

Sāsanā Abroad

VOLUME - I

BY

Ashin Kundalābhivamsa

Mahāsi Nāyaka,

GGA MAHĀ KAMMATṬHĀNĀCARIYA

SADDHAMMARANSĪ SAYADAW

Translated by Dr.Kay Mya Yee

Sāsanā Abroad

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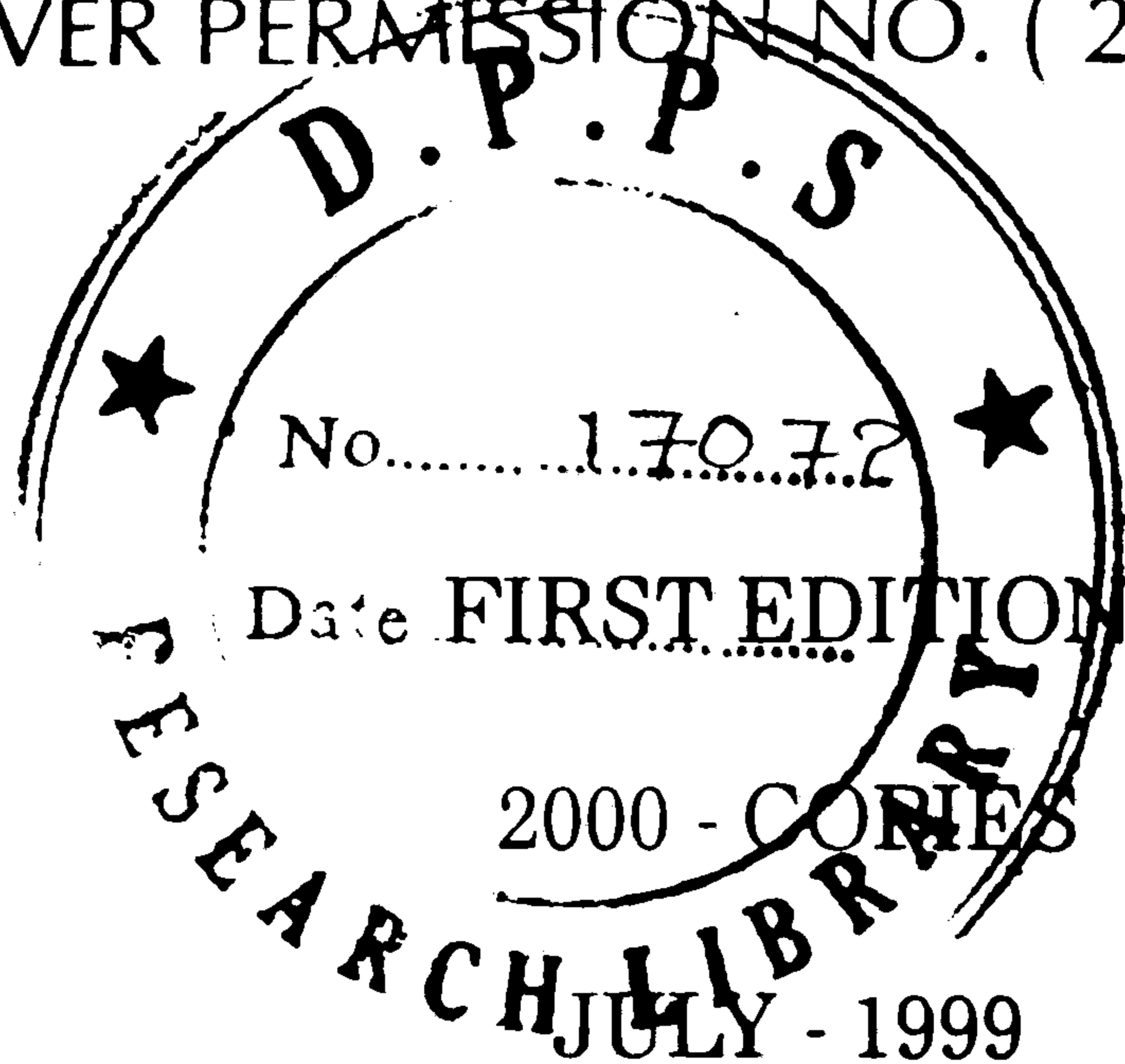
Ashin Kundalābhivamisa

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MANUSCRIPT PERMISSION NO. (187 / 99) (4)

COVER PERMISSION NO. (258 / 99) (6)



COVER PRINT - THIRINANDAR

PUBLISHED BY Lt.Col TIN AUNG (RETD) (03366)

SADDHAMMARANSI SAPEI,

NO.7, ZEYARKHEMAR STREET,

MAYANGONE TOWNSHIP, YANGON , MYANMAR.

PRINTED BY U NANDA (03597)

THIRINANDAR PRESS.

NO. 215, 32nd St, PABEDAN TOWNSHIP,

YANGON, MYANMAR.

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(i)

BIOGRAPHY OF THE SAYADAW U KUNDALABHIVAMSA

The Sayadaw was born in Waw Township, Bago District, Myanmar in 1921 to U Tha Phyo and Daw Pu. He became a samanera at the age of nine at the Waw Monastery. He studied at various learning monasteries, amongst which are the two well-known Shwe-hintha forest monastery and the Maydhini forest monastery.

He attained the title of Dhamma Lecturership in 1956, and another title of Dhamma Lecturership in 1958. On 4th January 1998, the 7th Waxing of Pyatho, 1359 M.E (the Golden Jubilee Independence Day of Myanmar) he attained a yet higher title of Dhamma Lecturership, that of Agga Mahā Kammaṭṭhānācariya, vide Union of Myanmar State Peace and Development Council Notification No. 2/98.

The Sayadaw taught Buddhist Scriptures to about two hundred monks daily at the Maydhini forest monastery for twenty years. After having meditated under the tutelage of the late Venerable Mahasi Sayadaw for a year, the Sayadaw decided to teach meditation. He founded the Saddha-

(ii)

mmaransi Meditation centre in 1978. The centre is now catering to two hundred yogis daily.

The Saddhammaransi meditation centre has three branches

- (1) Sukhāpatipadā Saddhammaransi meditation centre at Kyauk-kon, Yangon, founded in 1993.
- (2) Vivekatawya Saddhammaransi meditation centre founded in 1994, at Nyaunglebin.
- (3) Khippābhiññā Saddhammaransi meditation centre of Indyne, founded in 1995.

The Sayadaw is also a prolific writer and has published several Dhamma books. He is one of the chief advisory Sanghas in the main Mahasi meditation centre in Yangon. Recently he has visited Singapore, the United Kingdom, France the United States, Australia, Japan, Thailand and Malaysia at the invitation of the devotees, to conduct meditation retreats and to give dhamma talks.

Preface

In the introduction, the Sayadaw mentioned the dual purpose of writing this book. One is to gain general knowledge by the devotees, and the other to promote their kusala merits. The readers will notice the detailed account of time and places, and also the names of the devotees in connection with sponsorship, arrangement, alm-offering, etc. The attentive perusal of the departure and the arrival time for each flight from one place to another, provides information about the gain and loss in time when travelling to the East or West. The readers may find it uninteresting to read the names of the devotees who met him at the airport, offered breakfast, and lunch, etc. The reason, why the Sayādaw mentioned these names, is to honour them and to promote their kusala merits. Upon reading their names in the book, they will be delighted and joyfully reflect upon the merits they have done. Moreover, the readers will undoubtedly be joyous to know how far the Buddha's Sāsanā has flourished in the world, after reading the names of the various meditation centres.

Although the Sayadaw's dhamma talks mostly dwell upon the vipassanā meditation, there are some talks suitable for the young people. "The Five Benefits of the Monks' Visit" and "Reflection on the Buddha's attributes" will foster kusala mind, especially in the young people. For instance, to reflect upon "Buddha" to succeed in study and examinations; to reflect upon "Bhagavā" for success in performance, work, etc.

The Sayadaw delivered simple and straightforward dhamma discourses, so that the meditators and the devotees would easily comprehend and practise accordingly. The repetition in the Sayadaw's dhamma talks is meant to promote lasting memory of the listeners and it is also the Buddha's ways of preaching. During the discussion periods at the end of the retreat, the Sayadaw answered the questions explicitly and patiently encouraged the meditators by saying "You may realise the dhamma if you strive hard" or "since you have the four conditions, it is evident that you will attain the dhamma in this very life". From his answers, we can gauge the depth of his compassion and the extent of forbearance, the two outstanding characteristics of the Sayadaw. The illustrative one is the answer to a Ceylonese yogi on the cessation of sufferings in 3600 becomings,

by one hour vipassanā meditation.

The readers will find the frequent use of Pali terms, in this book, which is meant to introduce a precision of meaning that is impossible in English. It is also meant to provide an opportunity for the readers to add new Pāli terms to their vocabulary.

The last and perhaps the most hopeful wish is that you may be able to tally your own experiences with the Sayadaw's dhamma discourses. For example "The Four Conditions hard to attain". If you have these and practise in depth, it can be a joyous and rapturous occasion when you realise that your experiences conform to the explanation given in the dhamma talks.

If you have not practised meditation yet, perhaps these dhamma talks can inspire you to begin now. Then wisdom, the most potent medicine, can bring you relief from the sufferings of your mind.

If anyone finds something amiss in this book, it is the sole responsibility of the translator. I offer you my best wishes and encouragement. After reading this book and practising accordingly, may you reach nibbāna—the cessation of all kinds of sufferings, the highest goal.

—January, 1999

Mya Yee

Sāsanā Abroad

Introduction

This condensed account of Sayadaw's travel abroad has dual objectives, namely to enrich the general knowledge of the devotees and to propagate Kusala Dhamma. Daw Myo Thaint of Yangon and Daw Khin Khin Gyi of San Joes, California, arranged this trip for Sāsana Abroad.

At the invitation of the London Vihara Trust, London, Sayadaw together with Dr. U Mya Aung & U Tun Kyi left Yangon by air at 8 a.m. on Sunday June 5th, 1994 for Singapore. We arrived at Singapore at 12:10 p.m. (Singapore Standard time) or 10:40 a.m. Myanma Standard Time (M.S.T). U Aung Than, Daw Khin Mya Mya family, U Ne Win, Daw Than Than Sein and family, U Moe Kyaw Thoung and sister Ma Pa Lai met us at the Singapore Airport. On Wednesday June 8th 1994, Sayadaw, Dr. U Mya Aung and U Tun Kyi left Singapore for London at 11:00 p.m and arrived at London on Thursday morning at 12 A.M (Singapore Standard Time) 5:55 a.m. Greenwich Mean Time (GMT). Birmingham Sayadaw Dr. U Rewata, U Hla Myint from the Myanmar Embassy, London and the

devotees from the London Vihara Trust were at the London Airport to meet Sayadaw and his team.

1. Duration of Sāsana Abroad trip was two months and thirteen days.

Singapore - 4 days

London - 21 days

France - 7 days

U.S.A.

Washington, D.C. - 5 days

New York - 5 days

San Jose - 16 days

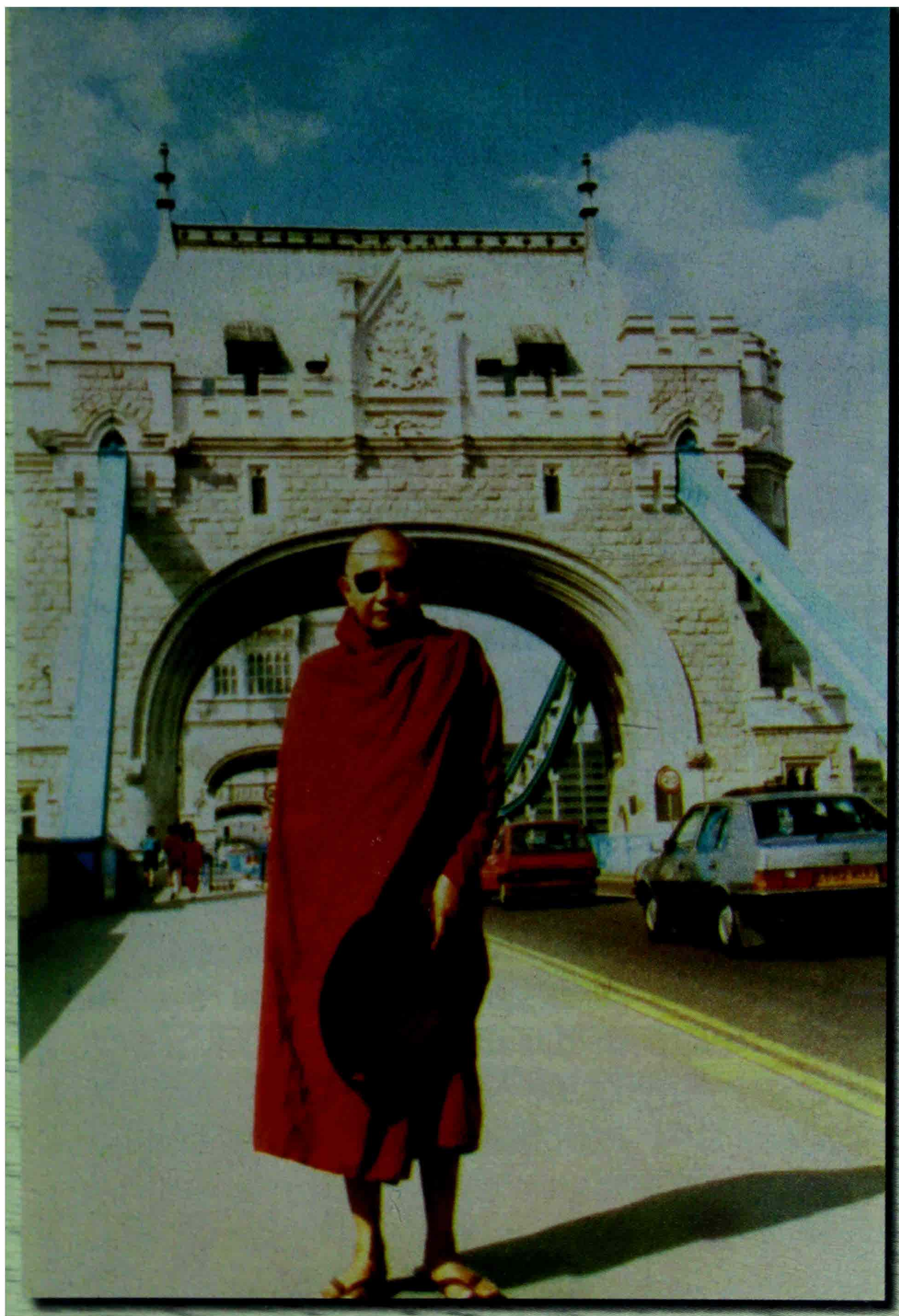
Chicago - 5 days

Los Angeles - 5 days

Hawaii - 5 days

2. Countries visited were Singapore, Britain, France, U.S.A and Japan.

3. Dhamma talks and instructions were conducted in eight places. At the London Vihara, London, beginning from June 9th Sayadaw gave one dhamma talk for the foreign yogi, and another for the Myanmar yogi, every day. The dhamma talks were followed by discussions, especially by the foreign yogi. Some of the questions and the answers were very informative for the Myanmar devotees.



Saddhammaransi Sayadaw at the London Bridge.



**Saddhammaransi Sayadaw in the Sima of World Peace Pagoda,
Boulder Creek, Taung Pu Lu Monastery, America.**

On June 13th and 14th Sayadaw discoursed on the benefits of vipassanā contemplation from 6:30 p.m. to 7:30 p.m. Dr. U Mya Aung translated the dhamma discourse into English.

The Benefits of Vipassanā Contemplation

The satipaṭṭhana vipassanā contemplation is the most beneficial practice. The satipaṭṭhana vipassanā practice gives two beneficial results, although one performs just one action contemplation. While practising satipaṭṭhana vipassanā, each and every noting eradicates impurities such as lobha, dosa and moha which lead one to apāya. Moreover, each and every noting strengthens the concentration which results in the attainment of nibbāna. In other words each and every noting in the satipaṭṭhana vipassanā practice, closes the door to apaya and at the same time, gets closer to nibbāna. In this way, satipaṭṭhana vipassanā contemplation is the most beneficial practice. However, at the beginning, the benefits are not so evident. Nevertheless at the middle and later stages of the practice they become apparent. The benefits at the beginning of the practice can be vividly perceived by mathematical calculation.

A meditator can make at least one noting per second. When he meditates for a minute, he has performed sixty notings and so in an hour, thirty six hundreds notings. All these notings are meritorious deeds which send one to nibbāna. With each noting, the chance for the development of greed and craving is eliminated. Thereupon, there is no clinging which in turn eradicates kamma. When there is no kamma there is no conditioning of the process of becoming. Hence, no sufferings due to old age, death, sorrow, pain, grief, despair, and lamentation. In this way all sufferings of whatsoever nature, are extinguished. The extinction of thirty-six hundreds processes of becoming and all sufferings, by one hour practice of satipaṭṭhana vipassanā, in fact, is the benefit of the satipaṭṭhana vipassanā contemplation.

