *Sakadāgāmi Phala Ñāṇa*.

3. The realization of *Nibbāna* by *Anāgāmi Magga Ñāṇa* and *Anāgāmi Phala Ñāṇa*.
4. The realization of *Nibbāna* by *Arahatta Magga Ñāṇa* and *Arahatta Phala Ñāṇa*.

How many goals are there for the *Dhamma* audience here and the Buddhists for the End of the Path? (Four, Ven. Sir).

One needs to decide the goal one would like to aspire for in this life. One must also strive to practice to reach the goal of one's aspirations. During the time of the *Buddha*, most aim for the goal of realization of *Nibbāna* by *Arahata Magga Ñāṇa* and *Arahatta Phala Ñāṇa*.

Now at the time of the *Dhamma* audience here, we are in the later part of the *Sasanā* ( dispensation of the *Buddha*). So, we should at least aim for the realization of *Nibbāna* by *Sotāpatti Magga Ñāṇa* and *Sotāpatti Phala Ñāṇa*? Shouldn't we? (Yes, we should, Ven. Sir). You must adopt the attitude that before reaching this goal of the End of the Path, you will not "raise your hands", you will not stop your observing and noting.

*Anikkhita dhuro kusalesu dhammesu*

The meaning is that: One should not lay aside the burden before one has reached the goal of one's aspiration. One should not lay aside the burden deciding one is not going to strive to have the *Vipassanā kusala Dhamma* (wholesome merits of *Vipassanā*).

### Possibility of reaching the End of the Path

One may have doubts as to: whether one would be able to realize the *Magga Dhamma*, *Phala Dhamma* and *Nibbāna Dhamma* nowadays; if one will not be able to realize such and one were to strive for it, it will just be in vain and result only in waste of time and physical and mental fatigue. This will also be a detriment to one's worldly affairs because of waste of time. Thus, one would be having doubts as to whether this is the time that one could reach the End of the Path or not. The *Dhamma* audience here, I am sure, are practicing with the belief that this is the time that we can practice and reach the End of the Path.

Some hold the view that because this is the latter part of the *Sasana*, this is not the time that one can reach the goal of the End of the Path of *Magga Dhamma*, *Phala Dhamma* and *Nibbāna Dhamma*. The *Buddha* himself had affirmed in a discourse that this is the time that we can reach the goal of the End of the Path.

### The Four Rare *Dhamma*

The *Buddha* gave a discourse in which he expounded that: having the four rare *Dhamma* (opportunities) in the *Santanā* (continuity of consciousness) of the *Dhamma* audience here and the Buddhists are a good foundation for the realization the *Magga Dhamma*, *Phala Dhamma* and *Nibbāna Dhamma*. The meaning is that while one has the four rare *Dhamma*, one can realize the Sublime *Dhamma*.

At one time, the *Buddha* was on his way from Benares to the Ganges River. Along the way, He saw the Naga king *Erakapatta*, who had lost his chance to be born as a human

being and became a dragon, near one of the seven Rain trees and the Buddha gave a discourse with regard to the Naga king *Erakapatta*.

It is very difficult to be born a human being. Even when one is born a human being, it is very difficult to be alive. Even when one is alive, it is very difficult to be able to listen to the virtuous *Dhamma* of *Satipaṭṭhāna Vipassanā* and so on, which leads one in this very life, to the realization of *Nibbāna* and closes the door to the *Apāya* (woeful states). It is also very difficult to meet with the *Buddha's Sāsana* (dispensation).

These four rare *dhamma* (opportunities) are now in the *Santāna* (continuity of consciousness) of the *Dhamma* audience here. The meaning is that: because these four rare *dhamma* (opportunities) are there, one will be able to realize the End of the Path of *Magga Dhamma*, *Phala Dhamma* and *Nibbāna Dhamma*.

The *Dhamma* audience here are human beings, are alive, are able to listen to the virtuous *Dhamma* of *Satipaṭṭhāna Vipassanā* and so on, and are meeting with the *Buddha's Sāsana* (dispensation). It means that while these four rare *dhamma* (opportunities) are there, one can realize *Magga Dhamma*, *Phala Dhamma* and *Nibbāna Dhamma*, the End of the Path.

### The Four Good Opportunities

The commentary teachers who know the wishes of the *Buddha* well, have also explained about the great four good opportunities in the *Santāna* (continuity of consciousness) of

the *Dhamma* audience here, which will lead one to the Sublime *Dhamma*, the End of the Path.

1. The first great good opportunity was explained as: *Buddhuppāda Navama Khana*. The existence of the ninth moment that governs the opportunity to meet with the *Sāsanā* where a *Buddha* has arisen, is a good foundation for reaching the End of the Path.

2. To be able to live in a place like the *Majjima desa* (India) during the time of the *Buddha*, where the *Buddha's* *Sāsanā* (dispensation) was flourishing, is also a good opportunity for the realization of the Sublime *Dhamma*.

Today, the *Sāsanā* (*Buddha's* dispensation) has become extinct in the *Majjima desa* (India). So, having to live in a place like Myanmar, where the *Sāsanā* (*Buddha's* dispensation) is flourishing, is a good opportunity for reaching the End of the Path. Myanmar is a place, replete with many Senior Sanghas who are well-learned and competent in the *Ti-pitaka*. Hence, the *Pariyatti Sāsanā* (*Buddha's* Teachings) can be said to be flourishing in Myanmar. There are also many Senior Sangha who have themselves practiced well and are giving guidance with their expertise in the correct method to realize the *Magga Phala Dhamma*. Thus, *Patipatti Sāsanā* (The Practice of *Buddha's* Teachings) is also flourishing in Myanmar. Thus staying in Myanmar, where both the *Pariyatti Sāsanā* (*Buddha's* Teachings) and the *Patipatti Sāsanā* (The Practice of the *Dhamma-Buddha's* Teachings) are flourishing is the second good opportunity for reaching the End of the Path.

3. The third good opportunity in the *Satānā* (continuity of consciousness) of the *Dhamma* audience is *Kammassakata*



*Sammāditthi*, the knowledge-led belief that *kamma* only is one's own property.

Also, the knowledge-led belief that doing wholesome acts will produce good results and doing unwholesome acts will result in dire consequences is called *Kammassakata Sammāditthi*, the third good opportunity which will lead to the realisation of the Sublime *Dhamma*, the End of the Path.

4. Having all the six sensitivities of eyes, ears, nose, tongue, body and mind in good condition in the *Santāna* (continuity of consciousness) of the *Dhamma* audience here, is the fourth good opportunity to realize the Sublime *Dhamma*, the End of the Path, in this life.

Thus, the commentary teachers, who know the wishes of the *Buddha* well, explained that having all these four good opportunities is the time that one can realize the End of the Path of *Magga Dhamma*, *Phala Dhamma* and *Nibbāna Dhamma*.

