# Sāsanā Abroad

## Volume - II

BY

Ashin Kuṇḍalābhivaṁsa

Translated by Dr. Kay Mya Yee

Saddhammaraṁsi Meditation Centre
Yangon 2001 Myanmar

# Sāsanā Abroad

# Vol II

Ashin Kuṇḍalābhivaṁsa

Mahāsi Nāyaka,

Agga Mahā Kammaṭṭhānācariya

Saddhammaraṁsi Sayadaw

**Translated by Dr. Kay Mya Yee**

**Edited by the Editorial Board**

**Saddhammaraṁsi Meditation Centre**

**Yangon 2001 Myanmar**

# 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 Sayādaw's dhamma talks mostly dwell upon the vipassanā meditation, there are some talks suitable for the young people. "The

benefits of Vipassanā Meditation" will foster strong desire to meditate especially for the young people. For instance, to have clear mind and sharp intelligence, two out of the five benefits of vipassanā meditation will incite many students to practise vipassanā meditation a month or two ahead of their final examination. They certainly will have dual benefits namely experiencing dhamma and success in their examination.

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." The answers given by the Sayadaw during the discussion time reflect the depth of his compassion and the extent of his forbearance, the two outstanding characteristics of the Sayadaw. The illustration case is the answer to the question on the meaning of Kusala.

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.

**Mya Yee** **January, 2001**

# A Brief Biography of The Venerable Sayadaw U Kuṇḍalābhivaṁsa

Born in 1921 at Winkadat Village in Bago Division, Myanmar, Sayadaw joined the Order of Sangha at the age of ten as a novice sāmanera and received his Higher Ordination at the age of twenty.

Holding Dhamācariya Diplomas from three separate institutions, he taught the Buddhist Canon to student-monks at Kyauk-kone Medini Forest Monastery for over twenty years.

Later on, he moved to Mahāsi Sāsana Yeiktha (Centre), where he practised vipassanā meditation and served for sometime as a Chief Meditation Teacher Nāyaka Kammaṭṭhānācariya under the guidance of the Venerable Mahāsi Sayadaw.

Saddhammaraṁsi Meditation Centre was founded by him in 1979, he is serving as the Presiding

Sayadaw ever since, Five Branch Centres are affiliated to the Saddhammaraṁsi Meditation Centre. He is also a Patron of the Mahāsi Sāsana Yeiktha (Mahāsi Nayaka) at present.

'Agga Mahā Kammaṭṭhānācariya' title was conferred on him by the State in 1998, after being conferred with 'Mahā Kammaṭṭhānācariya' earlier.

Many Dhamma Treatises had been authored by him and some of his Discourses were recorded on tapes.

He had travelled extensively to many places in Asia, Australia, Europe and North America to deliver Dhamma Discourses and conduct Meditation Retreats.

# ACKNOWLEDGEMENT

I wish to express my gratitude to all members of the Editorial Board, Saddhammaramsī Meditation Centre for reviewing the manuscript. I am also indebted to Daw Wynn Wynn Thu for her steadfast and patient copying of the original manuscript. I also wish to record my sincere thanks to Daw Visuddhacārī and Daw Hla Sein for their thorough proofreading.

**Mya Yee** **August, 2001**

# Sāsanā Abroad II

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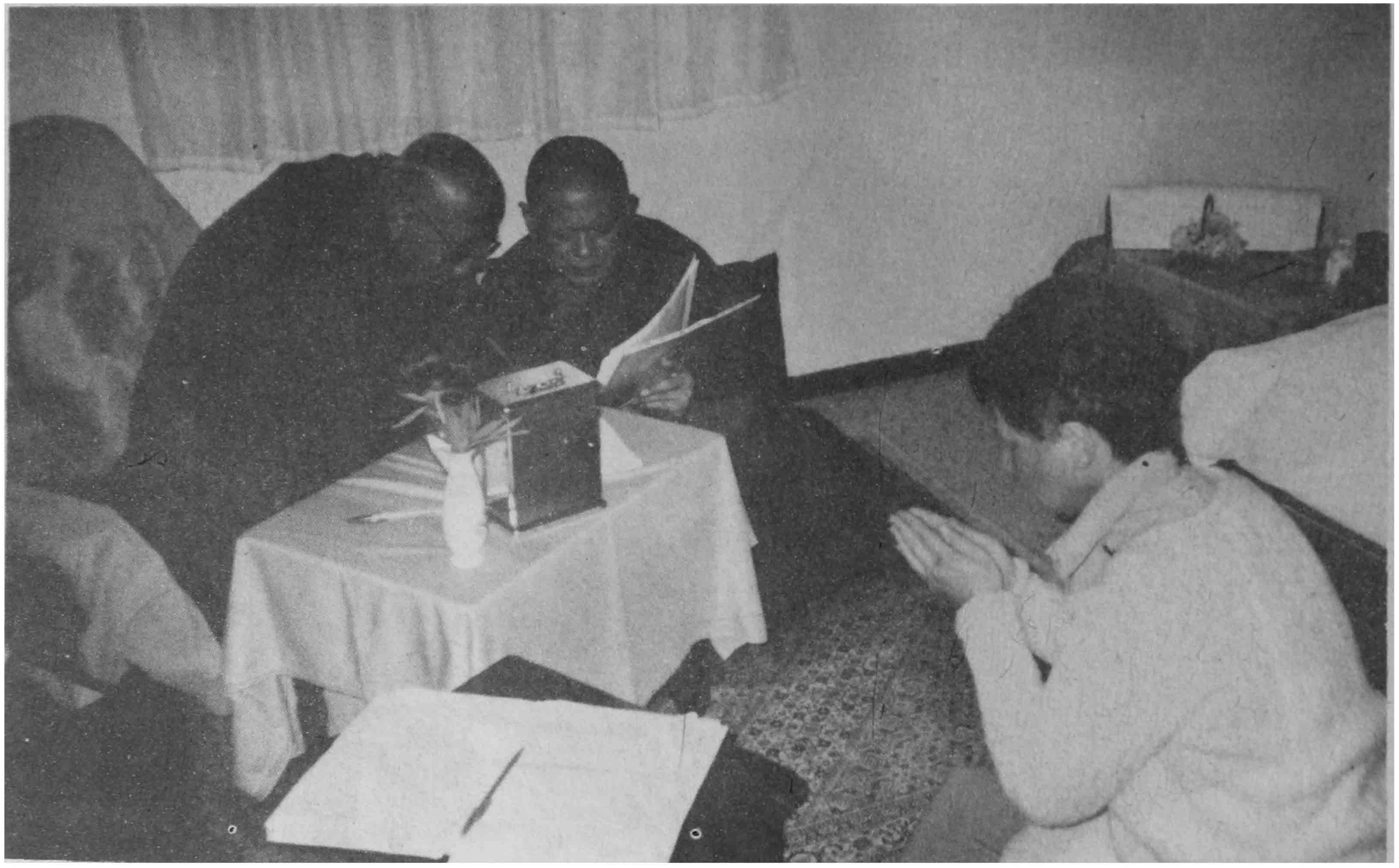

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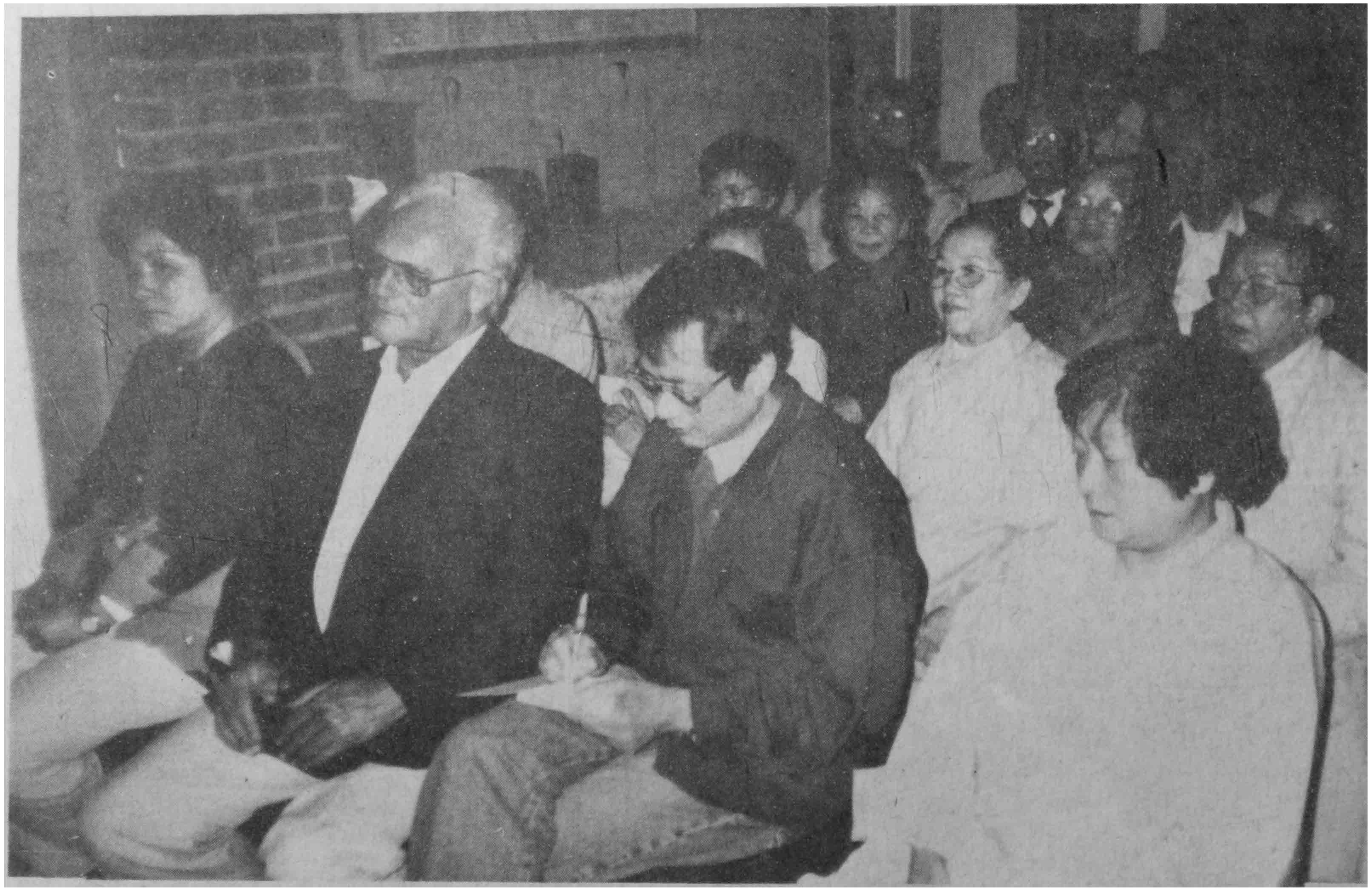

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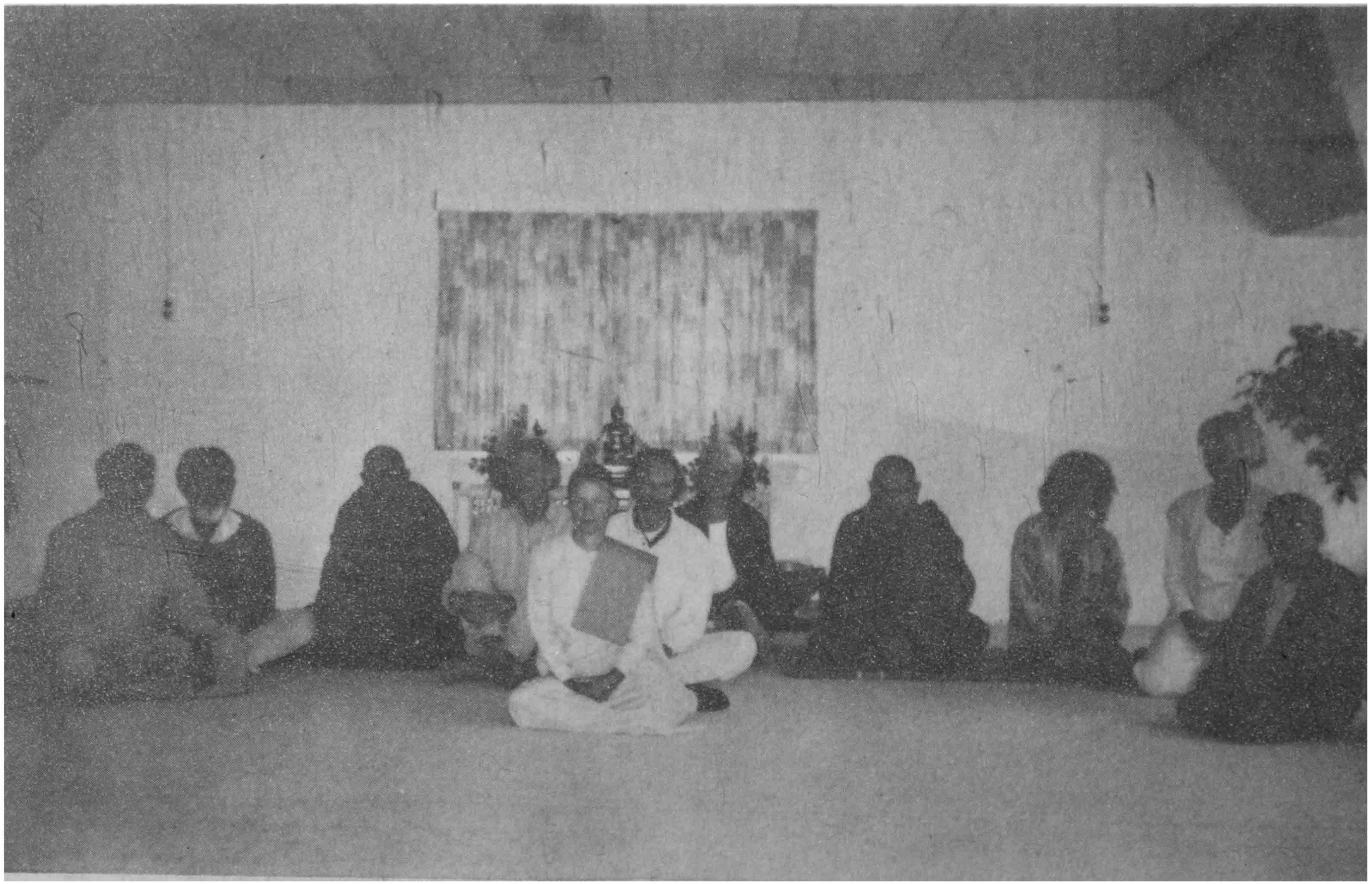

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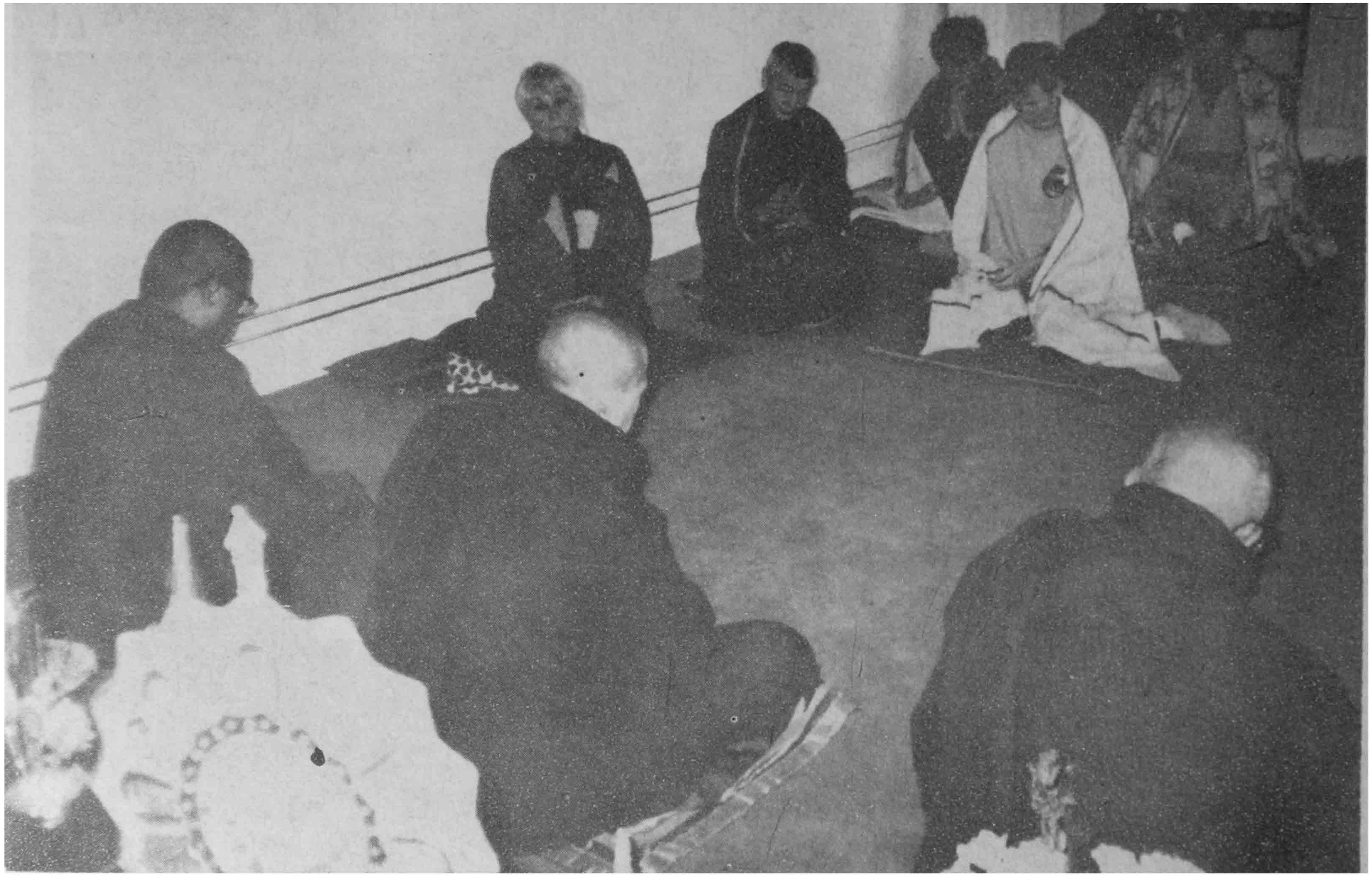

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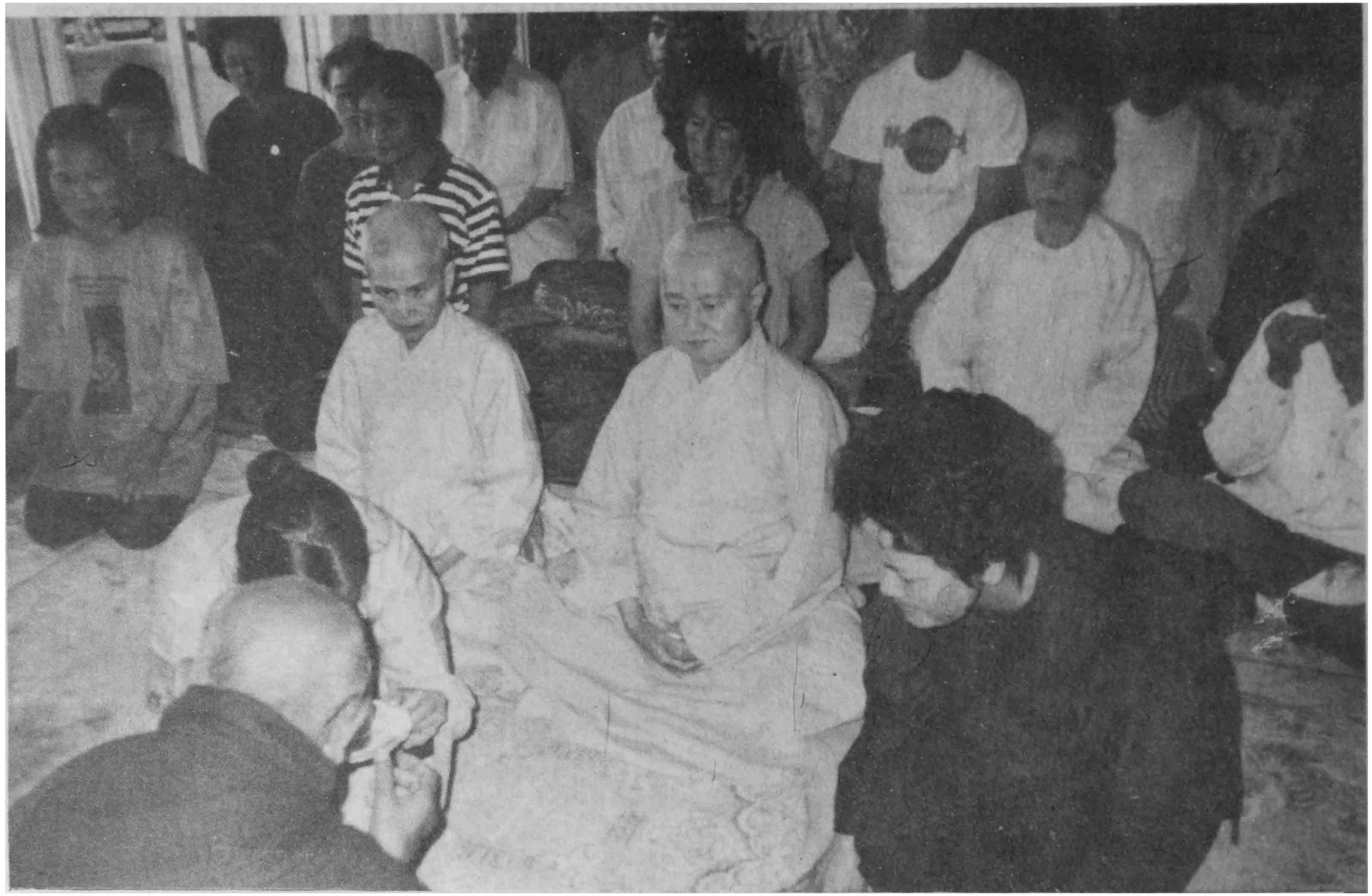

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Sayadaw with Ven. Khippapanno and yogi, Maryland, U.S.A

# Sāsanā Abroad

## Introduction

The intention in writing the account of the travels taken to some of the Western countries to carry out a religious propagation in the year 1995, was to let the devotees concerned and the Buddhist, gain some merit and knowledge from the account thus given.

