

Sāsanā Abroad

Vol - III

BY

Ashin Kuṇḍalābhivamisa

Saddhammaramasi Meditation Centre
Yangon 2001 Myanmar

Sāsana Abroad

Vol. III

BY

Ashin Kundalābhivamsa

Mahāsi Nāyaka,

Agga Mahā Kammatṭhānācariya

Saddhammaramsi Sayadaw

Translated by Dr . Kay Mya Yee

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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 is 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 at the air-port, offered breakfast, and lunch, etc. The reason, why the Sayadaw 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 Sāsana has flourished in the world, after reading the names of the various meditation centres.

Although the Sayadaw's dhamma talks mostly dwell upon the vipassanā meditation, there are some talks suitable for the young people. "The Five Benefits of Vipassanā Meditation".

The Sayadaw delivered simple and straightforward dhamma discourses, so that the meditations and the devotees would easily comprehend and practise accordingly. The repetition in the Sayadaw's Dhamma talks are meant to promote strong 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".

From his answers we can gauge the depth of his compassion and the extent of forbearance, the two outstanding characteristics of the Sayadaw. The illustrative one is the answer to a Vietnamese couple's question on what should be done so that their two pet-dogs would be reborn as human beings in their next existence.

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 Pali 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 "Three Essence". 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 do not practise meditation perhaps these dhamma talks can inspire you to begin. 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, may you reach nibbāna, the cessation of all kinds of sufferings, the highest goal, by practising accordingly.

Mya Yee

ACKNOWLEDGEMENT

I would like to express my gratitude to the Editorial Board of Saddhammaramasi Meditation centre, Yangon and also to Daw Wynn Wynn Thu who patiently copied the draft manuscript and Daw Khin Than Daing for her thorough review of the final draft.

Mya Yee

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Sāsanā Abroad

Introduction

This book consists of a third concise account of Sayadaw's performances related to sāsanā abroad. It is written for the beneficial knowledge of the devotees and to propagate kusala dhamma. Sayadaw made the third trip for sāsanā abroad at the invitation of Daw Khin Khin Gyi of San Jose, U.S.A. and U Thein Aung of Benicia, near San Francisco, U.S.A. Daw Mya Mya Tun, Santa Clara, California (daughter of Col. Thein Tun and Daw Mya Aye Yangon) arranged the round trip for Sayadaw and party. It was a comfortable one and a safe return to Yangon.

The duration of the third trip for sāsanā abroad was one month and seven days i.e. from 26th May to 3rd July, 1996. It covered four places in U.S.A.

1. Five-day retreat at Tathāgata Meditation Centre, San Jose, CA.

2. Three-day retreat at Myanmar Monastery, Chicago.
3. Eleven-day retreat at the house of Dr. U Shein Win and Dr. Daw Khin Swe Win, Apple Valley. CA.
4. One dhamma talk in the evening and a day retreat at Dhammapāla Monastery, Freemont.

Yangon to Bangkok

At the invitation of Daw Khin Khin Gyi and U Thein Aung of U.S.A., Sayadaw and U Tin Oo Hlaing started the third trip for sāsana abroad at 7:00 a.m. on the tenth waxing day of Nayone (26.5.96) and left Saddhammaramisi Meditation Centre in Brig. Gen.: San Aung's car. Sangha, yogi and devotees led by Aunglan Sayadaw U Jotika of Saddhammaramisi Meditation Centre accompanied Sayadaw to Yangon Airport.

At Yangon Airport Brig. Gen. San Aung Maj. Soe Tint and Maj. Zaw Win took Sayadaw to the V.I.P. Lounge. Aunglan Sayadaw, U Vāyama, U Sumati, U Hla Aye, U Kaung Yin, Dr. U Mya Aung, Daw Nu Nu Shwe, Daw Khin Soe, Daw Myint Kyu, Daw Htwe Kyi, Daw Po, Daw Myint Myint Kyi, Daw Wai Wai and others came into the lounge and respectfully requested

Sayadaw to give advice regarding their duties and responsibilities during Sayadaw's absence.

Sayadaw and U Tin Oo Hlaing left Yangon Airport by UB-MAI plane at 8:00 a.m. and arrived at Bangkok Airport at 9:00 a.m. (M.S.T.) 9:30 a.m. (B.S.T). U Than Sein and U Aung Kyaw Lin from Myanmar Embassy came to fulfil requirements for Sayadaw's trip.

Bangkok to Taipei

Sayadaw and U Tin Oo Hlaing left Bangkok Airport at 12:00 noon by Eva Air to Taipei and arrived there at 3:20 p.m.

Taipei to San Francisco

At 5:45 p.m., Sayadaw and U Tin Oo Hlaing left Taipei Airport by Eva Air for San Francisco and arrived there at 3:10 p.m. on 26.5.96. U Āsabhācāra, U Paññadīpa of Tathāgata Meditation Centre, San Jose, Daw Khin Khin Gyi, Dr. Khin Nyo Thet, U Thein Aung and family, U Wah Kyu and family were at the airport. Daw Khin Nyo Thet drove Sayadaw to Tathāgata Meditation Centre and arrived there at 4:00 p.m.. They have made arrangement for Sayadaw to stay at the same monastery where Sayadaw had resided on his visit in 1994.

One who is afraid to die

U Thein Aung and family paid homage to Sayadaw before they returned home. At that time, Ma Aye Thi (a) Wendy, about 13 or 14 years old, daughter of U Thein Aung, born in America, told Sayadaw that she was afraid to die and wanted to know whether there was a place where nobody died.

Sayadaw replied that there is such a place, Nibbāna which every Buddhist aspire for whenever they perform kusala deeds. Thereupon, Ma Aye Thi said, "Is it true, can we see it?" "Though we cannot see nibbāna with our natural eyes, it really exists. Air is one good example of many things, which exists but cannot be seen. We all know that there is air. In the same way, though nibbāna cannot be seen by the natural eyes, we all believe it exists," was Sayadaw's answer.

According to the nature of young people, Ma Aye Thi wanted to know whether Sayadaw has seen nibbāna. Then Sayadaw explained that Lord Buddha had laid down a Disciplinary Rule, saying that monks must not say that they have seen nibbāna. If they did so, they have committed an offence. Therefore monks never say that they have seen nibbāna. Nibbāna is not to be seen by

the natural eyes, but by the eyes of wisdom. If a person really wanted to see nibbāna, he should practise the satipaṭṭhāna vipassanā. Nibbāna can be attained by the Sotāpatti-magga ñāṇa and Sotāpatti-phala ñāṇa when the vipassanā wisdom is fully developed.

The beginners will have great difficulties and experience dukkha in meditating to attain nibbāna. The yogi has to control his mind so that it will precisely dwell upon rūpa, nāma and sense object and stabilize the mind. Stabilization of mind viz: concentration will develop when the mind is perfectly under control. Consequently, vipassanā wisdom will be gained. In order to attain nibbāna, vipassanā meditators cannot practise by means of physical exercise, or by recitation or elocution. It is the function of the mind. Whoever, with immature perfection or have no foundation for concentration wisdom, will encounter difficulties since vipassanā meditation is to be done by nāma i.e. the conscious mind.

The Four Satipaṭṭhāna

Though it is difficult to practise vipassanā, the vipassanā wisdom can be achieved if one is in earnest diligent, energetic, and on the right track

when practising the four satipaṭṭhāna as guided by the Buddha. Nibbāna will be attained by Sotāpatti-magga ñāṇa and Sotāpatti-phala ñāṇa when the vipassanā wisdom is perfectly developed. That is the reason why the Exalted One said that the mind is hard to be controlled, that it is very swift and dwells upon any of the sense objects it likes. However, when it is subdued by the four satipaṭṭhāna dhamma, it will take one to the bliss of nibbāna (Dhammapada gāthā-35)

Our benefactor, the late Ven. Mahāsi Sayadaw composed the following motto so that the devotees and the next generations can clearly understand what the Buddha had said and practise vipassanā meditation diligently.

*Motto: Hard to restrain, swift and wandering,
This harsh, gross consciousness goes roving
When subdued by observation and mindfulness
It becomes mild, subtle and gives one happiness*

Persons who wish to attain nibbāna, should practise the four satipaṭṭhāna vipassanā dhamma.

Kāyānupassanā Satipaṭṭhāna

1. It is to observe the bodily actions mindfully. Note must be taken of the nature of the moving and shifting actions.

Sitting, walking, standing, lying down, bending and stretching behaviour whenever they occur. However the paññatti i.e. the form or shape is to be ignored.