Shouldn't the *Dhamma* audience here appreciate these and practice hard in whatever time available? (Yes, we should, Ven. Sir). In this way, one can have the moral uplift and keep observing and noting continuously without a break or gap. If one can observe and note in whatever time available and observe and note on whatever behavior arising at the present moment as much as possible, this is a cause for the sharpening of the *Indriya* and making further progress in the *Dhamma*.

### Fulfilment of practice to completion

Even if one has fulfilled one's special *Kusala Pāramita* (wholesome perfections) in one's previous innumerable lives and one is now worthy of realizing the Sublime *Dhamma*, if one cannot fulfill the necessary observing and noting to completion, one will not be able to realize the Sublime *Dhamma*.

Even though the teachings may be full and complete, even though the guidance by the meditation teachers are full and complete, if the one who has to practice is not able to practice to the full and to completion, one will not be able to realize the *Dhamma* in this life.

It is like the example of an egg. If the mother hen is able to sit completely and full time on the egg, there will appear the little chick from the egg.

Instead, if the mother hen has died for one reason or another; or was moved to another place, the chick will not be able to appear from the egg? What will happen? (The egg will rot, Ven. Sir).

Similarly, although one may have fulfilled one's special *Kusala Pāramita* (wholesome perfections) in one's previous innumerable lives; although one's *Pāramita* may be fulfilled to perfection, if one is not able to practice to the full and completion, there will not be the chance for these *Kusala Pāramita* to bear fruit in this life. That is why, isn't it necessary to practice to the full and completion? (Yes, it is necessary, Ven. Sir).

Of course, during the ten days here at the center, you have been practicing hard. After the ten days have come to

completion, you will go home. You may decide to leave your observing and noting at the center, relax and live comfortably once you get home. Will it be good for you, if you were to leave your observing and noting at the center? (No, it will not be good, Ven. Sir).

These observings and notings are really very precious for you. Where will they lead you? They will lead you right to the End of the Path, *Nibbāna*. If one were to discard these observings and notings, wouldn't it be like discarding the most precious jewels? (Yes, it will be, Ven. Sir). Would you say one is being foolish or wise? (Foolish, Ven. Sir).

With the *Dhamma* audience here, wouldn't you have to continue observing and noting after you get home? (Yes, we have to, Ven. Sir). I am sure you will not discard the observing and noting after you get home. We cannot be foolish any more. The nature of the *Dhamma* is very profound, difficult and subtle. The nature of the *Dhamma* can rarely be seen. That is why, the *Buddha* said:

The Teachings are a Blessing which eradicates all undesirable effects and bring about desirable results in the world. As the number of persons who follow and practice the Teachings gets more and more, wouldn't there be more good and desirable results also? (Yes, it would be, Ven. Sir). Having more good and desirable results means a Blessing. The Teachings are very profound and can rarely be perceived. Only in such a time as this, where the *Buddha* has arisen and with great compassion, given us the way of the *Satipaṭṭhāna*, to observe and note correctly and be able to experience and perceive the *Rūpa Dhamma* and *Nāma Dhamma*; the nature of *Anicca*, *Dukkha* and *Anatta*; the

cause and effect; the resultant happenings of cause and effect; the arising and passing away, and when one has experienced and perceived them, one would be freed from all sufferings.

Wouldn't we then reach *Nibbāna*, the End of the Path, at which we will be freed of all the sufferings? (Yes, we will, Ven. Sir). keeping in mind: "not to discard these observings and notings which would lead one to the End of the Path; not to discard these observings and notings once one leaves the center; to continue to observe and note as much as one can at home; to observe and note in as much time as possible and on as much of the bodily behaviors and movements as possible" and continuing to observe and note in this way is a cause for sharpening the *Indriya* and making further progress in the *Dhamma*.

**Motto:** Before reaching the end of the Path,  
not raising one's hands, must carry on striving.

Doesn't it convey the meaning that one should not raise one's hands even after one gets home? (Yes, it does, Ven. Sir). Before reaching the end of the Path means, if one has not reached the end of the Path, one should not raise one's arms even after one gets home.

So long as the two, the Teachings and the Practice are complete, one can reach the end of the Path. If the Teachings only are complete but the Practice not complete, one cannot reach the end of the Path. That is why one should observe and note at any time and on any behaviour. Nowadays, the Teachings are mostly complete.

The *Maha Theras* (Senior masters) such as our benefactor, the Most Ven Mahasi Sayadaw and so on. have passed on the methods with which they themselves have practiced and experienced the *Dhamma* to the *Dhamma* audience here and the like, through the Senior Sayadaws and the sangha. These Senior Sayadaws and the sangha are guiding the *Dhamma* audience here and the like, so as to be able to realize the *Magga* and *Phala Dhamma*.

Aren't the Teachings complete? (Yes, they are complete, Ven. Sir). Then it becomes one's responsibility to complete the practice. Taking special care to observe and note as much as one can is a cause for sharpening the *Indriya* and making further progress in the *Dhamma*.

### Incomplete Teachings or Practice

**Motto:** The Teachings and the Practice, if one is incomplete, one will not be able to realize the Sublime *Dhamma*.

If the guiding teacher has not given complete Teachings; cannot guide so as to be able to realize *Magga Dhamma*, *Phala Dhamma* and *Nibbāna Dhamma*, then one will not be able to realize the *Dhamma*. If the Teachings are complete; and the teacher has given complete guidance so as to be able to realize *Magga Dhamma* and *Phala Dhamma* but the ones who have to practice cannot practice to full and completion, one will not be able to realize the *Dhamma*.

**Motto:** The Teachings and the Practice, if both are complete, one will be able to realize the Sublime *Dhamma* in this very life.

If both the Teachings and the Practice are full and complete, this very life is the life where one can realize the *Dhamma* and reach the End of the Path. Do the *Dhamma* audience here believe in this? (Yes, we do, Ven. Sir). One should practice with full faith and confidence that one can reach the End of the Path in this very life, as one is having the four rare *Dhamma* in one's *Santāna* (continuity of consciousness) according to the *Buddha* and the Four Good Opportunities according to the commentary teachers.

There were many instances during the time of the *Buddha*, where one was not able to realize the *Dhamma*, as the Practice was incomplete, although the Teachings were complete. There were also many instances where one was not able to realize the *Dhamma*, because the Teachings were incomplete. I am sure there are many such instances today too.

If the Teachings are complete and the Practice also complete, when the observing and noting has been fulfilled to completion, one can realize the *Dhamma* at any time. The commentary teachers have explained that one can realize the *Dhamma* at any bodily movement or behaviour. One has to just keep on observing and noting and one will realize the *Dhamma* at any time or at any bodily movement or behaviour, once the observing and noting has been fulfilled to completion.