At the request and invitation of Venerable U Vijaya of the Sakyamuni Meditation Centre of France, to visit some of the European countries and the United States of America to give Dhamma discourses and meditation instructions, Sayadaw went abroad accompanied by Dr. U Mya Aung and Kyaungamagyi Daw Myint Kyi.

Venerable U Vijaya of the Sakyamuni Centre of France had made all the arrangement for the journey to be convenient; and to have pleasant and comfortable trip, airlines were reserved and air fares donated by U Moe Kyaw Thaung

and Daw Win Win Kyaw Thaung in dedication to their mother Daw Myo Theint.

This religious propagation carried out abroad took two months and ten days. The countries visited were seven and meditation centres were thirteen in all.

The duration of two months and ten days were from 30th April to 10th July in the year 1995.

The seven countries were:–

1. France
2. Italy
3. Netherland
4. Belgium
5. Germany
6. Switzerland and
7. The United States of America

The Meditation Centres were in: –
France (1 centre)
Italy (3 centres)
Netherland (3 centres)
Belgium (1 centre)
Germany (1 centre)
Switzerland (2 centres)
United States of America (2 centres)

## Yangon to Bangkok

At the invitation of Ven. U Vijaya of the Sakyamuni Meditation Centre of France, Sayadaw left Yangon with Dr. U Mya Aung and Kyaungamagyi Daw Myint Kyi by T.G. (Thai Airways International) on 30th April 1995 at 4:00 p.m for Bangkok.

Sayadaw and party arrived at Bangkok at half - past five. That is, 6 O'clock by the Bangkok Standard Time.

## Bangkok to France

At 10:00 p.m. Myanmar Standard Time, Sayadaw and party left the Bangkok Airport by the Air France Airways for France and arrived at De Gaulle Airport, France, at 11:50 a.m. (Myanmar Standard Time) on 1st May, it was 6:30 a.m in France. Venerable U Vijaya, a french monk Ven. U Dhammapālita, Sister Daw Susanta, and the vice president Vanly of the Sakyamuni Meditation Centre awaited Sayadaw and party at the De Gaulle Airport.

# France to Italy

In accordance at the invitation and arrangements made by the members of the Buddha Dhamma Centre, in Alessandria, Italy, to give discourses and to instruct the ways of the Principles of the Dhamma, Sayadaw accompanied by U Vijaya, Dr. U Mya Aung, Sister Susantā and Kyaungamagyi Daw Myint Kyi left by car at 7:15 a.m. on 4th May 1995 for the Lyon Railway Station, France.

By the 10:30 morning train, the party left the Lyon Railway Station and arrived at the Torino Railway Station in Italy at 5:00 p.m. The president, the secretary and seven members of the Buddha Dhamma Centre in Alessandria were already waiting for them. Although there weren't a single Myanmar amongst them, they seemed so pleased and delighted to see Sayadaw and party, just like the Myanmars.

From Torino Railway Station Sayadaw and party were taken to the Buddha Dhamma Centre in Alessandria. The party arrived there at 6:30 p.m. From half-past seven to half-past eight, the dhamma discourse on the "Four difficult to attain Dhamma" was given. Dr. U Mya Aung interpreted in English while Mr. Stephano interpreted in Italian. At the end of the discourse questions were asked from eight thirty to nine thirty.

After the questions had been answered, the secretary of the Buddha Dhamma Centre, Mr. Edoardo took Sayadaw and party to his house in Cremolino, to spent the night at a small separate temporary two-storeyed building built for Sayadaw and party.

From 5th May to 7th May 1995, a three - day dhamma retreat was opened at the secretary Mr. Edoardo's house where discourses and the meditation instruction were given.

There were twenty foreign men and women yogi (meditators) who joined the meditation re-treat. Discourses and interviews took place daily.

## Time Table for Yogi Meditating at the Dhamma Retreat

Morning -

| | | |
|---|---|---|
| 5:00 a.m | ... | The day begins. |
| 5:30 - 6:00 a.m | ... | Walking meditation |
| 6:00 - 7:00 a.m | ... | Sitting meditation |
| 7 o'clock | ... | Breakfast |
| 8:00 - 9:00 a.m | ... | Walking meditation |
| 9:00 - 10:00 a.m | ... | Sitting meditation |
| 10:00 - 11:00 a.m | ... | Walking meditation |
| 11 o'clock | ... | Lunch |

Afternoon

| | | |
|---|---|---|
| 1:30 - 2:00 p.m | ... | Walking meditation |
| 2:00 - 3:00 p.m | ... | Sitting meditation |
| 3:00 - 4:00 p.m | ... | Walking meditation<br>Dhamma interviews |
| 4:00 - 5:00 p.m | ... | Sitting meditation - Dhamma interviews |

Night

| | | |
|---|---|---|
| 5 o'clock | ... | Refreshments |
| 6:00 - 7:00 p.m | ... | Dhamma Talks |
| 7:00 - 8:00 | ... | Walking meditation |
| 8:00 - 9:00 p.m | ... | Sitting meditation |

## Ashin Kaccāyana's Four Instructions

At the opening day of the dhamma retreat, the first and foremost Dhamma talk given to the meditating yogi was on the advice given by Ashin Kaccāyana on the four key points namely:–

(1) Catkhumassa Yathāando - Those who are meditating should practise like a person who cannot see; like a person who is blind however good their eye-sight may be.

*Motto: Act like a person who cannot see and is blind.*
*Although your eye-sight may be good and fine.*

(2) Sotavā badhiyo Yathā - Those who are meditating the vipassanā should practise like a person who is hard of hearing; like a person who is deaf although their hearing and ear - sensitivity may be very good.

*Motto: Act like a person who is deaf.*
*Although your hearing is good.*

(3) Paññā vāssa Yathāmūgo - Those who are meditating the vipassanā should practise like a person who cannot speak; like a person who is mute or dumb, although they are intelligently eloquent in their speech.

*Motto: Act like a person who is dumb or mute.*
*No matter how eloquent be the speaker.*

(4) Balavā Dubbaloriva - Those who are meditating the vipassanā should practise like a person who is poor in health and lacking in strength and energy although they may be strong and stout.

*Motto: Act like a person with little energy*
*No matter how strong and stout he maybe.*

Those practising in this manner will quickly comprehend the dhamma although they have not at first. Those who have already experienced the dhamma will quickly make a progress in insight and realize the dhamma.

*Motto: If it is possible to practise in this manner*
*There will be discernment of dhamma.*

## ĀNĀPĀNA MEDITATION

The yogi meditating vipassanā at the Cremolino meditation retreat were mostly practising the ānāpāna meditation. A discourse on the facts relating to the ānāpāna meditation was therefore given. The ānāpāna meditation can be both samatha and vipassanā meditation.

Our benefactor, the Venerable Mahāsi Sayadaw had pointed out that when the noting mind is focused on the abdomen and concentrated on the rising (inflation) of the abdomen and the falling (deflation) of the abdomen, it is just vipassanā meditation. It cannot be samatha meditation. Therefore, those yogi who want to practise vipassanā meditation only can also be mindful in rising, falling, sitting and touching practices.

A talk was also given on how vipassanā wisdom could be attained while practising ānāpāna meditation. While practising vipassanā by ānāpāna meditation, should the mind be following the inhalation and exhalation too much, it can become samatha meditation. If the concentration is, however, focused on the breath that is felt on the tips of nostril or on the tip of the lips while inhaling and exhaling, it can become vipassanā meditation and thus develop vipassanā ñāṇa.

When the noting with concentration on the breath that is fell on the tips of the nostrils or on the tips of the lips while inhaling and exhaling and develops samādhi ñāṇa (an insight through concentration) the yogi will come to know that the touch of air that is felt in inhaling and exhaling, and the noting and awareness are two separate occurrences.

The yogi will come to know and differentiate the breath of air, matter (rūpa) that is felt while inhaling and exhaling is of the nature of unconsciousness and being aware of it and noting it, is the conscious mind (nāma). In this way, the yogi will differentiate the touch by contact with whichever part of the body as being separate from the awareness of it and noting it.

When the yogi comes to know and can distinguish between the nāma and rūpa while concentrating on the touch that is felt in the in-and-out-breathing, he should spread his awareness and noting to the body such as the skin that is in touch with the clothes; the hands that are touching together; the feet that are touching together and the seat in touch with the floor. In this manner, when the awareness and noting are spread out, it will be realized that the 'touching', rūpa and 'conscious' nāma are separate. The yogi will come to know that the rūpa and nāma are different and separate. When the yogi can distinguish between the rūpa and nāma, the Nāmārūpa pariccheda ñāṇa (the insight knowledge that distinguishes between the mind and matter) is developed.

When a yogi continues meditating his concentration matures and becomes stronger. He will come to know the cause and effect while being mindful. The mind becomes aware of and notes the touch of air that is felt because of the inhalation and exhalation. The air that is felt - in the in-and-out breathing is the cause and the awareness and noting is the effect. In knowing and understanding the cause and effect the Paccaya-pariggaha ñāṇa is developed.

When a yogi comes to be aware of the cause and effect of the air that is felt while inhaling and exhaling, his mind spreads out to the body and becomes aware of it and notes the touch of clothes on the skin; the touch of the hands together and the feet touching together; the touch of the seat on the floor thus realizes the fact that the touches are the cause and the awareness and noting are the effect. In that manner, the discernment of cause and effect is developed i.e. the Paccaya-pariggaha ñāṇa.

When yogi meditating while seated, come to know the cause and effect, and when paying special attention on the four postures, namely, walking, standing, sitting and lying down, the intention to walk; the intention to stand; the intention to sit; the intention to lie down are the first distinct intentions to come forth. Such intentions should be noted while meditating as intending to walk, intending to stand, intending to sit, intending to lie down."

Later the bodily behaviour in walking, bodily behaviour in standing, bodily behaviour in sitting, bodily behaviour in lying down will occur. These bodily behaviours should be noted as "walking, walking; standing, standing; sitting, sitting; lying down, lying down."

The intention to walk, intention to stand, intention to sit, intention to lie down are the cause. The bodily behaviour of walking, standing, sitting and lying down are the effect. The knowledge of the cause and the effect in that manner is the Paccaya-pariggaha ñāṇa.

In the afternoon from two o'clock to five o'clock, in the evening, sometimes to six o'clock, there were dhamma interviews with the yogi. In having these dhamma interviews and reportings, Sayadaw found them interesting as presented by some of the yogi and also the benefits they had had through the vipassanā meditation.

## Paola's address to Sayadaw

Paola, a thirty-three year old Italian lady reverently made an address saying that she had been meditating vipassanā meditation continuously for three years. She explained that Mr. Edoardo, secretary of the Buddhist Dhamma Centre, who had been in Myanmar, had shown her the way to meditate vipassanā and how unusually beneficial it had been to meditate vipassanā.

Furthermore, the benefits of vipassanā had been in her discovery and realization of the fact there were no more unsolved problems in her

public relations. Unlike in the past, there was a better relationship with the others. Whatever had to be carried out had also been carried out with a better understanding of what is right and what is wrong and had therefore been able to keep every matter under control.

Unlike in the past, there had been no desire or want in all the things seen that were desirable. There were hardly any craving for all these either. Concern for her family living together had also become less. Yogi Paola expressed the fact that vipassanā meditation had indeed benefitted her life.

In meditating vipassanā, mental faculties like ignorance, delusion (moha), become less. Because one's intellect and wisdom had sharpened, there is a better understanding between the right and the wrong. Dealings in every matter are also resolved.

As a result of vipassanā meditation, there is a decrease in the cravings and desires bringing about the increase in no greed (alobha) even when faced with attractive sense objects. Unlike in the past, attachment to these desirous objects seem to become less.

In having meditated vipassanā, hatred, anger (dosa), has also become less. Instead a feeling

of compassion (adosa) had increased and anxiety and worry for her family had decreased.

In this way, having meditated vipassanā, the akusala, such as greed, anger or hatred, delusion or ignorance have become less. Due to the improvement in one's intellect and the kusala dhamma, there is lack of greed (a-lobha), lack of anger (a-dosa), and lack of delusion (a-moha). It is quite possible, therefore of what the yogi had mentioned about her benefits in having meditated.

## Aldo's address

A businessman named Aldo, a yogi, next made an address. He stated that he had been meditating other methods of samatha for about ten years and had been meditating vipassanā for about just two years. Since he had started meditating vipassanā, there had been so much tranquillity in his mind. He also expressed the fact that problems he had to encounter during business transactions had been easily solved.

In having meditated vipassanā, greed or cravings, anger or hatred had been reduced bringing about a peace of mind. Because ignorance or delusion had lessened, intellect and wisdom

had sharpened benefitting him in his easy way of solving the problems.

## Stephano's Address

Stephano, an Italian interpreter for Sayadaw's dhamma discourses, stated that he had been suffering from a backache. Whenever he started to meditate, the pain would recur. He continued to say that since the Venerable Sayadaw's arrival, he had been meditating attentively, as a result of which his pain had disappeared.

Stephano had previously attained the basic samādhi wisdom through meditation. Because of his keen samādhi insight gained through earlier practices, his respectful and attentive notings during Sayadaw's arrival had cured him of his backache.

## Edoardo's address

Edoardo, a secretary of the Buddha Dhamma Centre, made an address about the trip to Myanmar and about his visit to the Naranī Meditation Centre near Bago with U Ko Ko Lay, where he had meditated vipassanā according to U Ko Ko Lay's method. He expressed how pleased he had been practising the method of vipassanā medita-

tion that he had had this invitation made to Italy through the Buddha Dhamma Centre to open a meditation retreat at his house where he himself meditated.

During the interview - reporting period with him, it was of great interest to hear of his reports of unusual experiences and benefits he had gained during his meditation at the Naranī Meditation Centre and now at this present three-day retreat.

He expressed how during a sitting meditation and noting most effectively, his mind seemed to wander away from an intensely hot place to a place that was extremely cool and peaceful. There was later in him, a feeling of joy and happiness. All the worldly affairs that one could find pleasure in seemed to have decreased. He had only the intention of promoting and promulgating the Patipatti Sāsanā (the adherence to the code of Vinaya).

Having striven with much effort on vipassanā meditation, there revealed in him an unusual insight knowledge. There seemed to be less greed, hatred and delusion which in turn brought about calmness and tranquillity. Pleasure and joy found in the worldly affairs seemed to become less. Because of an ardent belief and trust in the

Sāsanā and with faithful reliance on the Buddha's Teachings, he had only the wish to work towards the advancement of the Patipatti vipassanā.

In this manner, it is evident that vipassanā meditation had brought forth many a benefit in the western country of Italy. Signs of a steady progress and prolongation of the Buddha's Sāsanā was also noticiable in that country.

On 7th May 1995 after interviewing the yogi from 2:00 p.m to 6:00 p.m and then winding up the retreat, Sayadaw and party left the Cerimolino Meditation Centre at 7:00 p.m. and arrived at Genoa, a Seaport at 8:30 p.m.

After a short rest at Yogi Damila's house, Sayadaw and party left for the railway station at 11:45 p.m for Rome, the capital of Italy by the midnight departure train. Secretary of the Cerimolino Meditation Centre, Mr. Edoardo Roberto, Lawrence and a lady yogi Christina send Sayadaw and party to the railway station. They had expressions of deep reverence in their obeisance as they bid farewell. On 8th May at 7:00 a.m. Sayadaw and party arrived at the Rome Railway Station.

The second secretary, U Min Naing of the Myanmar Embassy awaited Sayadaw with two

cars. At 8:00 a.m. Sayadaw and party arrived at the Embassy where the families of the Ambassador U Khin Nyein, U Khin Maung Lin, U Min Naing and the staff of the Embassy offered the morning meal.

At 9:00 a.m Sayadaw and party were taken on a sight seeing tour to the Christian Churches and ancient Buildings. Pictures and tombs of the Popes and other buildings were also observed.

At 11:00 am. the families of the ambassador U Khin Nyein, U Khin Maung Lin, U Min Naing and the Embassy staff offered a Myanmar lunch. Venerable Sānābādo, an Italian, and Sakyamuni Sayadaw, Venerable U Vijaya, partook of the meal with Sayadaw.

From the Myanmar Embassy, Sayadaw and party left Rome by rail for the Italian Venerable Sānābādo's Cittārāma Meditation Centre in Sezze. On arriving at Sezze at 4:00 p.m. Sayadaw and party were met by two lay-attendants of Venerable Sānābādo who took Sayadaw and party in two cars to the Cittārāma Centre and arrived there at 4:30 p.m.

# A Discourse on Saddhā

On 9th May, 1995 after a morning meal at 7:00 a.m. at the Cittārāma Meditation Centre, Venerable Sānābādo requested for a suitable Dhamma talk. Therefore, a discourse on the Factors of Saddhā was given. The interpretations were firstly done by Dr. U Mya Aung in English and then in Italian by Venerable Sānābādo.

Faith (saddhā) in the continuity of consciousness (santāna) of the audience were like a hand, treasure and property and good seeds, as explained by the Commentary teachers (commentators of Buddhist Pali texts).

Just as the hand is the most useful part of the body, so also is saddhā for a person in order to be able to do wholesome deeds with happy mind and healthy body not only in this existence but also in the future existences and finally to end all sufferings and to attain the bliss of Nibbāna.

In the body the hand is the most useful thing that sets things right, by cleaning those that are not clean and making things graceful that are not graceful. It is the hand that puts in store things and properties that have to be put in store.

In putting in store things that are useful but of little value in putting in store clothes of

moderate worth; in putting in store jewellery that is invaluable are all done by the hand.

Likewise the saddhā in a person is like the hand that stores away wholesome deeds of charity (dāna kusala) by performing meritorious deeds. In the same manner it stores away merits by practising wholesome deeds of morality (sīla kusala) by observing the precepts. Similarly, it stores away samatha vipassanā and bhavanā merits by striving and developing through meditation. Hence, saddhā is likened to a hand.

*Motto: Saddhā is likened to a hand.*

Just as a wealthy owner of properties and jewelry can buy all forms of luxury, so also a person filled with saddhā by performing dāna merits and observing the precepts, is like buying and obtaining the wealth of human beings and pleasures of the celestial beings; practising samatha meditation is like buying and obtaining the calm and pleasant life of Brahmā; by practising the vipassanā with much effort is like buying and obtaining the bliss of Nibbāna. Hence, saddhā is likened to properties and possessions.

*Motto: Saddhā is likened to wealth*

Just as good seeds cause to develop the strength and growth of roots, shoots and sprigs, so also is saddhā in which lies the kusala dhamma, causes to develops sīla, the root and samatha and vipassanā, the shoots and sprigs.

Just as a fully grown plant adequate with roots, shoots and sprigs when it reaches its time to bear flowers and fruit, does so with a growth of luxuriant and abundant flowers and fruit. In the same way, with the roots of sīla kusala, and the shoots and sprigs of samatha and vipassanā kusala, a person having striven with much effort in his vipassanā meditation and having fulfilled his notings, will attain the flowers and fruits of Magga, peace and tranquillity of Phala and finally obtain the bliss of Nibbāna.