*Motto: Should rightly experience
Whenever bodily action occurs*

Vedanānupassanā Satipaṭṭhāna

2. It is to note the vedanā attentively. The pleasant (sukha) vedanā, the unpleasant (dukkha) vedanā and the neutral (upekkhā) vedanā must be noted mindfully so as to know their nature, but not to eliminate them.

*Motto: Good, bad or neutral vedanā
Must be experienced whichever appears.*

Cittānupassanā Satipaṭṭhāna

3. It is to note the conscious mind attentively. The mind must be observed carefully whenever it functions whether it is functioning

together with greed (lobha), anger (dosa), doubt (vicikicchā) or just restlessness (uddhacca).

*Motto: It is to comprehend correctly
Whenever the mental behaviour mani-
fest.*

Dhammānupassanā Satipaṭṭhāna

4. It is to note the phenomena mindfully. Note must be taken to know the nature of the sight, sound, odour and such, and discern and note them as mere-seeing, mere-hearing, mere-smelling and so on.

*Motto: Should know by discerning
The phenomena whenever they appear*

Nibbāna will be attained after realising Sotapātti-magga ñāṇa and Sotāpatti-phala ñāṇa, when noting reaches the mark by mindful observation of the four satipaṭṭhānas.

At the invitation for lunch by U Mauris on (27.5.96) the eleventh waxing day of Nayone 1358 (M.E.), Sayadaw left San Jose Tathāgata Centre at 9:30 a.m. for Daly City. Tathāgata

Sayadaw U Āsabhācāra, U Paññadīpa and U Tin Oo Hlaing accompanied Sayadaw to the house of U Mauris (son of U Wah Kyu). At 11:00 a.m. choice delicious Myanmar and Chinese food were offered for lunch. Together with U Wah Kyu's family, were about twenty-five Myanmar ladies and gentlemen, greeting each other in Myanmar joyfully. U Wah Kyu introduced the visitors from Myanmar to the Myanmars living and working in U.S.A. He also introduced Sayadaw to them, so that they could revere respectfully. Members of U Wah Kyu's family came near Sayadaw one by one and exchanged greetings on health and other matters and paid homage respectfully, just like when they were in Myanmar.

On 27th May, at 3:00 p.m. at the invitation by Daw May Win Kyi and Daw Khin Pa Pa (daughters of Daw Kyin Shwe), Sayadaw went to their house at Union City. The family and friends, about twenty-five of them received the five precepts from Sayadaw and offered navakamma money to Sayadaw. After the water-pouring libation ceremony Daw Kyin Shwe respectfully requested Sayadaw to deliver a sermon and to let the devotees meditate for five minutes.

Thereupon Sayadaw preached the dhamma on saddhā (faith).

Saddhā

The saddhā in the continuity of consciousness of Daw Kyin Shwe's family and the devotees is the best foundation for this very life, for the coming existence and also for the attainment of nibbāna. The pali word "saddhā" is rendered as "faith" (yone-kyi in Myanmar). The Myanmar word "yone-kyi" is composed of two syllables "yone" and "kyi". "Yone" is to have faith in the Buddha, the Dhamma and the Sangha. And also in deeds (kamma) and the effect of deeds. "Kyi" means pure, clear. As you have faith in the Buddha, you -take refuge in Him, you offer flowers, light, water and such and while doing so, your mind becomes clear and pure.

Moreover, you believe that the Buddha in whom you take refuge, was enlightened not in an ordinary way i.e. not without practising dhamma and not without making any effort. However, the Buddha performed the perfection (paramī) for four incalculables and a hundred-thousand world cycles. You also believe that the Enlightened One is Omniscient. Due to this faith in the Buddha, your mind becomes clear.

The five precepts and all dhammas up to the Satipaṭṭhāna dhammas are professed and taught by the Buddha Himself. Since you believe in dhamma you take refuge in it, you read and recite the scriptures, you contemplate dhamma. While doing so your mind is clear. Furthermore, you believe that you can escape all sufferings and attain nibbāna, the cessation of sufferings of any nature by practising these dhammas. Thence your mind is clear due to the faith in dhamma.

The sangha you are paying homage to are the descendants of ariya sangha from the life time of Lord Buddha. They lead a good and righteous life and practise for the attainment of nibbāna. They are like the fertile fields where people can sow good seeds of kusala which will thrive and develop. They are practising for the benefit of the people. With confidence of faith, homage is paid to the sangha. Because of this confidence in the sangha your mind becomes clear and pure.

Due to the faith in kamma, your mind is clear when you perform kusala deeds. When you are about to give dāna you collect offertories which can be seen by natural eyes. They can be felt and touched too. They can also be destroyed by various circumstances. However, when you

offer these offertories and navakamma money like to-day, kusala volitional kamma is developed and left in your mind. That kusala volitional kamma is no longer matter or rūpa (arūpattā), it has turned into nāma dhamma which can not be seen by the natural eyes, nor be touched and felt. Even though they cannot be seen, touched or felt, it is certain that they exist in your mind. Moreover, you are confident that they will be there till you reach nibbāna, though their effect is not yet known. Your mind is clear because of this confidence in the effect of kamma.

You enjoy the benefit of kusala kamma in this very life due to the first impulsive volition kusala kamma. The effect of the seventh impulsive volition kusala kamma is apparent in the second existence. The middle five impulsive volition kusala kamma are beneficial up to the attainment of nibbāna. Reflecting thus, you develop confidence in the benefit of kamma and your mind becomes clear and pure.

Saddhā, therefore, is faith or confidence in the Buddha, the Dhamma, the Sangha, kamma and the consequence of kamma.

*Motto: Saddhā is faith in the Three Gems,
kamma and its consequences.*

Since the dhamma audience have grown up under the guidance of good parents and teachers, they have faith in the Buddha, the Dhamma, the Sangha, kamma and the consequence of kamma. That is why you can give dāna, observe sīla and practise vipassanā. It is to be happy and joyful that you can perform all these good deeds.

The Commentary teachers frequently praised and explained saddhā which exists in the mind. It is likened to-

- (1) The hand
- (2) The wealth and properties
- (3) The good seeds.

(1) Saddhā is likened to the hand. As the hand is most useful to your body, so also saddhā is most useful in this very life, in the next existences and also to attain nibbāna. The hand is useful for your body because cleanliness to one's body is done with the hand; and it is the hand that can make oneself pleasant and presentable. Furthermore, when you want to keep things in safety it is the hand that does it for you. How do you keep things which are useful but not valuable? (By our hands, your Ven: Sir). How do you keep things which are not so valuable? (By our

hands, Your Ven: Sir). How do you keep things which are most valuable? (By our hands, Your Ven: Sir). That is why the hand is useful.

Likewise, saddhā, likened to the hand, is very useful and can also perform dāna and keep its kusala. They can observe sīla securely and keep the sīla kusala. They can practise vipassanā meditation and save the bhāvana kusala. Therefore, the Commentary teachers likened saddhā to the hand.

Motto: Saddhā is likened to the hand.

- (2) Saddhā is likened to wealth and properties. Wealthy people can obtain and enjoy any kind of pleasure. So also people with saddhā can enjoy all kinds of (supramundane) happiness. Wealthy people can have the best and the most delicious food, the best and the most comfortable clothings. They can also live in high-class residential quarters and enjoy riding expensive luxurious cars. In the same manner people with saddhā likened to wealth and property, can be assured of happiness of human and deva worlds by giving dāna. They

can get similar enjoyment by observing a secured sīla. They can obtain happiness of the brahma world by practising samatha and happiness of nibbāna by vipassanā magga kusala if vipassanā meditation is practised. That is the reason why saddhā is likened to wealth and property.

Motto: Saddhā is likened to wealth and property.

(3) Saddhā is likened to good seeds. Good seeds have two purposes, namely, to send out roots and to send up new and young tender sprouts. A plant with strong roots and thriving leaves will consequently produce good flowers and fruits. In the same way, people with saddhā, likened to good seeds, will develop sīla kusala (roots) and samatha and vipassāna kusala (leaves and branches). Such people with sīla, samatha and vipassanā kusalas will enjoy the fruits, namely magga, phala and nibbāna happiness when they continue to practise vipassanā meditation. In this way, saddhā is likened to good seeds.

Motto: Saddhā is likened to good seeds.

According to Daw Kyin Shwe's request, Sayadaw exhorted the audience to meditate for five minutes and explained briefly how to meditate.

Under the guidance of the late Ven. Mahāsi Sayadaw, a yogi seeks a secluded place and sits in a position which is suitable for him. He can sit cross-legged or on his bent knees. He has to keep his body, his head erect and eyes closed. He must let the mind dwell perfectly on his abdomen. Then attentively note "rising" when the abdomen rises stage by stage due to inhalation; followed by noting attentively "falling" when the abdomen drops, stage by stage, due to exhalation.