It is like the taking of a photograph. Before having one's photograph taken, doesn't one have to prepare oneself so that one will have the right posture and right angle and so on? (Yes, one has to, Ven. Sir). Doesn't the camera man also has to take time trying to focus from different angles to

get the right image and right picture and so on? (Yes, he has to, Ven. Sir).

After getting the right and proper focus, it takes only a few seconds to click the right button to get the picture. Isn't it so? (Yes, it is, Ven. Sir). It is the preparations that are taking a long time. The subject has to prepare oneself to get into the proper angle and so on. The photographer also has to take his time getting the right focus and so on. Once the right button is clicked, the picture is made within only a few seconds! Isn't it so? (Yes, it is, Ven. Sir).

It is the same with one's practice. One has to keep on observing and noting continuously so that there will be no break or gap. The realization of the *Dhamma* can come at any time. The realization itself does not even last for a portion of a second. The realization of *Magga Ñāṇa* and *Phala Ñāṇa* happens in just a matter of one observing and noting and in that one observing and noting one will reach *Magga Ñāṇa* and *Phala Ñāṇa*.

Doesn't one have the responsibility then, to keep on observing and noting? (Yes, it does, Ven. Sir). When one's five faculties or *Indriya* are balanced and strong and the observing and noting fulfilled to completion, one can realize and become a *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and up to *Arahanta* within a short span of time of a portion of a second or in just one observing and noting. That is why the commentary teachers have explained about how one can realize the *Dhamma* at any time, at any bodily behaviour.

For a person who has complete faith and confidence, while observing and noting "rising, falling, sitting, touching, lifting, pushing forward, placing, eating, drinking, chewing, swal-



lowing” and so on, when the observing and noting has come to fulfilment and completion, there can arise in the person’s *Santāna* (continuity of consciousness), the realization of the Sublime *Dhamma*.

A person has full and complete faith and confidence in the *Dhamma*; is also practicing *Vipassanā* ardently and intensively, for such a person who is fulfilled with these two qualities and is practicing *Vipassanā*, the person can realize the Sublime *Dhamma* while walking.

Such a person can realize the sublime *Dhamma* while observing and noting “sitting, sitting” while in the sitting posture. Such a person can also realize the sublime *Dhamma*, while observing and noting “lying down, lying down” while lying down.

Such a person can also realize the Sublime *Dhamma*, the *Magga Dhamma* and *Phala Dhamma* while observing and noting “biting, biting” while biting food. Such a person can also realize the sublime *Dhamma* while observing and noting “eating, eating, chewing, chewing, swallowing, swallowing” and so on while taking food or nourishment and so on. Thus explained the commentary Teachers.

Don’t you have the meaning then that “it is not true to say it is impossible? It is possible, the realization is possible”. (Yes, it means it is possible, Ven Sir). There are only two qualifications for this to take place. Sharp and strong faith and confidence (*Saddhā*) and practicing ardently and intensely.

If one has these two qualities, one is just bound to realize the *Dhamma*. The commentary teachers have explained that

one can realize the *Dhamma* in any bodily behaviour in such circumstances.

Isn't it really inspiring and worthy of refuge? (Yes, it is, Ven. Sir). That is why one should keep on practicing as much as one can. So long as one has not reached the End of the Path, one should keep on observing and noting while stepping (going about), while standing, while sitting, while lying down, while taking food. I am sure the *Dhamma* audience here knows how to observe and note now. Once your practice has become full and complete, you will be able to realize the *Dhamma* any time.

### **Complete Teachings but Incomplete Practice**

There were many persons during the time of the *Buddha*, who have not realized the *Dhamma*, because the practice was incomplete, although the Teachings were complete.

At one time the *Buddha* was residing in the state of *Campa*. One day a devotee by the name of *Pessa* and a recluse called *Kandaraka* came to the *Buddha*. The *Buddha* gave a discourse on the four types of persons such as *attantapa* and so on. They sat and listened to the brief preliminary discourse. But when the *Buddha* started to elaborate on it, *Pessa* and the recluse stood up and left.

They excused themselves saying to the *Buddha*: "Ven. Sir, we, lay people, have lots of social responsibilities" and stood up and left. But the *Buddha* continued with his elaboration to the conclusion. At the end of the discourse, the *Buddha* said: if this disciple *Pessa*, had listened to the end of this elaboration, he could have become a *Sotāpanna* where the

doors to the *Apāya* (the four woeful states) would be closed.

‘Now he has missed the realization of the Sublime *Dhammā*’, the *Buddha* said. Since the Teachings were given by the *Buddha* himself, wouldn’t it be complete? (Yes, it would be, Ven. Sir). But because the practice is not complete, the disciple *Pessa* could not realize the Sublime *Dhammā*’.

Based on this, the commentary teachers have explained about the two causes of not realizing the *Dhamma*. One is that if both the Teachings and the practice are incomplete, one cannot realize the *Dhamma*. One cannot reach the End of the Path. The other is that if one gets into wrong company called *Pāpamitta*, one will not be able to realize the *Dhamma*.

Even if one has fulfilled one’s *Kusala Paramita*, wholesome perfections and is now worthy of realizing the *Magga Dhamma*, *Phala Dhamma* and *Nibbāna Dhamma*, if one gets into wrong company called *Pāpamitta*, one will not be able to realize the *Dhamma* in this very life.

The case of *Pessa* has been cited as an example of not realizing the *Dhamma* because of incomplete practice. The case of *Ajātasattu* is cited as an example of not realizing the *Dhamma* because of *Pāpamitta* or wrong company.

I am sure the *Dhamma* audience here must have heard quite often about King *Ajātasattu*. His name actually consists of two words *Ajāta* and *sattu*. *Ajāta* means even before being born, *sattu* means an enemy.

Even before he was born and while still in his mother’s womb, he craved for the blood from his father’s arms. What a strange kind of craving!

When the king consulted his wise men *Brahmins*, they prophesied that *Ajātasattu* would be a prince who would kill his father. When he grew up, he met up with *Devadatta* who had acquired lots of supernatural powers. *Devadatta* enticed him with his supernatural powers and advised him to kill his father, King *Bimbisara*.

He killed his father brutally, making numerous slits in the sole of his feet with a knife, sprinkling it with salt and grilling it on a fire. By killing his father, he inflicted on himself, one of the worse kind of *akusala kamma* (*kamically* unwholesome action) called *Ānantarika-Kamma* (the 5 heinous “actions with immediate destiny”-killing of father/mother/*Arahant*, wounding a *Buddha* and creating schism in the order of monks). Because of this *Anantariya Kamma*, he was not able to realize the Sublime *Dhamma*.

Actually prince *Ajātasattu* was a person who could have become a *Sotāpanna* and close the doors to *Apāya* (the four woeful states) at the end of listening to a discourse called *Sāmana phala sutta* by the *Buddha*.