*Motto: Saddhā is likened to seeds.*

On 9th May after having lunch at Cittārāma Meditation Centre and wishing to take the one o'clock train from Sezze Station, Sayadaw and party left Cittārāma Meditation Centre by car but were three minutes late. The train had already left. They, therefore had to wait for the two o'clock train at the station. Indeed, in those

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countries railway time table is followed exactly. There is no waiting even for a minute or two.

While waiting for the two o'clock train at the Sezze Railway Station, there was among the people who came to see Sayadaw off, a young Japanese girl born in Italy, and now studying at the University. She had been meditating at Sānābādo's Meditation Centre. She wanted to know how she could dispel the repentance that she was experiencing due to various causes.

It was explained to her according to the Commentary teachers that the best way to avoid or dispel the repentance was through samatha and vipassanā meditation.

When striving with much effort on such meditations as recollection on the Buddha's attributes (Buddhanussati meditation) and loving-kindness (mettā-meditation) which are samatha meditation, there will be calmness and stability of the mind. It will be realized that the anxieties and regrets due to various reasons can all be dispelled.

When there develops concentration in practising vipassanā, the repentance that had been felt because of various reasons will disappear completely. As vipassanā concentration strengthens

and sharpens, a person will realize for himself that repentances brought about by different causes will soon cease and disappear when he begins to note them as "repenting, repenting".

## Italy to France

By the 2:00 p.m. train Sayadaw and party left Sezze, arriving at the Rome Station at 3:00 p.m. Taking the 4:22 p.m. departure train, from there, they proceeded to Paris, arriving at the Station on the 10th May at 9:15 a.m. and returned to the Sakyamuni Meditation Centre at 11:14 a.m. where Sayadaw had previously resided.

## Sakyamuni Meditation Centre Seven-day Retreat

On arrival at the Sakyamuni Centre, a seven-day retreat was opened from 11th May to 17th May where discourses were given and Dhamma Principles were instructed. There were eighteen foreign men and women yogi who attended the retreat but there was not a single Myanmar.

On 11th May the Dhamma Retreat was opened at 6:00 a.m. After observing the sīla, a discourse was given on the Four Key Points the yogi should know and to follow before they practise meditation.

In order that yogi practising vipassanā meditation quickly experienced and to make a progress and gain the noble dhamma, Ashin Kaccāyana advised the Four Key Points.

People meditating vipassanā dhamma must:-

1. practise like a blind person however good his eye sight maybe.
2. practise like a person who is deaf and hard of hearing however good his hearing maybe.
3. practise like a person who is dumb or mute however eloquent he maybe.
4. practise like a sick person lacking in strength however strong and vigorous he maybe.

The discourse was firstly interpreted in English by Dr. U Mya Aung; secondly, in French by a lady yogi, Marie Cecile and thirdly, by Venerable U Vijaya of the Sakyāmuni in Vietnamese.

**The Four Saṁpajañña Dhamma**

On 11th May 8:00 - 10:00 p.m. the Four Saṁpajañña Dhamma was delivered.

1. Satthaka Saṁpajañña - To wisely reflect upon the work that is most beneficial before starting on it.
2. Sappāya Saṁpajañña - To wisely reflect upon the suitability of place, time and period; whether it is the most beneficial of work or not.
3. Gocara Saṁpajañña - To meditate continuously when reaching a meditation centre — the proper place of work.
4. Asammoha Sampajañña - To discern the work which one is practising without delusion.

The meditators should follow these Four Saṁpajañña Dhamma while practising vipassanā.

1. The yogi and the dhamma audience have already chosen wisely vipassanā meditation, as the most beneficial kusala, out of the four types of kusala deeds, namely dāna,

sīla, samatha and vipassanā meditation. This is the satthaka saṁpajañña.

*Motto: Reflection of the benefit, before starting a work is known as Satthaka Saṁpajañña*

2. The yogi and the dhamma audience have already chosen wisely this time of season when the weather is fine, this suitable place and teachers for meditation. This is the Sappāya Saṁpajañña.

*Motto: Reflection upon the suitability of time and place is known as Sappāya Saṁpajañña.*

3. At this Sakyamuni Meditation Centre all of you are practising according to the guidance of the meditation masters. In other words you are contemplating incessantly in sitting practice, walking practice and in noting the general bodily actions. This is the Gocara Saṁpajañña.

*Motto: Incessant contemplation is known as Gocara Saṁpajañña.*

4. While contemplating incessantly according to the instruction of the meditation instructors in sitting, walking practices and in noting the general bodily actions, there develops concentration and vivid discernment that 'rising' is a separate entity from the noting mind. So also the 'falling', 'sitting', 'touching' are separate entities from the noting mind. This differentiating knowledge without delusion is the Asammoha Saṁpajãñna.

*Motto: To discern without delusion is known as Asammoha Saṁpajañña*

**Questions and Answers**

On 12th May at about 3:30 p.m. during a short period of rest, Thierry Truillet, the manager of Sangha Magazine, Buddhist Association, France and his friend, Jean Francois Gantois came to discuss the dhamma.

The first question: - What is the difference between a person meditating in the forest and the one practising in the city?

Answer: - If they practise the right method, the attainment of dhamma will not be different. However, the one practising in the forest will gain concentration quickly and gain dhamma in a short time, since the environment is quiet. The one practising in the city will have difficulty in developing concentration, thus takes longer to comprehend the dhamma, since the environment is not quiet.

Second question: - Is it required to go back to the forest if the concentration gained in the forest falls through?

Answer: - Yes, the yogi should go back to the forest.

Question: - If it is impossible to go back to the same place in the forest what should he do?

Answer: - Then it is to go to another forest.

Third Question: - If he stays in the city and meditates will he gain dhamma?

Answer: - Yes, he will develop concentration and gain dhamma if he practises the correct way.

Fourth Question: - Is there a separate method to practise dhamma for the women yogi?

Answer: - There is no separate method for both the male and female yogi. They both practise the four foundations of Satipaṭṭhāna meditation to gain magga, phala and nibbāna.

Fifth Question: - How should a person practise to be a good meditation teacher?

Answer: - First he must learn the Abhidhammā. After that he should practise under a good meditation teacher. He can become a meditation teacher when he has developed

vipassanā concentration and wisdom.

Sixth Question: - How should children be trained to better their lives?

Answer: - The ancient wise men had instructed five ways to improve the life of children.

(1) To train them to give charity (dāna)

(2) To train them to observe moral conduct (sīla)

(3) To train them to stand courageously for what is right

(4) To train them to carry out persistently in their education.

(5) To train them to be persistent in earning their livelihood when they come of age.

*Motto: He is a noble son if he is endowed with the five characteristics.*
*Offering dāna, observing sīla.*

*Standing courageously for what is right. Being persistent in educational learning and later, seriously earning a livelihood.*

They also requested for some more advice. Sayadaw gave advice as follows: When in carrying out an enterprise in an organization there are two facts to be followed.

1. Whatever work or occupation you are engaged in, must be in accordance with the Buddha's wish.
2. There must be unity and coordination among the co-workers.

If these two facts are fulfilled, there can be prosperity in the enterprise.

## Consecutive Benefits of the Five Indriya

On 13th May at the Sakyāmuni Meditation Centre, Sayadaw discoursed on the "Consecutive benefits of the Five Indriya" from 6:00 to 10:00 p.m.

The five Indriya are involved in every noting when yogi practise vipassanā meditation. When the five Indriya become strong and well balanced, those who have not experienced dhamma

will experience dhamma, those who have already experienced dhamma will progress further and those who are worthy of achieving dhamma will achieve it.

The Five Indriya

1. Saddhindriya - strong faith and confidence
2. Viriyindriya - strong diligence and effort
3. Satindriya - strong mindfulness
4. Samādhindriya - strong and powerful concentration
5. Paññindriya - strong and powerful insight knowledge

In vipassanā meditation these five indriya successively support each other. The strong saddhindriya is the prime factor: yogi's belief in the present practising dhamma which can close the door to apāya and thus realizing nibbāna. In other words, the gateway to apāya can be closed and nibbāna be realized through meditation when the mark is fulfilled by noting "rising", "falling", "sitting" and "touching". With this strong saddhindriya, the viriyindriya will also become stronger. The satindriya will be developed when the viriyindriya i.e. to work incessantly become stronger. As the satindriya i.e. the power of

mindfulness becomes stronger, the samādhindriya i.e. concentration will also develop further. When the samādhindriya is well developed and strong so will the paññindriya i.e. the knowledge of differentiating nāma and rūpa.

The interpretation were firstly made by Dr. U Mya Aung in English, in Italian by yogi Marie Cicelles and then in Vietnamese by U Vijaya, Sakyāmuni Sayadaw.

On 14th May from 9:00 p.m. to 10:00 p.m. the second factor for sharpening the indriya that is to contemplate respectfully and attentively was explained, so that the yogi could practise accordingly.

To note respectfully means to perform bodily actions slowly and gently. To note attentively means to note at the moment of occurrence i.e. at the very present moment and also to know the ultimate reality (paramattha)

According to the instructions of the benefactor the Most Venerable Mahāsi Sayadaw, the vipassanā meditators can note as "rising", "falling" i.e. two-point noting; "rising", "falling" and "touching" i.e. three-point noting; "rising", "falling", "sitting" and "touching" i.e. four-point noting.

They can use whichever way of noting is suitable for them.

In respectful noting it is to note naturally and gently; it is not to note forcefully nor to breathe quickly in order to make rising and falling more distinct.

In attentive noting of "falling", it is to note attentively the stage by stage gradual falling-continuity due to the out-breathing at the moment of occurrence. The falling nature, the paramattha must be noted attentively disregarding the shape of the abdomen.

In noting "sitting" dissociate the mind from the form of head, body, legs and hands as much as possible and attentively note the nature of tension, paramattha, as possible as one can.

In noting "touching" dissociate the mind from the shape of head, body, legs and hands as much as possible and attentively note the hardness and heat caused by touching the floor when seated so as to know paramattha as much as possible.

Dr. U Mya Aung firstly translated into English, Marie Cecile into French and U Vijaya, Sakyāmuni monk into Vietnamese.

## Four Types of Walking Practice

On 15th May the four types of walking practice was discoursed from 9:00 to 10:00 p.m. The practising yogi should contemplate especially the walking practice as it supports the sitting contemplation as well as the general detailed noting.

There are four types of walking practice; one noting in one step; two notings in one step; three notings in one step; six notings in one step.

### One noting in one step

Yogi is to note attentively and mentally "left foot forward" when the left foot takes a step and "right foot forward" when the right foot takes a step. It is necessary not to control the slow movement of the foot but to step slowly and gently.

In noting "left foot forward" dissociate the mind from the shape of the leg, paññatti, as much as possible and attentively note the nature of the stage by stage forward movement from the beginning to the end of the step. That is noting attentively to know paramattha.

### Two notings in one step

It is to note "lifting, dropping" attentively while the foot is lifted and dropped slowly and

gently. It is not to control the lifting and dropping movement to make it slower but to lift and drop gently, neither slowly nor swiftly.

The shape of the leg, paññatti, must be disregarded as much as possible while noting "lifting". The nature of the stage by stage gradual upward lifting and lightness, should be attentively noted from the beginning to the end so as to know the nature of paramattha as much as possible.

The shape of the leg, paññatti, must be disregarded as much as possible while noting "dropping". The nature of the stage by stage gradual downward dropping and heaviness should be attentively noted from the beginning to the end so as to know the nature of paramattha as much as possible.

**Three notings in one step**

Note "lifting, pushing, dropping" attentively in contemplating the three notings in one step. Do not control the lifting, pushing and dropping movements in order to make them slower than necessary because dhamma may not be experienced when there is more effort than the attention to note. That is why lifting, pushing, dropping

movements should be done gently neither too slow nor fast.

In noting "lifting" disregard the shape of the leg, paññatti as much as possible. The paramattha that is the nature of stage by stage gradual upward movement and lightness should be attentively noted from the beginning to the end of the movement as much as possible. The awareness of lightness in the gradual upward movement is the knowledge of the element of tejo, the element of heat and vapour and the element of vāyo, the element of motion.

While noting "pushing" disregard the shape of the leg, paññatti, as much as possible. The paramattha, that is the nature of stage by stage gradual forward movement and lightness should be attentively noted from the beginning to the end of the movement as much as possible. The awareness of lightness in the gradual forward movement is the knowledge of the element of tejo, the element of heat, vapour and the element of vāyo, the element of motion.

*Motto : In "Te" and Vā" the two elements Lightness is evident.*

The form of the leg, paññatti, must be disregarded as much as possible in noting "dropping." The paramattha that is the nature of stage by stage gradual downward dropping movement and heaviness should be attentively noted from the beginning to the end of the dropping as much as possible. The awareness of heaviness in the gradual dropping movement is the knowledge of the element of pathavī, the element of earth, hardness and the element of the āpo- the element of cohesion, water.

*Motto: In "Pa" and "Ā", the two elements*
*Heaviness is evident.*

When the concentration wisdom is mature and strong to a certain extent, the stage by stage lifting and pushing and also lightness, in noting "lifting" "pushing" becomes more evident. So also in noting "dropping" the stage by stage dropping becomes more apparent.

**Experiencing becoming and dissolution in stage by stage (movement)**

The nature of becoming and dissolution are more evident as there are discontinuity between

the stages when the concentration wisdom becomes more mature and stronger. On noting the stages attentively, it will be experienced that one stage arises and passes away and then another stage arises and passes away and so on.

**Six notings in one step**

Noting the beginnings and the ends of "lifting", "pushing" and "dropping" is known as six notings in one step. In fact, it is the attentive notings to differentiate the beginning and the end of the three notings in one step.

The beginning of lifting is the raising of the heel but the toes are not yet lifted. The end of lifting is the moment during which the toes are completely lifted.

The beginning of pushing is the moment of the forward pushing of the foot. The end of pushing is the pause due to the stopping of the forward pushing force.

The beginning of dropping is the moment of dropping down the foot. The end of dropping is when the foot presses and touches the floor or the ground.

**Another way of six notings in one step**

Noting "intending to lift", "lifting", "intending to push", "pushing", "intending to drop", "dropping" are the six notings in one step. It is to note with special attention the intentions of lifting, pushing and dropping before actually lifting, pushing and dropping the foot.

The intentional mind becomes distinct to the yogi who have attained the Paccaya pariggaha ñāṇa, discernment of the cause and effect, before they lift, push and drop the foot.

Thus, this way of six notings in one stop is the noting of the three intentional minds and the three (bodily) behaviour such as lifting, pushing and dropping. The intentions to lift, to push, to drop are the cause and the lifting, pushing, dropping behaviour are the effect.

**Another way of six notings in one step**

It is to note "raising" "lifting", "pushing", "dropping" "touching", "pressing".

"Raising" means when only the heel is raised but not the toes. "Lifting" means the lifting of the toes. "Pushing" means the gradual stage by stage forward movement. "Dropping means the stage by stage dropping down movement. "Touch-

ing" means touching of the foot with the floor or the ground. "Pressing" means pressing the foot in order to take the next step.

## Contemplation of Dukkha Vedanā

On 17th May the dhamma talk on "Elimination of Dosa by contemplating dukkha vedanā was given from 9:30 to 11:00 p.m

*Motto: When dukkha dwells,*
*Only dosa*
*Shall rightly be abandoned*

The Buddha exhorted, "When dukkha vedanā arises in your khandā, contemplate to overwhelm the dukkha vedanā just like removing a thorn".

*Motto: When dukkha arises*
*Contemplate rightly like removing a thorn*

There are three ways of contemplating the dukkha vedanā.

(1) Contemplating with the aim to dispel the dukkha vedanā

(2) Contemplating with gross mind to eradicate the dukkha vedanā at one sitting
(3) Contemplating to know the nature of the dukkha vedanā

(1) Contemplation with the aim of dispelling dukkha vedanā is basically the desire for pleasantness, that is greed. Vipassanā meditation is practised in order to be free from greed. However, by contemplating with the purpose of dispelling dukkha vedanā, lobha kilesa arises in every noting. Thereupon, experience of dhamma is slow, the progress of dhamma also is slackened. That is why dukkha vedanā should not be contemplated with the aim of its elimination.

The Exalted one advised to contemplate so as to perceive dukkha vedanā when it arises.

Though the Buddha had said to contemplate to comprehend dhamma, if yogi contemplate dukkha vedanā for its elimination the comprehending and also the progress of dhamma will be slow. Besides it is not in accordance with the Buddha's advice. Therefore, it is to contemplate to know the nature of dukkha vedanā but not for its elimination.

(2) Contemplation with gross mind to eradicate dukkha vedanā at one sitting actually means the arising of dosa in the mind. Yogi meditated vipassanā dhamma in order to be free from dosa. However, dosa kilesa arises in between notings when the contemplation is involved with dosa. Thereupon the comprehension of dhamma and also its progress are delayed. Therefore, it is not to contemplate with dosa but to contemplate to know the nature of dukkha vedanā

(3) Contemplation to know the nature of dukkha vedana is in accordance with the Buddha's advice. Becoming and dissolution can be experienced only when there is the discernment of the nature. This is in agreement with the motto; "Udaya and vaya is discerned only when the nature is well comprehended". Dhamma will improved stage by stage if the becoming and dissolution are well experienced.

In vipassanā meditation one must bear in mind firstly to have forbearance when dukkha vedanā arises in one's khandā. The saying "Forbearance begets nibbāna" is most appropriate in the vipassanā meditation. Many instances in which nibbāna was attained due to forbearance, can be found in the scriptures.

There should be no worries or thought about whether dukkha vedanā will last throughout the whole sitting contemplation. Yogi should have a cool and calm mind by pondering "It is the nature of vedanā to be painful. My duty is to note it."

Yogi usually become tense both physically and mentally when dukkha vedanā is serious. That is not the way but yogi should fairly relax both physically and mentally. After relaxing thus yogi should let their noting mind dwells exactly upon the vedanā. Then note attentively to know the intensity of the vedanā by observing whether the vedanā is only in the flesh, at the skin, in the veins or the bone or right into the marrows and such. After attentive observation of the intensity of the vedanā, then note "pain, numbness dull pain and such. Yogi will find the pain, numbness, dull pain and such increase when four or five successive notings are made. The pain, numbness and such vedanā may decrease after reaching the peak intensity.

However, there must be continuous noting even though the vedanā has decreased. By four or five notings vedanā will be lessened one way or the other and it may also shift to another part (of the body.)

The perception of the increase or decrease in intensity of pain, numbness and such by four or five notings as mentioned above and also the shifting of vedanā from one part to another (part of the body) is the awareness of the nature of vedanā. The knowledge of the fact that vedanā is not painful all the time, that it is always changing, is also the comprehension of the nature of vedanā.

By repetitive noting when concentration wisdom is mature and more strengthened, the increase in vedanā will be noticed at each noting as 'painful", "numbness" and so on. Not only that but also the decrease in vedanā by each noting and shifting from one part to another on its own accord will be noticed. This knowledge of intensity of vedanā and its shifting from part to part is the more vivid comprehension of the nature of vedanā.

By virtue of continuous noting, concentration is more strengthened and the appearing and disappearing are easily noticed when noting such as "painful", "numbness" and so on. Appearing is becoming and disappearing is dissolution. Upon noticing the becoming and dissolution the experience of vedanā such as pain and numbness is

no longer the prime factor. The awareness of becoming and dissolution becomes the main factor that means the noting mind has overwhelmed the vedanā.

The successive noting strengthens the concentration furthermore. Then the appearing or becoming of pain and such are not distinct but only their disappearing and dissolution are evident when the pain and such are noted. The tormenting dukkha vedanā that is becoming and dissolution is no longer experienced, there is only awareness of the dissolution. Thus the noting mind overwhelms the dukkha vedanā. Then the elimination of anger (patighānusaya) dwelling in the dukkha vedanā is successfully completed.

When the concentration is again strengthened and becomes more mature because of continuous noting, not only the dissolution of the dukkha vedanā such as pain, numbness but also that of the noting mind are noticed upon noting "pain", "numbness" and so on. Thus the impermanence (anicca) of the dukkha vedanā as well as that of the noting mind is perceived.

The suffering (dukkha) due to the rapid dissolution and the uncontrollability (anatta) of the tormenting process going on in its own accord

is thus experienced. When the knowledge of anicca, dukkha and anatta is fully developed, the most desired noble dhamma is attained.

On 17th May, Sayadaw together with the Sakyamuni Sayadaw U Vijaya, Dr. U Mya Aung and Daw Myint Kyi had lunch at the Myanmar Ambassador U Nyunt Tin's house in Paris, France. According to Sayadaw's instruction the Ambassador made arrangement for performing the ceremony to consecrate a Buddha image was held before lunch. The transmission of five precepts were firstly given, then the families of Ambassador and the staff listened respectfully to the parittas such as Mingala Sutta and Mettā Sutta. Then they donated the offertories and money and joyously shared merits by pouring libation water.