At the end of the dhamma talk, one Ceylonese lady of London asked Sayadaw whether the dhamma on the extinction of thirty-six hundred processes of becoming and all sufferings were mentioned in the Sutta Pitaka or the Abhidhamma Pitaka. Sayadaw answered at once, "There is no direct mentioning of the extinction of all sufferings either in the Sutta Pitaka or in the Abhidhamma Pitaka. However, according to

the Dependent Origination Law of causality, there is no resultant when the cause extincts, therefore thirty-six hundred processes of becoming, also extinct. That is the reason why Sayadaw said that the extinction of thirty-six hundred processes of becoming, is the benefit of the satipaṭṭhana vipassanā contemplation.

Another Ceylonese gentleman of London, also put a question: "Can the Nāma-rūpa pariceheda Ñāna and Paecaya pariggaha Ñāna attained in the present life, be re-attained in the next existence?"

Answer: "The vipassanā wisdom attained by practising vipassanā meditation in this life cannot be re-attained in the next existence. However, if one practises the correct method of vipassanā meditating in the next existences, it is possible to attain the vipassanā wisdom. On the other hand, if one has attained magga and phala ñāna in this life, he will re-attain them in the next existence".

London to France

After the dhamma discourses and dhamma instruction at the London Vihara for twenty-one days, at the invitation of Rev: U Vijaya, Sakyamuni Sāsana Yeiktha, France, Sayadaw together with U Paññāsiha (London) and Dr. U Mya Aung left by air for France, at 11:30 a.m on June 30th, 1994.

Rev: U Vijaya and the yogi of Sakyāmuni met Sayadaw and his team at the Orly Airport, France at 12 noon. Sayadaw and his team were driven to the Sakyāmuni Meditation Center established by Vietnamese monk U Vijaya, at Montbeon village. There, Sayadaw conducted a six-day retreat beginning from July 1st.

At the discussion period, Susanta, a Vietnamese nun told Sayādaw, "While contemplating vipassanā, I observe all kinds of sufferings in my body. My observation is very bad and I abhor my body and was disgusted with it." Sayadaw's answer was: At this stage of ñāna yogi may not be happy with the contemplation, however according to the stage of insight it is regarded as good or improvement in dhamma. At this bad stage of insight it is natural to encounter bad sufferings. To be entirely disgusted with the body is very good in the dhamma sense. "To see the body as despicable" is "virāga" in Pali, that means to be totally detached. One is liberated from sufferings (vimutta) when he is detached. The Aṭṭhakatha masters rendered virāga as magga and vimutta as phala and nibbāna. The detachment of the body, accordingly, is the cause for the attainment of magga, phala and nibbāna.



**(26.6.94) Sayadaw Preaching Mahāsamaya Sutta on
Full-moon day of Nayone at London Vihāra.**



Dhamma audience.



**Saddhammaransi Sayadaw giving greeting admonishment
at Sakyāmini Yeiktha, France.**



Sayadaw with devotees at the Orly Airport, France.

Two Questions

On July 2nd, 8:00 a.m to 10:00 a.m was the discussion period. The yogis and devotees of Sakyamuni held a ceremony to pay obeisance to Sayadaw after breakfast on July 3rd., Nguen Hue In, a Vietnamese yogi who had spent a month to meditate at Yangon and ten days in France, respectfully requested Sayadaw to allow her to put up a question "I am practising vipassanā meditation, will I have a chance to gain noble dhamma in this very life?" Sayadaw answered briefly, "Since yogi is complete with the four conditions which are hard to attain, you can gain the noble dhamma." Afterwards, Sayadaw explained the four conditions which the questioner and the listeners of the dhamma, have in them.

- (1) Though it is hard to be alive, you are living now.
- (2) Though it is hard to be a human being, you are now human beings.
- (3) Though it is hard to listen to the noble dhamma you are now listening to it.
- (4) Though it is hard to be present during the sāsana, you are enjoying it.

The second question was from a Vietnamese yogi of France. "To gain dhamma, are there any

other conditions besides these four?"

Sayadaw's answer: "Yes, there are other two conditions"

- (a) The satipaṭṭhana vipassanā instructors and teachers must have the ability to teach the correct method to attain magga, phala and nibbāna.
- (b) Those practising satipaṭṭhana vipassanā must contemplate diligently till they attain magga, phala and nibbāna.

If you are complete with these two conditions you may gain the aspired dhamma. On the other hand, if one of these two conditions is not fulfilled, you may not gain the dhamma.

France to Washington D.C.

At the end of the six-day retreat at Sakyamuni Meditation Centre, France, Sayadaw together with U Paññasiha (London), Dr. U Mya Aung and Sakyamuni U Vijaya left the DeGaulle Airport, France, for Washington D.C. at 8:00 a.m, July 7th, 1994. After a stop over London, left at 12 noon and arrived at Washington D.C. at 5:00 p.m. Sayadaw U Kelasa, Mg Tun Lin and Mg Phyo Win were waiting at the airport.

In Washington, Sayadaw resided at Sayadaw U Kelāsa's Mingalarama Monastery together with Chan Myay Sayadaw and Bombay Sayadaw. On July 9th, 1994, Sayadaw gave a dhamma talk from 1:00 p.m to 2:00 p.m on "Four Conditions which are hard to gain", About twenty Myanmar devotees listened to the dhamma respectfully. On July 10th., at 1:00 p.m. Sayadaw discoursed for one hour on the four conditions for sotāpanna and twenty-four types of sotāponna to a group of about twenty Myanmar devotees.

Twenty-four Types of Sotāpanna

Sayadaw explained briefly under three headings as follows.

1. Three sotāpanna according to the number of existence.
2. Two sotāpanna according to predominating factors.
3. Four sotāpanna according to the ways of practice.

Multiply the three sotāpanna of No. (1), by the two sotāpanna of No. (2) you get six sotāpanna, again multiply these six sotāpanna with the four sotāpanna of No. (3) you get twenty-four types of sotāpanna. Sayadaw went on to explain the four sotāpanna according to the ways

of practice as follows.

When yogis practice vipassanā meditation to be a sotāpanna

- (1) Some have difficulties in practice and are also slow to attain dhamma.
- (2) Some have difficulties in practice, however they easily gain dhamma.
- (3) Some practise with no difficulties, nevertheless they are slow in gaining dhamma.
- (4) Some practise without difficulties and also easily gain dhamma.

Three ways to overcome dukkha vedana

Among these four types, yogis who have difficulties and are also slow in attaining dhamma, should contemplate dukkha vedanā so that pain may be experienced physically but not mentally. There are three ways of contemplating in order to overcome the dukkha vedana.

- (1) Contemplation with the intention to eliminate the dukkha vedanā.
- (2) Contemplation with the intention to eradicate the dukkha vedanā at once, that is contemplation with a harsh mind.
- (3) Contemplation with the intention to discern the nature of the dukkha vedanā.

(1) The contemplation with the purpose of eliminating the dukkha vedanā, as a matter of fact, is the desire to be at ease or relieve from the pain. Thus there arises lobha. A person contemplates to lessen or to eradicate lobha, however, now he is developing lobha or desire to be happy. Since there arises lobha kilesa in between notings, he does not perceive dhamma. Thereupon the progress in dhamma is slackened and the attainment of dhamma is slow. That is the reason why this way of contemplating the dukkha vedana is not to be practised.

(2) The contemplation to eradicate the dukkha vedanā at once involves a harsh mind. A harsh mind means dosa. Vipassanā contemplation is to prohibit dosa, however, there arises kilesa (dosa) in between notings. In such a condition, it is difficult to see dhamma. If it is so, the progress in dhamma is slow and accordingly the attainment of dhamma is not to be expected. This method of eradicating the dukkha vedanā also is not to be practised.

(3) The contemplation to discern the nature of the dukkha vedanā is the correct method. In vipassanā meditation first and foremost, it is required to discern the nature or the phenomena.

Then only the process of becoming and dissolution will be apparent. The knowledge of the process of becoming and dissolution fosters the perception of impermanence, suffering and non-self. The realization of the happiness of nibbāna is inevitable only when one has a perfect perception of the three characteristics.

Lord Buddha had admonished that one must practise so that he will suffer physically but not mentally upon encountering the dukkha vedanā.

Once the Buddha was residing in a forest near Susumaragira town in the Bhagga State. At the same time Nakulapita, a rich man lived in that town. The Buddha and the rich man were father and son for the past five hundred existences. The rich man was too old and stricken with various diseases. Reflecting that this may be the last time he could see the Buddha he went to the Buddha expecting to hear a dhamma sermon, "The Exalted one, I am too old and weak, besides I suffer various diseases. I may not be strong enough to come and see you again. Therefore please bless me with a sermon."

The Buddha said, "Oh rich man, there is no one who is not stricken with disease. Whosoever said that he has no disease must be stupid and

naive." Then He continued, "Oh rich man practise not to be mentally, but physically painful." The rich man went to Ashin Sariputta and told him what the Buddha had said. Thereupon Ashin Sariputta preached the Dhamma on physically as well as mentally painful and physically painful but not mentally.

Whosoever treat nāma and rūpa as a whole without perceiving them separately will suffer both physically and mentally. Whosoever could observe nāma and rūpa separately suffer only physical not mental pain.

When unbearable dukkha vedanās arise while practising vipassanā meditation first and foremost you must bear in mind to be patient. There should not be anxieties such as. "Am I going to be painful like this for the whole hour." You should ponder, "Vedanā naturally is painful. To note is my only duty." Yogi should relax both physically and mentally, instead of getting stiff when it becomes more painful. After relaxing both body and mind, he must fix his mind directly on the vedanā and observe the intensity of vedanā, such as "is the pain only in the flesh or skin? Is it from the nerve, bone, bone-marrow", "by noting" painful", "painful". After four or five atten-

tive notings the yogi will experience the increasing pain. However it will decrease again after reaching the maximum. This awareness of increasing and decreasing intensity of pain is the perception of the nature of pain.

The concentration becomes strong by continuous noting and the increasing pain with each noting is more vivid. Moreover, after reaching the maximum, the pain, somehow or other, decreases with each noting. In this way the nature of pain (vedanā) is more lucid to the yogi. With successive noting the concentration is more strengthened and mature. Thereupon the yogi will find that vedanā arises and disappears by each noting. The arising is becoming and the disappearing is dissolution. When this process of becoming and dissolution is more apparent, the noting of it, overwhelms the vedanā. This is how vedanā is overcome by the noting mind.

The concentration is more and more strengthened by repetitive noting and at the Bhanga Ñāna Stage, on noting "painful", the becoming is not vivid but only the dissolution. By virtue of the strong concentration, not only the vedanā but also the noting mind dissolves when noted as "painful". Since the noting mind has overwhelmed the



**(6.7.94) Sayadaw with U Vijaya, U Paññāsiha and yogi
at closing ceremony, Sakyāmuni Yeiktha, France.**



**(9.7.94) Sayadaw and the audience at the Dhamma Talk,
Mangalārāma Monastery, Washington D.C.**



(13.7.94) The Dhamma Talk at Lokachantha Monastery, New York.



U Aung Thein's nephew U Tin Soe offering Sayadaw navakamma money, Lokachantha Monastery, New York.

pain, the yogi suffers only physically but not mentally. The listeners of the dhamma are mostly vipassanā yogi, hence you may have dhamma friends they would want some dhamma present. Upon their request just give this dhamma present, "Dear dhamma friend, do not let yourself suffer mentally, but only physically. You should practise not to suffer mentally."

Let us recite this motto as a dhamma gift.

Motto: To be painful physically but not mentally.
Practise Satipaṭṭhana.

The listeners of the dhamma talk were so much impressed with the instruction on how to observe vedanā, that they telephoned Daw Khin Khin Gyi, the sponsor of Sayadaw's trip and expressed so.

Washington D.C. to New York

On July 11th, 1994 at 2:00 p.m. accompanied by Dr. U Mya Aung and U Tun Kyi. Sayadaw left for New York, after two days' dhamma talk at the Mingalarama monastery, Washington D.C. Sayadaw and his team arrived at the New York airport and were met by U Indaka of Lokachantha Pagoda Monastery, U

Mahosadha Pandita, U Bhayalankara and the monastery donor U Han Kyu. Sayadaw gave dhamma talks to the earnest and attentive listeners on—

July 12th, 8 p.m. to 10 p.m. Four Dhamma which are difficult to attain, to about 20 listeners.

July 13th., 8 p.m. to 9:30 p.m. Four Conditions of Sotāpanna and twenty four Types of Sotāpanna, to about 25 listeners.

July 14th., 8 p.m. to 9:30 p.m. Anuggahīta Sutta, to about 25-listeners. Dr. Myat Myat Mun, (daughter of U Khwe Nyi and Daw Pherik Lwan of Yangon), Dr. Ma Su Thwe of Yangon and Dr. Ma Cho Cho, from various cities of U.S.A. were among the dhamma listeners.

The Anuggahīta Sutta

Today is the seventh day of the new moon of Waso, 1356 (M.E) and the "Anuggahīta Sutta" from Anguttara Pali will be delivered. Anuggahīta means to support the vipassanā right view. The listeners of this sermon, as Buddhists, will one day practise vipassanā meditation. The Buddha had admonished that vipassanā right view should be supported by five dhammas while practising

the vipassanā meditation to attain magga and phala. The five dhammas to support the vipassanā right belief—

- (1) Sīlanuggahīta - supporting by sila.
- (2) Sutanuggahīta - supporting by knowledge through listening to dhamma.
- (3) Sakaccanuggahīta - supporting by dhamma discussion.
- (4) Samathanuggahīta - supporting by samatha meditation
- (5) Vipassanā nuggahīta- supporting by vipassanā meditation

At this point the Aṭṭakatha masters drew an analogy of planting a young tree and how the aspiration of magga and phala support the vipassanā right view by the five supporting dhammas. In order to let the young tree grow strongly and bear desirable flowers and fruits the planters of the tree require to support the tree by:-

- (1) Fencing
- (2) Watering
- (3) Weeding
- (4) Removing the worms and insects

(5) Clearing the webs.

Let us recite the following motto:-

Motto: If you plant a young tree,
 water and fence it for security.
 To clear rotten roots and weeds is a sure
 need.
 Remove insects and their webs.
 So that it can grow best.

1. The planters of young trees must fence them to keep away the cattle and other animals. Similarly whosoever practises vipassanā meditation must fence the vipassanā right belief by sīla so that it may be free from danger. If the young trees are not fenced around, cattle and other animals can destroy them. In the same manner, if not fenced around by sīla the vipassanā right view can be endangered by lobha, dosa and moha, the physical and verbal causes leading to the commitment of the heinous "Actions with Immediate Destiny".

Motto: Sīla is likened to a fence around the young tree.

2. The planters of young trees must water them so that they will not wither but develop well.

Likewise the mediators should support the vipassanā right belief by the knowledge gained through listening to the dhamma. The young plants will wither and die if not watered, so also if the meditators do not support the vipassanā right belief by listening to the dhamma they may not be able to note well. They will be disheartened when there is no progress or improvement in dhamma. It is, therefore, important to support the vipassanā right belief by the knowledge gained through listening to dhamma.

Motto: Knowledge is similar to watering the tree.

3. The planters of young trees have to clear the old rotten roots and cut away the grass and weeds. So also the meditators have to support the vipassanā right belief by discussing dhamma. If the rotten old roots and weeds around the trees are not cut and cleared the trees will not thrive and grow well. In the same way if the meditators do not dispel their doubts or correct their wrong practice by discussion of dhamma, they will slack in discerning the dhamma followed by slow improvement and uncertain attainment of noble dhamma.

Motto: Discussion is likened to weeding.

4. As the planters of young trees have to clear the insects on the trees, the meditators likewise have to repel the frequent arising of kilesa such as lobha, dosa and moha in their conscious mind by samatha meditation. The insects can destroy the trees if the latter is not cleared of the insects. In the same way if the repetitive arising kilesa such as lobha, dosa and moha were not dispelled by samatha meditation, the vipassanā right view can be destroyed. That is the reason why the vipassana right view must be supported by samatha meditation.

Motto: Samatha is likened to clearing of insects.

Now-adays the vipassanā meditators could not accomplish the jhāna absorption which annihilates kilesa (likened to insects). They should develop the preparatory-moment by reflecting the four self-guardian dhammas or samatha meditation, namely

- (1) Buddhānussati meditation-reflection upon the attributes of the Buddha.
- (2) Mettā meditation - loving kindness meditation.
- (3) A-subha meditation - meditation of impurities of body.

(4) Maranāsaṭi meditation - reflection of death.

Buddhānussati meditation especially dispels moha whereas metta meditation dispels dosa. A-subha meditation can expel lobha and the reflection of death repeatedly expels conceit (mana.)