If one feels good in noting "rising" and "falling", just keep on noting in that way. If it is not so, then add another object of noting, such as "rising" "falling" and "touching" While noting "touching", it is required to note the nature of the sensation of touch and heat. If your mind still wanders by noting "rising", "falling", "touching" then add yet another object of noting, "rising", "falling", "sitting", "touching".

At the end of five minute meditation, Sayadaw spoke on the benefits of meditation. Since vipassanā meditation is the best and the

most beneficial work for the dhamma audience and if one wishes to put to best use of one's spare time, practising vipassanā meditation is the solution. By vipassanā meditation practice, you gain two benefits although you take just one undertaking, observation. It eliminates the defilements (kilesa) such as lobha, dosa and moha which can take you to apāya and on the other hand, it can send you to nibbāna by strengthening your concentration. In other words, each and every noting in vipassanā meditation takes you away from apāya and brings you closer and closer to nibbāna. Moreover, by one observation, the aspiration you made whenever you do good deeds, will be fulfilled.

The benefits of vipassanā meditation are not clearly seen at the beginning, however, they will become distinct during the middle and later part of the meditation. Even at the beginning, the benefits of meditation is obvious by mathematical calculation. In vipassanā meditation, the beginners may be able to make one noting per second whereas the experienced yogi may note two or three notings per second. Thence in one minute there will be sixty notings. So if you have meditated for five minutes, you have three

hundred notings. These notings are the best and most beneficial kusala or good deeds, they will without doubt take you to nibbāna.

The object of noting that is rūpa and the noting conscious mind that is nāma, according to the nature of the phenomena, the rūpa and the nāma arise and dissolve while vipassanā is practised. The capacity or potentiality of noting does not disappear, in fact it remains in the continuity of one's mind and will send one to the bliss of nibbāna.

On 28th May, 1996, Sayadaw left by U Ye Goung's car for San Jose at 9:30 a.m. to have lunch at U Ye Goung's house. The lunch dāna was to celebrate Daw Phyu Phyu's (wife of U Ye Goung) birthday. Just before lunch, Sayadaw gave a short sermon on birthday dāna.

The dhamma audience and the Buddhists usually offer special dāna on their birthdays. Why is it so? It is because of their saddhā or faith in life and kamma.

Faith in life

According to the Buddha's Anamatagga Sutta, the dhamma audience and all beings had undergone innumerable existences which had taken

place in the domain of saṃsarā with no beginning. You have faith in those existences. If you cannot practise to be an arahat in this very life, you certainly will live innumerable existences in the future. You believe in these facts because you have faith in life.

What are the results of your faith in the past existences? In the past existences, whosoever was reborn and living, he had inevitably encountered old age, sickness and death. There is no existence without decay, sickness and death. Reflecting thus, you become remorseful and perform more and more kusala deeds. Moreover, reflecting thus, people also realize that it is better to practise dhamma which will free them from the danger of decay, sickness and death. Therefore they gain more kusala merits and freedom from old age, sickness and death by satipaṭṭhāna vipassanā meditation.

Faith in the past kamma

Daw Phyu Phyu and the dhamma audience are human beings in this very life because of the past kusala deeds such as dāna offered to the Buddha, Paccekabuddhas, arahats, people endowed with sīla, samādhi and paññā. For that reason,

you also meet with good parents and good teachers. Your faith in the past kamma is saddhā.

Faith in the consequences of kamma

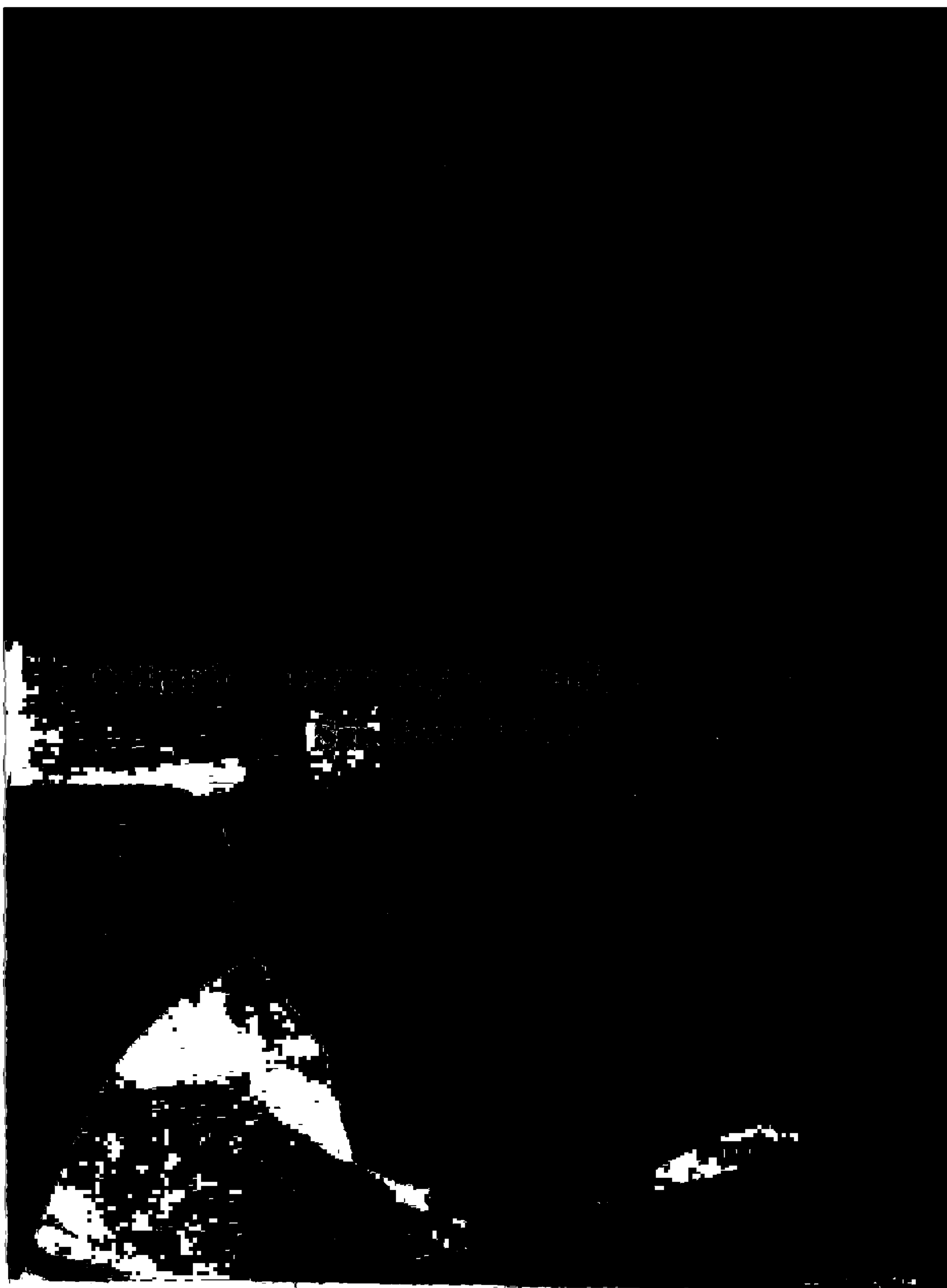
Due to the benefits of the kusala deeds performed in the past existences, you are human beings of good parentage, disciples of good teachers, to be in a country like Myanmar where the climate is equable, it is easy to get food and properties, and to be in the presence of sāsana. If you believe in these facts, you have faith (saddhā) in the benefit of kamma. Moreover it is because of saddhā you believe that there will be many existences in the future if you cannot be an arahat in this very life. The belief in the existence of happiness of nibbāna, the cessation of all sufferings, is also saddhā.

Faith in the present kamma

According to the faith in the future lives and the existence of bliss of nibbāna, you engage in many kusala kamma in this present life, so that you may be in better abodes and also to attain the sublime nibbāna. This again is due to the faith in the present kusala kamma.