The families of the Ambassador and the staff prepared the choice Myanmar dishes and joyfully offered to Sayadaw. As the western food have been served for quite a number of days, this Myanmar food invigorated Sayadaw and the party to continue to perform activities for sāsanā abroad.

## Contemplation of Sukha Vedanā and Upekkhā Vedanā

On 17th May from 6:00 to 7:00 p.m. Sayadaw delivered a dhamma talk on "Contemplation of Sukha Vedanā and Upekkhā Vedanā."

Greed i.e. lobha (rāgānusaya) inherent in sukha vedanā. When pleasurable sukha vedanā arises in them, yogi enjoy it. This enjoyment happens again and again and it is known as rāgānusaya, meaning arising of lobha. There will be improvement in dhamma only when this lobha is eradicated.

*Motto: Rightly eliminate rāga*
*When it repeatedly arises in sukha.*

The pleasant sukha vedanā is more apparent in the initial Udayabbaya Ñāṇa stage. Yogi who has just attained the Udayabbaya Ñāṇa stage will experience both physical and mental buoyancy; physical and mental subtlety; physical and mental workability; physical and mental proficiency; physical and mental tranquillity; physical and mental happiness. Then there may develop attachment to these pleasantness. That is known as rāgānusaya or arising of lobha.

The Buddha has taught that the lobha arising in the sukha vedanā can be eradicated only by contemplating till this sukha vedanā is perceived as dukkha.

*Motto: Rightly contemplate the arising sukha*
*Till it is apparent as dukkha*

If sukha vedanā arises in the khandā while practising vipassanā dhamma note that sukha vedanā respectfully and attentively. Sukha meaning happiness is of two kinds, namely physical or bodily happiness and mental happiness. Note respectfully and attentively "happy", "happy" whichever is distinct.

At the mature Udayabbaya Ñāṇa stage which is attained through successive contemplation yogi is aware of the appearing and disappearing of happy feeling when attentively notes "happy", "happy". Appearing is becoming and disappearing is dissolution.

In as much as the concentration is strengthened, the becoming and dissolution also become faster. The fast becoming and dissolution appears to be tormenting, then it is perceived as suffering or dukkha. Thus the rāgānusaya lobha, which has

arisen in the sukha vedanā disappeared. Thereupon, by contemplating to perceive sukha vedanā as dukkha, lobha is finally eradicated.

Avijjānusaya moha or delusion arises in the upekkhā vedanā which is neither pleasant nor unpleasant. Moha is also to be eradicated then only the noble dhamma will be gained as one wishes.

The Exalted One has taught that the upekkhā vedanā which is neither unpleasant nor pleasant must be contemplated so it will be perceived as anicca.

*Motto: Dwelling in Upekkhā*
*That moha is truly to be eradicated.*
*Rightly contemplate its impermanence.*

The upekkhā vedanā is more evident in the Saṅkhārupekkhā Ñāṇa stage. Yogi who have attained th Saṅkhārupekkhā Ñāṇa become indifferent to worldly and unworldly fear and delight. They can view with equanimity the pleasantness and unpleasantness due to the nature of the stages of insight with regard to dhamma and the worldly pleasantness and unpleasantness due to various

circumstances. There is no pleasantness and attachment when encounter with happiness and there is no sadness upon meeting with unhappiness and sufferings. Thus they are indifferent or neutral in viewing things.

Meditators who have attained the Saṅkhā rupekkhā Ñāṇa stage can practise for a long time uninterruptedly in the sitting contemplation. They can also practise longer than before in other postures such as standing.

The objects of noting such as "rising", "falling" become more and more subtle as the time goes on. Noting is also easy with not much diligence. Consequently upekkhā vedanā develops as there needs no diligence. Thereupon moha arises in that upekkhā vedanā.

In order to dispel the arising moha it is to note the upekkhā vedanā. However, as it is so subtle and indistinct yogi with not strong concentration may not be able to note it. Hence, it is to note the usual "rising", "falling", "sitting" and such.

To be more explicit the commentary teachers drew an analogy between the indistinct upekkhā vedanā and the deer crossing the rock platform. The deer hunters searched for the foot-prints of

deers in the forest. On coming to a rock platform they saw the approaching and descending foot-prints of the deer but no foot-print was found on the rock platform. However, they knew that the deer had stepped on the rock platform. In the same manner the upekkhā vedanā is comprehended

The ascending foot-print of the deer is likened to the dukkha vedanā and the descending foot-print to the sukha vedanā. The unseen foot-print of the deer on the platform is likened to the upekkhā vedanā. As the upekkhā vedanā is not distinct the usual objects of noting such as "rising", "falling" "sitting" are to be noted.

Yogi who have already attained the Saṅkhā -rupekkhā Ñāṇa are the one with the Bhaṅga Ñāṇa where only the dissolution is apparent, as the base when they respectfully and attentively note "rising", "falling", "sitting" and so on they perceive the fleeting dissolution of the phenomena of "rising", "falling" and such. Moreover, they also notice the dissolution of the noting mind. Thus the impermanence of rising, falling, sitting, touching behaviour and also that of the noting mind is apparently perceived in their mind and their wisdom. That is the development of the

knowledge of anicca. The avijjānusaya moha which has arisen in the upekkhā vedanā disappears instantaneously with the development of anicca ñāṇa. The eradication of the avijjānusaya moha is successfully completed.

**The Three Types of Effort**

The retreat closing dhamma talk on "The Three Types of Effort" was discoursed from 8:00 to 9:00 p.m. on 17th May.

The yogi practising dhamma at this seven-day retreat contemplate with the three types of effort as expounded by the commentary teachers.

1. Ārambha Dhātu - the initial effort
2. Nikkama Dhātu - making effort for the deliverance from pain, ache, weariness, lethargy and such
3. Parakkama Dhātu - making effort continuously to attain magga, phala through stages

1. **Ārambha Dhātu**

Since the lay one has decided to join the seven days retreat at the Sakyamuni Meditation Centre, one tries to complete the necessary family

and other business affairs; prepares things to be taken to the retreat. These are the initial effort (ārambha dhātu). From that time on one is gaining kusala merits.

At the Sakyamuni Meditation Centre after listening to the instructions on meditation, one practises continuously according to the guidance of the meditation instructors. When the concentration develops the actions of rising, falling, sitting and such are comprehended separately from the noting mind upon noting these actions as "rising", "falling" and so on. One also comprehends that the rising, falling, sitting and touching are rūpa, the unconscious matter and the noting mind is nāma, the conscious mind. This comprehension is the discernment differentiating rūpa and nāma, that is the Nāmarūpa-pariccheda Ñāṇa. Thus it is the initial effort or ārambha dhātu.

The concentration wisdom becomes mature and stronger with the repetitive practice. Thereupon one notices that the conscious mind notes when there occur rising, falling, sitting and touching which are the cause and the noting mind is the effect. This knowledge is the discernment of the cause and effect, the Paccaya-pariggaha Ñāṇa.

This again is the initial effort or the ārambha dhātu.

## 2. Nikkama Dhātu

At the Sammasana Ñāṇa stage after sitting for 15 or 20 minutes, the vipassanā meditators experience the dukkha vedanā such as pain, numbness, ache, giddiness, itchiness, swaying, pressing, heaviness, dozing, weariness and so on. In order to be freed from such vedanā one has to note respectfully and attentively. To overcome the dukkha vedanā, indolence, sloth and torpor meditators should continuously note in the walking and the general detailed noting practices. The dukkha vedanā, indolence, sloth and torpor experienced during the sitting practice will be overcome when notings in the walking and the general detailed noting practices are incessant and strong. This is the nikkama dhātu.

## 3. Parakkama Dhātu

Vipassanā meditators upon attaining the initial Udayabbhaya Ñāṇa will experience both physical and mental buoyancy, subtlety, workability, proficiency, tranquillity, calmness and happiness.

While contemplating the nature of the becoming and dissolution of rūpa and nāma phenomena at a quiet meditation centre, yogi who has attained the Udayabbhaya Ñāṇa stage, will develop vipassanā joy and pleasantness and experiences both physical and mental happiness. "This vipassanā pīti and pleasantness cannot be enjoyed by ordinary devas leave alone ordinary human being," said the Buddha. Accordingly yogi with good contemplation personally experience it.

The improvement in dhamma will be delayed, the progress will be slackened and stopped if the attachment to this vipassanā joy and pleasantness is developed. In order to avoid dhamma being stopped one is to annihilate these attachments and practises diligently to realize the successive stages of insight. This is the parakkama dhātu, uninterrupted practice stage after stage until the attainment of magga, phala and nibbāna.

*Motto: Attachment due to pleasant,*
*contemplation*
*Causes internal stagnation.*
*Eliminate the pleasantness by noting*
*every becoming*
*No stagnation, but only progressing.*

It is to annihilate the attachment and practise for the progress of insight stage after stage by parakkama dhātu:-

From Udayabbhaya Ñāṇa, the discernment of becoming and dissolution to Bhaṅga Ñāṇa, the knowledge of dissolution.

From Bhaṅga Ñāṇa to Bhaya Ñāṇa, the knowledge of fear.

From Bhaya Ñāṇa to Ādinava Ñāṇa, the knowledge of disgust.

From Ādinava Ñāṇa to Nibbida Ñāṇa, the knowledge of weariness.

From Nibbida Ñāṇa to Muñcitu-kamyatā Ñāṇa, the knowledge of desire for deliverance.

From Muñcitukamyata Ñāṇa to Patisaṅkhā Ñāṇa, the knowledge of reobservation.

From Patisaṅkhā Ñāṇa to Saṅkhāruppekkhā Ñāṇa, the knowledge that can view psycho-physical phenomena with equanimity.

From Saṅkhāruppekkhā Ñāṇa to Anuloma Ñāṇa, the knowledge adaptive to magga and phala.

From Anuloma Ñāṇa to Gotrabhu Ñāṇa, the knowledge that severes the puthujana lineage.

From Gotrabhu Ñāṇa to Sotāpatti-magga and phala Ñāṇa.

Thus the retreat closing dhamma talk came to an end after explicit expounding on the three efforts:-

Ārambha Dhātu: - the initial effort beginning from the performing of household duties to the achievement of Paccaya-pariggaha Ñāṇa.

Nikkama Dhātu: - the effort for the deliverance from pain, aches, weariness, indolence, sloth and torpor.

Parakkama Dhātu: - the effort to practise continuously until magga, phala and nibbāna are attained through stage after stage of insight.

## France to Netherland

At the invitation of Sayadaw U Dhammavirānātha, the Ehipassiko Meditation Centre, Nether- land, to discourse and instruct dhamma, Sayadaw together with Sakyāmuni Sayadaw U Vijaya, Dr. U Mya Aung and Daw Myint Kyi came by yogi M. Cecile's car from Sakyamuni Meditation Centre, France to Brussel, Belgium at 5:30 a.m. on 18th May 1995 and arrived Brussel at 11:30 a.m.

Sayadaw and party left Brussel, Belgium at 12:40 p.m for Ehipassiko Meditation Centre, Netherland by car and arrived there at 4:15 p.m.

## Ehipassiko Meditation Centre
## Ten-day Retreat

At the Ehipassiko Meditation Centre, the meditation retreat was conducted for ten days from 18th to 27th May. The opening dhamma talk on "Four Instructions by Ashin Kaccāyana" was discoursed from 7:00 to 8:00 p.m. on 18th May. Dr. U Mya Aung translated into English.

Vipassanā meditators first and foremost need to cultivate concentration, so that vipassanā wisdom will develop. Ashin Kaccāyana's four instructions should be followed in order to cultivate concentration.

**The four instructions**

1. To act like a blind person although one's eyesight and eye-sensitivity are good.
2. To act like a deaf person although one's hearing and ear-sensitivity are good.
3. To act like a dumb person although one may be an eloquent speaker.
4. To act like a weak and sick person although one may be strong.

Beginning from 19th May, there was dhamma discussion everyday from 2:00 p.m. to 4:00 p.m. The Netherland yogi reported their dhamma experiences and also made queries on what they wanted to know. Dr. U Mya Aung translated into English.

**Questions and Answers.**

Wilma (31 years old Netherland yogi) ... She had practised for about six months at the Ehipassiko Meditation Centre. Her mind was more calm than before. She was more healthy and could control her mind. Getting into bad temper become less. These are the benefits of vipassanā dhamma.

Sayadaw ... There is less mental restlessness due to vipassanā meditation. One is more healthy because of the vipassanā joy (pīti), tranquillity (passadhi) and pleasure (sukha). One can control one's mind and has less anger as lobha, dosa and moha are lessened by vipassanā meditation.

Wilma ... How to contemplate in walking practice so as to comprehend the four elements while noting "lifting", "pushing" and "dropping"?

Sayadaw ... At the initial stage of contemplation, it is not possible to note both. Note "lifting", "pushing", "dropping". The four elements will be comprehended automatically when the concentration wisdom develops.

A brief but complete answer was given as mentioned above. The elaborate explanation was given during the dhamma talk. At the beginning of vipassanā meditation, one cannot note "lifting", "pushing", "dropping" simultaneously with noting to comprehend the four elements. First it is to note lifting, pushing and dropping so as to cultivate concentration. When the concentration wisdom develops, then the lightness in lifting and pushing actions and heaviness in dropping action will be noticed automatically. The awareness of lightness is the comprehension of the elements of tejo and vāyo; that of heaviness is the comprehension of the elements of pathavī and āpo. Thus

the four elements are comprehended.

Passika (45 years old Netherland yogi) ... I have practised vipassanā meditation by Hindu method for five years and by the Buddha method for two years. I perceive a life-line in the body whenever I practised sitting contemplation. What does it mean?

Sayadaw ... There in no mention of a life-line, according to the dhamma text but only the mind continuity. The mind-continuity exists throughout life and it is also there while sleeping. So it may be the mind-continuity what you have perceived.

Passika ... While noting "thinking", I noticed light or illuminations. Is it possible that there are the four elements in the mind?

Sayadaw ... There cannot be the four elements in the mind, since the four elements are rūpa and the mind is nāma. However there can be the four elements in the light seen while meditating. According

to the Abhidhammā Desanā, there are eight properties in the light; the property of pathavī or earth, the property of āpo or water, the property of tejo or vapour, the property of vāyo or motion, the property of colour, the property of odour, the property of taste, the property of energy.

Passika ... Are the conscious mind and the noting mind the same or different?

Sayadaw ... In vipassanā meditation, the conscious mind and the noting mind are different, they are not the same. For example in noting "hearing", "hearing", it is quite apparent that the conscious mind of hearing is different from the noting mind.

Netherland Yogi (48 years old) ... I have practised vipassanā meditation for six years. I meditate in the morning and evening. I also participated in the one month meditation retreat. I observed "rising", "falling", "knowing" and "feeling". I gained mental happiness and satisfaction.

Sayadaw ... The mental happiness and satisfaction are gained because of vipassanā meditation which lessen lobha, dosa and moha.

Netherland Yogi ... The unwholesome thinking such as lobha, dosa and moha arise and they disappear when noted. They again arise and I have to note them again. Are they going to be with me in the next existence when I pass away?

Sayadaw ... The unwholesome lobha, dosa and moha will exist in the subsequent existences until one becomes sotāpanna and such. If one becomes a sotāpanna and such by practising vipassanā meditation, there will be no more unwholesome anusaya. As soon as one is at least a sotāpanna, gross lobha, gross dosa and gross moha which can lead one to apaya, will no longer accompany one to the next existences. That is why one should practise dhamma at least to be a sotāpanna.

Khanti ... I have practised

| | |
|---|---|
| (54 years old Netherland yogi) | vipassanā meditation for fifteen years. I have developed more forbearance, more successful dealings and more saddhā than before because of vipassanā meditation. |
| Sayadaw | ... Due to vipassanā meditation anger and grudge are lessened so you have more forbearance. Hence there is success in dealings. Saddhā is better than before when you have developed special vipassanā wisdom and attained noble dhamma. |

Sayadaw asked the yogi Khanti. "There are five kinds of saddhā, namely faith in the Buddha, the dhamma, the sangha, kamma and the consequences of kamma. Which saddhā is strong in you?" Khanti said that she had more faith in dhamma. Sayadaw replied, "Since you had developed saddhā by practising dhamma, it is the faith that is right to have."

## The Benefits of Vipassana Meditation

On 19th May 1995, "the Benefits of Vipassanā Meditation" was discoursed from 7:00

to 8:00 p.m. Dr. U Mya Aung translated into English.

The satipaṭṭhāna vipassanā meditation is the best and the most beneficial performance. In satipaṭṭhāna vipassanā meditation, though only one function that is observation is performed, there result two benefits. Kilesa such as lobha, dosa and moha which can send one to apāya are annihilated at each and every noting in satipaṭṭhāna vipassanā meditation. At the same time it strengthens the concentration wisdom which leads to the attainment of the bliss of nibbāna. Thus two benefits are achieved.

Satipaṭṭhāna vipassanā meditation keeps away the āpaya sufferings and brings the bliss of nibbāna closer and closer at each and every noting. Hence, satipaṭṭhāna vipassanā meditation is best and beneficial for one. However, the benefits are not distinct at the beginning. They are more apparent at the middle and later parts of meditation as shown by the mathematical calculation.

The satipaṭṭhāna vipassanā meditators can note at least one noting per second and gain sixty notings in a minute. Thus they make three thousand and six hundred notings in an hour sitting practice. These notings are the kusala

dhamma which can send one to nibbāna as one aspired.

The satipaṭṭhāna vipassanā meditators will experience sufferings at the beginning; the pleasantness will be apparent only in the middle and later parts. The Buddha-to-be hermit expounded as follows:-

"Sukhassā nantaraṁ dukkhdaṁ
Dukkhassā nantaraṁ sukhaṁ"

"Unpleasantness comes immediately after the enjoyment of worldly sensual pleasure and one will encounter sufferings in apāya. Those practising samatha and vipassanā meditation for the supramundane pleasure firstly will come across sufferings which will be immediately followed by vipassanā joy, jhāna bliss and the bliss of magga, phala and nibbāna.

The unpleasantness at the Nāmarūpa-pariccheda Ñāṇa and Paccaya-pariggaha Ñāṇa are not so distinct to the vipassanā meditators. Nevertheless the unpleasantness such as pain, numbness, aches, giddiness, itchiness, vomiting are very much experienced at Sammasana Nana. Thus the meditators experience sufferings at the beginning.

The pleasantness are evident at the Udayabbaya Ñāṇa. The meditators experience both physical and mental buoyancy, subtlety, workability, proficiency, tranquillity and happiness. Not only the laities but even the ordinary devas cannot enjoy such pleasure and happiness.

The benefits of vipassanā meditation, prominent in the middle and later parts are ...

1. Clear and happy mind
2. Strong and firm mind
3. Sharp intelligence
4. Diseases being cured
5. The attainment of sotāpanna and such

1. Clear and happy mind is due to the riddance of kilesa such as lobha, dosa and moha at each and every noting while practising vipassanā meditation as there is no chance for them to arise. Mind is not clear and happy because of these kilesa.
2. People with bad-temper become unstable when they encounter the sense objects which cause lobha and enrage dosa. The vipassanā meditators are free from gross anger as each and every noting does not give a chance for anger to occur. After achieving the

Saṅkhārupekkhā Ñāṇa, though they may not be contemplating, yogi have firm and strong mind because there develop no attachment and anger upon meeting with sense objects which can cause attachment and anger, since they are devoid of gross anger and gross lobha.

3. The benefit of having sharp intelligence is due to the prevention of moha from arising by each and every noting of the vipassanā meditators. The meditators know more about the sharpness of their intelligence when they left vipassanā meditation centre after achieving the progress of insight stage after stage. They comprehend gradually the advanced Buddha dhamma scriptures which they could not understand before. Now they can study the advanced Buddha dhamma scriptures from the beginning to the end.

4. Various diseases are cured at the Udayabbaya Ñāṇa stage as the meditators experience both physical and metal buoyancy, physical and mental subtlety, physical and mental tranquillity. They are also physically and mentally happy because of vipassanā joy The serious diseases are cured only at

Saṅkhārupekkha Ñāṇa stage but not at Udayabbaya Ñāṇa stage.

Meditators view the mundane and supra-mundane pleasantness and unpleasantness with equanimity when they achieved Saṅkhārupekkhā Ñāṇa. They can note the sense objects with ease. They can note for two or three hours at a stretch. The sense objects become more and more subtle. Serious diseases seem to be treated and cured. Yogi note the vedanā as they arise and have feelings such as the disease being pulled out or get messaged. Thus the disease subsides gradually and finally it is cured.

5. Anuloma Ñāṇa, adaptive to magga and phala develops by virtue of the strengthened and mature concentration wisdom when noting is done uninterruptedly.