Buddhānussati meditation is the repeated mindful reflection of Buddha's attributes. Buddha's attributes are incalculable so also are there power and influence. The Aṭṭhakathā masters explained that whosoever reflects on the uncountable attributes of the Exalted one will enjoy the uncountable benefits. The reflection of each of the nine attributes yields the benefits according to the meaning of the great virtues.

When in danger reflect Arahan Attribute, "Arahan—The Exalted one, indeed annihilates the kilesa (impurities)" By reflecting this the dangers and harms can be expelled.

Motto: To be free from danger must ponder on "Arahan".

When sitting for very difficult examinations or discerning things which are hard to be understood, reflect, "Sammāsambuddho—Lord Buddha, induced, is omniscient" Thus reflecting, the difficult things will be easily discerned.

Motto: To understand profoundly must ponder on
'Sammāsambuddho"

When you want to be complete with sīla, concentration and wisdom or to quickly gain dhamma, to rapidly improve it, reflect, Vijjācarana-sampanno— Indeed, the Buddha has accomplished the three-fold knowledge, the eight kinds of knowledge and the fifteen kinds of conduct". Thus reflecting the practice of sīla, concentration and wisdom will be completed.

Motto: To be complete with training must ponder on wisdom (Vijjā)

When you are about to start on a journey or during the journey, to prevent danger and to reach the destination safely, reflect. Sugato— Truly, the Exalted One has journeyed to nibbāna. "By reflecting Sugato attribute, you can travel harmlessly and happily, and safely arrive at the destination.

Motto: On taking a journey must ponder upon
"Sugato."

To be successful at the interview or in the discussion of important matters, reflect Sugato- in fact, Lord Buddha is the speaker of right words."

So reflecting Sugato you can achieve your project with no difficulty.

Motto: To speak and achieve must ponder on Sugato."

To discuss or investigate the worldly affairs such as social and business problems or when searching for a lost person or property, reflect, "Lokavidu—the Buddha, indeed, is the knower of the three worlds". Thus reflecting you can discern matters easily.

Motto: To be well versed in the world must ponder on "Lokavidu."

When to chastise the untamed people, reflect, "Annuttaropurisa Dhammasārathi—Buddha, truly is an incomparable charioteer for the training of untamed men, devas and animals to be tamed" This reflection will yield the benefit of uncivilized persons to become civilized when chastised.

Motto: Wishing to chastise must ponder on "Anuttaro".

Teachers while imparting knowledge, should reflect, "Satta devamanussānam—the Enlightened

one, indeed is the Teacher of devas and men." This will make the students learn easily and quickly.

Motto: When imparting knowledge must ponder on Sattādevamanussānam.

If you are learning something, reflect "Buddho— "Buddho, indeed is the Knower of the Four Noble Truths." Reflecting thus you can learn very quickly and easily.

Motto: Wishing to learn trade must ponder on Buddho.

To fulfil one's benefit as well as of others reflect. "Bhagava—Lord Buddha, truly is entirely endowed with the six great qualities of glory". Thereupon one's own as well as other's wishes are fulfilled.

Motto: Wishing to fulfil benefits reflect Bhagavā.

During the explanation of the Buddha's attributes some of the dhamma listeners took down notes.

5. The planters of young trees have to remove the webs at the tip of the trees, so also the vipassanā meditators must support the vipassanā right view by eradicating the ārammanānussaya

(inherent tendency for defilements due to sensual objects.) by means of ultra-strong (balava) vipassanā. This inherent tendency develops when six sense objects come into contact with the six sense-doors.

The six sense objects, namely sight, sound, odour, taste, touch and thought come into contact daily with the six sense-organs, namely eye, ear, nose, tongue, body and consciousness, just like the webs entangling tips of the young trees. With the entangled webs the young tree cannot thrive and grow well. In the same manner the vipassanā right belief cannot progress if the ārammanānussaya kilesa, likened to the webs, are not removed by ultra strong vipassanā observation. When the sense objects come into contact with the sense doors, they must be noted right away as, "seeing", "hearing", "smelling", "eating", "touching", and "thinking".

Motto: Vipassanā is likened to the removal of webs.

After listening to the "Anuggahīta Sutta", may the vipassanā meditators, sons and daughters of good parentage, be able to support the vipassanā right view developed in their disposition by
- fencing it with sīla.

- watering it with knowledge
- weeding by means of discussing dhamma
- taking away the kilesa insects by means of samatha
- removing the anussaya insects webs by ultra-strong (balava) vipassana.

May you, accordingly, realise your aspired noble magga and phala immediately with easy practice.

Sadhu! Sadhu! Sadhu!

New York to San Jose

After the three night dhamma discourse at the Loka-Chantha Pagoda Monastery, Sayadaw, Dr. U Mya Aung and U Tun Kyi left the New York Airport for San Fransico on July 15, 1994 at 10:00 a.m. Daw Khin Khin Gyi, U War Kyu, U Soe Kaw and Dr. Mg Mg Myint were at the airport to meet Sayadaw and his team. Sayadaw and his team arrived at the Tathagata meditation Center, San Jose, 25 miles away from the airport in U Khaw's car. At that center, Sayadaw conducted a five-day retreat by giving dhamma talks, instructions on vipassanā meditation from 1356, (M.E) 13th waxing day to 2nd waning day of Waso. About thirty yogi participated in the retreat.

Four factors for vipassanā meditation

To-day July 20th is the opening day of the five day retreat at the Tathagata Meditation Center. I would like to give a few admonishment and preach on the four factors for vipassanā meditation. The vipassanā meditation which the listeners of dhamma and the yogi are going to practise, is the most beneficial practice for the present and future life and also for the attainment of the happiness of nibbāna.

In vipassanā meditation, though yogi practise just observation only, two benefits are achieved. It annihilates the kilesa such as lobha, dosa and moha which lead to apāya and on the other hand it achieves the happiness of nibbāna by developing mature concentration. For these reasons I exhort you to practise whenever time is available.

The meditators, first and foremost must practise to develop concentration which fosters vipassanā wisdom. Ashin Kaccāyana explained the four factors for the development of concentration.

- (1) Cakkhumassa yathā andho—One must act as a blind person although his eye-sight is good.
- (2) Sotava bhadhiroyathā—One must act as a deaf person although his hearing is good.

- (3) Paññāvassa yathā mūgo—One must act as a dumb person although he is wise and good in speaking.
- (4) Balavā dubbaloriva—One must act as a weak person although he is strong and healthy.
- (1) The mediators need not act like blind person in the sitting practice since they have closed their eyes. However in walking practice and general noting practice, concentration will not develop if they look around just as they do while in towns and cities. Then no vipassanā wisdom establishes. For that reason they should act like a blind person though their eyesight is good.

Motto: Though eye-sight is good, should act like a blind person.

- (2) If the meditators hear all kinds of sound just like in the towns and cities, concentration cannot develop. Hence no establishment of vipassanā wisdom. That is the reason why a person with good hearing should act like a deaf person so as to quickly achieve vipassanā wisdom.

Motto: Though good in hearing act like a deaf person.

- (3) When there is no special reason the mediators should not talk, since talking distract concentration. Both the speaker and the listener can lose their concentration. A five minutes' talk disturbs the concentration for ten minutes. Moreover, the recollection of the talk deters the concentration for five minutes. That is why meditators should act like a dumb person though they are wise and good in speaking.

Motto: Though good in speaking act like a dumb person.

- (4) As they are strong and healthy the meditators might act and behave quickly as usual, thereupon the noting mind may not be able to keep pace with the bodily movements. If the noting is not right at the present, then concentration will not develop hence no establishment of vipassanā wisdom. It is, therefore essential for the meditators to act like a weak person though they are strong and healthy.

Motto: Though strong act like a weak person.

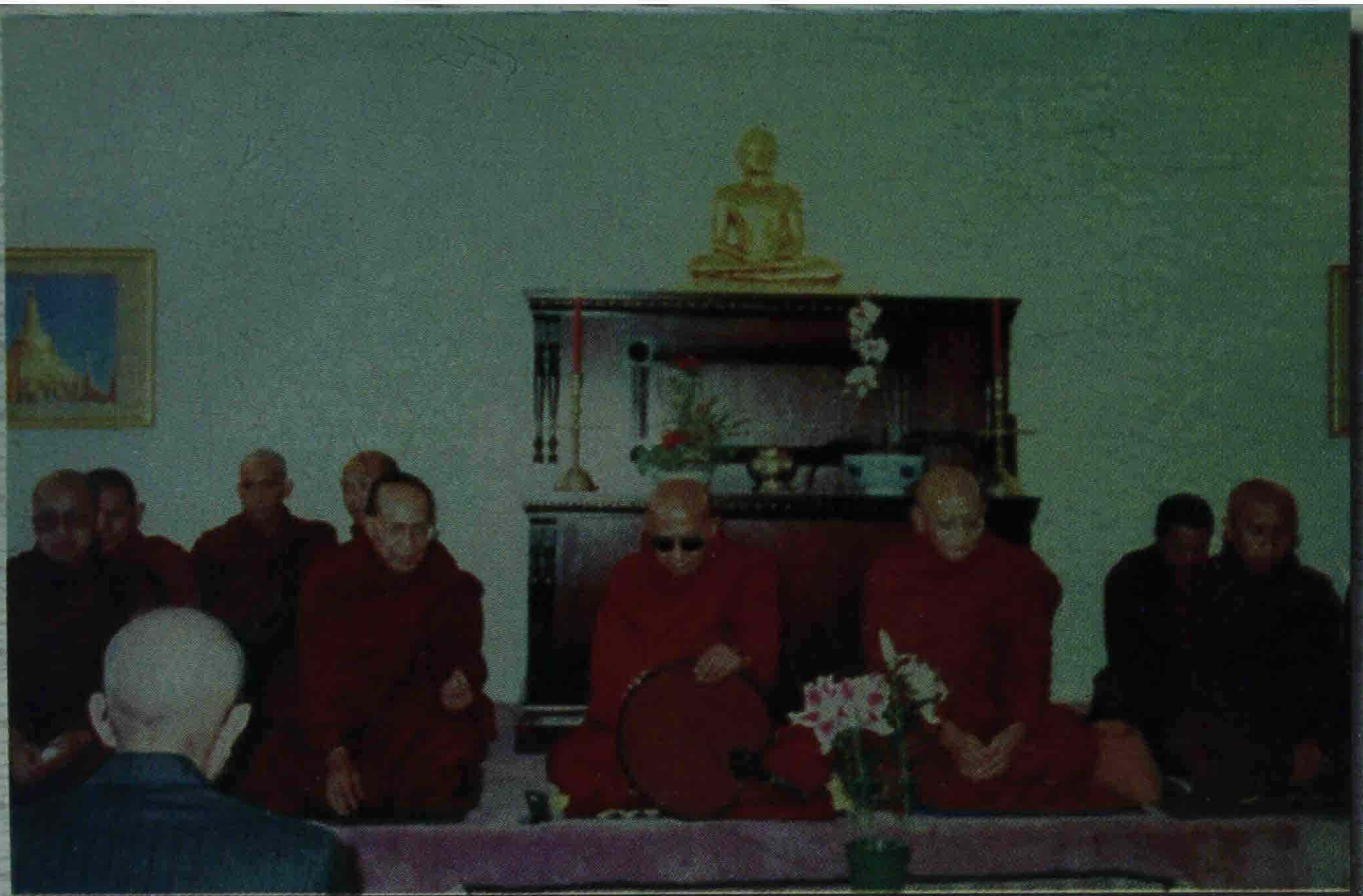
While practising vipassanā meditation the bodily movements should be slow like a sick

man, then only the noting mind can keep pace with them and the nothing to be precisely at the present. When the noting is right at the present, concentration develops. Thereupon the nature of lightness and heaviness, that of pushing and pulling will be apparent. The vividness of nature will lead to the awareness of becoming and dissolution. This awareness will yield the knowledge of anicca (impermanence), dukkha (pain) and anatta (non-self). Then only the most aspired happiness of nibbāna will be realised. That is the reason why the meditators should move about like a sick man.

The meditators, the aspirants for magga, phala and nibbāna, sons and daughters of good parentage, should guard their eyes, their ears, avoid talking and act softly and slowly.

After practising according to Ashin Kaccāyana's instruction may the listeners be able to immediately realise, their most aspired noble dhamma, namely magga, phala and nibbāna, the extinction of all sufferings by easy practice.

Sadhu! Sadhu! Sadhu!



**(17.7.94) Saddhammaransi Sayadaw with Daly City Sayadaw
U Silārnañda at Waso-robe offering ceremony,
Tathagata Yeiktha, San Jose.**



**(23.7.94) Vietnamese Mahāyana monk reporting Saddhammaransi
Sayadaw at San Jose Yeiktha.**



**Sayadaw U Kesava offering Saddhammaransi
Sayadaw shaving set at Myanmar Monastery, Chicago.**



Dhamma audience listening respectfully at Myanmar Monastery.

Questions and answers.

Beginning from July 21st two discussion periods were allotted: 9:00 a.m to 11:00 a.m in the morning and 2:00 p.m to 3:00 p.m in the afternoon for every day. Dr. U Mya Aung translated into English for the American and Vietnamese yogi. Some significant questions and answers are mentioned here.

Ashin Nandacara (Vietnamese): I can sit two and half hours continuously. At that time, my bent left leg stretched out automatically. The same thing happened to the bent right leg. Afterwards they bent back by themselves. The hands also stretched out and bent again automatically. Is it in accordance with the dhamma?

Sayadaw, Yes, it is the nature of dhamma. At this stage of insight, the other yogi like Ashin Nandacara, found their legs and arms stretch and bend automatically. This is due to Ubbega Piti (up lifting joy) Many strange things happen. When the concentration is good the body is elevated. Some time legs and hands are raised in different forms as if dancing. Without fear, note these various behaviour attentively and penetratively as

"stretching", "stretching" or "bending" "bending" accordingly as it happened. Bend your mind towards the dissolution of these various behaviour.

Ashin Sujata (Vietnamese) In walking practice I make three notings in each step as "lifting", "pushing" and "putting down". When lifting I'm aware of the lightness, in pushing the awareness of moving, in putting down the awareness of heaviness. Is it dhamma?

Sayadaw, The awareness of lightness, pushing and heaviness is the perception of dhamma. The awareness of lightness and pushing is the perception of the elements of heat (tejo) and motion (vāyo) whereas the awareness of heaviness is the perception of the elements of earth (pathavi) and cohesion. (āpo)

Ashin Soon (Vietnamese) During the sitting practice I noticed the successive stage in "rising" and "falling". Moreover there is stopping at the end of "rising" and "falling". Is it the correct dhamma?

Sayadaw, Yes, it is correct. By dint of strong concentration the successive stages of "rising" and "falling" become apparent. The awareness of the stopping at the end of

"rising" and "falling" is the beginning of perceiving the nature of dissolution and that there is "falling" only after the dissolution of "rising", the "rising" after the dissolution of "falling". The discontinuity of "rising" and "falling" is also noted.

Mr. Arthur Hin (American): On July 23rd the noting of rising', and "falling" was better than before. When my mind wandered off, I can immediately note it and the wandering mind disappeared. Is that the correct dhamma?"

Sayadaw, It is due to the improvement in observation. That you could note the wandering mind immediately and that it disappears on noting it. It can be said that you have attained the Bhanga Ñāna Stage, where the dissolution is more vivid.

Daw Lanug Chan (Chinese) (45 years old), I can contemplate the dukkha vedanā in my rūpa (body) but not those of nāma (mind). Moreover, I can perceive ultimate reality and conventional reality separately in my body, however not that of the mind.

Sayadaw, You will be able to observe the dukkha vedana of your mind when your observation

is strong. It will be so by noting in succession. You need to practice, with special attention to note the general bodily action. It is perfect to differentiate ultimate reality and conventional reality in the body, however you cannot do so with the mind since it is an ultimate reality itself.

The Closing dhamma discourse

On July 24th the closing of the 5 days retreat at the Tathagata meditation Centre, San Jose, Sayadaw delivered a closing dhamma discourse. Dr. U Mya Aung translated into English, while U Virapañño, Vietnamese monk translated into Vietnamese.

As vipassanā dhamma flourishes nowadays, the meditation retreat centres were conducted on many places, some for ten 10 days, some for seven days and others for five days. At the end of the retreat, it is a usual practice for the sayadaws and the monks to give a closing dhamma talk. At the Tathagata Meditation Centre, San Jose, California U.S.A., a five day retreat (20th to 24th July) was conducted and led by Saddhammaransi Sayadaw. On July 24th the closing ceremony was held from 4:00 p.m to 5:30 p.m, where Sayadaw

delivered the closing dhamma discourse as requested by the yogi and the devotees. It consists of three parts.

1. To rejoice at the vipassanā meditation practice which last for five days.
2. Not to stop contemplating without reaching the destination.
3. To continue noting the general activities.