**Saddhammaramasi Sayadaw giving dhamma talk
at Chicago Monastery, U.S.A (7/ 9.6.96)**



**Puja Ceremony at Dhammapāla Monastery,
Fremont, U.S.A (29.6.96)**



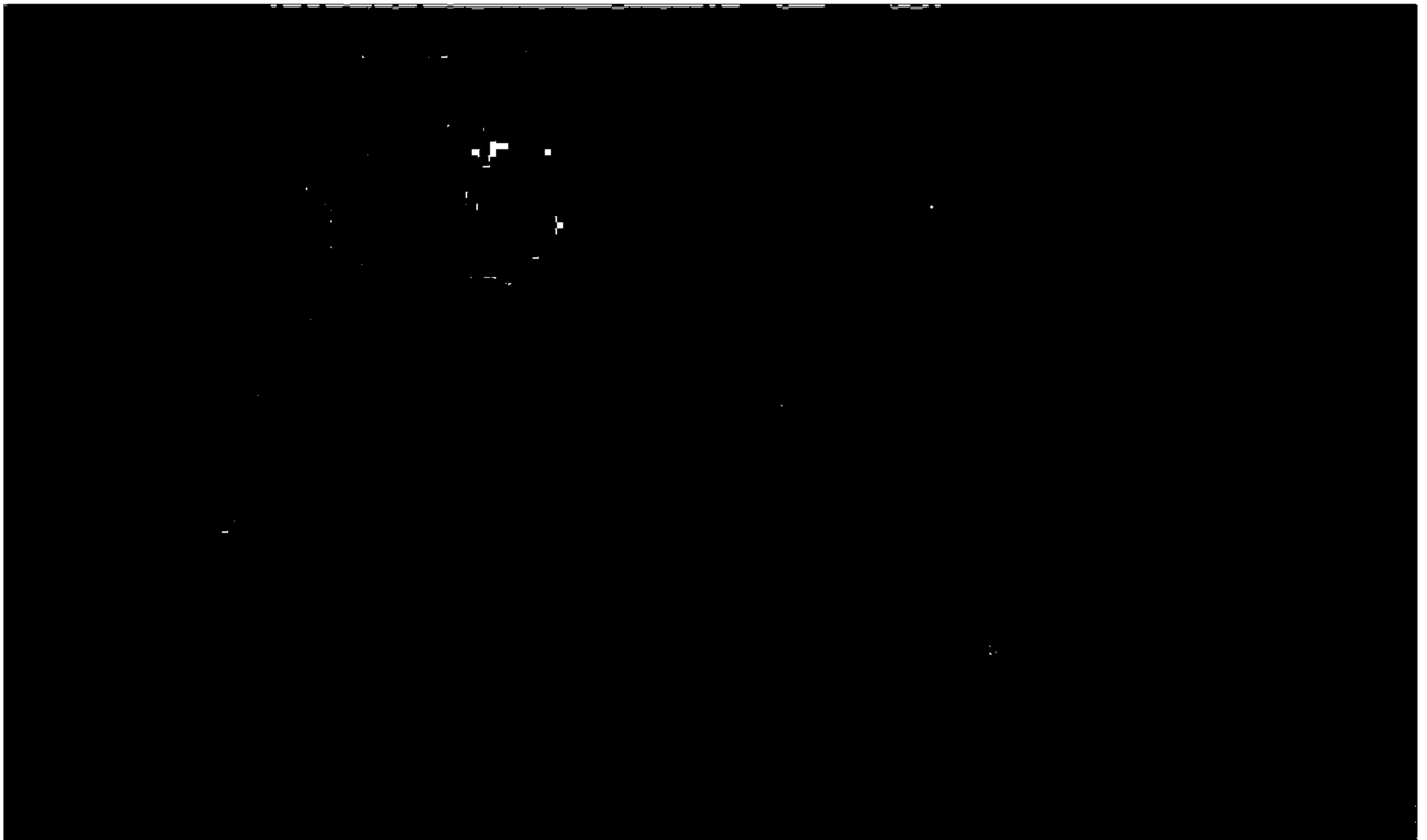
**Yogi meditating at Tathāgata Yeiktha,
San Jose. (29.5.96 to 2.6.96)**



**Yogi meditating at Tathāgata Yeiktha,
San Jose. (29.5.96 to 2.6.96)**



Sayadaw walking at Mt. Vernon Monastery
(5.6.96)



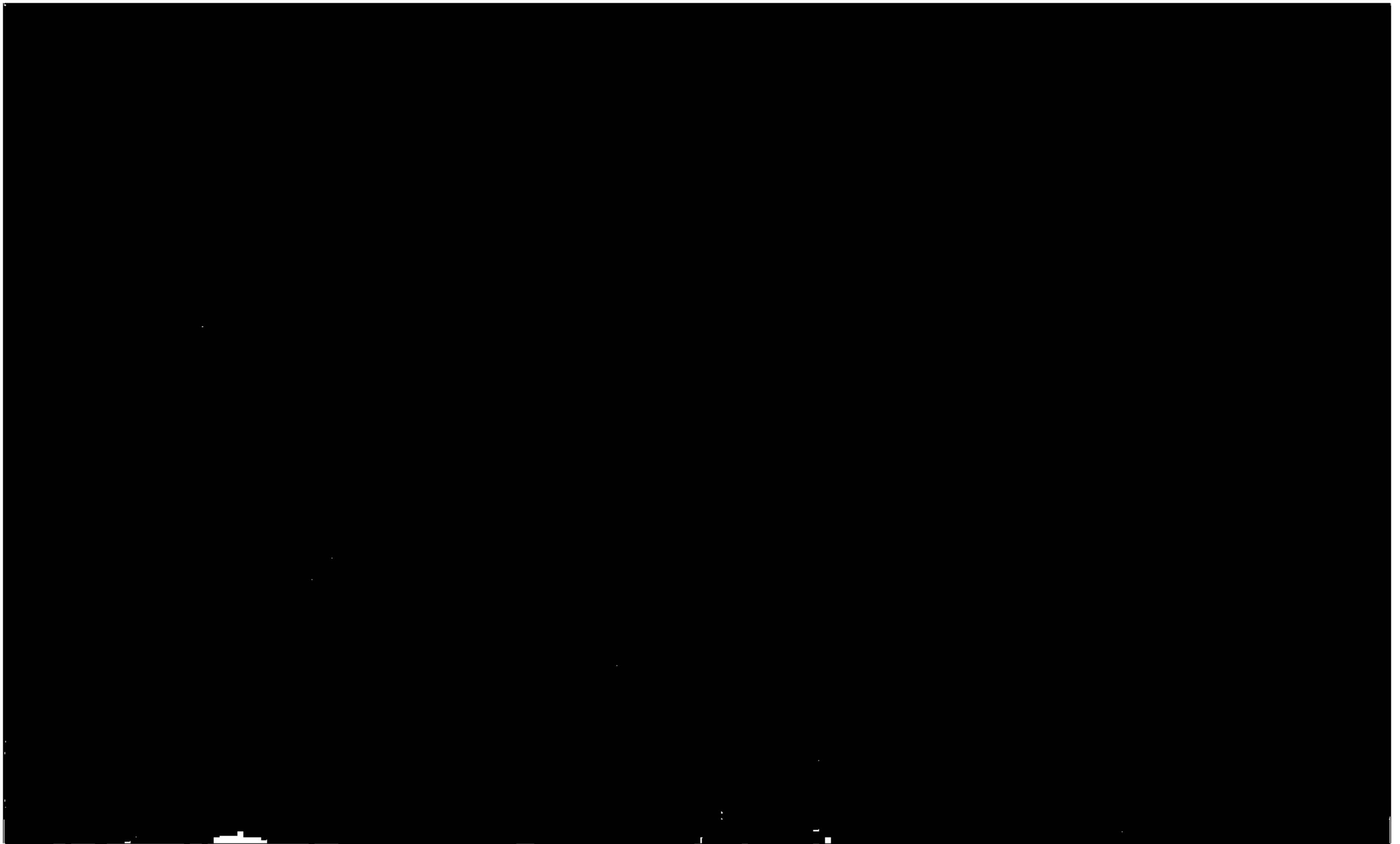
Sayadaw with Myanmar devotees at Mt. Vernon
(6.6.96)