After the Anuloma Ñāṇa, there develops Gotrabhu Ñāṇa which severs the worldly lineage and yogi experiences as if he is entering a very peaceful place from a very hot one, while the noting is good. The hot place is the region of worldlings. The very peaceful place means the area of ariya such as sotapanna. Thus the development of Gotrabhu Naṇa is very evident.

Sotāpatti magga Ñāṇa develops simultaneously after the achievement of the Gotrabhu Ñāṇa. Sotāpatti phala Ñāṇa follows immediately after the achievement of the Sotāpatti magga Ñāṇa. One attains the lineage of ariya or the domain of ariya no sooner than the achievement of Sotāpatti phala Ñāṇa.

Sotāpatti magga Ñāṇa completely annihilates the wrong view and scepticism together with the gross lobha, gross dosa and gross moha which result in suffering of apāya rounds (saṁsarā). Thereupon the apāya suffering is completely prevented. Thus becoming of sotāpanna, which liberates one from apāya saṁsarā and apāya sufferings is certainly the resultant benefit of vipassanā meditation.

The unwholesome previous deeds foolishly and ignorantly committed during the uncountable rounds of saṁsarā are annihilated. Sotāpatti magga Ñāṇa completely eradicated these previous unwholesome deeds which can send one to apāya. It also eliminates the unwholesome previous deeds, the cause of suffering in apāya, foolishly and ignorantly committed during the childhood in this present life.

One undergoes the round of saṁsarā save and sound since there are no more doubt such as whether one will suffer in apāya after passing away from the present life, or reborn in the animal world. Thus one is quite confident that he will never be an animal. Moreover one is doubtless that his next destiny will never be a ghost or an ugly demon, asurakāya. Thus he is quite save and secure to undergo the round of saṁsarā.

An ariya such as sotāpanna will never be destined to existences lower than the present one, but only to the higher lives in the round of saṁsarā. They will be reborn in the next existences among more and better families, have more noble mentality, abundance of wealth and properties, will be more good looking and have more graceful appearances and better in every aspects than in the present life.

One may perhaps forget to practise satipaṭṭhāna vipassanā because of indulgence in the existential pleasure, it may not be more than seven existences. In the seventh existence he will be remorseful for one or other reasons, practises satipaṭṭhāna vipassanā and becomes an arahat, extinguishing all impurities and attains nibbāna.

Thus the attainment of nibbāna after becoming an arahat is the major and the most inspired benefit of vipassanā meditation.

The ariya such as sotāpanna will never be destined to existences lower than the present one. Although they are reborn in higher and nobler lives with existential pleasure, they rarely enjoy the worldly sensual pleasure. They enjoy in performing merits such as dāna, sīla and samatha. They enjoy in acquiring properties for dāna, observing sīla and meditating samatha. In olden days they used to delight in jhāna absorption.

While enjoying dāna, sīla and samatha, though they may forget to practise satipaṭṭhāna vipassanā, it is not more than for seven lives. They become remorseful in the seventh existence by one or other means, practise satipaṭṭhāna vipassanā, become arahats and attain nibbāna, after annihilating all impurities. This is the most inspired and the major benefit of vipassanā meditation.

On 20th May at the Ehipassiko Meditation Centre ten-day retreat, the "Second factor for sharpening the controlling faculties" was discoursed from 7:00 to 8:00 p.m.

First and foremost the consecutive support of the five controlling faculties was expounded.

In vipassanā meditation, the five controlling faculties are involved in each and every noting in their own right.

**The Five Controlling Faculties (Indriya)**

1. Saddhindriya - strong faith and confidence
2. Vīriyindriya - strong effort and diligence
3. Satindriya - strong mindfulness
4. Samādhindriya - strong and powerful concentration
5. Paññindriya - strong and powerful insight knowledge

In as much as saddhindriya is powerful, vīriyindriya becomes powerful. In as much as vīriyindriya is powerful, satindriya is strengthened. In as much as satindriya is strengthened, samādhindriya becomes powerful. In as much as samādhindriya is powerful paññindriya is strengthened. Thus the lower controlling faculties support the higher faculties consecutively. Thereupon in as much as the lower controlling faculties are powerful, the higher faculties are strengthened. One who has not yet experienced dhamma will experience it, one who has already experienced

dhamma will progress and gain it, when the abilities of the controlling faculties are sharpened in as much as the five controlling faculties are powerful.

Among the five controlling faculties, the first one i.e. saddhindriya is the prime factor to be powerful. In as much as saddhindriya is strong the higher controlling faculties become powerful successively. Saddhindriya is made up of "saddhā" and "indriya". Saddhā means faith, indriya means powerful controlling.

Faith is to have confidence in the Buddha, the Dhamma, the Sangha, kamma and the effects of kamma. While practising vipassanā meditation to have faith in dhamma is the important factor. In other words, to believe implicitly in the fact that nibbāna is attained through dhamma which one is practising and that the apāya-door is closed by it. The most inspired bliss of nibbāna will be attained and apāya-door will be closed when one has gone up to the required mark while noting "rising" "falling" "sitting", "touching" "lifting", "pushing", "dropping", "bending", "stretching" and so on according to the guidance of the Benefactor Mahāsi Sayadaw. Faith in the dhamma that one is practising is the most significant factor.

In as much as saddhindriya i.e. faith in the practising dhamma is powerful, vīriyindriya is strengthened and yogi note incessantly the arising sense objects. As satindriya becomes powerful, yogi is more mindful and notes the arising sense objects in as much as viriyindriyais strengthened.

In as much as satindriya is strengthened the ability to note from the beginning to the end of the arising sense object, is sharpened. Hence samādhindriya becomes powerful. In as much as samādhindriya becomes powerful, the paññindriya, the ability to discern the becoming and dissolution and the changing of the arising sense-object is sharpened. Hence vipassanā wisdom develops. When vipassanā wisdom is mature magga, phala and nibbāna are attained and one becomes an ariya such as sotāpanna.

## The Contemplation of Three Vedanā

On 22nd May the contemplation of dukkha vedanā and the elimination of dosa (patighānusaya) which is latent in dukkha vedanā was preached from 7:00 to 8:00 p.m. Dr. U Mya Aung translated into English.

The dhamma audience and yogi will experience three vedanā in practising vipassanā

meditation. There exist three latent defilements (kilesa) in the three vedanā. The inspired noble dhamma will be achieved if only these latent kilesa are eradicated.

1. In dukkha vedanā there dwells latent dosa (patighānusaya)
2. In sukha vedanā there dwells latent lobha (rāgānusaya)
3. In upekkhā vedana there dwells latent moha (avijjānusaya)

The repeated arising of these kilesa in vedanā is described as inherent or latent.

Dukkha vedanā is especially distinct at the Sammasana Nāṇa. Dhamma improves only when dosa is eliminated. In order to eliminate dosa, dwelling in dukkha vedanā, it is to contemplate dukkha vedanā. The Buddha advised that dukkha vedanā such as pain, aches must be contemplated and overcome just like taking out a thorn.

*Motto: When dukkha arises*
*Contemplate rightly like removing a thorn*

**Elimination of dosa in dukkha vedanā**

First bear in mind to forbear the dukkha vedanā such as pain, aches. When they arise, yogi

should not worry whether dukkha vedanā will last for the whole sitting and so on. Yogi usually become both physically and mentally tense when dukkha vedanā increases. However, they should fairly relax both body and mind. After relaxing both body and mind, yogi should let their noting mind dwells right upon the vedanā. They must also be attentive in order to know whether the pain is only on the skin, in the flesh, in the veins, bone or bonemarrow. In other words to attentively note to comprehend the intensity or extent of the pain.

Then note "painful", "aching" and so on. Pain may increase after four or five notings. Pain may subside after reaching the peak intensity due to various circumstances. However, yogi should note attentively without slackening the contemplation.

When concentration wisdom is strengthened by successive noting, yogi may experience increase in pain, ache and so on at each and every noting. Dukkha vedanā may subside after reaching the maximum intensity. Though there is decrease in pain, noting mind must not be slackened, it should be more attentive.

By virtue of repetitive noting, the concentration wisdom is furthermore strengthened and becomes more mature. Thereupon yogi will be aware of the fleeting disappearance of pain after arising when noted as "pain", "pain". Arising is becoming and disappearance is dissolution. Thus yogi comprehends the phenomena of becoming and dissolution. The nature of pain is no more distinct but the phenomena of becoming and dissolution is more evident when yogi can note and comprehend the becoming and dissolution. Thus dukkha vedanā is overwhelmed by the noting-mind just like taking out the thorn. The repentances due to dukkha vedanā no more exist, then the elimination of dosa is successful. The elimination of dosa is the first and best foundation for the attainment of the most inspired noble dhamma.

*Motto: When dukkha dwells,*
*Only dosa shall rightly be abandoned*

On 23rd May at the Ehipassiko Meditation Centre ten-day retreat the contemplation of sukha vedanā together with the elimination of lobha

(rāgānusaya) and the elimination of moha (avijjānusaya) which exists in upekkhā vedanā are explained from 8:00 to 9:00 p.m. Dr. U Mya Aung translated into English.

Vipassanā meditating yogi attain Udayabbaya Ñāṇa after respectfully and attentively noting and overcoming the dukkha vedanā at the Sammasana Ñāṇa. At that stage of ñāṇa, there are less pain, ache, numbness and such and yogi experience physical and mental buoyancy and happiness. Such physical and mental happiness cannot be enjoyed by ordinary deva leave alone laities. The attachment to the vipassanā joy arises repeatedly and it is identified as lobha (rāgānusaya) existing in sukha vedanā.

Dhamma will progress only when lobha existing in sukha vedanā is eradicated by contemplating to perceive it as dukkha.

*Motto: Rightly eliminate rāga*
*When it repeatedly arises in sukha.*

The Buddha had preached "Sukhā bhikkhave vedanā dukkhaso daṭṭhabbā", meaning to contemplate-sukha vedanā till it appears to be dukkha.

This is how to eliminate lobha arising repeatedly in sukha vedanā.

*Motto: Rightly contemplate the arising sukha*
*Till it is apparent as dukkha.*

**Elimination of lobha (rāgānusaya) in sukha vedanā**

Out of the two kinds of sukha vedanā, namely physical and mental sukha, note attentively whichever is distinct as "pleasant", "pleasant."

At the mature Udayabbaya Nāṇa the disappearance of pleasant vedanā as soon as it arises, is comprehended when noted as "pleasant", "pleasant." Arising is becoming and disappearing is dissolution. In as much as wisdom is strengthened the swift becoming and dissolution seem to be tormenting and appear to the meditator as a kind of suffering. Thus the elimination of lobha existing in sukha vedanā is successfully accomplished. Therefore, it is the second good foundation for the attainment of one's inspired noble dhamma.

When Saṅkhārupekkhā Ñāṇa is attained by dint of repetitive noting, there arises upekkhā

vedanā which is neutral to both pleasantness and unpleasantness. Noting is very easy as the sense objects and the noting-mind occur automatically. Thereupon moha (avijjānusaya) dwells in the upekkhā vedanā.

Dhamma will progress only when moha repeatedly arising in the upekkhā vedanā, is eradicated. Vipassanā meditation must be practised in order to do so.

*Motto: Dwelling in upekkhā*
*That moha is truly to be eradicated.*

**Elimination of moha (avijjānusaya) in upekkhā vedanā**

Moha in upekkhā vedanā should be eradicated by vipassanā contemplation and perceiving it as anicca. In order to do so it is to contemplate upekkhā vedanā. However, since it is very subtle and not easy to note the usual rising, falling and such should be noted so as to comprehend dissolution.

Those yogi who has attained Saṅkhārupekkhā Ñāṇa has Bhanga Ñāṇa as basis. Therefore he has to note the usual rising, falling and so on respectfully and attentively. He will comprehend

the fleeting dissolution upon noting "rising" and also in noting "falling". Not only that he will be also aware of the dissolution of noting-mind soon after.

When yogi can note and comprehend the dissolution, the impermanence of rising, falling which are rūpa and that of the noting-mind which is nāma become apparent to him. Thereupon the eradication of moha which repeatedly arises in upekkhā vedanā is accomplished. Thus the eradication of avijjānusaya is the third and good foundation for the attainment of the most inspired noble dhamma.

*Motto: Rightly contemplate its impermanence*
*When there arises upekkhā.*

May you be able to annihilate the three latent (anusaya) kilesa existing in the three vedanā. May you be able to swiftly attain the bliss of nibbāna, the cessation of all sufferings whatsoever with ease in practice.

**Sādhu Sādhu Sādhu**

## Four types of General Detailed Notings in Sampajañña Sector

As there is some time left, the four types of sampajañña noting were discoursed. There are four types of moving forward or backward.

(a) Moving forward or backward while walking.
(b) Moving forward or backward while standing
(c) Moving forward or backward while sitting
(d) Moving forward or backward while lying down

(a) Yogi can note the forward or backward movement in the walking practice with more clarity. Noting "lifting", "pushing", "dropping" in the walking practice is noting the forward movement. Turning behaviour at the beginning or the end of the walking space is the backward movement. At the beginning and the end of the walking space yogi stops for a while and makes a sampajañña noting "turning" "turning", when he turns. However, the Buddha had allowed to note what is more distinct. Therefore he can start noting the intention to turn.

At the beginning and the end of the walking space being more mindful, he will notice that the

"intention to turn" arises first. Then he must note "intending to turn", "intending to turn." When the mind inclines towards the intended direction the body also turns towards it, either towards left or towards right. In this way, when the body turns, note as "turning", "turning."

If he can note the intention to turn, he will gain two stages of insight and thus be able to decide for himself that he has gained two stages of insight. The intention to turn is the conscious mind, nāma and turning action of the body is the unconscious matter, rūpa. This discerning knowledge of nāma and rūpa separately in the Nāmarūpa-pariccheda Ñāna.

Due to the intention to turn, the turning action takes place. The intention to turn is the cause and the turning action is the effect. This knowledge of the cause and effect is the Paccaya-pariggaha Ñāṇa. When the yogi gets to note the intention to turn, he himself can decide his achievement of the two stages of insight.

On 24th May 1995 from 7:00 p.m. to 8:00 p.m. during ten day retreat at the Ehipassiko Meditation Centre, the noting of forward-backward movements in standing and sitting practices was also preached.

(b) While standing, if the yogi is specially attentive, he will notice first the intention to bend to do something. Then note "intending to bend", "intending to bend". Later when the actual bending down takes place, note "bending", "bending." This downward bodily movement is known as forward movement. If the yogi is able to note the intention to bend, he can decide for himself that he has gained two stages of insight.

The intention to bend down is the conscious mind, nāma and the bending down movement is the unconscious matter, rūpa. The awareness of nāma and rūpa within the body is the Nāmarūpa-parriccheda Ñāṇa.

Due to the intention to bend, there arises a bending movement. The intention to bend is the cause and the actual bending is the effect. This knowledge of the cause and the effect is the Paccaya-pariggaha Ñāṇa. In this way in noting the intention to bend, the yogi can decide for himself that he has achieved the two stages of insight namely the Nāmarūpa parricheda Ñāṇa and the Paccaya parriggaha Ñāṇa.

When the purpose of bending down is done, there arises the intention to straighten up. If the yogi is specially mindful, he will distinctly notice

the initial arising of the intention to straighten up. Then he must note "intending to straighten up" intending to straighten up". When the actual upward bodily movement appears", note as "straightening" "straightening". This gradual upward bodily movement is known as the backward movement.

Thereupon, by noting the intention to straighten up the yogi can decide for himself the achievement of the two stages of insight. The intention to straighten up is the conscious mind, nāma and the gradual upward movement at the body is the unconscious matter, rūpa. The awareness of this fact that there are only the nāma and rūpa in the body is the Nāmarupa-pariccheda Ñāna. Because of the intention to straightening up there takes place the straightening up movement. Therefore the intention to straightening is the cause and the actual straightening movement is the effect. This is the knowledge of cause and effect, Paccaya-pariggaha Ñāṇa.

(c) The forward and backward movement in sitting practice is quite distinct when paying homage to the Buddha. When the yogi intends to bend his body forward, while he is sitting to

pay respect to the Buddha, and if he is aware of it, then he must note as "wanting to pay homage" "wanting to pay homage" When the actual bodily movement to pay homage appears, then note "paying homage" "paying homage".

However the yogi should, as much as possible, dissociate the mind from the forms of head, body, hands and legs (paññatti) and concentrate as much as possible in noting the nature of the stage by stage downward movement (paramattha). This gradual downward movement in paying respect is the forward movement.

The intention to pay homage is the conscious mind nāma while the behaviour in the homage is the unconscious matter, rūpa. The awareness of the presence of the nāma and rūpa in the body is the Nāmarūpa pariccheda Ñāṇa. The intention to pay homage is the cause and the behaviour to pay homage is the effect. The knowledge of differentiating the cause and effect is the Paccaya-pariggaha Ñāṇa. If the yogi can note the intention to pay respect, he has attained the two stages of insight, namely the Nāmarūpa priccheda Ñāṇa and Paccaya-pariggaha Ñāṇa. He can decide it by himself.

When in paying respect, the hands touch the floor, the forehead touches the floor, note "touching" "touching". If the yogi is specially mindful he will first notice distinctly the intention to lift up his body. Then he must note "intending to lift up" "intending to lift up". Then he must note "lifting up" "lifting up" when the gradual lifting up behaviour takes place, noting should dissociate the mind from the forms of head, body, legs and hands (paññatti) as much as possible. Instead concentration should be as much as possible on the nature of the stage by stage lifting behaviour (paramatha). The upward lifting bodily behaviour is the backward movement. The awareness of the intention to lift is the conscious mind, nāma and the lifting bodily behaviour is the unconscious matter, rūpa, is the Nāmarūpa-pariccheda Ñāṇa. The yogi, hence comes to know that there are just the conscious mind nāma and the unconscious matter rūpa in the body. The Paccaya-pariggaha Ñāṇa (the knowledge to differentiate the cause and effect) is attained when he realizes the fact that the intention to lift is the cause and the actual lifting bodily movement is the effect. Thus by noting the intention to lift up again, he gains two stages of insight and thus is able to

decide for himself that he has achieved the Nāmarūpa-pariccheda Ñāṇa and the Paccaya-pariggaha Ñāṇa.

(d) A dhamma talk was also given on the general noting of forward and backward movement in lying down, at the Ehipassiko Meditation Centre, during the ten-day retreat, on 25th May 1995, from 7:00 to 8:00 p.m. The lying down action is the forward movement and the rising up action is the backward movement. When about to lie down, the yogi should carefully be aware of the first distinct intention to do so. Then he should note, "intending to lie down," "intending to lie down". When the actual lying down behaviour takes place, he must note "lying down" "lying down". The gradual lying down action is the forward movement.

The intention to lie down is the conscious mind, nāma and the lying down action is the unconscious matter, rūpa. The awareness of the fact that there are only nāma and rūpa in the body is the attainment of the Nāmarūpa-pariccheda Ñāṇa. Because of the intention to lie down, the lying down behaviour takes place. The intention to lie down is the cause and the lying down

behaviour is the effect. This knowledge of the cause and effect is the Paccaya-pariggaha Ñāṇa. If the yogi can note the intention to lie down, he then achieves the two stages of wisdom, namely Nāmarūpa-parriccheda Ñāṇa and Paccaya-pariggaha Ñāṇa. Thereupon, he can decide for himself that he has gained the two stages of insight.

When the yogi wants to rise up from the lying down posture, he will notice if he is specially attentive, that the desire to rise up occurs first. Thereupon note "intending to rise" "intending to rise." Afterwards note "rising up" "rising up" when the actual rising behaviour takes place. The stage by stage gradual rising behaviour is the backward movement.

The intention to rise up is the conscious mind, nāma and the rising up action is the unconscious matter, rūpa. The awareness of the fact that there are only nāma and rūpa in the body, is the attainment of the Nāmarūpa-pariccheda Ñāṇa. Due to the intention to rise up, the rising up behaviour takes place. The intention to rise up is the cause and the rising up action is the effect. This knowledge of the cause and effect is the Paccaya-pariggaha Ñāṇa.

'his way, if the yogi can note the 'ntion . rise up, he achieves the two stages of insight, namely Nāmarūpa-pariccheda Ñāṇa and Paccaya-pariggaha Ñāṇa. Thereupon he can decide for himself that he has gained the two stages of insight.

Here is a case to illustrate how one can attain arahatship by sampajañña noting while lying down. At the First Sangāyanā (Sangha Council), Ashin Ānandā who was just a sotāpanna was chosen by Ashin Mahākassapa as one of the five hundred arahats, with the consent of all sangha. Ashin Ānandā diligently and earnestly meditated the whole night before the First Sangāyanā (Sangha Council). He practised the walking meditation till midnight. After midnight he went into his monastery, sat on the bed and slowly lay down noting "lying down" "lying down". Before his head touched the pillow Ashin Ānandā attained the Sakadāgāmi magga ñāna and phala ñāṇa, Anāgami magga ñāṇa and phala ñāṇa and Arahatta magga ñāṇa and phala ñāṇa through the meditation of the Sampajañña noting.