1. To rejoice by reflecting, "We, indeed, have practised the vipassanā meditation which Buddhas, Silent-Buddhas and arahats have practised and realized nibbāna. Indeed, we have followed the path trodden by Buddha, Silent Buddha and arahats. It is evident that one day we too will realise nibbāna like Buddha, Silent-Buddha and arahats." The vipassanā meditation is the most beneficial practice, therefore if you want to make the best use of your extra time, practise satipaṭṭhana vipassanā. In satipaṭṭhana practice, the only work is to observe, however, two benefits are gained. One benefit is the elimination of lobha, dosa and moha which send one to apāya and the other one is the strengthening of concentration which leads to the attainment of the happiness of nibbāna. By virtue of satipaṭṭhana

practice each and every noting keeps away the sufferings in apāya and makes nibbāna to be nearer and nearer. It is beneficial because it can fulfil our aspiration, we make every time we perform kusala deeds, such as "May we be free from the danger of apāya. May we attain nibbāna speedily" For these reasons you should rejoice at the vipassanā meditation. The satipaṭṭhana vipassanā meditators can make at least one noting per second, sixty notings per minute and thirty-six hundred per hour. The average total noting hour per day is about fourteen hours, therefore during five days the total hours of noting is seventy hours. Thus there are two hundred and fifty two thousands notings in five days. These are the kusala deeds which will lead to the happiness of nibbāna. That is the reason why it is to rejoice at the vipassanā meditation practice.

2. After leaving the meditation centre at the end of the five day retreat when you do not continue noting, your time will be used up by worldly affairs. Thereupon you would lose the noble dhamma which you should gain in this life. It is, therefore, advisable not to stop

noting till the destination is reached. The Atthakathā masters explained "antaraca abyosanena" meaning, before reaching the end, that is magga, phala and nibbāna, one should not discontinue noting.

Motto: Do not surrender half-way, continue till you reach the destination.

There are four conditions which are difficult to attain:

- (1) to be a human being
- (2) to be alive
- (3) to be able to listen to the noble dhamma, and
- (4) to be in the presence of Buddha's Sāsana.

Nevertheless in the very present life you are a man, you are alive, you can listen to the noble dhamma and lastly you exist in the presence of Buddha's Sāsana. Consequently you can attain or reach the ultimate goal, that is magga, phala and nibbāna. Accordingly you should continue noting even though you are not at the meditation center. The ultimate goal for the yogi and the listeners of dhamma are:—

- (i) The nibbāna which can be realised by sotāpatti magga ñāna and sotāpatti phala ñāna.

- (ii) The nibbāna which can be realised by sakadāgāmi magga ñāna and sakadāgāmi phala ñāna.
- (iii) The nibbāna which can be realized by anāgāmi magga ñāna and anāgāmi phala ñāna.
- (iv) The nibbāna which can be realized by arahatta magga ñāna and arahatta phala ñāna.

Out of these four ultimate goals, you should strive at least to gain the nibbāna by means of sotāpatti magga ñāna and sotāpatti phala ñāna.

3. At the end of the five day retreat when you go home you should continue to note the bodily actions or general notings in walking, standing, sitting and lying down, which will lead you to the ultimate goal, nibbāna. The general noting is the sampajañña noting as pointed out by Lord Buddha. Sampajañña means the noting of the various bodily actions while walking, standing, sitting and lying down so as to understand them rightly.

"Abhikkante patikante sampajānakāri hoti"

The Buddha first and foremost instructed us to note the forward and backward moving bodily actions so as to know them rightly. The forward

and backward moving bodily actions are;—

- (a) Forward and backward moving bodily actions in walking.
- (b) Forward and backward moving bodily actions in standing
- (c) Forward and backward moving bodily actions in sitting
- (d) Forward and backward moving bodily actions in lying down.

(a) The forward and backward moving bodily actions are more distinct in the walking practice. Noting 'lifting', 'pushing', 'dropping', you walk foreword, that is the forward moving bodily action. At the end of the corridor you turn around that is the backward moving bodily action. While noting lifting', 'pushing', 'dropping' according to sampajanna noting it is to note the bodily actions. However the Exalted One had allowed us to note whatever was more apparent.

While noting 'lifting', 'pushing', 'dropping', the forward bodily actions performed and at the end of the corridor you stop for a while and turn back. That is the backward bodily action. At that moment if you are more attentive you will notice the intention to turn back. Then note 'intend to

turn', 'intend to turn' when the body begins to turn around the bodily actions are made, then only note 'turning', 'turning'. Two stages of insight are achieved when the intention to turn around is perceived. The intention to turn is the conscious mind, - nāma and the turning bodily action is the unconscious corporeality, rūpa. This distinction of nāma and rūpa is the Nāmarūpa pariccheda Ñāna. The bodily turning actions are performed due to the intention to turn. The intention to turn is the conscious mind, and the cause of turning action. The turning action is the effect of the intention. Thus the Paccaya pariggaha Ñāna, the knowledge of differentiating the cause and effect. Thus two stages of ñāṇa is attained.

(b) The forward moving action while standing is apparent in bending down movement and the backward moving action in straightening up movement. The intention to bend can be clearly perceived if you are mindful when you have to bend down to do something. Thereupon note 'intend to bend' intend to bend'. When the body bends then note 'bending', 'bending'. The noting mind is consciousness, therefore it is nāma, the bent body is the corporeality, therefore it is rūpa. The Nāmarūpa pariccheda Ñāna is achieved. The intention to

bend is the cause and the bending action is the effect. The knowledge of distinction between cause and effect, Paccaya pariggaha Ñāṇa is attained.

When things are done, you want to straighten up. If you are mindful you will be aware of the intention to straighten up. Then note 'intend to straighten up', 'intend to straighten up'. When the actual bodily straightening action appears, note 'straightening up', 'straightening up'. The intention to straighten up is the conscious mind, nāma and the straightening body is the corporeality, rūpa. The Ñāmarūpa parriccheda Ñāṇa is achieved. The intention is the cause and the actual bodily action is the effect. Thus you gain the Paccaya pariggaha Ñāṇa.

(c) The forward and backward movement in sitting is more lucid in paying homage to the Buddha. Before bending to pay homage if you are mindful you will be aware of the intention to bend. Then note 'intend to bend', 'intend to bend'. When the actual bending, (the forward movement), occurs note 'bending', 'bending'. When the paying homage behaviour is performed note 'paying homage', 'paying homage'. The intention to pay homage is the conscious mind, nāma and the behaviour to pay homage is the corporeality, rūpa.

Thereupon the Nāma-rūpa pariceheda Ñāna is attained. The intention to pay homage is the cause and the actual paying homage action is the effect. Thus the Paccaya pariggaha Ñāna is attained.

After paying homage, if you are attentive, you will be aware of the intention to straighten up. Then note, 'intend to straighten up', 'intend to straighten up'. When the straightening up action appears note 'straightening' 'straightening'. The Nāma-rūpa pariccheda Ñāna is reached when the distinction between the intention, the consciousness, nāma and the straightening body, the corporeality, rūpa is discerned. The Paccaya pariggaha Ñāna is achieved when the intention to straighten and the straightening bodily action are differentiated as the cause and effect.

(d) The forward moving action in lying down is the behaviour of lying down from the sitting posture. The backward moving action in lying down is the behaviour of getting up. When you are about to lie down from the sitting posture, the intention to lie down will be apparent if you are mindful. Then note 'intend to lie down', 'intend to lie down'. When the lowering behaviour of the body happens then note 'lying down', 'lying down'.

The Nāmarūpa pariccheda Ñāna is attained when you notice the intention as the conscious mind, nāma and the bodily action as the corporeality rūpa. Moreover, you gain the Paccaya pariggaha Ñāna when the cause (i.e. the intention to lie down) and the effect (the bodily action) are separately understood.

After lying down you want to get up. The intention to get up will be lucid if you are mindful. Then note 'intend to get up', 'intend to get up'. When the body is raised then note 'getting up', 'getting up'. The Nāma-rūpa pariccheda Ñāna is achieved when you perceive the intention, the conscious mind as nāma and the bodily action as matter, rūpa. When you discern the intention as the cause and the bodily action as the effect, you certainly have reached the Paccaya pariggaha Ñāna.

The attainment of Nāmarūpa pariccheda Ñāna and Paecaya pariggaha ñāna by contemplating the intention to move forward backward and so on, will yield the benefit of a rebirth in desirable existence such as human world and celestial realm. The Aṭṭhakatha masters claim this as Cula Sotāpanna, a junior sotāpanna.

After meditations for five days at the Tathagata Meditation Center, you have listened to the dhamma talk on

- (1) To rejoice
- (2) To continue the contemplation, and
- (3) To note the general bodily actions

May you be capable of practising accordingly and, speedily realise your most aspired noble dhamma, Nibbāna, the cessation of sufferings of whatsoever nature by easy practice.

Sadhu! Sadhu! Sadhu!

San Jose to Chicago

On July 28th Sayadaw and Dr. U Mya Aung left San Fransico Airport at 2:40 p.m for Chicago and arrived there at 5:40 p.m. Sayadaw U Kesava (Myanmar Monastery), U Vijaya, U Dhammapīya, Daw May Kyi Win and other devotees met Sayādaw at the Chicago airport.

It was learnt that meditation retreat had never been conducted at the Chicago Myanma Monastery before. The success of the Chicago retreat was due to the ardent organisation of Daw May Kyi Win and her associates and the donors of the monastery.

Chicago Myanmar Monastery Retreat Programme

Date	Time	Event
July 24th-29th	7 – 9	Dhamma discourse
Evening		
July 30th	8 – 10	Instruction on Meditation
Morning		Practice and meditation
Evening	1 – 2	The rejoiceful dhamma on Alms food dana
	2 – 3	Sitting Practice
	3 – 4	Reporting
	4 – 5	Sitting Practice
	5 – 6	Walking Practice
	7 – 8	Sitting Practice
	8 – 9	Dhamma Talk
July 31st	Morning	8 – 10 Meditation

This very life, a noble one

On July 29th from 8:00 p.m to 9:30 p.m. the dhamma discourse about, "The Four Conditions hard to attain" was delivered to a group of about twenty-five to thirty devotees, including two Americans. At the end of the dhamma discourse, some of the listeners respectfully informed Sayadaw that it was a beneficial one.

The title of this evening dhamma talk is

'This very life, a noble one. "According to the Anamatagga Sutta, this very life is the most noble one out of the incalculable past that you have lived. Why is it so?

In your uncountable past existences you may have lived in a hundred thousands years long life-span or thousand-thousands years long life-span. So the long life-span is not the main factor for the most noble life. Is it the richness and wealth you have in this very life? In your uncountable past existences you were many a time billionaire. So it is not the factor of wealth. Is it the power and influence you have now? In your uncountable past existences you may have been a more powerful monarch or the monarch of all the universes. Therefore it is not the factor of power. You have passed through many existences between now and then, consequently you are unable to remember that you have lived that long life, that you were so rich and that you have been so great and influential.

The reason why this very life is the most noble one, is because in this very life you can listen to the noble dhamma which closes the door to apāya and enables you to realize nibbāna. This is so, because you have the four conditions which

are hard to achieve. The dhamma on these four conditions was preached by the Buddha at one time on the way to the Sanga River, under one of the seven big rain trees in connection with Erakapatta dragon.

The four conditions are:-

- (1) To be a human being
- (2) To be alive
- (3) To listen to the noble dhamma
- (4) To be in the presence of the Buddha's Sāsana.

The door to apāya will be closed, you will realise nibbāna and gain the noble dhamma if you practise satipaṭṭhana vipassanā meditation under the right guidance. Since you have these four condition thereupon the present life that you are living is the most noble one. The Buddha preached the Nakhasika Sutta (Earth dust on the Buddha's thumb nail) to explain how it is difficult to be a human being.

Once Buddha was residing at the Jetavana monastery, Savatthi. One day the congregation of monks and the devotees were waiting to listen to the dhamma talk and as there was no time for a dhamma talk, the Buddha put some earth dust on

His thumb nail and asked, "Oh, monks, what would you say comparing the earth dust on My thumb nail and that of the Earth, which is greater?" "Your most Ven. Sir the amount of earth dust on the nail is much too little compared to that of the Earth which is much too much", replied the monks. Thereupon the Exalted One pointed out, "My good sons, the chance to be a human being can be compared to the earth dust on my nail. The number of people reborn as human beings after passing away from the human world can also be comparable to the dust on the nail. On the other hand, the number of people reborn in apāya after passing away from the human world is comparable to the amount of dust on the Earth." Thus the Buddha made it vivid how difficult it is to attain human life.

Now the audience of this dhamma talk have learnt how difficult it is for one to be a human being. Accordingly, you should strive earnestly to practise satipaṭṭhana meditation. The most Rev: Mahāsi Sayadaw composed the following mottos to exhort the dhamma listeners and the future generation.

Motto: Although it is difficult to be a human being, now you are a man living.

As there was not enough time to deliver a dhamma discourse, the Buddha continued, "You have gained a human life which is very difficult to attain. The chance to be a human being is as little as the earth dust on the nail. Since you are now in the presence of My Sāsana 'you should not forget', 'you should not forget', 'Practise ardently.' Does the statement 'you should not forget' mean that the Buddha was reminding us not to forget to enjoy the pleasurable life of man, devas and brahmas, after performing sīla, dāna and samatha? No, your Ven. Sir, Lord Buddha, in fact, meant to remind the dhamma listeners as well as all beings, beginning from this very life, not to forget to practise Satipaṭṭhana vipassanā which closes the door to apāya, liberates one from all sufferings of existences and provides the bliss of nibbāna.

The reason why this simple statement 'Should not forget' is interpreted as to remind the dhamma listeners and all beings not to forget to practise satipaṭṭhana vipassanā which sets them free from the sufferings of existences and leads to the happiness of nibbāna is:-

That the Buddha—would—be, under went four incalculables and a hundred thousand worlds to

complete the perfections of pāramī (purification) without regard for his body and life. This sacrifice does not aim for the dhamma listeners and all beings to enjoy the sensual pleasures of men, devas and brahmas.

Thus, the one and only aim of this great sacrifice in His completion of purification during the four incalculables and a hundred thousand worlds, with no regard for his body and life is, beginning from this very life, to liberate the dhamma listeners and all beings from apāya, to set them free from all sufferings of existences and to take them to nibbana. Accordingly the listeners of dhamma are now practising satipaṭṭhana vipassanā whenever time is available.

During His life-time, the Buddha's wish for all beings was not only to become a sotāpanna, a sakadāgāmi, or an anāgān but to become an arahant. As there were more people with mature parami, in the Buddha's lifetime, many aspired and strove for the attainment of arahatship. However, nowadays in the later part of Sāsana, there are less people with mature parami and there may be few who aspire for arahatship. Anyhow, there are aspirants at least for sotāpanna. While living as a man in the presence of Buddha sāsana,

should you not practise at least to be a sotapanna by attaining the insight which can close the door to apāya? (Yes, Your Ven. Sir, we should)

Our Benefactor Mahāsi Sayadaw, Vebu Sayadaw, Toung-pu-lu Sayādaw and many such compassionate Sayadaws exhort their close devotees, 'Practise, practise vipassanā while you are in the (Buddha's) sasana, at least to be a sotāpanna who is free from the sufferings of apāya and to whom the door to apāya is closed". The great Sayādaws' admonishments mean that it is possible to be a sotapanna in these days. You are, accordingly practising at present. Our benefactor Mahāsi Sayādaw gently advised us with the following motto.

Motto: Should attain the stage of ñāna with chances to be free from apāya.

Lord Buddha frequently exhorted not to miss the golden opportunity of the sāsana and to practise to attain, at least, the stage of ñāna which closes the door to apāya "If you fail to seize this golden opportunity and do not practise dhamma, the consequences are that whoever misses the sāsana will be reborn in apāya, and repeatedly suffer anxieties and miseries." Thus the Buddha

advised with great compassion.

Sadhu! Sadhu! Sadhu!

Not to suffer as mentioned above, while living in the presence of Sāsana, everyone should exert to practise earnestly and intelligently. When there is an opportunity to be a sotāpanna, a boat which can carry one to the other side of the saṃsara, nibbāna, cessation of worries, every one should strive to attain that magga. This is the Buddha's admonishment.

With his sublime wisdom the Buddha clearly knew how difficult it was for a man to be alive. The listener of dhamma will also realise it, if you think deeply. The Buddha preached that a man should do what he should do to-day, because he clearly perceived the fact that a man may be alive to-day, nevertheless it is not sure for tomorrow. Accordingly Mahāsi Sayadaw composed the following motto:

Motto: It is difficult to be alive,
However, you are now alive.

In the Bhaddekaratta Sutta, the Exalted One

has expounded that a man who was alive to-day may not be so tomorrow. Why? "Death" has ninety-six various diseases in our body as his internal armies; and knives, guns, poison and such are his external forces. We cannot bribe him to let us live one, two or three years, more, or one, two or three days longer. Moreover we cannot make friends with him nor recruit armies strong enough to defeat him. For these reasons though we live to-day, tomorrow is not sure for us. Consequently we must observe sīla, practise samatha and vipassanā right to-day. The Buddha said if you had a chance to practise vipassanā which liberates you from apāya, do it right now. The following motto is composed by Mahāsi Sayadaw.