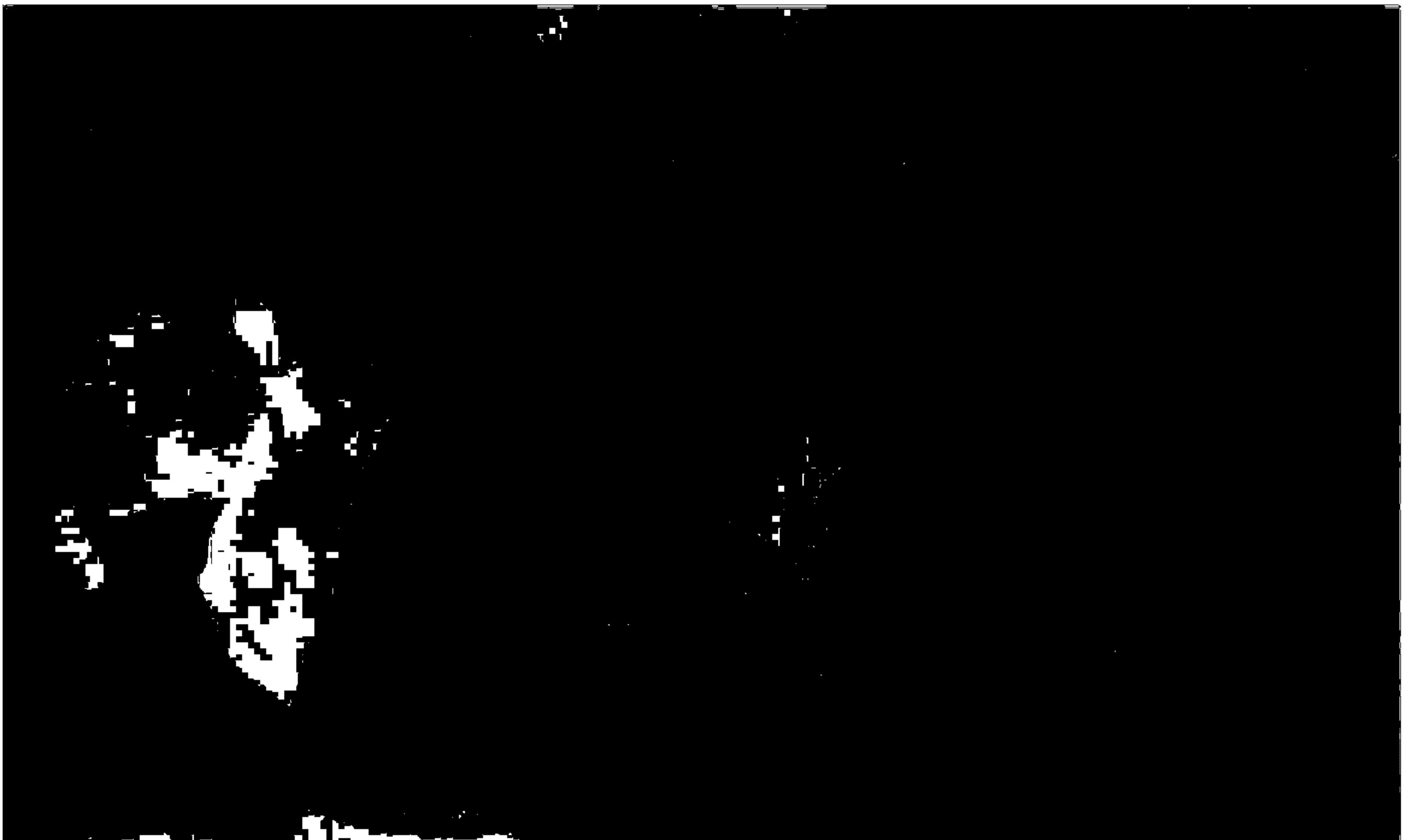
**Sayadaw and Vietnamese Sayadaw at
Sakyamuni Monastery, River Side (13.6.96)**



**Sayadaw at Vietnamese devotee's house,
Milipitas (3.6.96)**



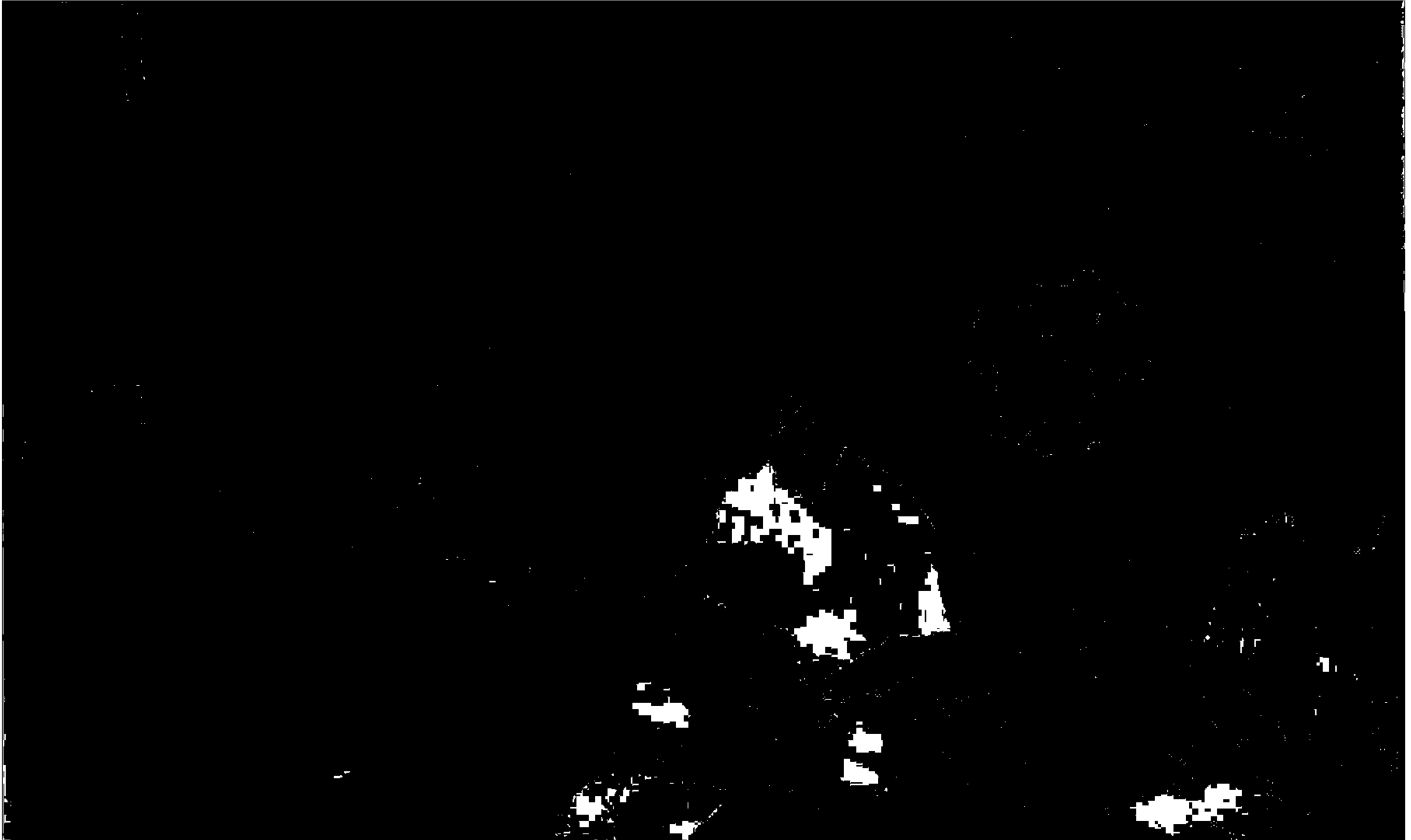
**Devotees paying respect to Sayadaw at
Chicago Monastery (7/ 9.6.96)**