With whom did he go and make company? (He made company with *Devadatta*, Ven. Sir). Keeping company with a terrible person, *Pāpamitta*, like *Devadatta*, he not only forfeited the realization of the Sublime *Dhamma*, but also landed in *Lohakumbhi* hell. He is still suffering in that hell now. Isn't *Pāpamitta* really terrifying? (Yes, it is, Ven. Sir). One is not able to realize the *Dhamma* and also will be in hell.

Nowadays there are no such *Pāpamitta* who have supernatural powers. However aren't there *Miccha Pāpamitta*? (Yes, there are, Ven. Sir). Those holding wrong ideologies or

wrong beliefs can be said to be *Miccha Pāpamitta*. We don't have to worry about older people. But shouldn't younger persons be specially careful? (Yes, we should be, Ven. Sir). If one were to get interested in these wrong ideologies (*Miccha Vāda*) and get into acquaintance with those holding such ideologies and get attracted to them, will one be able to realize the *Dhamma*, although one has accumulated special *Kusala Pāramita*, wholesome perfections in their previous numerous lives? (No, one will not be able to realize it, Ven. Sir).

Of course, the *Dhamma* audience here are firm in their minds. But for those who have not done any meditation, their minds are not firm. They get easily proselytized, converted by the *Pāpamitta*. It is really frightening. Isn't it frightening? (Yes, it is frightening, Ven. Sir).

*Pessa* is usually given as an example of complete Teachings and Incomplete Practice. He did not listen to the end of the discourse given by the *Buddha*. The example of one who cannot realize the *Dhamma* because of wrong company is Prince *Ajatasattu*.

### Incomplete teachings

An instance of not realizing the *Dhamma* during the time of the *Buddha* because of Incomplete Teachings was as follows:

The *Buddha* was residing at the monastery of *Veluvanna* in the state of *Rajagaha* during his time. Near the entrance to the town of *Rajagaha* lived a *Brahmin* by the name of *Dhananjhāni*. The word *Brahmin* comes from “*Brahmana*”,

connoting one who takes refuge in the *Brahma*, a *Diṭṭhi Vāda* or wrong view.

One day, the Ven *Sāriputta* and the *Brahmin Dhananjhāni* came across one another on their way. Actually the Ven. *Sāriputta* comes from the lineage of *Brahmins*, the same lineage as the *Brahmin Dhananjhāni*. Thus, although their way of dressing and their ideologies were different, being blood-related, they seem to develop some feelings of kinship for one another and felt like communicating with one another. Thus, the *Brahmin* approached the Ven *Sāriputta* and offered his greetings.

The Ven *Sāriputta* has been endowed with the title of “*Etadagga* (foremost among the disciples) in wisdom” by the *Buddha*. The way he carried himself was also impeccable. Seeing the Ven *Sāriputta* walking in dignity with down cast eyes, the *Brahmin* was enthused with great admiration for the Ven. *Sāriputta*. Approaching the Ven. *Sāriputta* with familiarity, the *Brahmin* tried to put many questions of his interest to the Ven. *Sāriputta*.

Being a *Brahmin*, he asked many questions concerning his professional subject, astrology-on topics he was not skillful, as well as those he was familiar with and not familiar with. The answers given by the Ven. *Sāriputta* were more than satisfactory and exceeded far more than what he expected. Thus, the *Brahmin* became very satisfied and filled with great admiration for the Ven. *Sāriputta*.

When the Ven. *Sāriputta* pointed out that *Buddha* was his teacher, the *Brahmin* also came to revere and respect the *Buddha*. He gave up his *Diṭṭhi* ideologies (wrong views)

and adopted the Buddhist ideologies. As the *Brahmin Dhananjhāni* grew old, he came down with a serious illness one day. Moaning and groaning on his bed, his illness grew worse and he was almost on his death bed.

He then remembered the *Buddha* and the Ven. *Sāriputta* specifically. So, he called one of his attendants and told him to go to the *Buddha* and tell the *Buddha* that: “the *Brahmin Dhananjhāni* has paid his respects by bowing humbly down, touching the feet of the *Buddha*”. He told the attendant to go to the Ven. *Sāriputta* after that, pay his respects and tell the Ven. *Sāriputta*: “the *Brahmin Dhananjhāni* is now laid up in bed and suffering terribly from his illness. The *Brahmin* has paid his respects by bowing humbly down, touching the feet of the Ven. *Sāriputta*”, that the *Brahmin* has also sent his request for the Ven. *Sāriputta* to please visit him when the Ven. *Sāriputta* has time. The attendant went to the *Buddha* and delivered the message as requested and also went to the Ven. *Sāriputta* and delivered the message as instructed.

The Ven. *Sāriputta* went to the house of *Brahmin Dhananjhāni* as requested. After being seated at a special place made for him at his bedside, the Ven. *Sāriputta* looked at the *Brahmin Dhananjhāni* and knew immediately that he was going to pass away in a short while. So, the Ven. *Sāriputta* gave him a discourse.

The Ven. *Sāriputta* addressed the *Brahmin*, going through and making comparisons of life in the Buddhist Cosmology in the ascending order. First he asked about the sufferings at the lower abodes and later, of a better and better life as follows:



Well, *Brahmin Dhananjhāni*, of the sufferings of hell and the sufferings of the animal kingdom, which is less? The *Brahmin* replied: the sufferings of the animal kingdom is less, Ven. Sir. How about the sufferings of the animal kingdom and that of the *Petā* (ghosts)? That of the *Petā* is less, Ven. Sir, replied the *Brahmin*. How about the sufferings of the *Peta* and that of the *Asurā* (Demons)? That of the *Asurā* is less, Ven. Sir, replied the *Brahmin*.

With the *Asurā* and human beings, who have more chance of a pleasant life? asked the Ven. *Sāriputta*. Human beings have more chance of a pleasant life, Ven. Sir, replied the *Brahmin*.

Making similar comparisons, the Ven. *Sāriputta* now continued with the better life as follows:

The better life of celestial beings (*devā*), such as the *cātummahārājika deva* than that of the human beings. Then among the celestial beings, the better life of:

Continuing onto the *Brahma* world, the Ven. *Sāriputta* now asked about who have a better life: the 20 levels of *Brahma* or the *Paranemmita vasavatti devā*? The *Brahmin* replied: the *Brahma* world, Ven. Sir. In this way, the Ven. *Sāriputta* subtly led the mind of the *Brahmin* to incline towards the *Brahma* world. Being of the *Brahmin* caste, the *Brahmin's* mind has been tending to incline towards the *Brahma* since before and now the *Brahmin* felt very pleased.