Motto: No appointment has been made,
 Nor bribe can win best
 Not enough force to face death.
 Who knows that we will be still alive to-
 morrow.
 So postpone no more.
 Practise now and ever more.

3. It is not an easy one to listen to the noble vipassanā dhamma instructed rightly how to prac-

tise to attain magga, phala and nibbāna. The dhamma listeners have heard the various dhamma on dāna, sīla and samatha with out difficulties. Even in the absence of sāsana you can listen to such dhamma. The reason why you do not remember them is because you have gone through many existences between now and then. The satipaṭṭhana vipassanā dhammas were not heard in the absence of sāsana since there was no one to preach it. Even in the presence of sāsana a few years ago, people were quite satisfied with dhamma on dāna, sīla and samatha as it was the time for dāna, sīla and samatha. People were also elated with the titles such as donors of pagodas, and monasteries.

At that time, it was difficult to listen to satipaṭṭhana vipassanā dhamma as the great sayadaws and saṅghas were more concerned with the conduct (sīla) and contented with the purity of sīla. However, they did not preach the dhamma on satipaṭṭhana vipassanā. The devotees revered them too for their purity in sīla. As it is the opportune time for the satipaṭṭhana vipassanā, you all can listen to the dhamma on satipaṭṭhana vipassanā. On the other hand, for those who have no basic purification (pāramī), it is hard for them

to listen to satipaṭṭhana vipassanā dhamma even in the presence of sāsana. Mahāsi Sayadaw has composed the following motto.

Motto: It is difficult to listen to the noble dhamma.

However, you are listening to it

4. It is also difficult to be in the presence of the sāsana which exists only when there is enlightenment of Buddha. To be an Enlightened One, the would-be-Buddha has to undergo four incalculable and a hundred thousand worlds, eight incalculable and a hundred thousand worlds, or sixteen incalculable and a hundred thousands worlds, with no regard for his body and life in order to fulfil the pāramī. The number of worlds without an enlightened Buddha is far greater, in comparison with that of the worlds where there is an enlightened Buddha. That is the reason why it is hard to be in the presence of sāsana. You exist in the presence of sāsana since you have fulfilled, to a certain extent, the special pāramī in your numerous past existences. Accordingly, should you not strive, at least to be a sotāpanna which saves you from apāya? (Your Ven. Sir, We should)

Motto: Though it is difficult to exist in sāsana you are now living in the presence of sāsana. (Mahasī).

It is also difficult to be complete with the already discussed four conditions.

- (a) To be a human being though it is very difficult to be so
- (b) To be alive though it is difficult to be so
- (c) To be able to listen to the satipaṭṭhana vipassanā dhamma which liberates one from apāya, in this very life.
- (d) To be in the presence of the sāsana, though it is to be so difficult.

It is not possible to be complete with these four conditions even if you have lived many incalculable existences. However, you have this opportunity in this very life because of your special kusala and parami.

Motto: It is difficult to be complete with the four conditions.

However, you now-have them. (Mahāsi)

Lord Buddha expounded this dhamma on the four conditions to make people realise that they can achieve the noble magga by practising vipassanā dhamma under the correct guidance, if

these four conditions are complete for them. The Benefactor Mahāsi Sayadaw has accordingly composed the motto to exhort the devotees and the coming generations to practise vipassanā in order to become, at least, an apāya-door closing sotāpanna.

Motto: The noble magga should be realized
when the four conditions coincide

I believe that you are now quite sure that in this present existence you can gain the noble dhamma, you can prevent apāya and attain nibbāna. Are you sure? (Yes, your Ven. Sir). If it is so, you need to practise the correct satipaṭṭhana vipassanā. I will give you a brief account of how to practise satipaṭṭhana vipassanā correctly. Here are three types of practice.

- (1) Sitting practice
 - (2) Walking practice, and
 - (3) Noting the general bodily actions
- (1) Sitting Practice

According to the most Benefactor Mahāsi Sayādaw's instruction, a meditator should choose a quiet place and take a posture which will enable him to sit long; he can sit cross-legged or with his knees bent under him. He must close his

eyes, hold up his head and straighten his back. His mind should penetratingly fix on the abdomen. When the abdomen rises gradually due to inhalation, note 'rising' attentively from the beginning to the end without letting the mind wander off. While contemplating so, ignore the form of the abdomen and note attentively the nature of the stiffness and the pushing from inside. The abdomen which is paññatti is not to be contemplated. The nature of pushing and stiffness is paramattha which is to be observed.

When the abdomen falls gradually due to exhaling, note 'falling' attentively from the beginning to the end, without the mind wandering. In noting 'falling' leave alone the form of the abdomen but note the nature of gradual downward movement in the abdomen. The abdomen is paññatti which is not to be observed; the nature of downward movement is paramattha, therefore, it is to be noted.

If the noting of 'rising' 'falling' is not effective, then add one more noting 'touching'. Disregard the form of the body as much as possible, but attentively note the hardness or heat caused with touch of the bottom with the floor or clothes. If the noting of three points fail to keep the mind

from wandering, then note 'rising', 'falling', 'sitting', 'touching'. Do not note the shape of the head, body, hands or legs at all. However, try to visualize, as much as possible that the body is erect and taunt due to the force or intention to sit. The noting of four points such as 'rising', 'falling', 'sitting', 'touching', should calm the mind.

When the mind no longer wanders by noting 'rising' 'falling', keep on noting these two points. Similarly, if the three points noting can hold the mind, continue noting 'rising', 'falling', 'touching'. Likewise note the four points. Such as 'rising', 'falling', 'sitting', touching' if the concentration develops by noting so. In vipassanā meditation, it is to note the paramattha, the nature, penetratingly and to disregard the paññatti, the form or shape, as much as possible. Then only, concentration will be swiftly improved and one will quickly gain the dhamma. Moreover, it is also important to note at the present precisely and penetratively. These are the two major factors in vipassanā meditation.

How to differentiate paññatti and paramattha? Things or objects that can be seen by the natural eyes or can be felt or touched are paññatti. Paramattha is the phenomenon which cannot be

seen by the natural eyes nor be felt nor touched, but it is the phenomenon, which can be comprehended by consciousness, such as the sensation of coolness sensing the hardness, softness, pushing, tightness and stiffness, movement, cohesion seeping, pain, numbness, etc. It is not to pay attention to paññatti, but to observe attentively the paramattha, the nature, as much as possible.

Motto: Disregard paññatti and attentively observe paramatta.

Dhamma can be gained only when the observation is focused precisely at the present as much as possible. Nāma and rūpa in the dhamma listeners, manifest only at the present. If the observation misses them by a second or a hair width they no longer exist, therefore there is nothing to observe. In other words, you are noting what is not present and so no dhamma is gained. As the nāma and rūpa manifest, only at the present, the Buddha explained how to note them precisely at the present. The listeners of dhamma cannot perceive nāma and rūpa before they manifest because they are not present then in the continuity of your body. After manifestation they immediately disappear and can be found

nowhere in the continuity of your body. They exist only at the precise moment of manifestation or at the present.

The manifestation of *nāma* and *rūpa* is analogous to a flash of lightning in the sky. Due to the collision of two clouds, there is a flash of lightning which appears and disappears instantly. It is no longer in the cloud after its disappearance nor before its appearance. In the same manner, *nāma* and *rūpa* are not present in the continuity of the body, before their manifestation. They are not left in the continuity of body after their disappearance, they exist only at the precise moment of manifestation. That is the reason why the Buddha advised you to note precisely at the present. The past *nāma* and *rupa* no longer exist; so also the future *nāma* and *rūpa* are not yet manifested in your body as they have not appeared. Lord Buddha preached, in the Bhaddekaratta Sutta, to observe the present *nāma* and *rupa*, but not the past nor the future ones as they could not be observed. Our late Benefactor Mahāsi Sayadaw had composed the following motto.

Motto: Do not recollect the past, or think of the future. Observe the present manifesting *nāma* and *rūpa* without fail.

(2) Walking Practice

In the walking practice also, it is to observe paramattha penetratingly and to focus at the present precisely. Thereupon the nature of dhamma will be perceived on and on. While noting 'lifting', dissociate your mind from the form of the leg, as it is paññatti. However observe the gradual upward movement as it is paramattha. It is also important to note the process of movement precisely at the present. Moreover, the yogi will notice lightness in the gradual upward movement of the leg, when he is successful in ignoring the form, paññatti, in comprehending the nature of the movement and in observing the process of movement precisely at the present.

Similarly, while noting 'pushing', the yogi will be able to dissociate his mind from the form, to comprehend the nature of the forward movement and to observe precisely the process of movement at the present. Furthermore he is aware of lightness in the forward pushing movement. Lightness in the lifting and forward pushing movements are brought about by tejo (element of heat) and vāyo, (element of motion).

Motto: In te (jo) and vā (yo) the two elements, lightness is apparent.

While noting 'dropping', the yogi will notice not only the gradual downward or dropping movement but also the sense of heaviness in it if he can disregard the form of the leg, if he can comprehend the nature of the downward movement and if he can observe precisely the process of that movement at the present. Heaviness is the indication of the presence of pathavi, (the element of extension) and āpo, (the element of cohesion)

Motto: In pa (thavi) and ā (po) the two elements.
Heaviness is apparent

(3.) Noting general bodily actions.

It is not the time for sitting practice nor for walking practice. At the hostel, while performing the daily activities the yogi need to be mindful of the distinct one out of the four postures. After listening to the dhamma talk or after the sitting practice do not get up in a hurry. Just observe your mind and you will find vividly the intention to stand up occurs first, then note "intend to stand up, intend to stand up." Note "standing up standing up" when the actual standing up movement takes place. In doing so pay no attention to the forms of the head, body, hands and legs, however observe penetratingly the gradual upward movement.

The yogi will comprehend personally that he has attained two stages of insight by noting the intention to get up. The intention to get up is the conscious mind. Is it rūpa or nāma? (It is nāma, Your Ven. Sir.). Yes, the bodily movement in getting up is unconscious matter, therefore is it rūpa or nāma (It is rūpa, Your Ven: Sir) The Nāmarūpa pariccheda Ñāna is attained when the yogi can differentiate between nāma and rūpa:

The yogi stands up because of the intention to stand up. Is the intention to stand up the cause or the effect? (It is the cause, your Ven: Sir) Is the bodily movement in standing up the cause or effect? (It is the effect, Your Ven: Sir). This knowledge of cause and effect indicates the attainment of Paccaya-pariggaha Ñāna.

Motto: The intention to stand up is nāma, standing up, action is rūpa.

It is not 'I' or 'you' who stand up
Just nāma and rūpa that stand up
When the pair is lucidly perceived,
The purpose of standing up is achieved.

After standing up to walk, do not take the next step hurriedly. Observe the mind carefully. Thereupon you will find clearly that the intention

to walk appears first. Then note "intend to walk", "intend to walk". When the actual walking movement takes place, then note, 'walking', 'walking', 'left foot for ward', 'right foot forward' and so on. Without noting the form of the head, body, arms and legs, observe attentively the gradual forward movement. The yogi gains two stages of insight by observing the intention to walk, through personal experience. The intention to walk is the conscious mind, therefore is it nāma or rūpa? (It is nāma, Your Ven Sir.) Yes it is nāma. The walking behaviour is the unconscious matter, so is it nāma or rūpa? (It is rūpa, Your Ven Sir) Yes it is rūpa. The Nāmarūpa-pariccheda Ñāna is achieved when the yogi thus differentiates nāma and rūpa.

The yogi walks because of the intention to walk. Is the intention to walk the cause or the effect? (It is the cause Your Ven. Sir). Is the walking behaviour the cause or the effect? (It is the effect, Your Ven. Sir). Yes it is the effect. Thereupon the Paccaya-pariggaha Ñāna is attained due to the knowledge of cause and effect.

Motto: The intention to walk is nāma, the walking action is rūpa.

It is not 'I' or 'you' who walks

Just nāma and rūpa that walk.
 When the pair is lucidly perceived,
 The purpose of walking is achieved.

The yogi wants to stop after walking. If he is mindful he will be aware that the intention to stand arises first, one, two or three steps before stopping, note then, 'intending to stop', 'intending to stop'. When the yogi actually stops, then note 'standing' 'standing'. While thus noting, disregard the form of the head, body, legs and arms and be as mindful as possible of the nature of tautness, due to the pushing force of the intention to stand. The yogi gains two stages of insight by observing the intention to stand through personal experience. The intention to stand is the conscious mind therefore, is it nāma or rūpa? (It is nāma, Your Ven. Sir). Yes, it is nāma. The ending behaviour is unconscious matter, so is it nāma or rūpa? (It is rūpa, Your Ven. Sir) Yes it is rūpa. Then the Nāmā rupa pariccheda Ñāna is achieved, as the yogi can differentiate nāma and rūpa.

The yogi stands because of the intention to stand. Is the intention to stand the cause or effect? (It is the cause, Your Ven. Sir). Is the standing behaviour the cause or the effect? (It is the effect, Your Ven. Sir). Yes it is the effect. By

dint of the knowledge of cause and effect the Paccaya-pariggaha Ñāna is attained.

Motto: The intention to stand is nāma, the standing behaviour is rūpa.

It is not 'I' or 'you' who stands
Just nāma and rūpa that stand
When the pair is lucidly perceived
The purpose of standing is achieved.

When the yogi is about to sit, he should not sit immediately. If he is specially mindful he will notice that the intention to sit occurs first. Then note 'intending to sit', 'intending to sit'. When the sitting action actually takes place then note 'sitting', 'sitting'. It is not to pay heed to the form of the head, body, legs and arms. However, it is to observe attentively and to comprehend, the gradual downward movement, step by step. The yogis know for themselves, by virtue of noting the intention to sit the first two stages of insight. Since the intention to sit is the conscious mind, is it nāma or rūpa? (It is nāma, Your Ven. Sir). Yes, it is nāma, The sitting behaviour is the unconscious matter; is it nāma or rūpa? (It is rūpa, Your Ven Sir). Yes, it is rūpa. This knowledge of distinction between nāma and rūpa is the

Nāma rūpa parriccheda Nāna.

Because of the intention to sit, sitting takes place. Is the intention to sit the cause or effect? (It is the cause, Your Ven. Sir). Yes, it is the cause. Is the sitting behaviour the cause or effect? (It is the effect, Your Ven. Sir). Yes, it is the effect. Thus the Paccaya-pariggaha Ñāna is achieved when the cause and effect are differentiated.

Motto: The intention to sit is nāma, the sitting behaviour is rūpa.

It is not 'I' or 'you' who sits.

Just nāma and rūpa that sit.

When the pair is lucidly perceived

The purpose of sitting is achieved.

When the yogi is about to lie down from the sitting position, do not lie down immediately. If he attentively observes his mind he will find that the intention to lie down appears first. Then note, 'intending to lie down', 'intending to lie down. Note 'lying down', 'lying down' when only the actual lying down movements occur. While noting thus, disregard the form of head, body, legs and arms; however penetratingly note the gradual lowering down movement as march as

possible. In this way the yogi realises for himself that he has gained two stages of insight.

The intention to lie down is the conscious mind, so is it nāma or rūpa? (It is nāma, Your Ven. Sir), Yes, the lying down behaviour is the unconscious matter, So is it nāma or rūpa? (It is rūpa, Your Ven. Sir) Yes it is rūpa. Thus the Nāmarūpa pariccheda Ñāna is attained by the knowledge of differentiation between nāma and rūpa.

The yogi lies down because of the intention to lie down. Is the intention to lie own the cause or effect? (It is the cause, Your Ven. Sir). Yes it is the cause. Is the lying down behaviour the cause or effect? (It is the effect, Your Ven. Sir). Yes, it is the effect. Due to the ability to differentiate between the cause and effect Paccaya-parigaha Ñāna is attained.

Motto: The intention to lie down is nāma.

The lying down behaviour is rūpa

It is not 'I' or 'you' who lies down

Just nama and rupa that lie down

When the pair is lucidly perceived.

The purpose of lying down is achieved.

Contemplation on eating.

While taking food it is required to note the general actions. When you see your lunch, note 'seeing', 'seeing,' When you stretch your hand to eat note 'stretching' 'stretching'. When you touch it note 'touching', 'touching'. When you prepare your food, note. preparing', 'preparing'. When you take it note taking', 'taking'. When you bend your head note 'bending' 'bending'. When you open your mouth note 'opening', 'opening'. When you put your meal into your mouth, note 'putting', 'putting'. When you raise your head, note 'raising', 'raising'. When you chew note 'chewing', 'chewing'. When you know the taste note 'knowing', 'knowing'. When you swallow, note 'swallowing', 'swallowing'. This is what Mahāsi Sayadaw has instructed how to be mindful while eating a mouthful of food.