"Aloki te vilokite sampajānakāri hoti", said the Exalted one, which means that in the vipassanā

meditation whether looking straight or looking sideways, it must be done with mindfulness so that whatever is seen is just mere seeing. Although the Buddha had instructed only these two ways of looking with mindfulness, the Elders and teachers instructed the yogi not to look up nor to look back during vipassanā meditation, otherwise notings can be disturbed. In accordance with the Buddha's instruction "ditthe dittha mattaṁ bhavissati", a yogi when looking at things his eye-consciousness should remain just mere seeing.

**There are three steps in seeing things as mere seeing**

(a) When the yogi is going to look at things, if he is specially mindful, he will notice distinctly that the desire to look arises first. Then note it, "wanting to look" "wanting to look."

(b) Then note "looking" "looking" when the actual looking movements of the eyes take place.

(c) Next note "seeing" "seeing" when seeing the visual object but keeping the eye consciousness as mere seeing.

It becomes cittānupassanā satipaṭṭhāna when the yogi notes in his mind, the desire to look, as "wanting to look" "wanting to look". Thus gaining vipassanā kusala by way of cittānupassanā.

When the yogi notes "looking", "looking" as he notes the rūpa movements of the eye, it becomes a kāyānupassanā satipaṭṭhanā. Thence gaining vipassanā kusala by way of kāyānupassanā.

When the yogi notes "seeing " "seeing" as he observes the phenomena of mere-seeing, it becomes a dhammānupassanā satipaṭṭhanā. Thus gaining vipassanā kusala by way of dhammā-nupassanā.

On 26th May 1995 at the Ehipassiko Medi-tation Centre a ten-day meditation retreat was opened. From 7:00 to 8:00 p.m. a dhamma talk was given on how to note when bending and stretching movements of legs and arms take place.

Yogi, practising the vipassanā meditation, should note "bending", "bendind", stretching", "stretching" when they bend and stretch their legs and arms in accordance with the Buddha's in-struction: "saminjite pasārite saṁpajānakāri hoti."

With a basic foundation on concentration and being specially mindful of the desire to bend the arms, yogi will distinctly be aware of the fact that the intention to bend arises first. This intention to bend must be noted as "intending to

bend", "intending to bend". When the actual bending action happens it must be noted as 'bending", "bending".

The intention to bend is the conscious mind, nāma and the bending action is the unconscious matter, rūpa. The awareness of the fact that there is no "I" but only the nāma and rūpa that exist in the body, the Nāmarūpa-pariccheda Ñāṇa is established.

Due to the intention to bend, the bending action takes place. The intention to bend is the cause and the bending action is the effect. This knowledge of cause and effect is the Paccaya-pariggaha Ñāṇa. Thereupon the yogi gains two stages of insight and can decide for himself that he has achieved the Nāmarūpa-pariccheda Ñāṇa and the Paccaya-pariggaha Ñāṇa by noting the intention to bend.

If the yogi is specially attentive, he will notice distinctly that the intention to stretch the hand happens first, when after completing whatever he has to do. Then he should note "intending to stretch", "intending to stretch". When the actual stretching action happens then he must note "stretching" "stretching". The intention to stretch is the conscious mind, nāma and the

stretching action is the unconscious matter, rūpa. When the yogi is aware of the fact that there is no "I", only the nāma and rūpa are present in the body, he has gained the Nāmarūpa-pariccheda Ñāṇa.

Due to the intention to stretch, stretching action takes place. The intention is the cause and the stretching action is the effect. Thus, in knowing the cause and effect, the yogi gains the Paccaya-pariggaha Ñāṇa. He can now decide for himself that he has gained the two stages of insight by just noting the intention to stretch.

The yogi who has attained the Paccaya-pariggaha Ñāṇa by practising vipassanā satipaṭṭhāna, is now firmly established in the Buddha's sāsanā. Thereupon he cannot be swayed or shakened by any other beliefs other than the Buddha's vāda. Moreover, he can never be influenced by the a-hetuka diṭṭhi. A belief which states that there is no cause for the people to be poor or rich, the people are rich or poor on their own accord.

When a person has developed a noble, wholesome mind, he will realize that his physical and mental thoughts and actions also become noble and wholesome, bringing about good

benefits and happiness. As a result of which there should be no faith in the wrong beliefs in which wealth and poverty come of its own accord, without a cause as preached in the a-hetuka diṭṭhi.

Furthermore, since a yogi has a firm foundation in the Buddha's sāsanā, belief in the visamahetuka diṭṭhi doctrine that living beings are created by Brahmā Vishnu or other powerful ones can no longer persuade him. The creation is the cause and the living beings are the effect. The visamahetuka diṭṭhi is that the creators created the living beings to have equality in appearance, richness and wholesomeness. However, some people who are wealthy and well-to-do; some who are neither rich nor poor; while others are extremely poor. The creation belief, therefore, has incongruous cause and effect i.e. visamahetuka diṭṭhi.

The vipassanā meditators who have attained the Paccaya-pariggaha Ñāṇa (knowledge of the cause and effect) through the practise of mindfulness have come to believe that good cause results in good effect and bad cause results in bad effect. The right cause produces right effect is thus known. They also undoubtedly believe in the fact that those who have done wholesome kamma in

the past existences live a fulfilled life in wealth and status in the present existence. Those who have performed just a fair amount of kamma in the past existences will lead a moderate state of life, and those who have done very little kusala kamma in the past existences live a life of poverty or in want in the present existence. Because of this fact, the persuasion into the belief that all living beings are being created by Brahmā, Vishnu and other powerful beings can no longer be influenced. They have established a very stable foundation in the Buddha's sāsanā.

The magga and phala are the real foundation of the Buddha's sāsanā. However the Aṭṭhakathā masters commented the magga and phala as the cause, although they actually are the effect. In other words the Aṭṭhakathā masters' commentary explains that those who already have achieved the Paccaya-pariggaha Ñāṇa will attain magga and phala if striven ardently.

A short story was also given as an example to follow regarding the various forms of saṁpajañña notings in the practice of mindfulness in stretching and bending of the arms.

At one time, a mahāthera practised vipassanā meditation. In order to attain magga and phala,

he observed attentively each and every bodily movement without a break. One day some deciples of his younger days visited him. As he was very happy to see them while talking he bent his arm quickly without noting it. As soon as he realized it, he stretched out his arm slowly and bent it again with mindfulness. His disciples were puzzled with his movements and asked him why he quickly bent the arm, then stretched it back slowly and bent it gradually again. Mahāthera replied, "Since the time I started vipassanā meditation up to this day, I have never made any bodily movements without being mindful. However, in seeing you today, I was so delighted that I forgot to note and had quickly bent my arm while talking to you. Realizing this, I stretched it back slowly and bent it again with mindfulness."

On 27th May 1995 at 2:00 p.m. interviews were given to the yogi and a discourse from 7:00 to 8:00 p.m. at the closing of the ten-day meditation retreat at the Ehipassaiko Meditation Centre.

On 28th May at 8:30 a.m. Sayadaw left the Ehipassiko Meditation Centre near Magginka City, by car for Buddhayāna Vihāra Meditation Centre at the Hague, Netherland. Sayadaw arrived at the

Hague at 10:30 a.m. and had lunch at one Bangladesh devotee's house. Daw Ni Ni Thein, a Myanmar student came over to the house. She had phoned the Sayadaw of the Ehipassiko Meditation Centre that there were just a few Myanmar Sayadaws and Monks who have been to Netherlands and would therefore come and pay homage when Sayadaw arrives.

Daw Ni Ni Thein, age 30 years, an intelligent State Scholar was sent to Netherlands while studying at the Yangon Institute of Technology. At the end of the meal and after listening to Dr. U Mya Aung's interpretation of the dhamma talk, she expressed her desire to translate Sayadaw's discourses. She was sociable and friendly and showed much respect toward Sayadaws and monks. She gave a dinner to Daw Myint Kyi and Dr. U Mya Aung at her house in Denhaag.

On 28th May Sayadaw and party spent the night at Buddhayāna Vihāra Meditation Centre and on 29 May after an early breakfast left for Brussel, the capital of Belgium and arrived there at 10:00 a.m.

Sakyamuni Sayadaw, U Vijaya, Ehipassiko Meditation Centre Sayadaw U Dhammavīranātha, Shin Dhammavihāra, Dr. U Mya Aung,

Daw Myint Kyi, Daw Ni Ni Thein, a nun (driving the car) and a young lady volunteer came along in two cars.

**Meaning of Kusala**

At 3:00 p.m., yogi Marie Cecile and her husband took Sayadaw and the party to see Brussel and thence to their house. After offering cold drinks a discussion on the meaning of the word "kusala" took place. Marie Cecile said, "Your Venerable Sir, I would like to know the meaning of "kusala". According to other languages, it is accepted as something which could be bought."

Kusala as a word means "good". It is good while performing kusala deeds as there is nothing unwholesome. It also gives various wholesome benefits even in the subsequent existences till nibbāna is attained. The reason why kusala dhamma is good while kusala deeds are undertaken is because when those people give away their properties in order to make the others happy; when in abstaining from killing or stealing, kusala deeds are being done. No body could legally sue them since they have had done nothing wrong. The kusala deeds, therefore, are

good in worldly sense as they are free from faults. From the point of view of Dhamma, those people who gives dāna, abstains from killing, stealing are engaged in kusala deeds. In doing so, they are free of unwholesome thoughts such as lobha, dosa and moha. Hence, kusala is stated to be good and wholesome.

After the kusala deeds are done, the first impulsive volition, kusala produces wholesome benefits to a person who gives dāna, abstains from killing, stealing and such. Even in this very life, he will be free from harm, will have health, wealth and happiness, whatever he wants to do, will be easily fulfilled without any difficulty. That is the reason why the kusala dhamma is good and wholesome.

After the kusala deeds are done among the dāna, sīla and such kusala dhamma the seventh impulsive volition kusala sets a person with kusala deeds towards the human world and the deva realm. The middle impulsive volition kusala produces good benefits to a person with kusala deeds, in every existences till he attains nibbāna. For these reasons, the kusala dhamma is good and wholesome.

The wholesome benefits of kusala deed will be more distinct in comparison with the kusala

and the akusala deeds. The akusala deeds produce bad results while performing them. Such akusala deeds will have their consequences even performing them till one attains nibbāna. The akusala deeds, therefore are unwholesome dhamma.

Even while in the act of an akusala deed, offence is committed because those people who do akusala deeds such as killing, stealing and so on are performing an act of offense and action can be taken even by law against them from the point of view of mundane affairs. That is why akusala deeds are bad while performing them.

Those people engaged in kusala deeds such as giving dāna, abstaining from killing, stealing and so on. No civil law in this world can be used to take action against. Therefore, kusala deeds dare good.

The akusala deeds such as killing, stealing and so on produce bad results namely getting imprisonment, death sentence and so on in this very life due to misdeeds been done. Hence akusala deeds are bad.

After undertaking the kusala deeds in the past such as dāna, abstention from killing, stealing and such the beneficial results namely longevity, good looks, abundant properties and so on

accrue in this very life. Hence kusala deeds are good.

A person having committed akusala deeds such as killing, stealing and so on will be reborn in the lower abodes, namely hell, the worlds of animals, ghost (peta), demon (asurakāya) undergoing suffering with pain and misery. After being freed from the apāya even if he becomes a human being his appearance will not be good looking; he can be killed by others and there can be scarcity of property. He will encounter all kinds of suffering until he attains nibbāna. Hence the akusala deeds are bad.

A person who has dāna, abstains from killing, stealing, and so on will have a long life, has good looks, abundant wealth and other forms of happiness in the next existences. That is the reason why kusala dhamma is good.

Within a short period of time the meaning of the word "kusala" was thus explained.

On 30th May 1995, Sayadaw and party left the Mahāyāna Monastery after an early breakfast and lunch. At 1:00 p.m. Yogi Marie Cecile drove Sayadaw and party to a busy business town where she had spent her childhood days. Not being able to remember where the car had been

parked, the police had to help her find the place. Therefore at about 6:00 p.m. only Sayadaw and party arrived at the Mahāyāna Monastery, Brussel. The Myanmar State Scholars U Min Kywe of the Yangon Institute of Technology, Daw Khin Phone Oo (General Manager), Ma Phyu Hnin Wai, (Institute of Economics, Yangon) were already waiting. As they had to study for their examination, they offered offertories and went back after sometime.

On 31st May, after an early breakfast at the Mahāyāna Monastery and lunch at Yogi Marie Cecile's House, together with Sayadaw U Vijaya and a monk from the Mahāyāna Monastery, Sayadaw and party visited some museums. Later dhamma discourse was given from 8:00 p.m. to 10:00 p.m. at the Mahāyāna Monastery, to over forty devotees, on "the Three Ways of Practice" as shown in the Dhamma Cakka Sutta. Dr. U Mya Aung gave a translation in English, Yogi Marie Cecile in French and U Vijaya in Vietnamese.

The Buddha discoursed the Dhamma Cakka Sutta, with emphasis on the Three Ways of Practice on the full-moon day of the month of Waso, (Asālha) Mahā Era 103.

(1) Kāmasukhallikānuyoga - Greed filled practice of enjoying sensual pleasures

(2) Attakilamathānuyoga - Dosa filled practice of self-mortification

(3) Majjhimapatipadā - The Middle Way of practice or the Way of Wisdom.

**Question and Answers**

At the end of the dhamma discourse the meditators put forward some questions.

Q. Through satipaṭṭhāna vipassanā meditation can one attain magga, phala and nibbāna in this very life or only in the subsequent existences?

A. Magga, phala and nibbāna could be attained in this very life if satipaṭṭhāna vipassanā meditation is practised under the correct guidance and also only if two conditions are met. Otherwise it will be attained only in the next existences. The two conditions are:-

(a) The dhamma preachers and the meditation instructors must be capable of preaching and guiding the correct way of satipaṭṭhāna vipassanā meditation

until magga, phala nibbāna can be attained.

(b) The meditators must practise according to the correct instruction until requirements are completely fulfilled. If one or both of these conditions are not fully met, magga, phala and nibbāna could be attained only in the next existences.

Q. What kind of suffering is kamma-sufferings?

A. The kamma-sufferings are the sufferings due to the akusala deeds of the previous existences. It is hard to a certain whether it is kamma-suffering. Only the Buddha and those who are endowed with supernormal powers can decide it.

Q. Is it possible for those who have committed many akusala deeds, to practise vipassanā meditation? Can the vipassanā dhamma eradicate those akusala kamma? Will they attain magga, phala and nibbāna?

A. Those with extreme akusala deeds can practise vipassanā meditation which could eradicate the akusala kamma. The akusala deeds are the pahātabba dhamma — the dhamma that is to be eradicated. The

vipassanā kusala deeds are the pahayaka dhamma — the dhamma that eradicates or eliminates the akusala deeds. The akusala deeds will be completely eliminated when magga ñāṇa, phala ñāṇa are achieved by satipaṭṭhāna vipassanā meditation.

However the heinous deeds, such as matricide, patricide and murder of an arahat, causing a schism in the Sangha and the wounding of a Buddha, cannot be annihilated by the vipassanā kusala. Those who have committed one of the these heinous deeds also cannot attain dhamma in this very life.

## Belgium to Germany

On 1st June 1995, at 5:55 a.m. Sayadaw and party left Mahāyāna Monastery, Brussel in yogi Marie Cecile's car for the Wald Haus Meditation centre, near Nickenich, Germany and arrived there at 9:30 a.m. At 10:10 a.m. "Ashin Kaccāyana's Four Instructions" was preached as an opening dhamma discourse at the five-day meditation retreat. Later a discourse on "the Five Benefits of Vipassanā" was given from 8:00 p.m. to 9:00 p.m.

On 2nd June at 4:30 p.m. during the discussion period, an eighty years old German yogi, Hanna Biewer stated that, during the war at the death of her husband, she had practised the Christian theological way for about thirty years as a Christian nun and now she has been practising the Buddha's method for nearly three years. She continued to explain that she didn't experience anything special at the beginning, but later on, experienced the pleasant noting and a great deal of happiness. However, there was a problem. As her concentration developed she became aware of the feeling that she was outside of her body while the body itself was still seated. She expressed her difficulty to note those two phenomena which frightened her whenever it happened. She wanted to know how she should note.

It was therefore explained that, it was the body that must be noted and not the feelings which were outside the body. The mind would wander if it followed the feelings. Therefore the noting should be done attentively on the body and not on the outside feelings.

Then the yogi expressed her experience. "Sometimes when I sit to meditate, I don't feel

good in my head. It is also difficult to note as I could feel the vibrations in my stomach. There are times when I want to laugh. Since I cannot meditate properly, should I stop meditating and perform dāna and observe sīla? Just in order to stay happily, should I find other means of enjoyment?

In answer to her question, it was explained that the vipassanā meditation should not be stopped. The noting should be kept on. Those problems had arisen due to the vipassanā ñāna. As the stages of insight progress, the meditating yogi more or less experience such problems. When the stages of insight are not yet completely attained, the notings will sometimes be good and sometimes bad. So much so that there is no more a desire to note. These are due to the characteristic effect of the vipassanā ñāṇa."

"A yogi may experience both physical and mental sufferings and difficulties in noting, when about to attain the next stage of insight. He must however note these sufferings attentively in order to overcome them." An example was given to that of an elephant when it meets an enemy. It would step back to build up the energy and with full force attack the enemy. So also when a yogi

is about to gain a higher stage of insight, the difficulties and problems he encounters in his meditation, is like preparing with full strength for the development and improvement in the dhamma.

The elderly yogi with deep appreciation, expressed her thanks.

On 3rd May at 10:00 a.m. Daw Nwe Mar Myint and daughter, friends of Col. Tin Aung, meditated a day during the retreat and offered a meal and donated some money.

## Closing Dhamma Discourse

From 1st to 5th June, 1995 Dhamma discourse were given daily and meditators were interviewed whenever possible. On 5th June from 9:00 a.m. to 10:00 a.m. a discourse on the three kinds of exertion was preached, namely Ārambha Dhātu, Nikkama Dhātu and Parakkama Dhātu, at the closing of the meditation retreat.

(1) When a yogi plans to go to a meditation centre to practise vipassanā meditation, household obligations and such are arranged and while at the meditation centre much exertion is put in to attain the Paccayapariggaha Ñāṇa. All these efforts

are the Ārambha Dhātu exertion at the beginning.

(2) While at the stage of Sammasana Ñāṇa, the yogi endeavours to over-come all kinds of pain, weariness, sloth and torpor. This is the Nikkama dhātu effort.

(3) At the Udayabbaya Ñāṇa stage the yogi will experience the vipassanā pītisukha, i.e. a feeling of various forms of pleasantness and happiness that one goes through. However it should not be stopped at this stage but should be striven further until magga, phala and nibbāna through the successive stages of insight are being attained. This is the exertion by the Parakka-ma Dhātu.

Mr. Paul Kopler, the president of the meditation centre was granted permission to print the dhamma talks given at the closing of the retreat in one of the publications.

On 5th June, as previously invited by the Myanmar Ambassador U Win Aung, Sayadaw and party went to his house at Bonn for lunch. The family of the Ambassador and the families of the Embassy Staff brought various Myanmar dishes for lunch. Since these countries were seldom visited by the Myanmar monks, they joyously

offered almsfood and other offertories. Having been away from Myanmar and Myanmar food, Sayadaw and party had to be contented with the western meals for more than a month. At the time when nutritious food was necessary to be able to carry out the sāsanā abroad, partaking of the various Myanmar dishes was like adding strength and vigour to promote our propagation. The five precepts were next transmitted at the end of the meal. As requested by the Ambassador, it was explained that the saddhā in the continuity of consciousness (santāna) of them was the best foundation for the benefits in this present life, in the future existences and for the attainment of nibbanā. Later Sayadaw and party went to Colongue, Germany, on a sight-seeing tour to interesting places and buildings. Sayadaw and party returned to the Wald Haus Meditation Centre, Nickenich and rested the next day (6th June)

## Germany to Netherland

On 7th June after lunch, at 11:30 a.m. Sayadaw and party left for the Groningen Meditation Centre, Netherland, in yogi Fritz Coster's car. In the car were also Sakyāmuni Sayadaw U Vijaya, Daw Myint Kyi and Dr. U Mya Aung

and arrived at the Netherland Meditation Centre at 6:00 p.m.

That night from 8 o'clock to 9 o'clock an opening dhamma talk was given on Ashin Kaccāyana's four instructions. Dr. U Mya Aung translated into English.