The Ven. *Sāriputta* then continued with the discourse on the practice of the Four *Brahma Vihāra* of *Mettā* (loving kindness) *Karunā* (compassion), *Muditā* (sympathetic joy) and *Uppekkhā* (*Equanimity*), which can lead one to the

*Brahma* world. Then the Ven. *Sāriputta* taught the *Brahmin* how to develop and radiate these four qualities.

The practice and development of *Mettā*:

Developing of loving kindness towards all beings such as: May all beings in the universe be well and happy both in mind and body. Physically and mentally at ease, with peace and happiness, may they be able to bear the burden of life.

The practice and development of *Karunā*:

May all *Dukkhita* beings (in the state of suffering) and all those in grief in the universe be free from all the sufferings.

The practice and development of *Muditā*:

May all *Sukhita* beings (pleasant beings) and all who are enjoying pleasant things in life in the universe, may their pleasant life be not degenerated, may they continue to enjoy their pleasant life.

The practice and development of *Uppekkhā*:

Developing the attitude that: all beings in the universe: those who are suffering, such as the *Dukkhita* beings, those *Sukhita* beings who are enjoying pleasant things in their life, the sufferings and pleasant things all happen according to their own *Kamma* (wholesome and unwholesome actions).

The *Brahmin Dhananjhāni* felt very pleased to hear all this. Thus the Ven. *Sāriputta* taught the *Brahmin* how to develop the practice and radiate the four *Brahma Vihāra*. Before long, confident that the *Brahmin* knows how to develop and

radiate them, the Ven. *Sāriputta* left the *Brahmin's* house. The *Brahmin* passed away developing and radiating these four *Brahma Vihāra*, while the Ven. *Sāriputta* was still about halfway on the road. The *Brahmin* was reborn immediately in the *Brahma* world.

Actually the *Buddha* knew all that was happening from his residence. The *Buddha* told the monks with him that the Ven. *Sāriputta* had not preached the Teachings to the end, even before the Ven. *Sāriputta* arrived at the *Buddha's* residence. The *Buddha* told his monks that because the Ven. *Sāriputta* had not preached the Teachings to the end, the *Brahmin Dhananjhāni* is now reborn in the “lowly” *Brahmā* abode with the following verse:

*Hīne Brahmā loke nibbittati.*

*Hīne* = the lowly, *Brahmā loke* = at the *Brahmā* abode, *nibbittati* = was reborn.

The meaning is that because the Ven. *Sāriputta* had not preached the Teachings to the end, the *Brahmin* is now reborn in the “lowly” *Brahmā* abode.

Actually the the *Brahma* abode is a place, only where persons of high moral caliber are reborn. The *Brahma* are persons who spend their time developing and radiating the four *Brahma Viharā* of *Mettā* (loving kindness) *Karunā* (compassion), *Muditā* (sympathetic joy) and *Uppekkhā* (*Equanimity*).

They are devoid of any *Kāma-Tanhā* (sensual craving) for the five sense pleasures of *Kāma-guna* (cords/strands of sensuality). When there is no *Kāma-Tanhā*, doesn't life

become pleasant ? (Yes, it becomes pleasant, Ven. Sir). According to the nature of their abode, they also harbour no *Dosa* (anger/hatred). Wouldn't life be pleasant then ? (Yes, it would be, Ven. Sir).

They do not even need to take any food or nourishment, as they already feel full from the resultant *Pīti pekkha* (rapture, joy) from their radiation of the *Mettā* (loving kindness) *Karunā* (compassion), *Muditā* (sympathetic joy) and *Uppekkhā* (*Equanimity*). They are filled with the nourishment of *Pīti pekkha*.

Thus, life at the *Brahma* abode is really a complete and fulfilled life. They have a long life too, lasting for many world cycles. Yet, the *Buddha* referred to them as being a "lowly" *Brahma* abode.

Why did the *Buddha* say that? That is because, although one is born in the *Brahma* abode, one is still not free from the *Apāya Samasarā* (round of rebirths in the four woeful states). If one has not realized any *Dhamma*, will one be free from the *Apāya Samasarā*? (No, one would not, Ven. Sir). If one has not realized the *Dhamma* and become a *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*, although one may be reborn in the *Brahma* abode, it is still a lowly existence. It is still not free with the *Apāya Samasarā*.

Have you heard of the maxim: Bright and luminous in the *Brahma* abode, slurping in the pig sty? (Yes, we have, Ven. Sir). While in the *Brahma* abode, their whole body looked bright and radiant, lasting for many world cycles too. However, once the powerful effects of *jhāna* and *kusala* (wholesome) *dhamma* wears off, where will they get to? (To the

pig sty, Ven. Sir). That is why the *Buddha* has referred to them as being born in a lowly *Brahmā* abode.

When the Ven. *Sāriputta* got to the *Buddha*, the *Buddha* admonished Ven. *Sāriputta* saying: beloved son *Sāriputta*, because you did not preach the Teachings to the end, the *Brahmin* is now reborn in the lowly *Brahmā* abode.

The Ven. *Sāriputta* thus replied: Ven. Sir, in this case, I will follow him to the *Brahmā* abode and preach him. I will also preach the Teachings to the end in the future. The Ven. *Sāriputta* then went to the *Brahma* abode and preached him further. The *Brahmin* finally realized the *dhamma*.

Did the *Brahmin* realize the *dhamma* while in the human world? (No, he did not, Ven. Sir). What was it that was lacking? (The Teachings were incomplete, Ven. Sir). What discourse did he preach? (The *Four Brahma Vihāra*, Ven. Sir). The *Four Brahma Vihāra* are the *dhamma* for the welfare in the mundane world (*lokiya*). It is not for the welfare in the *lokuttara* (Supra-mundane world).

It does not lead one to *Magga* and *Phala*. As no Four *Satipaṭṭhāna dhamma* were mentioned in the discourse, there was also no development of the Four Noble Truths. Thus, there was no realization of the *dhamma*. This is the example of the *Brahmin Dhananjhāni* not realizing the *dhamma* because of incomplete Teachings.

### **Realizing the Sublime *Dhamma* while going about the daily chores**

Nowadays, the Teachings are mostly complete. As for the practice, having to struggle with the worldly affairs of a lay life in the human world, one may not be able to go to a

center all the time. The devotees would often ask the Most Ven. Sayadaw “how should one carry oneself to make the practice complete in such a situation, Ven. Sir? Wouldn’t one be able to observe and note on the general activities, as one goes about doing one’s household chores in the house? (Yes, one could, Ven. Sir).

One should start by doing chores that can be done slowly, by mindfully observing and noting while doing them. Later, as one gains dexterity through practice, one would be able to do almost all the chores with mindful observing and noting. One will have to keep on observing and noting in this way, so long as one has not reached the End of the Path.

There are many instances of persons realizing the Sublime *Dhamma*, while doing their daily chores in this way in the old days.