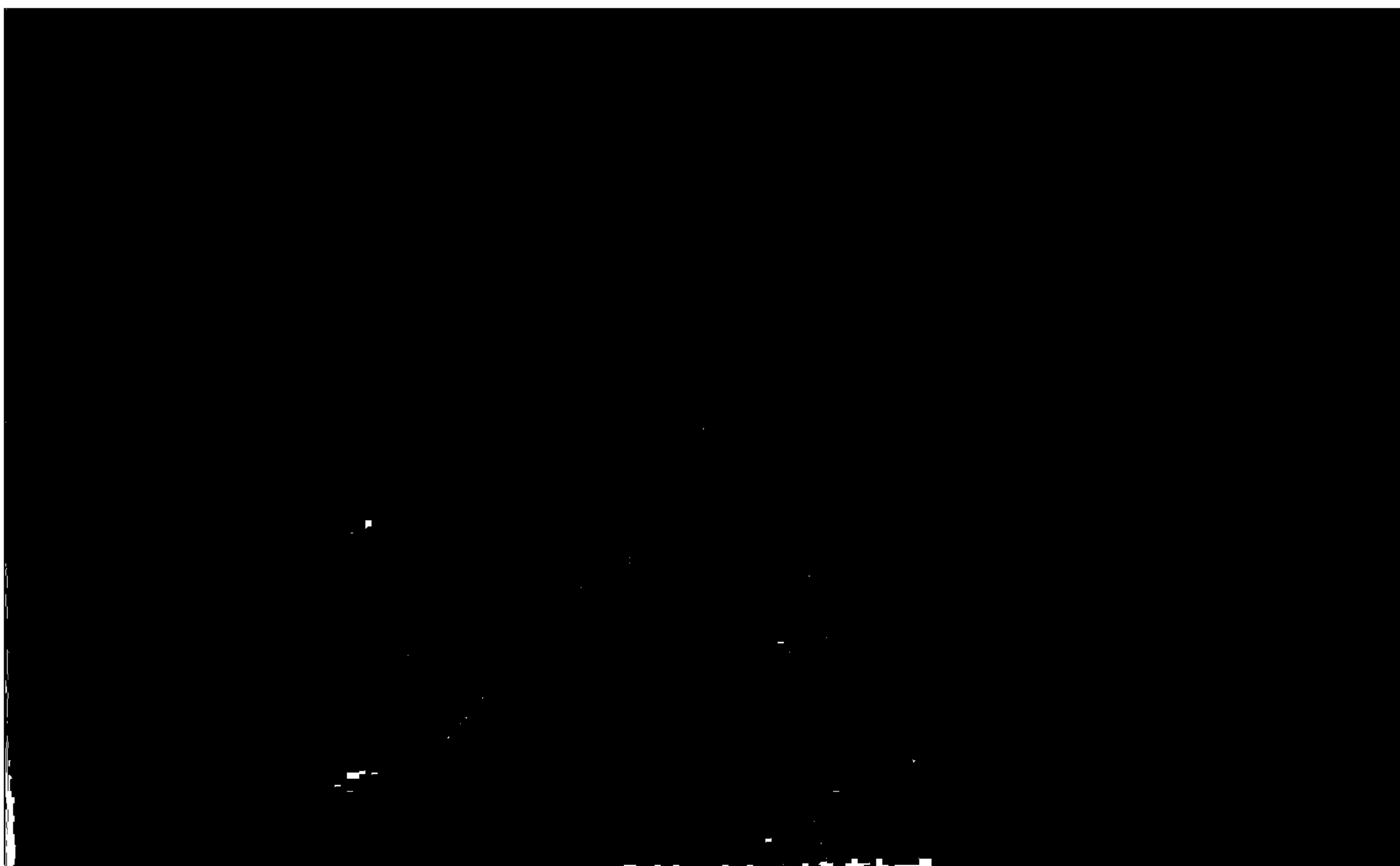
**Devotees offering robe to Sayadaw at
Chicago Monastery (7/ 9.6.96)**



**Sayadaw giving dhamma talk at Apple Valley
retreat (11/ 23.6.96)**



**Yogi meditating at Apple Valley retreat
(11/ 23.6.96)**



**Sayadaw interviewing a yogi at Apple Valley
retreat (11/ 23.6.96)**



**Dhamma audience at Dhammapāla Monastery,
Fremont (23/ 28.6.96)**

When you reflect upon your present life, you will realize that because of kusala kamma of the past existences, you are human beings in this present life, of good parentage, of good teachers and also living in a place where sāsana is flourishing. You can perform kusala deeds such as dāna, sīla and bhavanā in this life because you are noble human beings, subsequently in the future, you will be in better and nobler existences and attain the most sublime nibbāna. Therefore it is required to do kusala deeds joyfully.

*Motto: You are happy in this life
Because you were good in the past,
If you are good in the present life
You will be happy in the future.*

On 28th May at 2:00 p.m. Sayadaw went to Benicia near San Francisco, at the invitation of U Thein Aung and family. Sayadaw gave a short talk on saddhā after they offered the offertories. U Thein Aung and family have saddhā, therefore you can offer dāna, observe sila and practise vipassanā meditation. You have developed saddhā in the Buddha, the Dhamma, the Sangha, kamma and the effect of kamma. That

saddhā in you, is the best foundation for this very life, for the coming existences and for the attainment of nibbāna. At the end of the dhamma talk, Sayadaw explained briefly the instructions on vipassanā meditation according to the late Ven. Mahāsi Sayadaw. The devotees meditated for ten minutes. Sayadaw gave a short talk on the benefits of vipassanā meditation at the end of the ten minutes meditation.

You will not perceive the benefits of vipassanā meditation at the beginning, nevertheless it becomes apparent in the middle and later part of the meditation. Though the benefits of vipassanā meditation are not clearly noticable at the beginning, it is quite obvious when mathematically calculated. The vipassanā meditators can make at least one noting per second. The experienced yogi can make even two or three notings per second. Thus you get sixty notings in a minute and six hundred notings in ten minutes meditation. These six hundred notings are not just ordinary kusala dhamma. In fact they are the ones which can send you to nibbāna.

The five-day meditation was conducted at Tathāgata Meditation Centre, San Jose, on 29th May, 1996. It was attended by fifty devotees

including nine American yogis, nineteen Vietnamese, five Myanmar and a few part-time yogi. Daw Sukhavatī organised the retreat after consulting with the members of the meditation centre.

At 5 a.m. the yogi received the eight precepts from Sayadaw and listened to the instruction on vipassanā meditation practice in English. They meditated according to the schedule drawn by Daw Sukhavati.

Schedule for the Five-day Retreat at Tathāgata Meditation Centre

Morning Session

5:00 a.m. to	6:00 a.m.	Sitting Practice
6:00 a.m. to	7:00 a.m.	Walking Practice
7:00 a.m. to	8:00 a.m.	Breakfast and Walking Practice
8:00 a.m. to	9:00 a.m.	Sitting Practice
9:00 a.m. to	9:30 a.m.	Walking Practice
9:30 a.m. to	10:35 a.m.	Lunch

Afternoon Session

12:00 a.m. to	1:00 p.m.	Resting Period
1:00 p.m. to	2:00 p.m.	Sitting Practice
2:00 p.m. to	3:00 p.m.	Walking Practice
3:00 p.m. to	4:00 p.m.	Sitting Practice

4:00 p.m. to 5:00 p.m. Walking Practice
 5:00 p.m. to 6:00 p.m. Sitting Practice

Evening Session

6:00 p.m. to 7:00 p.m. Walking Practice
 7:00 p.m. to 8:30 p.m. Dhamma Talk
 8:30 p.m. to 9:00 p.m. Walking Practice
 9:00 p.m. to 10:00 p.m. Sitting Practice

At 11:00 a.m. Sayadaw had lunch together with U Āsabhācāra and U Paññadīpa of Tathāgata Meditation Centre. Daw Ni Ni Win Hlaing and son Mg. Kaung Zaw offered breakfast and lunch and rendered services. In the afternoon Daw Min Min Shein (Mandalay) and family from San Francisco, U Wah Kyu and his Malaysian friends and families offered navakamma and other offertories.

At 4:00 p.m. U Wah Kyu's youngest son, Mg Tin Htwe was ordained, with Sayadaw as the preceptor and U Paññadīpa gave admonishment to the would-be-monk.

Ashin Kaccāyana's Four Instructions

On 29th May from 7:00 p.m. to 8:00 p.m. Sayadaw discoursed on Ashin Kaccāyana's Instruction on the four factors, as the opening dhamma talk.

Among the meditators, those who have not experienced dhamma would like to experience dhamma quickly; those who have experienced dhamma would like to improve swiftly and also to attain the noble dhamma quickly. In order to comprehend dhamma quickly, to improve swiftly and to attain the noble dhamma rapidly, they should follow the four instructions given by Ashin Kaccāyana.

1. Cakkhumāssa yathā andho - although you have good eye-sight, you are to act like a blind person
2. Sotavāpadhiro yathā - although your hearing is good, act like a deaf person
3. Pañña vāssa yathā mugo - although you are a good speaker, act as a dumb person
4. Balavādubbaloriva - although you are strong and healthy, act like a weak person

1. Why should a man with good eye sight act like a blind person. The meditator, who wants to gain magga, phala and nibbāna, but looks at people and other things as usual behaving as if in an urban-rural atmosphere, will not develop concentration. Thereupon vipassanā

wisdom cannot be established. Then there is no gain of magga, phala and nibbāna. This is the reason why Ashin Kaccāyana exhorted as mentioned above.

Motto: Act like a blind person, though the eye sight is good.

During the sitting practice, since you have closed your eyes, it is not required to guard it. However in a walking practice concentration will not develop if you behave just like when in an urban-rural atmosphere. Concentration will be gained only when you look with eyes narrowed just wide enough to be able to walk and to see such activities at the moment of occurrence. When you look with eyes wide-opened, concentration cannot be developed. Various stages of vipassanā wisdom will be accomplished when there is concentration. Whereupon magga and phala will be attained.