At the beginning of contemplation you may not be able to note each and every action. You may be mostly unmindful; you must not be discouraged if this happens to you. You will be able to note almost all actions when your concentration becomes strong. When you begin to contemplate, note any prominent action. If stretching the hand is more distinct then note 'stretching' with-

out fail. It bending your head is more prominent, note 'bending'. When chewing is distinct note 'chewing' mindfully. Out of the two jaws (upper and lower), only the lower jaw moves while chewing food. This movement is observed as 'chewing', 'chewing'.

In vipassana meditation, it is not only to note the graceful bodily activities, but also the disgraceful ones are to be noted. When one is about to discharge excrement or urinate, the intention to discharge arises first. Then note, 'intending to discharge' 'intending to discharge'. Afterwards note 'discharging' 'discharging' when the actual discharging action happens. Meanwhile if you experience pain, ache, numbness and such, note them too. In this way, the vipassanā merit is gained as noting during the excretion or urination is the contemplation of the phenomena (sampajañña)

Motto: Discharging excretion or urine with mindfulness is sampajañña.

The atthakatha masters remarked that whoever meditates continuously can gain magga in any of the activities. A certain person has a strong faith in the fact that during mediation the

door to apāya will be closed, that nibbāna can be realized and he is also meditating all the time. That person can gain magga and phala by noting 'walking', 'walking' during the walking practice. He can gain magga and phala by observing 'standing', 'standing', during the standing practice. He can gain magga and phala by observing 'sitting', 'sitting', during the sitting practice. In the same way he can gain magga and phala by noting 'lying down' while lying down and by noting 'biting', 'eating' while eating fruits and sweet-meats. He can gain magga and phala by observing 'eating', 'chewing' while having his meal.

Motto: Noble dhamma is achieved 'by perfect' observation
while walking, standing, sitting, lying down
and eating.

The Sotāpatti-magga-ñāna is firstly attained when the noting reaches the mark by successive observation. Later the Sotāpatti-phala-ñāna is attained. The various demeritorious deeds one had performed during his incalculable past existences and the bad deeds which can take one to apāya are completely extinguished as soon as the Sotāpatti-maggañāna is achieved. There is no more

chance for these misdeeds to send one to apāya as the Sotāpatti-magga-ñāna has entirely annihilated them.

Moreover, the demeritorious deeds one had done during childhood and youth in this very life and the misdeeds which can send one to apāya are also entirely extinguished by the Sotāpatti-magga-ñāna. They no longer are effective in giving bad results such as to be reborn in apāya. For these reasons, when you have the four conditions which are hard to attain and when you have practised vipassanā meditation under correct guidance, you will never be in apāya, as the door to apāya is closed for ever. Thereupon you are safe and sound and have no fear to undergo saṃsara (round of existence).

Consequently, you have no more doubt whether you will be reborn in apāya, or in the animal world, or in the peta world and such, after passing away from the present life. You are quite sure you will never be in these lower abodes. So also you undoubtedly believe that you will never be in the abode of the miserable disfigured demons (asurakāya) after this very life. While fearlessly undergoing the saṃsara, you will never be in the existences lower than the present life.

However, you will have nobler and higher existences relating to mentality, wealth and properties, noble heritage and better personality than the present existence.

Due to the noble and higher existence, though you forget to practise vipassanā meditation, it will not be longer than seven existences. In the seventh life somehow or other you will become specially remorseful and attain arahatship after practising vipassanā meditation. Although it is said that those yogis who have attained Sottapatti- magga ñāna and -plala ñāna enjoyed life pleasures and happiness, rarely they enjoy the sensual pleasures such as good sight, good sense, good sound, good taste, good touch. Then in what ways do they enjoy life? They work and save for charity and give dāna, observe sīla, practise samatha meditation. In early days they could even enjoy jhanic absorption. They render services at the monasteries and meditation centres. Is they enjoy life in this way and forget to practise vipassanā meditation, It is not more than seven existences. In the seventh existence in one way or another they become very remorseful and practise vipassanā meditation. Consequently, they become arahats. For these reasons this very life is said to be a noble existence.

Since you have the four conditions which are difficult to attain, you can listen to-day to the noble dhamma 'Noble is this very life'. After listening to this dhamma, may you be able to practise accordingly. May you immediately attain the noble dhamma namely Nibbāna, the cessation of all sufferings and your most aspired goal, with easy practice.

Sadhu! Sadhu! Sadhu!

The listeners of the sermon on 'Noble is this very life' respectfully informed Sayadaw that they were so much impressed and pleased with the dhamma, that they developed piti and some even shed piti-tears.

Chicago to San Jose

After conducting the retreats, Sayadaw and Dr. U Mya Aung left Chicago for San Jose at 9:00 am. on August 1st by air. U Soe Khaw, Daw Khin Khin Gyi and U Thein Naing (son of U Thein Mg) met Sayadaw and Dr. U Mya Aung at the San Fransico Airport at 1:30 p.m. U Soe Khaw drove Sayadaw and Dr. U Mya Aung to the Tathagata Meditation Centre at San Jose.

Sayadaw took rest from August 1st to 4th at that meditation center and the devotees arranged sight seeing trips around San Fransico. They also invited Sayadaw to their homes to have break-fast and lunch and also for the recitation of parities.

2nd August – Lunch by U Than Tin and family.

3rd August – Breakfast by Shwe-Ngar family.

Lunch by Min Min Shein family.

4th August – Lunch by Daw Khin Khin Gyi family.

At Daw Khin Khin Gyi's house Sayadaw gave a joyous dhamma talk before lunch. U Dhamma-pīya and U Vimala were also invited. There were about fifteen people together with Daw Khin Khin Gyi, Daw Myo Theint and an American (lady) yogi. As some of the Myanmar children could not understand Myanmar language well, Dr. U Mya Aung translated the dhamma talk.

Five kusala benefits of monks' visit

The dhamma talk Sayadaw is going to preach is about the five kusala benefits gained by the family when the monks visit their house, as the Buddha had discussed in Anguttara Pali. These

five kusala benefits develop not without cause. They are the effects of the cause or performances by the family on the visit of the monks to their home.

1. Reverence: you pay respect to the visiting monks reflecting, 'these monks are the descendants of the ariya monks of the Buddha's time: they are the monks with perfect and righteous practice; they are the monks practising for the attainment of nibbāna and to be like a fertile land where people can sow good seeds namely kusala deeds (and reap good benefits). Furthermore, their bodily and verbal behaviour are just like those of the ariya monks.' Thus reflecting the attributes of the ariya monks you revere the visiting monks. For this reason, you get the benefit of being reborn as devas in your next existences. As you all know, there is a vast difference between the deva world and the human world. They are not delivered like human beings after nine to ten months suffering in the mother's womb. They come into being in their respective celestial mansions as if dropped from the sky. A deva appears as a twenty years old and a devi as a sixteen years old, fully attuned in the celestial dress. The climate in the deva realm is always equable. They

have no problems for their life necessities, because they appear automatically as soon as they are wished for.

Devas have a very long life-span compared with that of a man. Seventy-five minutes in the Paranimmita vasavatti Deva plane, is equivalent to a hundred years in the human world. Those who have not developed the remorseful ñāna spend their such long life by enjoying sensual pleasures. People, like the listeners of the sermon however who have developed dhamma in their human life, can immediately attain the noble dhamma, beginning with the stage which can close the door to apāya, in a very short time (a stretch or bend of the arm), when they observe the dhamma in the deva world. By virtue of their powerful mature rebirth (upapatti) they are very intelligent and swiftly realize dhamma. One can be a deva by respectfully reflecting the attributes of the ariya Saṅghas.

Motto: Reverence, truly is the cause to be in the deva world.

2. Welcoming and preparing best places and paying obeisance. When the monks visit your house you welcome them, prepare best places and

pay obeisance. These wholesome deeds bring kusala benefits such as to be in the high and noble family. It is also significant to have high and noble hereditary which will foster the development of high and noble mentality. Because of the noble mentality, there is the tendency to give dāna, to observe precepts and to practise samatha and vipassanā meditation. These kusala merits result in higher and better existences and also to perform more and more meritorious deeds. Thereupon it is easy to attain nibbāna.

On the other hand, a descendant of low and ignoble hereditary is unlikely to possess a high and noble mentality. Hence he is certain to perform more unwholesome deeds and less and less wholesome deeds. Therefore his subsequent existences will be lower and lower. In order to be high and noble descendants you welcome, give better places and pay obeisance to the visiting righteous monks, by recollecting the attributes of the ariya monks.

Motto: Welcoming is the true cause of being high and noble.

3. When righteous monks visit your house avarice or stinginess in you no more develops. For

this reason you get wholesome benefits such as to be very powerful. People with great authority achieve successful performances with no difficulty and with happiness for himself and for others as well. Hence it is of great importance to have high authority. Whereas, people with less authority encounter difficulties and are not successful in their performances for themselves and as well as for the others. In order to find out whether a man has authority or not, you watch his performances. If he has no difficulties but success in his doings, then he has authority. The other way round, he is not of great authority when he does things with difficulties and is unsuccessful. Stinginess and avarice is the cause of less authority. Great authority is the benefit of no avarice and stinginess.

Motto: Great authority is the true benefit of no avarice.

4. When righteous monks visit your house you and your family offer suitable alms. By doing so you get the benefit of having abundant things and properties in your subsequent existences. It is important to have plenty of things and properties only then, can you perform charity, observe sīla and meditate samatha and vipassana. By virtue of

these kusala deeds you will be in high and noble existence and also attain the sublime dhamma i. e. Nibbāna. If things and properties are scarce one may not be able to give dāna, to observe precept or to take time for samatha and vipassanā meditation. Thereupon his next existences will be lower and ignoble. Since it is important to have abundant things and properties, you should offer dāna to the visiting righteous monks. Dāna is the foundation for having abundant things and properties.

Motto: Dāna is the true cause of having abundant things and properties.

5. You ask questions about the dhamma which is not clear to you when the righteous monks visit your house. The monks explain dāna, sīla, samatha and vipassanā on your request. They usually give sermons without your request since they know that you would like to learn more and better. By listening to the sermon, you gain the benefit of high intelligence and wisdom in the coming existences. To have intelligence and wisdom is a significant factor, as the work of a wise and intelligent person is beneficial and full of happiness for himself and as well as for the

others, not only in this life but also in the subsequent existences.

The performance of unintelligent and dull persons are unbeneficial though they do not mean to be so. There are many instances mentioned in writings about the Buddha. Once the Buddha-would-be was a wealthy man. He also had a dull woman servant named Rohini. One day she went to the paddy field and threshed the paddy with the oxen. Her mother was so fond of her that she went along to the paddy field and lay down at a nearby place. She was so bothered by the flies that she called out to Rohini, 'Daughter, help me to keep away the flies.' Rohini brought a big wooden club and beat the flies. She killed her mother instantly instead of the flies. Thus a person with no intelligence and wisdom performs with good intention, however, the result is in the reverse. That is the reason why you should listen to the dhamma when the monks visit your house.

Motto: Listening (to the dhamma) is the true cause for noble wisdom.

The bliss of magga, phala and nibbāna, and the four maggas, four phalas and nibbāna namely the nine supramundane dhamma are for the wise

and intelligent people but not for the unwise ones. So said the Buddha.

Motto: One without wisdom and plenty of moha
these dhamma are not for him
With great wisdom and being mindful.
these dhamma are for him.

To day you have listened to the dhamma on the five benefits of the five performances done by you on the visit of the righteous monks to your house. May you be able to practise accordingly and attain nibbāna, your most aspired goal, the cessation of all sufferings, with no difficulties and with easy practice.

Sadhu! Sadhu! Sadhu!

San Jose to Los Angeles

Sayadaw with Dr. U Mya Aung, U Tun Kyi and U Khin Hlaing left San Jose for Los Angeles at 8:15 a.m. on August 5th by air. At 9:05 a.m. Sayadaw and the team arrived at the Los Angeles Airport where U Tin Tun and U Mg Mg were waiting. The San Jose—Los Angeles Air line allows a passenger to buy a ticket for his companion. It is an unusual permission as no other

airline makes such allowances. For this reason U Khin Hlaing could accompany Sayadaw to Los Angeles. Sayadaw and the team had lunch at U Tin Tun and Daw Khin Than Ayes house. U Tin Tun told Sayadaw how he respectfully treated the Beneficial Aggamahā pandita Abhidhaja-maharatthaguru Sagaing Shwehinthar Sayadaw on his visit to U.S.A. He also offered Shwehinthar Sayadaw's travelogue to Sayadaw. The book was complete with excellent writing and photographs and inspired Sayadaw to write a similar one.

Although Sayadaw intended to write, no decision was made at that time. Due to the request by a Head-Mistress and also by the Chief-Editor of Myat Mingala magazine who wanted to print Sayadaw's travelogue in the magazine, this book on the travels abroad is written.

Sayadaw gave dhamma discourses and instructions at the retreats at the Sundararāma Brahma Vihāra Monastery, Los Angeles.

The dhamma discourse on "the Four conditions difficult to attain" was preached from 8 a.m. to 9:30 a.m on 136 (ME) the last waning day of Waso, "the Four conditions for Sotāpanna and Twenty-four Types of Sotāpana", from 8:30 p.m to 10:00 p.m on 1356 (M.E) the first waxing day of Wagaung.

Four conditions for Sotāpanna and Twenty-four Types of Sotāpanna

The dhamma listeners sincerely wish to be sotāpanna, who could close the door to apāya, in this very life. Is it true? (Yes, Your Ven. Sir). The reason why it is possible for you to be a sotāpanna in this very life is, that you have the following four conditions.

1. You are a man though it is difficult to be one.
2. You are living though it is difficult to be alive.
3. You are listening to dhamma which is hard to listen to.
4. You exist in the presence of the Buddha's sāsana though it is difficult to be so.

One is certain to be a Sotāpanna only when he has these four conditions in his continuity of consciousness. Therefore it is essential to practise to have these four conditions. The four requirements for this practice are:—

1. Sappurisa sansevo — To take refuge in good teachers who can teach the noble dhamma such as satipaṭṭhana vipassanā for the attainment of magga and phala.
2. Saddhammasavanam — To listen to the noble dhamma such as satipaṭṭhana vipassanā for

the attainment of magga and phala.

3. Yoniso manisikaro — To have a disposition for kusala merits or a proper attitude.
4. Dhammanudhammapatipatti — To practise the dhamma which is adaptive to the nine noble dhamma, namely magga, phala and nibbāna.

1. To take refuge in the noble teachers means to be under the guidance of the noble teachers who can preach and instruct you to become a sotāpanna. The Buddha is the best teacher to take refuge in, during His time. However, during these days, the arahats are the best teachers. If the arahats are not to be found then it is the anāgāmi; when anāgāmi is not available, it is sakadāgāmi that you should take refuge in; if sakadāgāmi is nowhere to be found, it is to take sotāpanna as the best teacher. When even sotāpanna is hard to be reached, it is the best to take refuge in an individual who is practising vipassana meditation righteously, namely, araddhavipassaka.

2. To listen to the dhamma leading to the attainment of magga, phala and nibbāna means to listen to the noble satipaṭṭhana vipassanā dhamma which can send the diligent meditators to magga, phala and nibbāna in this very life. Except Bud-



Sayadaw interviewing a yogi at Myanmar Monastery.



(6.8.94) Yogi meditating at Sundarārāma Brahmavihāra, Los Angeles.



Sayadaw giving sermon at Thai Monastery, Hawaii.



Dhamma audience listening respectfully.

dhas and Silent-Buddhas, there is no one who gains dhamma without listening to dhamma. Every disciple has to listen to dhamma in order to attain it. Even Ashin Sariputta, the bearer of the highest honor in wisdom, became a sotāpanna only after listening to dhamma from Ashin Assaji. For this reason whosoever would like to be sotāpanna in this very life should listen to dhamma.

3. To have a disposition for kusala merits is an important factor. Upon encountering various sense objects if one has no proper disposition, there develops unwholesome deeds.

Unwholesome deeds and, magga and phala are antithesis. The sotāpatti-magga-ñāna and sotāpatti-phala-ñāna develop only when there are wholesome dhamma in your conscious mind-continuity. Therefore, it is significant to have a proper disposition.

As soon as you get up in the morning, various sense objects come into contact with your eyes, ears, nose, tongue, body and mind. Thereupon lobha and attachment develop if you cannot establish a proper disposition when the sense contact is pleasant. Dosa and unpleasant feeling arise, if you have no proper disposition when unfavourable sense contact occurs. With unwholesome dis-

position such as lobha and dosa in your conscious mind, will you become a sōtāpanna? (No, Your Ven. Sir). That is the reason why you must have a proper disposition whenever you come into contact with a sense object. To develop a proper disposition, when you encounter good sight, sound, odour, taste and touch, is to reflect 'I encounter pleasant sense objects now, because I have done wholesome deeds in my past existences.'

There will be no attachment to the pleasantness and the kusala merits will develop if you reflect, 'In order to enjoy good benefits and to attain the sublime nibbāna in the future, I must perform kusala deeds in this life.'