In some places, there is an entirely opposite approach between those who strive for the worldly progress and prosperity and those who find a way to achieve the dhamma.

(1) People who strive for worldly affairs have a wider outlook and alertness as they progress and succeed in the worldly affairs. Whereas those who are meditating can swiftly develop concentration only if they meditate like a blind person although their eye sight may be good. The magga ñāṇa and phala ñāṇa can be realized only when there is vipassanā wisdom, attained through strong concentration. Therefore, its is essential to meditate like a blind person while practising vipassanā meditation.

(2) People carrying out in worldly affairs must be alert and sharp in hearing, thus progressing and succeeding quickly in business and prosperity. Whereas, those who are meditating

develop concentration swiftly only when they practise like a deaf person, although their hearing is good. When there is concentration, the vipassanā wisdom will develop leading towards the realization of magga ñāṇa and phala ñāṇa. That is why those who are meditating should practise like a deaf person.

(3) People who carry out worldly affairs have to be good and fluent, in speaking if they intend to progress and succeed in the worldly affairs. On the other hand, the meditating yogi should behave like a dumb person so as to develop concentration. Then only the vipassanā wisdom will develop followed by a realization of the magga ñāṇa and phala ñāṇa. That is the reason why those meditating yogi should practise like a dumb person.

(4) people with good health and strength must be active and alert in order to be successful in their livelihood. The practising meditator however must be mindful of his movement instead of being active and alert, although he may be healthy and strong. He will be unable to note the bodily behaviour right at

the present moment if his movements are too fast. The vipassanā wisdom therefore cannot be developed if concentration is lacking and consequently the magga ñāṇa and phala ñāṇa cannot be attained. That is the reason why the vipassanā meditating yogi must practise like a weak person although he may be strong and healthy so that he can note at the moment of occurrence. Thereupon the nature of dhamma will be experienced and magga ñāṇa and phala ñāṇa can be attained when the vipassanā wisdom is developed.

## The First Strengthening Factor of Indriya

On 8th June 1995, a discourse was given on the first factor which strengthens the indriya of meditating yogi. The Aṭṭhakathā teachers had expounded on the nine factors that strengthen the indriya and enhance the quick comprehension, improvement and realization of the dhamma.

In every person there are the rūpa and nāma which arise and disappear immediately. In order to comprehend this phenomena of disappearing, the yogi should note attentively. As the concentration is weak at the beginning of

meditation, the disappearance of nāma and rūpa are not distinct. However, the yogi must develop an inclination towards it. With this inclination and attentive noting, concentration becomes stronger than in the ordinary noting. Then only vipassanā wisdom will arise often and the yogi will gradually experience the impermanence of nāma and rūpa. However, it is not experienced all the time, sometimes he may or may not experience it.

The yogi must bend his noting mind towards the dissolution although he may not experience it, when the five indriyas are not balanced. The yogi must also bend his mind towards the fact that the rising behaviour no longer exists but disappears at the end of each rising as the new phenomenon in the falling takes place. In the same manner, he must be mindful of the fact the falling behaviour does not continue but disappears at the end of each falling as the new phenomenon in the rising behaviour occurs. The yogi must always bend his mind towards the dissolution.

Due to the frequent inclination of mind towards dissolution concentration becomes stronger and the yogi reaches the Bhanga Ñāṇa stage where only the dissolution is experienced. At this

stage of ñāṇa on noting "rising" the fleeting dissolution of the rising action is experienced as if being seen by the natural eye. The yogi experiences the same way on noting "falling". By virtue of successive notings, the concentration becomes stronger and the yogi notices that not only the rising behaviour but also the noting mind disappears when he notes "rising". Similarly he experiences that the falling behaviour and the noting mind disappear when he notes "falling".

Similarly in walking practice while noting "lifting", "pushing", "dropping" with the mind bent towards dissolution the concentration becomes stronger and the Bhanga Ñāṇa is attained. As he notes "lifting" "pushing", "dropping" he will notice that not only the lifting, the pushing and the dropping behaviour fleetingly dissolve but that the noting mind also disappears.

Whenever he notes, the yogi will find that the objects of noting such as rising, falling, lifting, pushing, dropping (rūpa) and the noting mind (nāma) dissolve. Hence he comprehends that both rūpa and nāma are not permanent (anicca). As the process of dissolution being so fast, it appears to be torturous which is suffering (dukkha). Since the dissolution, and the torture cannot be

prevented or controlled it thus appears to be anatta (not-self).

*Motto: One real characteristic (lakkhanā)*
*When we've perceived*
*We'll get to perceive all three*

Consequently, in bending the mind towards dissolution, the phenomena of dissolution will be perceived as impermanent (anicca). Thereupon suffering (dukkha) and not-self (anatta) are also perceived. If these three phenomena are well comprehended, the most aspired noble dhamma will be realized.

From 8:00 p.m. to 9:00 p.m. a talk on the benefits of vipassanā meditation was given with regards to making use of extra time; whatever amount of extra time is available, it is the best and most beneficial work, if spent in practising the vipassanā.

In vipassanā meditation, although there is only one performance in noting, two purposes can be achieved. It eradicates the kilesa such as lobha, dosa, moha which can lead one to apāya. On the other hand, it strengthens the concentration leading one towards the bliss of nibbāna. In

fact, each and every noting in vipassanā meditation keeps the yogi away from the apāya and at the same time, making the bliss of nibbāna come closer and closer. That is the reason why vipassanā meditation is the best and most beneficial work for us.

On 9th June, 1995 from 10:00 a.m. to a discussion on noting in the walking contemplation was given. Dr. U Mya Aung interpreted in English. It was explained that there were four ways of noting in the walking contemplation:-

(1) One noting in one step
(2) Two notings in one step
(3) Three notings in one step
(4) Six notings in one step

## The Second Strengthening Factor of Indriya

On 9th June from 8:00 p.m. to 9:00 p.m., the second strengthening factor of indriya was explained. The Aṭṭhakhathā teachers instructed that the "sakkaccakiriyā ya sampādeti" which means "the meditating yogi must note respectfully and attentively". To note respectfully means, one's bodily behaviour should be slow and composed.

To note attentively means, to know the ultimate reality (paramattha) and to contemplate right at the present moment.

At the end of the dhamma talk, a forty-four year old Dutch yogi Mariette wanted to know the difference between respectful noting and attentive noting.

Respectful noting is to execute one's bodily action, slowly and with compose. Attentive noting means to concentrate by focusing right on the present moment and to know the paramattha. The respectful action is the nature of rūpa and the attentive noting is the nature of nāma.

The meditating yogi should behave slowly and composedly while walking, sitting, standing up, lying down, bending, stretching. This is noting respectfully.

The meditating yogi should know the paramattha and note the objects of noting at the present moment. This is noting attentively. In practising vipassanā these two factors are most required.

The five aggregates, the rūpa dhamma and nāma dhamma exist in our body at the present moment only. If the noting is one second late the noting object rūpa dhamma and the nāma

dhamma exist no more. As they no longer exist, and the yogi, although he maybe noting, it will only be a guess. To note what does not exist is noting by guessing which will not lead to the development of vipassanā wisdom, as there is no comprehension of dhamma. That is why to note at the present moment is an important factor in vipassanā meditation.

The rūpa dhamma and nāma dhamma in the continuity of our consciousness, do not exist in any part of our body before or after their becoming. Due to circumstances, if they do become, they will not exist even a second. They disappear swiftly and completely and cannot be found anywhere in our body. They exist only at the present moment of becoming. That is why it is important to note at the present moment.

In our body as well as in the others, there are two objects of noting, namely paramattha and paññatti. If the attentive noting is on the paññatti, it sounds like samatha meditation and though the noting is well, the development of vipassanā wisdom will be slow. Only if the noting of paramattha is done there shall be a quick development of vipassanā wisdom. Therefore to note paramattha attentively is especially required.

On 10th June, 1995, from 10:00 a.m. to 11:00 a.m. in giving a discourse on the second indriya, a talk was given on the difference between samatha and vipassanā meditation. In samatha meditation, a certain paññatti object is noted attentively and also to note its permanency. On the other hand, vipassanā meditators attentively note a certain paramattha object and its impermanency.

*Motto: Noting permanence of paññatti object*
*Is known as samatha*
*Noting impermanence of paramattha object*
*Is known as vipassanā*

On 10th June from 8:00 p.m. to 9:00 p.m. a discourse was given on the intention during the walking, standing, sitting and rising up postures; to note the lightness, heaviness, numbness and the pain; to note the becoming and dissolution.

The dhamma audience and yogi, instead of getting up quickly at the end of the dhamma discourse, be mindful and notice that the intention to get up, appears first. Then note "intending to

get up", "intending to get up". When the actual getting up behaviour takes place, then note "getting up", "getting up". While thus noting, dissociate the mind from the form of head, body, legs and arms. Also note attentively as mush as possible and so as to comprehend the paramattha, the nature of the gradual upward movement of the body. At the same time, mindfully note the continuity of present gradual stage by stage upward movement.

It will be noticed that not only the gradual stage by stage upward movement but also the lightness in it, when the mind can be dissociated from the shape of the head, body, legs and arms. When being mindful of the moving paramattha nature, the continuity of present upward movement should also be noted.

After getting up and when about to walk, do not take a step hurriedly. In being mindful, it will be noticed that the intention to walk is initially evident. Then note "intending to walk", "intending to walk". Afterwards, note "walking", "walking" when the actual walking behaviour takes place. Also note "left foot forward", "right foot forward", "lifting", "moving", "dropping" and so on.

Dissociate the mind from the form of head, body, legs and arms when noting the "lifting", "moving", "dropping" movements. Note attentively as much as possible so as to comprehend the nature of movement or paramattha. Moreover, the continuity of the moving process must be noted at the present moment.

When dissociating the mind from the shape of the head, body, legs and arms; when being mindful of the moving paramattha nature; when noticing the moving continuity of present moments, there will be awareness of the lightness in the lifting and moving of the foot forward. It will also be noticed the heaviness in dropping down of the foot.

When a yogi is about to stop walking and is about to stand, and if he is mindful, he will notice the intention to stand initially appears. Therefore it should be noted "intending to stand", "intending to stand". Then to note "standing", "standing", when the actual standing takes place, but disregard the form of head, body, legs and arms while noting. Because of the intention to stand the tenseness in the pushing due to the element of air takes place. Note this as the nature of paramattha.

When about to sit, do not sit down at once. Be attentive and carefully observe the mind. Thereupon it will be noticed that the intention to sit initially appears. Then note "intending to sit", "intending to sit". Then note "sitting", "sitting" when the actual sitting behaviour is being performed. Disregard the form of head, body, legs and arms, but note the paramattha nature in the gradual dropping down movement of the body, as much as possible. Fix the noting mind on the continuity of present moments in the dropping down process. When the mind can be detached from the paññatti, that is, the form of head, body, legs and arms, when it is aware of the paramattha nature, that is the gradual downward movement and when it can note the continuity of present moments in the downward moving process, there will be an awareness of the heaviness in the stage by stage gradual downward movement.

Experiencing lightness is experiencing the elements of heat (tejo) and air (vāyo) and experiencing heaviness is experiencing the elements of earth (pathavī) and water (āpo).

While noting "sitting", "sitting" one should bend the noting mind towards the dissolution so as to comprehend that one stage of gradual

downward movement does not continue to the next stage. At the beginning, the dissolution is not so lucid. Nevertheless, the Bhanga Ñāṇa will be developed when the mind is frequently bent on observing the dissolution. The dissolution will then be perceived very clearly as if seen by the natural eyes. Thus when noting "sitting", "sitting", there will be a distinct awareness of the dissolution of the stage by stage downward movement.

By virtue of successive noting on the sitting behaviour concentration is strengthened and the yogi becomes aware of not only the stage by stage dissolution of the sitting behaviour but also the dissolution of the noting mind.

## Contemplation of Dukkha Vedanā

On 11th June a dhamma talk on the contemplation of dukkha vedanā was given from 10:30 a.m. to 11:15 a.m.

The dhamma audience and the yogi will experience the dukkha vedanā while practising vipassanā meditation. There will be progress in dhamma only when dukkha vedanā is overcome, therefore the yogi must contemplate to overcome

it. The three ways of contemplating dukkha vedanā are:-

(1) Aiming at the disappearance of dukkha vedanā
(2) Developing a gross mind to terminate dukkha vedanā completely
(3) Aiming for the comprehension of the nature of dukkha vedanā

(1) Contemplation with the aim to eradicate the dukkha vedanā, in fact, involves greed (lobha) for comfort or to be free from suffering. Practising of vipassanā meditation is to get rid of lobha, but if there is lobha kilesa in every noting, experiencing of dhamma and progress of insight cannot be attained. Hence, this way of contemplating dukkha vedanā is not to be practised.
(2) The gross mind to terminate the dukkha vedanā, in reality is anger, vipassanā meditation, in fact, is to eliminate anger, but instead, the anger impurity is being developed in between every noting. Thereupon neither dhamma is easily experienced nor shall have progress of insight. That is why this way of contemplating dukkha vedanā is not to be followed.

(3) The correct way of contemplation is to comprehend the nature of dukkha vedanā. Hence it is to be practised with the contemplation focused on the motto "When the nature of becoming (Udaya) is comprehended, the dissolution (Vaya) will be perceived". This realization will bring about to overcome the dukkha vedanā.

When a yogi practises vipassanā meditation he must pay attention to be patient of the vedanā when it arises. The saying "Patience begets nibbāna" is the most appropriate one in vipassanā meditation. He must not worry whether the vedanā is going to last for the whole day. Instead he should contemplate thus, "Vedanā is painful by nature, my duty is to observe it" and then to keep calm. He must fix his mind exactly on the dukkha vedanā and try to note the intensity of vedanā such as "Is it in the skin, in the flesh, in the bone, vein or bone-marrow?" With great attention note discriminatively "painful", "painful", "aching", "numbness".

It is not to be noted superficially but attentively in order to ascertain the intensity of pain. After four or five notings, the yogi will find more aches, more pain and more numbness.

When it reaches the peak, the pain will lessen and consequently disappear when noting "painful", "aching", etc. The yogi will perceive that not only the vedanā but also the noting mind disappears. Thereupon he will comprehend that the vedanā is not permanent (anicca) the noting mind also is not permanent. There is no control over this swift process of dissolution which is suffering (dukkha), therefore it is uncontrollable (anatta). When the yogi attains the full knowledge of the nature of anicca, dukkha, anatta, he will achieve magga, phala and nibbāna.

With this discourse on "Contemplation of Dukkha Vedanā" the five day meditation retreat came to an end.

## Gronigan to Amsterdam

On 11th June at 5:00 p.m. Sayadaw accompanied by Sayadaw U Vijaya, Sister Daw Aggañāni, Daw Myint Kyi, Dr. U Mya Aung and Daw Naing Naing's husband left Gronigan Meditation Centre for Amsterdam, capital of Netherland in Daw Naing Naing's car and arriving at the Buddhavihāra Monastery, a residence of a Thai monk U Metthāvihāra, near Amsterdam at 8:00 p.m.

# Four Supreme Exertions

On 12th June from 9:30 a.m. to 10:30 a.m. "Four Supreme Exertions" was preached. The dhamma audience and the yogi should endeavour on these four supreme exertions if they wish to attain the noble and sublime dhamma. The four supreme exertions are:-

(1) Exertion to prevent those unwholesome deeds which have not yet been committed.
(2) Exertion to dispel the unwholesome deeds which have been already committed.
(3) Exertion to develop the wholesome deeds which have not yet been performed.
(4) Exertion to greatly intensify the wholesome deeds which have been already developed.

(1) To prevent the unwholesome deeds which have not yet been committed refer to the prevention of the unwholesome deeds which are not yet committed in the present life. It is impossible to decide for one-self which are already committed or not committed in previous existences. Hence, it is a prevention of the unwholesome deeds that a yogi must exert himself from taking place. For example, when there is an epidemic of

cholera, small pox, plaque precaution is taken to prevent the contagious diseases from being infected. In the same manner when one sees or hears other people committing unwholesome deeds such as killing or stealing or such, one must endeavour to abstain from such unwholesome deeds.

(2) Exertion to dispel the already committed unwholesome deeds means to dispel all the unwholesome deeds, which have already been committed both in this present and the past life which are of three kinds:-

(a) Physical and verbal unwholesome deeds
(b) Mental unwholesome deeds and
(c) The latent unwholesome deeds which have been done all along in the endless past existences.

(a) The physical and verbal unwholesome deeds must be expelled by sīla. As soon as the physical and verbal unwholesome deeds occur, observe the sīla firmly and prevent their occurrence from taking place.

*Motto: Noble Sīla dispels the physical and verbal unwholesome deeds*

(b) The unmanifested unwholesome deeds such as greed, attachment, worries can be extinguished when the concentration develops due to the samatha meditation such as Buddhānussati; a meditation repeatedly reflecting upon the attributes of the Buddha or the mettā radiation such as "May all beings be physically and mentally healthy and happy". By this, there will be calmness in mind and the unmanifested unwholesome deeds can be expelled.

*Motto: Noble Samatha will dispel the unwholesome deeds in one's consciousness*

(c) The latent unwholesome deeds of the endless past saṁsarā existences must be eradicated by vipassanā meditation. Just like a main root of a tree, which is covered in the ground, these latent unwholesome deeds can not be seen clearly. When one attains magga ñāna, these unwholesome deeds are utterly extinguished by the magga ñāṇa.

*Motto: The sublime wisdom dispels the latent unwholesome deeds of the successive past existences*

(3) The following are the vivid examples of the exertion to develop those wholesome deeds which are not yet developed.

- to strive to offer robes if they have never been offered before
- to strive to offer alms-food if it has never been offered before
- to build monastery if it has never been built before
- to offer medicine if it has never been offered before
- to observe five, eight nine or ten precepts, if they have never been observed before
- to practise samatha or vipassanā meditation if one has never practised them before.

(4) To offer robes, alms-food, monasteries and medicine again and again, although one has already offered these months and years ago; to try to observe five, eight or nine precepts, although one has observed them months and years before; to exert practising samatha and vipassanā meditation whenever possible although one has practised them

many a time. These are the distinct illustration of exertion to greatly intensify the wholesome deeds which have been already developed.

**Poisonous trees**

On 12th June from 8:00 p.m. to 9:00 p.m. a dhamma talk was given on the simile of poisonous trees and the unwholesome deeds which have already been developed with an elaborate explanation on how to dispel the already developed three kinds of unwholesome deeds; which are likened to poisonous trees.

In the ancient days, there were poisonous trees which endangered the people. Just as these trees have branches, trunk and the main root, so also the unwholesome deeds like the tree that cause trouble have branches of physical and verbal unwholesome deeds; the trunk with the unwholesome thoughts in the mind-continuity; the main root with the latent unwholesome deeds.

The physical and verbal unwholesome deeds, like the branches can only be cut and dispelled by sīla dhamma. Samatha meditation is the cutting dhamma that cuts and eradicates the trunk, the

unwholesome deeds in the mind-continuity. Vipassanā meditation can cut and extinguish the main roots of unwholesome deeds of numerous past existences.

People will be freed from the danger of the poisonous trees, if only the main roots are cut and destroyed. Likewise one can be freed from all sufferings, apāya existences and such, if only the main roots of latent unwholesome deeds are eliminated. If the main roots of the poisonous trees are left undestroyed and only the branches and the trunks are cut, the trees can grow again and endanger the people. In the same manner, the branches, unwholesome physical and verbal deeds can only be discarded by sīla; the trunk of unmanifested unwholesome deeds can only be expelled by samatha, but the main roots namely the latent unwholesome deeds can only be eliminated by vipassanā meditation. If not, the unwholesome deeds will develop again, causing all kinds of sufferings such as apāya existences. The Exalted One explained giving a story of a young female pig.

Once, while the Buddha was residing in the Veluvana monastery at Rājagaha, He went one day on His alms-round with Ashin Ānandā and

some monks. When He saw a young female pig at the city gate He smiled. Ashin Anandā respectfully enquired the reason of His smile. Thereupon the Buddha related the story of the pig. "In her past existence she was a Brahmā. Previously in the life time of the Buddha Kakusandha, this pig was a hen near a forest monastery. One day she died while listening to the dhamma being recited by a monk and was reborn as a princess. When she came of age, she became a wandering religious medicant of good moral conduct (sīla), the top-cutting dhamma. One day she saw some maggots in a pit and contemplated the samatha meditation, the trunk-cutting dhamma. Thereupon she gained the first jhanic absorption. However, she did not practised vipassanā meditation, the root-cutting dhamma, and lived happily in that life, enjoying just the bliss of the first jhāna.