At one time, there was a junior student monk called “*Maliyadeva*” in Srilanka, who tried to practice *Vipassanā* in-between his studies during the Rains Retreat for monks ( *Vāsā*) and became an *Arahant* just before the end of the *Vāsā*.

At one time a young monk by the name of *Maliyadeva* came to stay at the “*Mandalarama*” monastery to do his studies. One day he went to the village of *Kalla* for his alms rounds and one lady devotee came out and offered him milk rice gruel. Seeing the young monk’s calm and dignified behaviour, there developed an affinity of reverence, respect and affection for him like one’s own son. She thus, invited him to her house and offered him his full meal with the most delicious food.

She then enquired of the young monk: Where are you residing, Ven. Sir? The young monk replied that he is now staying at the *Mandalarama* monastery to do his studies. Hearing this, the devotee offered: if you are staying at this monastery for your studies, please come to my house for your daily alms and let me take care of your alms food for the time that you are studying there. I will take care of your daily alms food, Ven. Sir.

As offered, the young Ven. *Maliyadeva* went regularly to the village of *Kalla* and the house of the devotee who has great affection for him like a son, for his daily alms food. She would offer him his alms food and sometimes some requisites. After accepting them, he would give the routine *Dāna* blessings (*Anumodanā* - words for rejoicing) with just two words of the *Dhamma* as “*Sukham hotu, Dukkha Muccatu*”, meaning, may peace and happiness be with you and may you be free from all sufferings, before leaving the house. For the whole of the three months of the Rains Retreat, he just gave these two words as his blessings and *Dhamma* before leaving the house.

The young Ven. *Maliyadeva* went about his studies of the Buddhist scriptures earnestly, at the same time trying to detach himself from the *kilesā* (unwholesome qualities) of *lobha* (greed), *dosa* (anger/hatred) as much as possible and practicing *Vipassana* in whatever time available in-between.

As a result of such effort, on the full moon day of Thadingyut (the last day of *Vāsā*, known as *Mahā Pavāranā* day). he became not just an ordinary *Arahant*, but an *Arahant* endowed with the four *Panisambhidā*. He thus attained the *Arahatta Phala*, the highest of the Sublime *Dhamma*.



The resident monk of the *Mandalarama* monastery called the Ven. *Maliyadeva* and told him: “today is the full moon day of Thadingyut, the day of *Mahā Pavāranā*. There will be quite a big crowd visiting the monastery. You must give a *Dhamma* discourse tonight”. The Ven. *Maliyadeva* agreed to do as told.

Hearing this, a group of young *Sāmaneras* (novice monks) went to the lady devotee who has been providing alms food to the Ven. *Maliyadeva* and told her: lady devotee, your son young monk is going to give a *Dhamma* discourse tonight, please come and listen to the *Dhamma* discourse.

The meal-provider lady devotee replied: my young monk does not know how to give a discourse. All the *Dhamma* discourse he gave during the three months of *Vāṣā*, was just two words: *Sukham hotu*, may peace and happiness be with you; *Dukkha Muccatu* may you be free from all sufferings. Now you, *Sāmaneras*, please don't pull jokes on me.

The *Sāmaneras* replied: we don't know whether your young monk could give a discourse or not. But we have heard the resident monk telling your young monk to give a *Dhamma* discourse tonight. Please come at least at the time and listen to the *Dhamma* discourse.

When night time came, the lady meal-provider lady devotee went to the monastery with offerings such as flowers, incense and so on. However, she seated herself at the periphery of the *Dhamma* audience.

She thought to herself: my young monk does not know how to give a *Dhamma* discourse. Now he has to give a *Dhamma* discourse to this huge audience. If he does not

know how to go about the discourse properly, perhaps going round and round in circles, it will be very embarrassing and shameful for me. So I better seat myself at the periphery!

When the time came the Ven. *Maliyadeva* entered the hall holding a fan. Using the same “*Sukham hotu, Dukkha Muccatu*, may you have peace and happiness, may you be free from all sufferings” which he had given to his meal-provider lady devotee during the whole three months of *Vāsā*, as his title theme, he gave an elaborate discourse, explaining the intrinsic meaning of these two phrases at length, as expounded in the Three Main Divisions of the Pali Cannon (*Tī-piṭaka*) until dawn.

At the end of the discourse, his meal-provider lady devotee became a *Sotāpanna*, eradicating completely *Diṭṭhi* (Wrong view) and *Vicikiccā* (skeptical doubt) and closing the doors to *Apāya* (the four woeful states).

(Ang-ha-1,30).

### The Four Noble Truths

Elaborating on the *Dhamma* phrase “*Sukham hotu*”, may you have peace and happiness, the Ven. *Maliyadeva* explained that the utmost and supreme peace and happiness is the peace and bliss of *Nibbāna*. This peace and bliss of *Nibbāna* is termed *Nirodha Saccā*. It is the Third Noble Truth. With the *Dhamma* phrase “*Dukkha Muccatu*”, may you be free from all sufferings, all sufferings can be summed up as *Dukkha Saccā*. It is the First Noble Truth. They are both termed the *Saccā* of Effect/Resultant *Saccā* (Truths indicating the Effect). Thus, he opened his discourse with these two “Truths of Effect” (*Saccā*) as his title theme. Now

that he is well versed in the *Tī-piṭaka*, doesn't he know how to give a *Dhamma* discourse ? (Yes, he does, Ven, Sir).

*Nirodha Saccā* = the peace and bliss of *Nibbāna* is the *Sacca* of Effect (Resultant *Saccā*). *Magga Saccā* is the *Saccā* of Cause or *Saccā* indicating Cause. It is the Fourth Noble Truth and the Cause for realizing the peace and bliss of *Nibbāna*. *Dukkha Saccā* (Sufferings) is also the *Sacca* of Effect (Resultant *Saccā*). *Samudaya Saccā* is *Saccā* of Cause or *Saccā* indicating Cause. It is the Second Noble Truth and the Cause for the resultant *Dukkha Saccā* (Sufferings).

Thus using the two “*Saccā* of Effect (Resultant *Saccā*)” as his title theme, he made detailed elaborations on the *Saccā* of Cause or *Saccā* indicating Cause.

He thus gave a detailed discourse on how to develop the *Magga Saccā*, the Cause for the realization of the peace and bliss of *Nibbāna* and how to abandon or eradicate *Samudaya Saccā*, the Cause for Sufferings, elaborating them in detail from the *Pali* and commentary teachings in the *Tīpiṭaka* commentary teachings. For how long did he give the *Dhamma* discourse? (For the whole night, Ven. Sir).

I don't think it was done continuously throughout the whole night. Perhaps it was given by alternating one hour of the *Dhamma* discourse with one hour of practice.