Is it because of the bad deeds or good deeds in your past life, that you encounter unpleasantness or unfavourable experiences in this life? (It is due to the bad deeds, Your Ven: Sir) Yes it is true. You will be able to bear the unpleasantness when you reflect. "These unpleasantness in this life are the ill results of the bad deeds in my past existences." Can we overcome these unpleasantness or bad results by unwholesome deeds? (No, Your Ven: Sir) Then how and what to do? Pondering that the wholesome deeds are the only things that can overcome the bad

results, so perform more and more wholesome deeds. In this way you gain more merits.

According to the ancient Sayadaw's saying there is retribution for ill-deeds, however if we can develop good and proper impulsion or thought-moment, the result will be just the opposite. Those who aspire to be a sotāpanna in this life, when experience good or bad conditions, one must be able to recollect in such a way to gain merits. In other words, it is to develop a proper disposition. If you can do so, you have the third requirement to be a sotāpanna.

4. What are the practices which are adaptive to magga phala and nibbāna? Whenever you give dāna, you observe sīla and meditate samatha, you always aspire that the benefits of these kusala deeds will be the attainment of nibbāna. Therefore the offering of dāna, the observation of sīla and the samatha meditation, are the practices adaptive to the noble nine dhamma, namely magga, phala and nibbāna. Nevertheless, the most adaptive practice is the satipaṭṭhana vipassanā. There is no one who has attained nibbāna without practising satipaṭṭhana vipassanā. That is why one who aspires to be a sotāpannā in this very life must definitely practise satipaṭṭhana vipassanā.

Moreover, it is of utmost importance to **practise** under the correct guidance, otherwise you may not reach your most aspired goal.

Sayadaw will explain the correct methods of satipaṭṭhana vipassanā according to the most Ven Mahāsi Sayādaw. There are three ways.

- (1) Sitting practice
- (2) Walking practice, and
- (3) Noting the general bodily actions.

(1) Sitting practice

Under the proper guidance of Ven! Mahāsi Sayadaw, a yogi approaches a quiet and peaceful place, sits comfortably, keeping his body straight and his head erect, closes his eyes and starts to meditate fixing the mind on the abdomen penetratively. When the abdomen rises gradually due to inhalation, note the gradual rising from the beginning to the end as 'rising', rising' without letting the mind wander. While thus noting the yogi should dissociate his mind from the shape of the abdomen as much as possible. He must note penetratively the phenomenon of pushing and rigidity from inside and to perceive it clearly. The shape of the abdomen is paññatti which is not to be noted. It is to note the phenomenon of pushing and rigidity which is paramattha.

Note 'falling', 'falling' from the beginning to the end when the abdomen falls gradually due to exhalation, without letting the mind wander off. While thus noting, dissociate your mind from the shape of the abdomen. Nevertheless, the gradual movement or shifting in the abdomen must be noted mindfully. The shape of the abdomen is the *paññatti* which is not to be noted in *vipassanā*. The phenomenon of pushing and moving is to be observed and perceived, as it is *paramattha*.

If you feel that these two points of mindfulness 'rising', 'falling' are not effective, add another and note 'rising', 'falling', 'touching'. While noting 'touching', keep away the shape of the limb and body, but note the feeling of the heat and hardness of your bottom due to touching the floor or the clothes. If you still cannot concentrate with these three-point noting, add another one, 'rising', 'falling', 'sitting' and 'touching' when you are sitting you must not think of the form of your head, body, hands and legs at all, but you must realize that your body is taut with the force of air that has pushed you up into the sitting position due to your intention to sit. With about four notings, concentration will develop.

When you find that observation is good by two-points noting, 'rising' and 'falling' keep on the two-points noting; if it is three-points noting, 'rising', 'falling' and 'touching' then do not change it. If the concentration is gained by four-points noting, continue noting 'rising', 'falling', 'siting' and 'touching'. In vipassanā meditation it is to observe the paramattha penetratively and to disregard paññatti as much as possible. Thereupon, there will be swift improvement and realization of dhamma. Moreover, it is important to note precisely at the present. These are the two essential factors, namely to observe paramattha penetratively and to be precisely at the present, in vipassanā meditation.

Paññati is concerned with things that can be seen with the natural eyes and that can be touched and felt. Whereas, paramattha is the phenomenon which cannot be seen by the natural eyes, not to be felt and touched, but it is the phenomenon, which can be comprehended by conscious mind, such as the sensation of coolness, that of hardness, softness, pushing, tightness, stiffness, motion, cohesion seeping, pain, numbness, etc; Out of the two, it is to dissociate paññatti as much as possible, but to comprehend

paramattha penetratively.

Motto: Disregard paññatti and attentively observe paramattha.

It is required to observe precisely at the present, then only dhamma will be gained. The rūpa and nāma in the continuity of consciousness and corporeality of the dhamma listeners, function or manifest precisely at the present only. They no longer exist, if you observe them one second or a hair-width late. Thereupon you are noting what is not present, so no dhamma is gained. As rūpa and nāma manifest only at the present moment Lord Buddha had explained in the Pāli Text, how to note precisely at the present.

The rūpa and nāma manifesting in the continuity of consciousness and corporeality of the dhamma listener, exist nowhere in your body or khaṇḍa before they manifest. They disappear instantly after the manifestation and none of them is left in the khaṇḍa. They exist only and precisely at the present. It is just like a flash of lightning in the sky. The flash of lightning, due to the clash of two clouds in the sky, disappears immediately. No lightning is left in any of the clouds. The flash of lightning could not be found

in any of the clouds before or after the lightning. Similarly, rūpa and nāma could not be found in any part of the khanda before or after their appearances and they exist only at the present moment of manifestation. That is the reason why the Buddha exhorted to note precisely at the present.

Rūpa and nāma of the past nor of the future do not exist because they no longer manifest. That is why rupa and nama of the past and future could not be observed. Lord Buddha discoursed in the Bhaddekaratta Sutta that only the present rūpa and nāma are to be observed. In order to remember it easily, the Ven: Mahāsi Sayadaw has composed the following motto.

Motto: Do not recollect the past.

Nor think of the future.

Observe the rūpa and nāma.

Manifesting at the present without fail.

2. Walking Practice

In the same manner, while noting in the walking practice as, 'lifting', 'pushing' and 'dropping', the yogi should note precisely at the present and to observe and comprehend paramattha vividly. In this way, sooner or later the nature of dhamma will become lucid to the yogi. When

noting 'lifting' disregard the shape of the leg as it is paññatti. However, the gradual upward movement of lifting must be noted comprehensively, because it is the paramattha. It is also to note the continuity of lifting process at the present, as much as possible. If the yogi can note in this way he will be aware of the lightness in the gradual upward movement of the foot.

In the same manner the section of lightness is also vividly perceived in the gradual forward movement of the foot when the yogi can dissociate the shape of the leg, and note the forward movement precisely at the present. Thus the nature of the element of heat (tejo) and the element of motion (vayo) are realized when the yogi is aware of the lightness in lifting and moving forward of the foot.

Motto: In te (jo) and vā (-yo) the two elements lightness is apparent.

While noting dropping, the yogi will notice not only the gradual dropping movement of the foot but also the section of heaviness in it, if he can disregard the form of the leg and can comprehend the nature of the dropping movement. And also if he can observe precisely the process

of that movement at the present. The awareness of heaviness is the realization of pathavi, the element of extension and the element of āpo, the element of cohesion.

Motto: In pa (-thavi) and ā (po), the two elements

Heaviness is apparent.

3. Noting the general bodily actions.

While at the hostel, as it is not the time for sitting or walking practice, the yogi has to note the general bodily actions beginning with the four main postures. Do not get up immediately after sitting practice or listening to the dhamma you will notice clearly the intention to stand up appears first if you attentively observe your mind. Then note, 'intending to stand up' 'intending to stand up' when the actual standing up action occurs note 'standing up' 'standing up'. While thus noting disregard the shape of head, body, legs and arms as much as possible and take notice of the nature of the gradual upward movement attentively. If the yogi can note the intention to stand up, he realizes that he has gained two stages of insight himself. Is the intention to stand up as it is conscious, rūpa or nāma? (It is nāma, Your

Ven; Sir). Yes it is nāma. Is the standing up action, which is unconscious, rūpa or nāma? (It is rūpa, Your Ven. Sir) Yes it is rūpa. This knowledge of differentiating rūpa and nāma is Nāmarūpa pariccheda Ñāna.

Due to the intention to sit, the yogi sits. Is the intention to sit the cause or the effect? (It is the cause, Your Ven. Sir) Yes it is the cause. Is the sitting action the cause or the effect? (It is the effect, Your Ven; Sir) Yes it is the effect. Thus the yogi gains the Paccaya pariggaha Ñāna as he can distinguish the cause and the effect.

Motto: The intention to stand up is nama, the standing up action is rupa.
It is not 'I' or 'you' who stand up.
Just nama and rupa that stand up.
When the pair is lucidly perceived.

The purpose of standing up is achieved.

After standing up, when you are about to walk, do not start at once, just observe your mind carefully and you will be aware that the intention to walk appears first. Then note 'intending to walk' 'intending to walk. Note 'walking', walking left foot forward', etc. when the actual action takes place. Dissociate your mind from the shape

of the head, body, legs and arms, however observe penetratively the nature of the forward gradual movement, stage by stage.

The yogi knows for himself that he attains two stages of insight by noting the intention to walk. Is the intention to walk, which is conscious, rūpa or nāma? (It is nāma, Your Ven; Sir) Yes it is nāma. Is the walking action, which is unconscious, rūpa or nāma? (It is rūpa, Your Ven. Sir). The knowledge of differentiating nāma and rūpa is Nāmarūpa pariceheda Ñāna. Because of the intention to walk, you walk. Is the intention to walk the cause or effect? (It is the cause, Your Ven: Sir) Are the walking actions the cause or the effect? (They are the effect, Your Ven: Sir) Yes, they are the effect. The knowledge to distinguish the cause and effect is the Paccaya parriggaha Ñāna which the yogi has gained.

Motto: The intention to walk is nama and the walking action is rupa.

It is not 'I' or 'you' who walk

Just nāma and rūpa that walk

When the pair is lucidly perceived

The purpose of walking is achieved.

When you are about to stop after walking the intention to stop arises clearly two or three steps before stopping. Then note 'intending to stop' 'intending to stop'. When you have actually stopped walking, note, 'standing', 'standing'. While thus noting, the shape of the head, body legs and arms are not to be observed. Note attentively the nature of the rigidity due to the pushing because of the intention to stand.

The yogi himself realises that he has gained two stages of insight when he can closely and objectively observe the 'intention'. Is the intention to stand which is conscious, rūpa or nāma? (It is nāma, Your Ven; Sir). Yes it is nāma. Is the standing behaviour, which is unconscious, rūpa or nāma? (It is rūpa, Your Ven: Sir). Yes, it is rūpa. The yogi has gained the Nāmarūpa pariccheda Ñāna when he can distinguish between rūpa and nāma.

The yogi stands due to the intention to stand. Is the intention to stand the cause or the effect? (It is the cause, Your Ven Sir). Yes it is the cause. Is the standing behaviour cause or the effect? (It is the effect, Your Ven; Sir) Yes, it is the effect. The knowledge of differentiating cause and effect indicates the attainment of Paccaya

pariggaha Ñāna.

Motto: The intention to stand is nāma, the standing action is rūpa.

It is not 'I' or 'you' who stands.

Just rūpa and nāma that stand.

When the pair is lucidly perceived

The purpose of standing is achieved.

When you are going to sit from the standing posture, without sitting down quickly, observe your mind closely. You will find that the intention to sit arises first. Then note 'intending to sit', 'intending to sit'. Note 'sitting', 'sitting' only when the sitting action actually takes place. Disregard the shape of the head body, legs and hands as much as possible. However, the gradual dropping down action must be observed and comprehended.

The yogi knows for himself that he has gained the two stages of insight when he can vividly observe the 'intention'. Is the intention to sit, which is conscious, rūpa or nāma? (It is nāma, Your Ven; Sir). Is the sitting action, which is unconscious, rūpa or nāma? (It is rūpa, Your Ven; Sir) Thus the yogi has attained the Nāma rūpa pariccheda Ñāna when he can differentiate rūpa and nāma.

Sitting takes place because of the intention to sit. Is the intention the cause or the effect? (It is the cause, Your Ven. Sir). Yes it is. Is the sitting action the cause or the effect? (It is the effect, Your Ven. Sir) Yes, it is. Therefore the Paccaya pariggaha Nāna is gained when the yogi can distinguish between the cause and effect.

Motto: The intention to sit is nāma, the sitting action is rūpa.

It is not 'I' or 'you' who sit

Just nāma and rūpa that sit.

When the pair is lucidly perceived

The purpose of sitting is achieved.

When you are about to lie down after sitting observe your mind attentively. There upon you will perceive that the intention to lie down arises first. Then note 'intending to lie down', 'intending to lie down'. Note 'lying down', 'lying down', only when the actual action to lie down takes place. While thus noting, dissociate your mind from the shape of the head, body, legs and arms as much as possible. However, you must note penetratively to perceive the phenomenon of the gradual lowering down movement. If the intention is lucidly observed, then the yogi has

attained the two stages of insight. Is the intention to lie down, which is conscious, rūpa or nāma? (It is nāma, Your Ven; Sir). Is the lying down action which is not conscious, rūpa or nāma? (It is rūpa, Your Ven; Sir) Since he can differentiate nāma and rūpa, the yogi has gained the Nāmarūpa pariccheda Ñāna.

The yogi lies down because of the intention to lie down. Is the intention to lie down the cause or the effect? (It is the cause, Your Ven: Sir) Yes, it is the cause. Is the lying down action the cause or the effect? (It is the effect, Your Ven; Sir) Yes it is the effect. As he can differentiate the cause and effect, he has attained the Paecaya pariggaha Ñāna.

Motto: The intention to lie down is nāma,
 The lying down action is rūpa.
 It is not 'I' or 'you' who lie down
 Just nāma and rūpa that lie down.
 When the pair is lucidly perceived,
 The purpose of lying down is achieved.

Noting while taking food

General noting must be carried on while taking food. As soon as you see the food, note, 'seeing', 'seeing', note 'reaching', 'reaching', when

you reach for the food, 'touching', 'touching' when you touch the food, 'preparing', 'preparing', while arranging one mouthful of food; 'bringing', 'bringing', when you bring the food to your mouth; 'bending', 'bending', when you bend your head; 'opening', 'opening', when you open your mouth, 'putting', 'putting' when the food is put into the mouth, 'raising', 'raising', when you raise your head up, 'chewing', 'chewing', while chewing, 'knowing', 'knowing', as you recognise the taste; 'swallowing', 'swallowing', as you swallow the food.

This is how the late Ven; Mahāsi Sayādaw noted while eating a mouthful of food. At the beginning the yogi may not be able to note every action. He may miss most of them. However he is not to be disheartened because he will be able to note almost all when his concentration becomes strong. At first note whichever action is distinct; if the reaching of hand is the most distinct action, note it, if the bending of the head is more prominent, then note it, if chewing is more vivid, note it. While chewing of the two jaws only the lower jaw moves and this is known as 'chewing', 'chewing'.

In vipassana meditation it is not only to

note the graceful manners, but also the disgraceful manners too. You must note all your manners of discharging excrements and urine. The intention to discharge will appear first, then note 'intending to discharge, intending to discharge'. Afterwards when the actual discharging (bodily manner) occurs, note 'discharging', discharging'. If pain, aches and or numbness arise, note 'pain', 'pain', 'ache', 'ache', etc. Thus you gain vipassanā merit related to sampajañña, when you observe the ungraceful manners of discharging excrement and urine.

Motto: Discharging excrement and urine with mindfulness is sampajañña.

The aṭṭhakathā masters remarked that who-soever meditates continuously will gain the noble dhamma in any action or manner. A certain person who practises vipassanā with a strong faith believes the dhamma can close the door to apāya and that he can attain nibbana. He can gain magga and phala by noting 'walking' 'walking', during the walking practice; he can gain magga and phala by noting 'standing', 'standing', while standing', by noting', sitting', sitting', while sitting, by noting 'lying down', lying down,' while lying

down, by noting, 'biting,' 'biting', eating,' 'eating,' while taking fruits, by noting 'eating', 'eating', 'chewing', 'chewing', while eating food.

Motto: The noble dhamma can be achieved by attentive observing.

While walking, standing, sitting, lying down, eating and chewing.

You would be a sotāpanna when the mark is reached by practising under the right method which is adaptive to magga, phala and nibbāna.

Twenty-four types of sotāpanna

How to calculate the twenty-four types of sotāpanna will be explained briefly.

1. Three sotāpanna according to the number of existences
2. Two sotāpanna according to predominance
3. Four sotāpanna according to practice

Motto: Three sotāpanna depending upon the number of existence.

Two sotāpanna depending upon predominance

Four sotāpanna depending upon practice.

You will get six by multiplying the three according to number of existences with two ac-

according to predominance, then multiply, six by four according to practice. Thus there are twenty-four types of sotāpanna.