After passing away from the human world she was reborn as a Brahmā. Then, at the end of this life, she became a rich man's daughter in her next birth. But having indulged in unwholesome deeds she was reborn as a female pig at the gate of Rājagaha at this time of My enlightenment." The monks were shocked and

remorseful upon learning the story of the young female pig. Lord Buddha then preached the monks while standing, "O, My good sons, if the main roots of a poisonous tree are left untouched, although its stems, branches and trunk are cut, the tree can thrive again and harm the people. Similarly if the physical and verbal unwholesome deeds, likened to that of the stems and branches of a tree are expelled by sīla; if the unmanifested repetitive unwholesome deeds, likened to the trunk, are dispelled by samatha practice but if the latent unwholesome deeds, likened the roots of the tree, are left uneliminated by vipassanā practice, there will be various repetitive sufferings." After listening to the dhamma the monks practised vipassanā meditation and became sotāpanna and such.

Although the young female pig had observed sīla, the top-cutting dhamma when she was a wandering religious medicant and had practised samatha, the trunk-cutting dhamma, she failed to practise vipassanā meditation, the root-cutting dhamma. That is the reason why a noble Brahmā was reborn to be a pig. Thus, to avoid going through the same plight as the little pig, a dhamma discourse on the practice of vipassanā

meditation a root-cutting dhamma was given.

*Motto: Without cutting the roots, but just the branches,*
*the tree can grow again.*
*If the latent unwholesome deeds are not dispelled,*
*one will be in the world of miseries again.*
*If the latent unwholesome deeds are not dispelled,*
*one will be reborn as a young female pig.*
*When the latent unwholesome deeds are eradicated,*
*the emancipation from miseries be truly founded.*
*To eliminate the latent unwholesome deeds,*
*mindfulness should be truly developed.*

One 14th June, a dhamma talk on Dukkha vedanā contemplation was given from 9:15 a.m.

to 10:15 a.m. Dr. U Mya Aung translated it into English. After lunch at Mr. Hans and Daw Naing Naing's residence, Mr. Hans took Dr. U Mya Aung to the Amsterdam Hospital. Daw Ni Ni Thein, therefore translated the dhamma talk from 4:00 p.m. to 5:00 p.m. as Dr. U Mya Aung had been unable to arrive on time. She was very happy since her desire was fulfilled to translating Sayadaw's dhamma talk on the benefits of vipassanā meditation given at the Buddhavihāra Meditation Centre. She had expressed her desire to translate Sayadaw's dhamma talk, when she met Sayadaw for the first time at The Hague, Netherland. The audience was impressed and delighted to listen to the way she interestingly interpreted.

## Netherland to France

Sayadaw and party left the Buddhavihāra Meditation Centre, near Amsterdam for the Sakyāmuni Meditation Centre, France at 5:30 a.m. on 15th June 1995, Mr. Hans and Daw Naing Naing drove Sayadaw and party to the Sakyāmuni Meditation Centre, France, and arrived there at 2:45 p.m.

## France to Switzerland

On 17th June, 1995 at 7:15 a.m. Sayadaw and party left France by train from the Paris Railway Station to Louzanne, Switzerland, arriving there at 11:00 a.m. and had lunch at yogi Tran Thi Tri's house. After lunch Sayadaw and party continued to Geneva where a discourse on the threefold practice according to the Dhamma Cakka Sutta was given from 4:00 p.m. to 5:30 p.m. to a group of forty-five dhamma listeners. Sayadaw and party came back to Mahāyāna Vietnam Meditation Centre after sight-seeing in Geneva.

On 18th June, 1995 from 2:00 p.m. to 4:00 p.m. the four kinds of practice according to the four supreme exertions from the Padhāna Sutta was preached to an audience of about fifty. The top-cutting, the trunk-cutting and the root-cutting dhamma were also explained. Dr. U Mya Aung translated into English and Sakyāmuni Sayadaw U Vijaya into French and Vietnamese.

Form 19th to 21st June, 1995 a three-day meditation retreat was conducted at the Mahāyāna Lin Phon Hue Meditation Centre, Louzanne, to give Dhamma talks and instructions on meditation, to a group of about twenty yogi. The

opening dhamma talk on the four instructions of Ashin Kaccāyana was given from 8:00 a.m. to 8:30 a.m. On 19th June, in the afternoon at 11:15 p.m. Sayadaw and party went to a cave, near Louzanne, Switzerland, to pay respect to a Buddha image and came back to the Mahāyāna Lin Pho Hue Meditation Centre at 4:00 p.m.

A discourse on the four dhamma which are hard to attain was given and also on the four ways of noting in walking practice from 6:15 p.m. to 8:45 p.m. The Sakyamuni Sayadaw while translating into Vietnamese remarked, "The Saddhammaramsi Sayadaw was being so engrossed in the dhamma talk that he took more time than it was allotted". There was a ripple of laughter from the Vietnamese yogi.

On 20th June from 6:00 p.m. to 8:00 p.m. there was an explanation on how to note the intention in walking, standing, sitting, lying down, bending, stretching and the general detailed noting. Dr. U Mya Aung translated into English and Sayadaw U Vijaya into French and Vietnamese.

During the discussion period from 9:00 p.m. to 10:00 p.m. yogi Mahāyāna nun Trian Hung said, "I have practised the Mahāyāna method for thirty years. Now that I have heard Theravāda

Vipassanā method of meditation, I would like to change my method, but I have difficulty in doing so. How can I change it?

It was explained that, the Mahāyāna method such as paying homage to the Buddha, telling beads and reflecting the Buddha's attributes are the samatha meditation which cannot lead to the end of saṁsarā. However, the vipassanā meditation is the only one which will end saṁsarā. Therefore the Theravāda method should be practised. However, there is no need to discard the samatha meditation altogether as it can support the vipassanā meditation and thus quicken the development in vipassanā wisdom.

In reply to the Mahāyāna nun's question on how to start practising the vipassanā meditation, it was explained that the practice should be according to what had just been instructed. While in the sitting practice, to note "rising", "falling". Keeping note on the two points noting and to continue doing so when there is satisfaction. Otherwise to change to the noting of three points, such as "rising", "falling", "sitting". When three points of noting are well practised to continue doing so. If not to change to four points of noting such as "rising", "falling", "sitting", "touching".

In the walking practice also to note "lifting", "pushing", "dropping". In the general detailed noting, it should begin with the intentional mind, being mindful of "intending to walk", "intending to walk", "walking", "walking", "intending to stand", "intending to stand", "standing", "standing", "intending to sit", "intending to sit", "sitting", "sitting", "intending to lie down", "intending to lie down", "lying down", "lying down". When bending or stretching the hand, to note "intending to bend", "intending to bend", "bending", "bending", "intending to stretch", "intending to stretch", "stretching", "stretching".

On 21st June, 1995 from 10:10 a.m. to 10:40 a.m. a talk on the benefits of vipassanā meditation was given, expressing the fact that the practice of vipassanā meditation was the most beneficial form of practice, during one's spare time. In vipassanā meditation, performing one action i.e. noting, two purposes can be achieved. Kilesa such as lobha, dosa and moha which brings apāya suffering can be eradicated. At the same time developing and strengthening the concentration wisdom which is the foundation to the attainment of nibbāna. In other words, each and every noting keeps one further and further

away from apāya sufferings while at the same time, getting closer and closer to nibbāna. That is the reason why vipassanā meditation is the most beneficial form of practice.

During the initial practice, the benefits of vipassanā meditation are not distinct. It is only during the middle and latter parts of meditation that the clarity of benefits will be noted. Mathematically, however the initial benefits can be calculated by being aware of each noting per second totalling to sixty notings in a minute and three thousand six hundred notings in an hour. These notings are wholesome merits which can enhance one toward nibbāna.

On 21st June at 11:00 a.m. Sayadaw and party left for the Louzanne Station by car. The Vietnamese nuns and yogi from the Lin Phon Hue Meditation Centre came along to the station. Cupping their hands with great reverence like the Myanmar yogi, they bade farewell not only to the Sayadaw but also to Daw Myint Kyi and Dr. U Mya Aung. It was a pleasure to see in such a gesture of respect the beneficial effects derived from the Buddhist culture. Sayadaw and party left Louzanne Station, Switzerland by train at 12:40 p.m. and arrived at the Paris Station, France at

4:30 p.m. Nun Daw Susantā, yogi Daw Nandā and yogi Marion (German) from the Sakyāmuni Meditation Centre awaited Sayadaw at the station. Sayadaw and party arrived at the Sakyāmuni Meditation Centre at 7:00 p.m.

## France to Washington D.C.

At the invitation of U Khippapaññō, Jetavana, Vietnam Meditation Centre, Sayadaw and party left the De Gaulle Airport, France at 2:00 p.m. on 23rd June 1995 and arrived at the Washington Airport at 10:00 p.m. (French Standard Time) or 4:00 p.m. (Washington Standard Time). At the airport, Mangalārāma Myanmar Monastery Sayadaw U Kelāsa, Jetavana Meditation Centre Sayadaw U Khippapañño and devotees, Mg Phyo Win, Mg Tun Linn, Dr. Nila Shein, Dr. Mg Tint Shein and Daw May May Than were already waiting to drive Sayadaw and party to Mangalārāma Monastery, Maryland near Washington.

Although there was no pre-arrangement for the meditation retreat, the devotes of U Kelāsa, Mangalārāma Yeiktha Sayadaw, practised vipassanā meditation for two days, from 24th to 25th June 1995. "Most of them have practised meditation before, except the two new yogi.

The Padhāna Sulta was preached on the first day with an explanation on the four supreme exertions and on the top-cutting, trunk-cutting and root-cutting dhamma.

The four supreme exertions were:-

(1) To endeavour to prevent the unwholesome deeds which have not yet occurred.

(2) To exert to dispel the already committed unwholesome deeds.

(3) To exert to develop the wholesome deeds which have not yet developed.

(4) To endeavour to greatly intensify the wholesome deeds which have been already developed.

A discourse was elaborately given on sīla as the top-cutting dhamma; samatha as the trunk-cutting dhamma and vipassanā as the root-cutting dhamma.

On the second day, a dhamma talk was given on the three ways of practice according to the Dhamma-Cakka Sutta, namely:-

(a) Kāmasukhallikānuyoga - Greed filled practice of enjoying sensual pleasures.

(b) Attakilamathānuyoga - Dosa filled practise of self-mortification

(c) Mijjhimapatipadā - The middle way of practice or the way of wisdom.

Daw Mary, a forty-two year old volunteer at the Mangalārāma Meditation Centre, found so much peace and calm in mind during the two day retreat that she wanted to practise meditation, not only as a laity but also as a lady hermit. Having had permission from Mangalārāma Sayadaw U Kelāsa and Sayadaw, she observed the nine precepts and meditated while carrying out in her voluntary work at the centre.

It was interesting to hear about Daw Mary's life. Although she was born a Myanmar-Tamil, she had been respectful of the Buddha's Teaching and Practice. She had found much pleasure in undertaking services for the Buddha, the Dhamma, the Sangha, parents and teachers. In 1980 she married a Tamil named U Chit Tee and had three children. Having lost her husband in a car accident, ten years ago, she had since then taken care of her over eighty year old parents and the three children. She came to America five years ago and has been working as a nurse-aid to support her family.

Daw Mary has been happily sending money once a year to her family who lives in North Okkalapa. Although she lives in a highly developed country like America she was not been interested in the worldly pleasures. Instead, perceive only the sufferings of the mundane world. This had made her want to perform and to find pleasure only on the wholesome deeds. The reason why she had chosen to be a lady hermit, instead of a nun, was in order to be able not only to support her family but also to practise vipassanā meditation.

At the request of Sayadaw Khippapañño of Jetavanna, the Vietnamese Meditation Centre, Washington D.C. a nine-day meditation retreat was conducted from 26th June to 4th July 1995.

On 26th June, 1995 from 7:00 p.m. to 8:00 p.m. a discourse on Ashin Kaccāyana's four instructions was given together with a guidance on sitting contemplation. There were daily interviews to which Dr. U Mya Aung translated into English and Sayadaw U Vijaya into Vietnamese.

On 5th July, 1995 Military Attache U Kyi Tun and Daw Khin Hla Wai and family together with the Embassy staffs offered lunch and Waso robes.

## Washington D.C. to France

That very night Sayadaw and party left for the Washington Airport, Mangalārāma Sayadaw U Kelāsa, U Paññasāmi (Australia) and three Myanmars who lived in Washington D.C., saw Sayadaw and party off at the airport. By the 5:30 p.m. flight Sayadaw and party left for France and arrived at the De Gaulle Airport, France at 8:00 a.m. on 6th July.

On 7th July, 1995 Vietnamese relatives of Sayadaw U Vijaya offered Sayadaw lunch at their house in Paris. There was a recitation of the paritta followed by an offering of cash donation from the relatives. Later at the invitation of a relative of U Vijaya, Sayadaw was taken to her bookshop to bless it with paritta recitation. They donated some stationary and ballpens.

The manner of paying homage and respect to Sayadaw and sangha by the Vietnamese devotees were similar to those of Myanmar. There seem to be much faith, belief, trust and pleasure in following and abiding by the Buddhist culture.

On 8th July, 1995 lunch was taken at the Vietnamese nun Daw Susantās daughter's house in Montreau, France. The offering of lunch, navakamma cash and other offertories was done

in remembrance of Daw Susantā's late aunt. Here again is a similarity of customs between Vietnamese and Myanmar. It was a pleasure to note the potentiality of the propagation of the Buddha's sāsanā in becoming prominent.

On 9th July, 1995 as the invitation of the Myanmar Ambassador U Nyunt Tin, Sayadaw and party went to Paris. The Ambassador's family and the Embassy staff offered navakamma cash, Waso robes and other offertories before lunch. Then a discourse on the Nibaddha Kusala (a permanent merit) and Saddhā dhamma was given.

## Nibaddha Kusala

The offering of Waso robes definitely promotes a nibaddha kusala which is a permanent kusala (merit). Aṭṭhakathā teachers had stated that like a sotāpanna those with permanent kusala will not be reborn in apāya in their second existence. Venerable Mahāsi Sayadaw had composed a stanza for those who attend Dhamma discourses but are not familiar with Pali words and for the next generation to be able to understand it clearly and easily.

*Motto: - Taking refuge in the Three Gems,*
*- Observing the five precepts,*

- *Drawing of lots for the sangha,*
- *Offering fortnightly dāna and waso robes,*
- *Donating cisterns for drinking water and*
- *Donating a monastery*
- *Are seven forms of dāna when performed*
- *Like a Sotāpanna*
- *Will not return to Apāya*

**Nibaddha kusala of the Three Gems**

It becomes a permanent kusala when in reflecting "For me, there is no other refuge than in the Buddha; there is no other refuge than in the Dhamma; there is no other refuge than in the Sangha". This is the reason why the refuge in the Three Gems, namely the Buddha, the Dhamma and the Sangha is a permanent kusala.

**Nibaddha kusala of five precepts**

One gains permanent kusala whenever he or she abstains from killing, stealing, committing sexual misconduct, telling lies and taking intoxi-

cants. When observing these five precepts firmly, it becomes a permanent kusala.

**Nibaddha kusala in drawing lots**

At the time of the Buddha, there were five hundred to a thousand monks in most of the monasteries. The donors had to request the monk-in charge to draw lots if they wanted to invite five or ten monks to their houses. In those days people abided by this method to invite monks once a week or a month, and in doing so, they usually felt like offering again in the coming week or month, leading to an intention in collecting things to offer again. Thus, fostering a merit by means of drawing lots. This is a permanent kusala.

**Nibaddha kusala of fortnightly alms-giving**

In the olden days, people used to offer alms food on the full-moon day and on the day of the new moon. After offering alms food on the full-moon day, they would start thinking of offering alms food again on the day of the new moon and begin making arrangements for it. Thus in wanting to offer alms food constantly on full moon days and on the days of the new moon brings upon the donor a kusala thought and action

in the preparing, arranging and offering of the alms food; thereupon gaining kusala merits all the time. This fortnightly alms-giving, therefore becomes a permanent kusala.

**Nibaddha kusala of Waso-robe**

The offering of Waso-robe is also a Nibaddha kusala. Devotees after offering Waso-robes for the year usually think of doing so again in the coming year. That is kusala merit. The monks upon receiving the Waso-robes are more earnest in the study of the dhamma and in the practise of the vipassanā meditation during the rain-retreat than other time of the year. At the same time devotees also gain merits whenever they think of the monks wearing the Waso-robes offered by them and practising energetically. This is the reason why Waso-robe offering is considered a permanent kusala.

**Nibaddha kusala of offering water-tank**

Whenever the donors in seeing the people from all directions using the water-tanks, cisterns or wells that they had donated, are filled with meritorious joy. Here again, beneficial merits are attained whenever the donors reflect upon the

people who will be using the cisterns, water tanks or wells that they had donated. Thus the donation of wells, water-tanks, cisterns, etc. is a permanent kusala.

**Nibaddha kusala in donating monastery**

When a donor upon seeing the sangha and the noble yogi studying the dhamma or meditating in the monastery he had built or donated, merits constantly develop in his mind. Again, he would be fostering merits when reflecting the possibility he had made for the monks and the noble yogi to study and practise the dhamma in the monastery he had donated. Hence the donation of monastery certainly is a permanent kusala.

## A Discourse on Saddhā

Saddhā the continuity of consciousness of the dhamma audience was the best foundation not only in the present life, but also in the subsequent existences and for the attainment of nibbāna. It is, because of saddhā in the continuity of the consciousness that one performs dāna, observes sīla and practises vipassanā meditation. The aṭṭhakathā teachers often praised and stated that saddhā in the continuity of consciousness is

likened to a hand; likened to the properties and wealth and likened to good seeds.

## Saddhā like a hand

Hand is the most useful part of the body, so also saddhā (one's faith) is the most useful in this life and the next existences till the attainment of nibbāna. It is likened to the hands which clean and tidy oneself; to keep things in proper order or safely keep things which are useful but not valuable; to keep things which are useful and slightly valuable such as clothing or keeping away things which are of great value like gold, diamonds and other jewelleries.

Likewise people with saddha which is like a hand, could perform dāna kusala, observe sīla and practise samatha and vipassanā meditation.

*Motto: Saddhā is likened to a hand*

## Saddhā like wealth and properties

Just like the people with wealth and properties can buy and enjoy worldly pleasure, so also people with saddhā can enjoy the pleasures of human life and deva realm by giving dāna and observing sīla. Those who practise samatha will

gain the happiness of Brahma realm and those who practise vipassanā meditation will attain the bliss of nibbāna. That is the reason why saddhā is likened to wealth and properties.

*Motto: Saddhā is likened to wealth*

**Saddhā like good seeds**

From a good seed shoots out roots and sprouts, so also saddhā propagates sīla which is likened to the roots and samatha and vipassanā which are likened to the sprouts of a tree with strong roots and leaves will bear delicious fruits. In the same way people with sīla kusala (the roots) and samatha and vipassanā kusala (the sprouts) will reap the bliss of magga, phala and nibbāna when they have reached up to the mark in vipassanā meditation.

*Motto: Saddhā is likened to seeds*

## France to Bangkok

On 9th July 1995, Mr. Chay, the President and Mr. Vanly, the Vice-president of the Veyyavicca Association, Sakyamuni Meditation Centre took Sayadaw and party to the De Gaulle

Airport. Though the announcement of the departure time was 8:45 p.m. the Air France plane was delayed for unknown reason. It then left the De Gaulle Airport at 9:55 p.m. for Bangkok and arriving there at 2:00 p.m. Bangkok Standard Time on 10th July 1995.

## Bangkok to Yangon

By the Myanmar Air International plane, we arrived Yangon at 7:30 p.m.

The Sayadaws, sangha, members of the Saddhammaraṁsi Trustee and the devotees of the Saddhammaraṁsi Meditation Centre were at the Airport awaiting us. We arrived at the Saddhammaraṁsi Meditation Centre at 8:00 p.m.

As the full-moon day of Waso, 1357 (B.E.) fell on 11th July 1995. The precepts were transmitted at 9:00 a.m. followed by a dhamma talk including some of the work that was carried out for the propagation of sāsanā. The duration of time for the sāsanā propagation abroad was two months and ten days.

Saddhammaraṁsi Sayadaw

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# Points to Note

1. Saddhā is likened to a hand
2. Saddhā is likened to wealth
3. Saddhā is likened to seeds
4. In "Te" and "Vā", the two elements
   Lightness is evident
5. In "Pa" and "Ā", the two elements
   Heaviness is evident
6. Dwelling in dukkha, that dosa
   Is truly to be discarded
7. When dukkha arises,
   aliking it as a thorn
   Is the right way of noting
8. Dwelling in sukha, that rāga
   Is truly to be discarded
9. When sukha arises,
   reflecting it as dukkha
   Is the right way of noting
10. Dwelling in upek, that moha
    Is truly to be discarded
11. When upek arises,
    reflecting it anicca
    Is the right way of noting.