When he was practicing, the Ven. *Maliyadeva* could not even practice *Vipassanā* full time. Practicing in-between his studies, didn't he reach the End of the Path? (Yes, he did, Ven. Sir). The task of comprehending the Four Noble truths is accomplished with each and every observing and noting in the practice of *Vipassanā*.

Now let us recite a motto for the accomplishment of the task of comprehending the Four Noble truths at the observing and noting of “rising” (of the abdomen).

**Motto:** Developing, comprehending, abandoning and realization; observe and note at the “moment of arising”; all these four, must truly be comprehended.

If one keeps observing and noting at the “moment of arising”, one will accomplish the tasks of: “developing” = developing *Magga Saccā*, “comprehending” = distinguishing and comprehending *Dukkha Saccā*, “abandoning” = abandoning *Samudaya Saccā*, “realization” = realization of *Nirodha Saccā*.

### Developing *Magga Saccā*

As one observes and notes “rising”, there are involved the 8 component of *Maggaṅga* or the Eightfold Noble Path in the observing and noting. The 8 component of *Maggaṅga* or the Eightfold Noble Path consists of the following threefold groupings, namely: (3) *Sīla Maggaṅga* (Morality), (3) *Samādhi Maggaṅga* (Concentration) and (2) *Panna Maggaṅga* (Wisdom).

The (3) *Sīla Maggaṅga* (Morality) consist of: *Sammā Vācā*, (Right Speech), *Sammā Kammanta* (Right Action) and *Sammā jīva* (Right Livelihood). These (3) *Sīla Maggaṅga* may be breached only by verbal or bodily action.

As such, while observing and noting as you are doing in your practice, let alone transgressing by verbal or bodily action, there’s no transgressing even by the mind-mental action. As

a result, wouldn't one's *Sīla* (Morality) be more pure? (Yes, it is more pure, Ven. Sir). They are all there with each and every observing and noting.

The *Samādhi Maggaṅga* (Concentration) consist of: *Sammā Vāyama* (Right Effort), *Sammā Sati* (Right mindfulness) and *Sammā Samādhi* (Right Concentration).

As one observes and notes "rising", the "effort" one has to make to be able to observe and note as it rises, means *Sammā Vāyama Maggaṅga* (Right Effort). Don't you have to make effort? (Yes, we have to, Ven. Sir).

Is one able to observe and note "rising" as it arises, because one has no *Sati* or because one has good *Sati*? (Because one has good *Sati*, Ven. Sir). Having good *Sati* means *Sammā Sati Maggaṅga*. Doesn't the mind stay momentarily on the "rising" from the beginning to the end? (Yes, it does, Ven. Sir). Staying momentarily on it means *Sammā Samādhi Maggaṅga*.

Actually, if there are no such Three *Samādhi Maggaṅga* in the observing and noting, it will not be proper observing and noting. Thus if one is observing and noting properly, there is always the Three *Samādhi Maggaṅga*. Since they are there in every observing and noting of the *Dhamma* audience, shouldn't one need to know the nature of the *Dhamma* that is inclusive in one's observing and noting? (Yes, we should, Ven. Sir).

The two *Panna Maggaṅga* (Wisdom/Insight) consists of: *Sammā-diṭṭhi* (Right View) and *Sammā-sankappa* (Right thought).

The action of putting the conscious mind on the "rising" (of the abdomen) is called *Sammā-sankappa* = *Vitakka*. *Vitakka*

means the action or initial application of putting the conscious mind on the object of observing and noting. As one observes and notes as such, there arise the distinguishing knowledge that : the “rising is a separate entity” and the “falling is a separate entity”; the rising is something which is not aware or does not know, hence called *Rūpa Dhamma* and observing and noting mind is the one which is aware or knows, hence called *Nāma Dhamma*. Knowing correctly as such means *Sammā-ditṭhi* (Right View). Knowing it correctly. Thus they are the two *Panna Magga* (Wisdom).

As such, isn't there in every observing and noting. the (3) *Sīla Maggaṅga* (Morality), (3) *Samādhi Maggaṅga* (Concentration) and (2) *Panna Maggaṅga* (Wisdom) - the 8 *Maggaṅga* or Eightfold Noble Path ? (Yes, the Eightfold Noble Path are in it, Ven. Sir). Thus, all the 8 *Maggaṅga* or Eightfold Noble Path are there since the level of *Ñāṇa* of *Nāma Rupa pariccheda Ñāṇa*. Wouldn't it mean then that the task of developing *Magga Sacca*, the Noble Eightfold Path is accomplished? (Yes, it does, Ven. Sir).

### **Distinguishing & Comprehension of *Dukkha Sacca***

When we say that we accomplish the task of distinguishing and comprehension of *Dukkha Sacca* in our observing and noting, we mean:

In the *Santāna* (continuity of consciousness) of the *Dhamma* audience, there are the following *Upādhāna* (strong attachment, clinging or grasping-*Upādhāna* is stronger than *Tanhā*, craving): 81 *lokiya-cittas* (consciousness pertaining to the mundane world), 51 *lokiya-cetasikas* (mental factors) excluding *lobha* (greed) and 28 types of *Rūpas*. They are

termed altogether as *Dukkha Sacca* or the essential elements of the Noble Truth of Suffering.

Among these *Dukkha Sacca*, comprehending that the “rising” is the *Rūpa Dukkha Sacca*, that is not aware of any object and the observing and noting mind is *Nāma Dukkha Sacca* which knows or is aware, as we observe and note “rising”, means the accomplishment of the task of distinguishing and comprehension of *Dukkha Sacca*.

### Abandonment of *Samudaya Sacca*

When we say that we accomplish the task of abandoning *Samudaya Sacca* in our observing and noting as “rising”, when we are observing and noting “rising”, there is no chance for *lobha* (greed), *tanhā* (craving) to arise. In this way, don’t we accomplish the task of abandoning *lobha tanhā Samudaya Sacca*? (Yes, we do, Ven. Sir).

### Realization of *Nirodha Sacca*

When we say we accomplish the task of realization of the *Nirodha Sacca*, when there is no chance for *lobha* (greed), *tanhā* (craving) to arise as said before, we can say that *lobha* (greed), *tanhā* (craving) have become extinguished. With the extinguishing of *lobha* (greed), *tanhā* (craving), the resultant *Upādhāna* (strong attachment, clinging or grasping) also becomes extinguished. With the extinguishing of *Upādhāna*, there is no more *Kamma* (wholesome or unwholesome action) or extinguishment of *Kamma*. When there is no more *Kamma* or with the extinguishment of *Kamma*, *Bhava* (becoming) will also be extinguished or there will be no more process of existence.