Mundane and supramundane worlds

Worldly and supramundane affairs sometimes opposed one another. Since vipassanā meditation is practised for the liberation from the

mundane (lokiya) world, it becomes an antithesis to the supramundane (lokuttara) world. People who have a wide out-look are said to be successful in the worldly affairs. On the contrary, to attain magga, phala and nibbāna, the vipassanā meditators must look with guarded eyes.

A person with good eye-sight must act like a blind man, means to note as 'mere-seeing' when you see a thing or a person. Although it is difficult for the yogi with no concentration, however it is quite easy to see as mere seeing, for those with vipassanā concentration.

A yogi with strong concentration will notice the lightness in noting "lifting", buoyancy in noting "pushing forward" and heaviness in noting "dropping". While thus contemplating mindfully, when a person passes by, he will not be able to differentiate whether it is a man or a woman, because it is a mere seeing for him.

There develops eye-consciousness only when the following four conditions coincide.

- (1) Eye sensitivity
- (2) Visual object
- (3) Light and
- (4) Paying attention

Yogis with good contemplation will note

sights as mere-seeing, although they have good eye sensitivity, visual object and light, because they are just being mindful of "lifting", "pushing forward" and "dropping" but not the visual object

2. Why should a man with good hearing act as a deaf person. Concentration will not easily develop to a yogi, who is practising to gain magga, phala and nibbāna, if he is not mindful and listen to every sound just like while he was in a town. There will be no vipassanā wisdom without concentration, thereupon no gain of magga and phala without which nibbāna cannot be attained. That is the reason why Ashin Kaccāyana advised the yogi to act like a deaf person although hearing is good.

Motto: Act like a deaf person, though hearing is good

If attention is being paid and you listen to the sounds and is distracted, then concentration will hardly develop, whereas when you act like a deaf person your concentration will be strong. Then the stages of vipassanā wisdom will develop one after another. When the vipassanā wisdom is completely developed, then your most aspired magga, phala and nibbāna will be achieved.

The worldly and supramundane affairs are generally antithesis to each other. Lokuttara means to contemplate vipassanā meditation in order to be liberated from the mundane world (lokiya). Therefore the supramundane affairs are mostly opposed to the worldly affairs. In the worldly affairs, people who are alert and have good hearing will be successful and prosperous. Whereas in the supramundane affairs, that is when aiming to attain magga, phala and nibbāna and going through vipassanā meditation one who can act like a deaf person will be more beneficial. For this reason the worldly and supramundane affairs are absolutely opposite.

To act like a deaf person means to note the sound as mere-hearing. For those with weak concentration, it is quite difficult to act so, though quite easy for the yogi with good concentration. When your contemplation is good, on hearing various sounds, you do not think of them as pleasant and unpleasant, but just note them as mere-hearing.

3. Why it is necessary to act like a dumb person although one is a good speaker. For a person who is practising to gain magga, phala and nibbāna, his aspiration will not be fulfilled if

he speaks as before, like a normal person. Due to his speaking, his noting will be scattered, gaining of dhamma will be slow, with improvement in meditation slackened. Hence the attainment of noble dhamma is not swift. Speaking also disturbs other yogi. If a yogi speaks to a meditating yogi, the contemplation of both yogi will be scattered. Five minutes speaking causes ten minutes scattering of noting. Thereupon the gain in dhamma is slackened, the improvement becomes slow and the attainment of noble dhamma is interrupted. Since your speaking disturbs other yogis' contemplation, Ashin Kaccāyana instructed the yogi to act as a dumb person, although a good speaker.

Motto: Act like a dumb person, though a good speaker

Speaking is harmful to the dhamma of other yogi who are practising diligently. By one, two or three notings, a yogi may gain another stage of insight or he may attain magga, phala and nibbāna. However, because of the thoughtless yogi's speaking voice, the benefits of gaining dhamma, attaining magga, phala and nibbāna are disturbed.

This is the reason why one should act like a dumb person although one can speak normally.

Speaking in worldly and supramundane affairs are just opposite to each other. In the mundane world (lokiya) a good speaker progresses and prospers well whereas in the supramundane affairs, i.e. practising to gain magga, phala and nibbāna, it is more beneficial to act like a dumb person. Therefore the worldly and supramundane affairs are absolutely opposite.

4. Why it is necessary to act as a weak person, though one is strong and healthy. While meditating for the attainment of magga, phala and nibbāna, a yogi sits, stands, walks, bends, stretches quickly as he is strong and healthy. Thereupon, the noting mind cannot keep pace with these swift actions and movements. Since the noting is not exactly at the present moment, there is no gain in dhamma, also slow in progress and do not easily attain magga, phala and nibbāna. That is the reason why Ashin Kaccāyana advised a yogi to act like a weak person, although one is strong and healthy.

Motto: Act as a weak person, though one is strong and healthy.

To note precisely at the present moment is the important prime factor for the vipassanā meditators, since rūpa and nāma in you, come into being, only at the present moment. If you miss them by a second or half-a-second they no longer exist there. If you observe the phenomenon which do not exist, concentration is not established. Thereupon there is no gain in dhamma. That is the reason why it is of utmost importance to note precisely at the present moment. Lord Buddha said that from nowhere rūpa and nāma appear when circumstances coincide and they immediately disappear into nowhere in your aggregate. In other words, the rūpa and nāma in the dhamma listeners do not exist any more before and after appearing. They exist only at the moment of appearance. Hence to know and understand the nature of rūpa and nāma, it is necessary to note them precisely at the present moment. The Late Ven: Mahāsi Sayadaw advised, "The true nature of phenomenon can be comprehended only when one observes at the moment of becoming."

Lord Buddha had drawn an analogy between the appearance and disappearance of rūpa and nāma in the continuity of your consciousness

and a flash of lightning in the sky. Due to the phenomena produced between two clouds there occurs a flash of lightning in the sky. People looking at the sky will see the flash of lightning, however they would not know whether the flash is in this or that cloud when it disappears instantly. Similarly, the rupa dhamma and nāma dhamma in the continuity of your consciousness appear and immediately disappear. They are nowhere in your khandā before their appearance and after their disappearance. Thus the Buddha made it explicit by this analogy to note precisely at the present moment.

To note precisely at the present moment and to comprehend paramattha are the two important factors for the vipassanā meditators while they are meditating. Sayadaw then explained how a yogi with these two factors will gain dhamma if he has not yet achieved it; how a yogi will improve his meditation and attain the noble dhamma if he has already gained the dhamma, when he has these two factors.

U Tin Oo Hlaing translated into English and Daw Sukhavati into Vietnamese.

On 30th May, 1996 Sayadaw had breakfast and lunch at the Tathāgata Meditation Centre

together with U Āsabhācāra and U Paññadīpa. Daw Phyu Phyu Win Shwe and family offered fruits and dessert. From 31st May to 2nd June Sayadaw interviewed the yogis from 8:00 a.m. to 10:00 a.m.. In the evening from 7:00 p.m. to 8:30 p.m. Sayadaw discoursed on

- (1) The difficulty to get the opportunity to practise vipassanā meditation
- (2) The benefits of vipassanā meditation
- (3) The first factor which sharpens the indriya of a yogi

The difficulty to get the opportunity to practise vipassanā meditation

When you encounter the eight inopportune times it is hard to practise vipassanā meditation. Thereupon you may not attain magga, phala and nibbāna. The eight inopportune times are:-

- (1) Being born in hell
- (2) Being born as an animal
- (3) Being born as a peta
- (4) Being born in a realm with rūpa and without ñāma
- (5) Being born at a place where sāsana does not flourish

- (6) Having a wrong view
- (7) Being born deformed and dumb
- (8) Being born at time where there is no sāsana

Although sāsana flourishes in the human world, if a person is born in hell, as an animal or as a peta, he is in the inopportune time. Therefore he has no opportunity to practise vipassana meditation. The dhamma audience and yogis are now practising vipassana meditation, as you have passed these eight inopportune times and are in the presence of sāsana.

A person reborn in Asañña realm, where there is only rūpa and no-nāma, cannot meditate since it concerns the function of the mind. That means he is in the inopportune time. However, the dhamma audience and yogis have passed this inopportune time and being born during the sāsana, you can practise vipassana meditation which will surely reward you with magga, phala and nibbana.

A person is reborn during the sasanā, however, he may be in a place where sāsana does not flourish, he may be dumb and mentally retarded or he may have wrong views such as having no faith in kamma and its consequences or resultants.

Such a person is in the inopportune time and cannot practise vipassanā meditation. As the dhamma audience and yogis here have passed these inopportune times and are reborn in the presence of sāsana, you have the opportunity to meditate vipassanā.