1. Three sotāpanna according to the number of existences.

(a) Those who attain nibbāna by seven existences are known as sattakkhattuparama.

Motto: Sattakkhattu parama is the one who attains nibbāna by seven existences.

(b) Those who attain nibbāna between two and six existences are known as kolankola.

Motto: Kolankola is the one who attains nibbāna by six existences.

(c) Those who attain nibbāna in one existence are known as ekabija.

Motto: Ekabija is the one who attains nibbāna in one existence.

2. Two sotāpanna according to predominance.

(a) One who practises vipassanā meditation with faith(saddhā)and becomes a sotāpanna.

(b) One who practises vipassanā meditation, predominated by wisdom and becomes a sotāpanna.

There is a difference in attaining dhamma for the faith pre-dominated and wisdom pre-dominated meditators. However, they enjoy the bliss of dhamma without any difference.

Both the faith pre-dominated and wisdom predominated yogis practise vipassanā meditation by noting 'rising', 'falling', 'siting', 'touching', according to our benefactor Mahāsi Sayadaw. At the beginning, before the development of concentration, nothing is very distinct, though they are noting 'rising', 'falling', 'sitting', 'touching'. He regards 'rising' is his abdomen, 'noting' also is done by him. Similarly he perceives that 'falling' is his abdomen, 'sitting' and 'touching' are also done by him, and noting is done by him too. He could not perceive them differently but as a whole.

By dint of repetitive noting, the concentration is strengthened and the yogi perceives separately the 'rising' as one entity, separate from the noting; so also he begins to differentiate the 'falling', 'sitting' and 'touching' as separate entities from noting. Thus the wisdom-predominated yogi, who is going to be a sotāpanna, can distinguish 'rising', 'falling', 'sitting' and 'touching' as rūpa, the unconscious matter, and the noting mind as nāma, the conscious mind.

A person who is going to be a faith-pre-dominated sotāpanna could not perceive rūpa and namā distinctly. However, he sees light as small as glow-worm while meditating. Sometimes his body is not vividly seen, but only the 'rising' and 'falling'. He can note only the middle of the 'rising' and 'falling', but the beginning and the end are not apparent. These are some of the characteristics of Nāmarūpa pariccheda Ñāna. Unlike wisdom-predominated would-be sotāpanna he could not differentiate nāma and rūpa distinctly. Thereupon he loses heart thinking that he is not going to attain dhamma. He should not be disheartened, for a faith-predominated person will certainly be a sotāppanna one day.

There is no difference in enjoying the bliss of sotāpatti-magga and sotāpatti-phala by the faith-predominated and wisdom-predominated sotāpanna.

3. Four sotāpanna according to practice.

- (a) Dukkāpatipadā dandhā bhiññā— a person who has to practise with strain and stress and is also slow in gaining dhamma.
- (b) Dukkāpatipadā khippā bhiññā — a person who has to practise with strain and stress but swiftly gains dhamma.
- (c) Sukkāpatipadā dandhā bhiññā — a per-

son who practises with ease, however slow in gaining dhamma.

- (d) *Sukhāpatipadā khippā bhiññā* — a person who practises with ease and also swiftly gains dhamma.

The cause of the differences among the four *sotāpanna* according to practice, is whether they have practised *samatha* and *vipassanā* meditation in their past existences.

Those who have practised neither *samatha* nor *vipassanā* meditation in their past existences, encounter difficulties in their practice to become a *sotāpanna* and are also slow in attaining it.

Those who have practised only *vipassanā* but not *samatha* meditation in their past existences, find difficulties in their practice to become a *sotāpanna* but swiftly gain dhamma.

Those who have practised *samatha* only but not *vipassanā* meditation in their past existences, practise dhamma with no difficulties, however they are slow in gaining dhamma.

Those who have practised both *samatha* and *vipassanā* meditation in their past existences, have no stress and strain in practising *vipassanā* meditation, moreover they swiftly gain understanding of the dhamma.

Special attention for the two with slow gain in dhamma.

Out of the four sotāpanna according to practice, how should the one, who is slow in gaining dhamma and also has difficulties in practice, contemplate dhamma? He should be specially 'patient'. Stress and strain in his practice is due to vedanā. If he is not patient and changes position every time, evidently he will be slow in gaining dhamma 'Patience' accordingly, is the major factor in contemplation. The saying 'Patience begets nibbāna' is most appropriate and beneficial in meditation. Noting with forbearance will calm down the mind and develop concentration. Thereupon vipassanā wisdom will arise leading to the attainment of sotāpanna.

In ancient times, there were numerous instances, related to the realization of nibbāna due to patience. At one time, a monk, residing at the Cittala Mountain, meditated the whole night. In the morning he suffered a serious pain due to wind trouble in his stomach. As he could no longer bear the serious pain he started rolling from side to side. An elder monk Pintapatika reminded him, 'A monk must be patient'. Thereupon the suffering monk said 'Sadhu!', meaning

that he would obey the elder's admonishment and stopped rolling from side to side. He forbore the painful wind trouble and noted the vedana. Then he passed away after attaining anāgāmi. He may have not realized nibbāna if he had not been patient.

In vipassanā meditation how should a yogi practise if he is slow in gaining dhamma, though he could note peacefully and comfortably? He must emphasize on attentive and penetrative noting, since his slow gain in dhamma is due to lack of attention and penetrative noting. For this reason he must note right at the present, respectfully and penetratively so that he can comprehend paramattha. For instance, in noting 'rising', you should observe attentively the gradual rising movement due to in-breathing, from the beginning to the end then only the noting will be precisely at the present. Moreover, you must also penetratively comprehend the paramattha, i.e. the phenomenon of tautness and tightness.

By virtue of continuous noting the concentration is strengthened and you will be aware of one stage of becoming and dissolution and another stage of becoming and dissolution due to the interruption of wind.

Thus impermanence, anicca is realised by comprehending one dissolution after another, dukkha is realised by the awareness of suffering due to successive becoming and dissolution, anatta or non-self is realised upon seeing that there is no control over the 'torture of sufferings which happen automatically. When anicca, dukkha and anatta, the three characteristics, are well comprehended, one can become a sotapanna. —

After listening to the dhamma discourse on 'The four conditions for sotapanna and the twenty-four types of sotāpanna', may you all be able to practise accordingly and thereupon soon be able to acquire your most aspired noble dhamma, the cessation of suffering of whatsoever nature and thus attain nibbāna immediately and with easy practice.

Sadhu! Sadhu! Sadhu!

Los Angeles to Hawaii

After closing the retreat at Los Angeles, Sayadaw, Dr. U Mya Aung, U Tun Kyi and U Khin Hlaing left Los Angeles for San Jose on August 9th, at 3:00 p.m. U Thein Naing (son of U Thein Mg) met Sayadaw and the team at the San Jose Airport at 4:00 p.m. After spending

three days at Tathagata Meditation Center Sayadaw together with Dr. Mya Aung and U Tun Kyi left San Francisco airport for Hawaii on August 12th at 5:00 p.m. On arrival at Hawaii Airport at 10:00 p.m. U Kyi Lwin, U Tin Aye, and U Kyaw Myint were waiting for Sayadaw and the team.

Sayadaw and the team resided at the Hawaii Thail Monastery, gave dhamma discourses and instructions on how to meditate. Sayadaw expounded 'Four Conditions which are hard to attain' to a group of twenty devotees from 7:00 to 9:0 p.m on 1356 (ME) the seventh waxing day of Wagaung. Next morning, the eighth waxing day of Wagaung, Sayadaw gave a brief libation dhamma after breakfast. Daw Pyone Pyone Aye, M.Sc. (Hawaii) of Mandalay asked 'Your Ven; Sir, many foreign friends ask me why the Buddhist monks are not allowed to take food in the afternoon. Please explain to me since I could not give them any answer.' Sayadaw's sudden answer was, 'As the people looked down upon the monks when they went round for alms-food in the afternoon, Lord Buddha laid down a restrictive rule that the monks must not take food in the afternoon.' In fact, the real reason is not that the monks going round for the alms-food, but be-

cause they took food in the afternoon.

Once the Exalted One was residing at Veluvan Monastery, Rajagaha. At that time seventeen young sattarasavaggi monks went to the pagoda festival on a hill-top. There they met their relatives who offered them alms-food and also some cakes and sweet-meats to take back to the monastery. The young monks offered the cakes and sweet-meats to their friends at the monastery. The chavaggi monks asked the young monks whether they took food in the afternoon and in the evening at the festival. The young monks confessed that they had taken food. The chavaggi monks and the other monks upon learning it looked down upon the young monks. For this reason the Buddha passed a Disciplinary Rule saying. 'A monk takes food in the afternoon. That monk has committed an offence.' From that time, on the monks are not allowed to take food in the afternoon.

Daw Pyone Pyone Aye had another question, 'Why cannot monks take food by themselves and eat? They can only have food when the devotees offer it to them.' In connection with a monk. The Buddha laid down the Disciplinary rule, saying 'A monk takes and eats food him-

self, without devotees offering. That monk has committed an offence'. At one time while Lord Buddha was residing at a monastery with a turret, in Vesali, a monk lived at the graveyard observing an ascetic purification practice, namely wearing patched-up robes. He took and ate food (by himself) which were left by the people for their dead parents and relatives. He looked very fit and fat. Thereupon people accused him of being a human flesh eater. Other monks with less greed also looked down upon him.

On the eighth waxing day of Wagaung, 1356 (M.E) a Vietnamese doctor Mr. San Vi Huin invited Sayadaw and the team to his house where Sayadaw meditated together with the foreign yogis from 6:00 to 6:30 p.m. Afterwards Sayadaw gave a dhamma talk and Dr. U Mya Aung acted as translator. The dhamma talk was on the benefits of vipassanā meditation and how to note the 'intention' in the four postures contemplation, namely walking practice, standing practice, sitting practice and lying down practice Mrs. San Vi Huin told Sayadaw that she was very pleased with the instruction on how to contemplate and note the intention in the general bodily actions. Moreover she said, 'Not long ago I joined a

retreat center for a month. As my contemplation was very good, sometimes I felt my body was very light and elevated into the sky; sometimes I had a feeling that I was walking in the cloud. I also experienced a joyous happiness after reaching the various stages of reverence. Am I a sotapanna?' Sayadaw replied, 'It is almost certain that you are going to be a sotāpanna if you continue to strive for it.'

She again asked how could she know that she was a sotāpanna. Sayadaw answered, 'In order to know you are sotāpanna, you must reflect upon your mind. If you find that you have reverence and faith in the Buddha, the Dhamma and the Sangha even at the risk of your life, you can definitely decide that you are a sotāpanna. Suppose an influential person told you not to pay homage to the Buddha, the Dhamma and the Sangha, and that he would take your life if you do so. However, you still have strong conviction in paying **homage** to the Triple Gems even at the expense of **your** life. Then undoubtedly you are a sotāpanna.'

Hawaii to Japan

On the tenth waxing day of Wagaung, 1356 (ME) August 16th. Sayadaw, Dr. U Mya Aung and U Tun Kyi left from Hawaii Airport for Japan at 12:00 noon. Sayadaw and the team arrived at Tokyo Airport at 7:00 p.m and waited for the Singapore airline for two hours.

Tokyo to Singapore

Sayadaw, Dr. U Mya Aung and U Tun Kyi left the Tokyo Airport for Singapore on the eleventh waxing day of Wagaung, 1356 (M.E), August 17th at 4:00 p.m. U Aung Than and Daw Khin Mya Mya and family, U Nay Win and Daw Than Than Sein and family, U Moe Kyaw Thoung and sister Ma Palai were at the Singapore Airport when Sayadaw and the team arrived there at 11:00 p.m. Sayadaw and the team spent the night at S.B.Y.O. Meditation Center which Sayadaw had visited before.

Singapore to Yangon

On 1356 (M.E) the twelfth waxing day of Wagaung, August 18th at 2:00 p.m. Sayadaw and Dr. U Mya Aung left Singapore Airport for Yangon. The Saddhammaransi Sanghas, the mem-

bers of the Services Organisation and the Saddhammaransi yogis, totalling about eighty, were at the Yangon Airport to meet Sayadaw and Dr. U Mya Aung when they arrived there at 4:00 p.m.

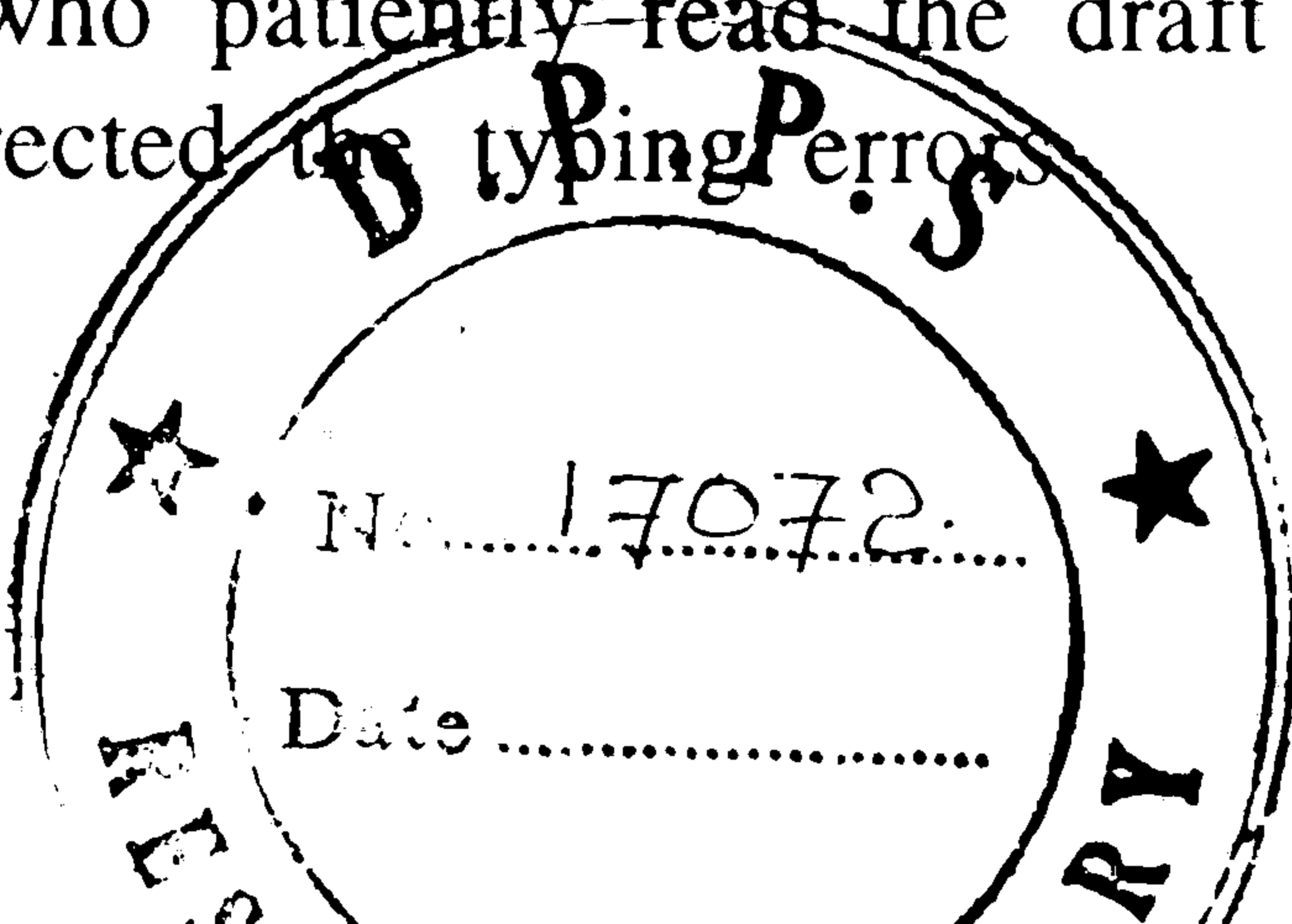
Sayadaw's sāsana abroad took two months and thirteen days.

Saddhammasansi Sayadaw

ACKNOWLEDGEMENT

I would like to express my gratitude to the Editorial Committee of Saddhammaransi Meditation centre, Yangon and also to Ma Thet Thet who patiently read the draft manuscript and corrected the typing errors.

Mya Yee



Points to Note

1. To be free from danger, must ponder on " Arahaman ".
2. To understand profoundly, must ponder on " Sambudh ".
3. To be complete with training, must ponder on " Vijjā ".
4. On taking a journey, must ponder on " Sugato ".
- To speak & achieve, must ponder on " Sugato ".
5. To be well-versed in the world, must ponder on " Vidu ".
6. Wishing to chastise must ponder on, " Anuttaro ".
7. When imparting knowledge, must ponder on " Sattā ".
8. Wishing to learn trade, must ponder on " Buddho ".
9. Wishing to fulfil benefits, must ponder on " Bhagavā ".