When *Bhava* (the process of existence) is extinguished, there will be the extinguishment of such resultant *Samsara Dukkha* (sufferings in the rounds of rebirth) as : old age, sickness, death, worry, grief, sorrow and lamentation. Thus, with each and every observing and noting, there is the momentary extinguishment of the said sufferings following rebirth. The momentary extinguishment of the said sufferings means the “momentary realization” of *Nirodha* -called *Tadanga Nirodha*. It means “the momentary realization of *Nirodha Sacca*”. That means, the accomplishment of the task of realization of *Nirodha Sacca*. In this way, isn’t the task of comprehending the Four Noble Truths (the four *Sacca*) accomplished? (Yes, it is, Ven. Sir).

When we practice *Vipassana*, we accomplish the task of comprehending the Four Noble Truths (the four *Sacca*) moment to moment (*Tadanga*) with each and every observing and noting. Later, as one’s observing and noting come to full completion or fruition, one will come to comprehend The Four Noble Truths (the four *Sacca*) simultaneously at once, in one instant moment (*ekekhaṇa*).

As soon as one has realized the *Sotapatti Magga Nana* , one would come to realize *Nibbana* and all the accumulated past and resultant unwholesome *Kamma* from the unwholesome deeds one has done foolishly throughout the *Anamatagga amsara* (one’s unaccountable rounds of rebirth) that would have pulled one down to the *Apaya* hell (the four woeful states), would be completely eradicated. The doors to the *Apaya* hell would be closed once and for all.

There will never be any chance again for these unwholesome actions to take effect in the *Apaya Samsara* (rounds of rebirth in the four woeful states). It has been completely destroyed by the *Sotapatti Magga*, never to take effect again.

What type of *dhamma* has one practiced and developed? (The practice and development of *Satipatthana Vipassana dhamma* , Ven Sir).

If one has any unwholesome *Kamma* now in this life, because of having done any unwholesome deeds in one's younger days - because of not knowing or foolishness - that would have dragged one down to the *Apaya* hell, this would also be completely destroyed by the *Sotapatti Magga*. There will never be any chance now for these unwholesome actions to take effect in the *Apaya Samsara*. A tree that has been struck by lightening will never grow back again. Likewise, there would never be any chance again for these unwholesome actions to take effect in the *Apaya Samsara*.

For the *Anagata Samsara* (future rounds of rebirth) too, such coarse *Lobha* (greed) and *Dosa* (anger) as: being able to kill a life; being able to steal property belonging to others; being able to transgress such sexual misconduct on another's wife or children of underage etc. Such *Lobha* (greed), *Dosa* (anger) and *Moha* (delusion) as transgressing other precepts pertaining to the Five Basic Precepts for lay persons, are also completely destroyed. Thus one becomes secure from transgressing the Five Basic Precepts for lay persons. That is, one's observance of the Five Basic Lay Precepts becomes pure and clean.

When one's observance of the Five Basic Lay Precepts becomes completely pure and clean as such, will one fall into the *Apaya Samsara*? (No, one will not, Ven. Sir). One will never fall into the *Apaya Samsara* any more. Which goal to the end of the Path has one reached? One has reached the first goal to the End of the Path of the realization of

*Nibbāna* by *Sotāpatti Magga Nāṇa* and *Sotāpatti Phala Nāṇa*. Wouldn't one reach so? (Yes, one would, Ven. Sir).

Once one has reached the End of the Path as such, one will never go into the *Apāya Samsāra* once and for all. Even if one is enjoying life in the *Bhava Samsāra* (process of existences), what is the most number of *Bhava* will one be able to enjoy? (Only for 7 *Bhava*, Ven. Sir).

At the 7th *Bhava*, there will arise in one, a special sense of urgency (*Samvega*) and one will practice *Vipassanā Dhamma* again in earnest. One will then realize the *Arahatta Magga* and *Arahatta Phala*, drying up all the *Āsava Dhamma* (cankers) and becoming an *Arahant* and finally entering *Nibbāna* at last.

Having listened today to the discourse on the 9<sup>th</sup> factor of the Nine Factors that sharpen the *Indriya*, may you be able to follow, practice and develop accordingly and may you be able to realize the Sublime *Dhamma* and the Peace and Bliss of *Nibbāna*, the extinction of all sufferings, that you have been aspiring for, swiftly and with ease of practice.

(May we be fulfilled with the blessings of the Ven. Sir)

*Sadhu! Sadhu! Sadhu! Ven. Sir.*

May all beings in the ten directions: be free from harm, be free from mental suffering, be free from physical suffering. Physically and mentally at ease, with peace and happiness, may they be able to bear the burden of life.

*Sadhu! Sadhu! Sadhu! Ven. Sir.*

## **Ven *Saddhammaramsi* Sayadaw**

Ven *Saddhammaramsi* Sayadaw, Sayadaw U *Kundalabhivamsa*, a senior disciple of the late Most Ven. Mahasi Sayadaw, is the founder and Chief Abbot of *Saddhammaramsi* Meditation Center in Myanmar. The Ven. Sayadaw is also one of the chief advisory Sayadaws of the main Mahasi Center in Myanmar - Mahasi *Nayaka* . The Ven. Sayadaw also holds the title of *Agga Maha Kammatthanacariya* awarded by the government of Myanmar.

The Ven. Sayadaw entered the monastery at the age of nine and studied at various well known monasteries in Myanmar. The Ven. Sayadaw holds three *Dhamma* lectureship and taught at the well-known *Maydini* Forest Monastery for twenty years. After training under the late Most Ven. Mahasi Sayadaw, the Ven. Sayadaw founded the *Saddhammaramsi* Meditation Center in 1979, with the blessing of the late Most Ven. Mahasi Sayadaw. Ven. Sayadaw has since established five branches in the country side and suburbs.

The Ven. Sayadaw not only gives instructions and expounds dhamma discourses regularly to the meditators at his center, but also is an avid writer and publisher of many books on dhamma. Thus propagating the dhamma widely also to one and all. He has also traveled widely throughout Europe, U.K., U.S., Canada, Australia, Japan, and the East, spreading the dhamma far and wide.



# MOTTOS TO NOTE

- The Causes for the sharpening of the five controlling faculties, there are nine.
- All the arising Nama and Rupa, must surely observe their passing away.
- Like the lightening in the sky, Nama and Rupa, arise and pass away.
- Observing and noting must be done, in a respectful manner.
- Observing the Paramatta as not everlasting, means Vipassana.
- No stopping to rest, with no gaps, observing and noting must be firm and steady.
- The suitable seven, must surely be depended on for support.
- Taking meals in a suitable manner, results in three kinds of benefits.
- Devoid of sickness, youthfulness and long life are three sure benefits.
- The factors that brings a stable mind, must be carefully remembered.
- In a steady manner, must be developed, the suitable Bojanga factors.
- Must surely practice, without regard to life and limb.
- The sufferings that arise while observing and noting, must surely be overcome by steady observing and noting.
- Never raising arms (giving up), before reaching one's end goal, one must continue to strive on.