A person is reborn though with high intelligence, he cannot meditate because sāsana is absent which means there is no vipassanā dhamma, so has no opportunity whatsoever to practise vipassanā meditation. For that reason, he is in the inopportune time and cannot gain magga, phala and nibbāna. However the present dhamma audience and yogi had passed the eight bad times and are fortunate to be in the presence of sāsana, so can contemplate vipassanā meditation. It is rare to have such a golden chance.

*Motto: Having passed the eight inopportune times,
And living in the ninth
Where flourishes sāsana,
It is the best chance to be a sotāpanna.*

The benefits of vipassanā meditation

The benefits of vipassanā meditation are not so prominent at the beginning, but a yogi will experience them clearly in the middle and later stages of meditation. Vipassanā meditation is the best and most beneficial work for one, accordingly, if one wished to make the best use of one's spare time, one should practise vipassanā meditation.

Although one performs just one task i.e. contemplation, one gains two benefits, Vipassanā meditation eradicates (lobha, dosa, moha) kilesas which takes one to apāya, at the same time it strengthens the vipassanā concentration and wisdom which lead one to the happiness of nibbāna. For these reasons, vipassanā meditation is the best and the most beneficial work. To be more explicit, during vipassanā meditation, each and every noting keeps away the sufferings of apāya and brings happiness of nibbāna closer and closer to one. Vipassanā meditation, therefore, the best and most beneficial practice for one.

Being born of good parentage and under the tutelage of good teachers, one has prayed for the freedom from apāya and the attainment of happiness of nibbāna, everytime one performs

good deeds. All that one has prayed for, will be realized just by vipassanā meditation alone. That is the reason why vipassanā meditation is the best and the most beneficial practice for one.

Though the benefits of vipassana meditation are not vividly noticable at the initial stage, it can be known by mathematical calculation the good work is taking place. The meditators can make at least one noting per second, therefore, they have sixty notings in a minute and three thousand and six hundred notings in an hour. These three thousand and six hundred notings are not just mere notings, in fact they are the kusala points which will send you to nibbāna. Thus the benefits of vipassanā meditation become quite apparent by mathematical calculation.

The benefits of vipassanā meditation which are quite distinct in the middle and later stages are:-

- (1) A clear and elated mind
- (2) A firm mind
- (3) A sharpened intelligence
- (4) Disappearance of diseases
- (5) Realization of magga, phala and nibbāna
- (1) A clear and elated mind

A certain person is unhappy and not clear in mind due to the impurities such as lobha, dosa,

moha, conceit, envy, avarice and such vices. However, when he contemplates vipassanā meditation, every noting eliminates these impurities and he becomes clear in mind and happy.

(2) A -strengthened mind

Some people are very avaricious and full of anger and they become unstable and weak in mind due to the craving for the pleasant things or being disturbed by unpleasantness. When they are greatly influenced by greed and anger they are not only weak mentally but they also become weak physically. After practising vipassanā meditation when they attained Saṅkhārupekkha ñāṇa stage, pleasantness or unpleasantness no longer influence them hence their mind is strengthened.

(3) A sharpened intelligence

A person finds difficulty to comprehend the Buddha scriptures of a advanced literature on vipassanā. However, after a month of vipassanā meditation there are no difficulties for him to read and comprehend those scriptures and literature of advanced level. Attaining the benefit of sharpened intelligences is thus evident.

(4) Disappearance of diseases

The therapeutic effect of vipassanā meditation is not apparent during the Nāmarūpa

pariccheda ñāṇa stage (the discernment of nāma and rūpa) nor at the Paccaya pariggaha ñāṇa stage (the knowledge of cause and effect). At the Sammasana Ñāṇa stage, where anicca, dukha and anatta can be comprehended, instead of the diseases being decreased become more prominent. When a person continues to practise and reaches Udayabbaya Ñāṇa stage, he will find lightness in both body and mind, he is both physically and mentally light, pliable, adaptable and proficient. Moreover, he is both mentally and physically calm and happy which he has never experienced before. This kind of tranquillity and happiness cannot be enjoyed by deva, leave alone, the human beings. Because of this vipassanā tranquillity and happiness, some general diseases such as headaches, stomach trouble, arthritis, neuralgia, constipation, back-ache and itchiness, are cured.

A vipassanā meditator, upon reaching the Saṅkhārupekkhā Ñāṇa stage, is no longer afraid of the frightful sense objects, nor he is attached to the pleasant ones. He can face both happiness and suffering in equanimity. He can also note effortlessly and with ease. Thereupon the serious diseases in him, which even the specialists cannot treat, are readily cured. He fixes his noting mind

precisely on the serious disease that he is suffering and which could not be treated by the specialist. Whereupon, he has a sensation of being massaged, pulling out and hot and cold fomentation. He also experiences the disappearance of stones and phlegm in his body. The lumps or mass formed in the body due to a serious disease, are removed. After all these experiences, the serious diseases are cured.

As outstanding examples the articles on how the serious diseases were cured by vipassanā meditation at the Saddhammaramasi Meditation Centre are mentioned here, although they were not discussed during the meditation retreat at the Tathāgata Meditation Centre, San Jose.

Vipassanā meditation cures paralysis

The holiday between the end of March and beginning of April should be beneficially utilized. After the school examination, answer papers were corrected on 25th March 1996, my sister Soe Soe suggested that I should go to Saddhammaramasi Yeiktha to practise vipassanā meditation. Ven. Saddhammaramasi Sayadaw asked me every time I went to pay homage, "whether I have time to practise vipassanā meditation." According to the

motto, "Postpone no more, practise now and evermore", I packed things and came to Saddhammaramasi Yeiktha.

I want to mention what had happened to me before I came to the Yeiktha. As I suffered paralysis, arthritis, numbness and neuritis, I dragged one leg when I walked. I could not hold things firmly. Before going to bed, I applied medicine and was massaged by two persons every night. Because of these diseases, I know I could die any time and that I should meditate without delay. However, I kept on postponing. The motto composed by the late Ven: Mahāsi Sayadaw, "Because of these reasons, who knows for sure, whether we will live tomorrow," made me join the Saddhammaramasi Yeiktha on 26th March 1996. I got room No. 8 at No. 1 Women Hall. I began meditating according to the time-table.

Numerous things in rūpa had to be observed

27.3.96 I experienced vedanā right away. My right leg was stiff and had a burning sensation just like a piece of fuel wood. It was so painful that I had to change my position every half-an-hour.

- 28.3.96 Vedanā was very serious. The whole lower part of the body was stiff and very painful as if a pointed iron rod was driven into it. I worried whether I might experience dhamma as I could not sit still like other yogis.
- 29.3.96 Although three days had passed vedanā was not yet overcome. Sayadaw encouraged me, "Do not think of paññatti, just note paramattha attentively. You must be patient, change your position only when the pain is unbearable. Later on, you will be able to sit like others". I worried again that my mouth and tongue would be burnt if I did not gain dhamma, after eating the food offered by people. Lunch that day was the Wedding Dāna of Dr. Saw Win Aye and Ma Moe Sapai Aye. I took white rice instead of the pilau (biriani) rice because of my hypertension.
- 30.3.96 Beginning from 4:00 a.m. that day contemplation was good I could sit continuously after changing my position. Daw Lay Lay Yu and family (Pathein) who were meditating at the Yeiktha

offered breakfast (Myanmar vermicelli, coffee and biscuits.) Lunch was the Wedding Dāna of Mg. Lin Naing and Ma Thi Thi Soe. Due to my hypertension, I took ordinary rice.

31.3.96 Vedanā was not serious during day time. However, a bone in my leg ached, I could not sleep at night.

1.4.96 I felt numbness in the leg. Due to the patient observation of vedanā, the air in my body calmed down and the upper part of body often inclined forward suddenly. After one-hour sitting, the top of the thigh became heated as if being burnt by fire. As I could not bear the vedanā any more I changed position, noting "intending to change", "intending to change".

2.4.96 Numbness in the leg has not disappeared at all. In fact, it was so strong, there was no sensation even when it was pricked. In the afternoon I saw U Soe Myint, Abhidhammā Taungtha Physician, a volunteer to treat the yogis at the Yeiktha. It was so painful, I was trembling all over when he touched me with

a capsule-shaped medicinal piece. At 6:00 p.m. to 7:00 p.m. sitting, I note the arising and disappearing instead of fixing the mind on the vedanā. Swaying on the pain spot, I sensed the movement of the air in the body moved so intensely as if in a storm. I fell extremely tired, heart pounding wildly.

3.4.96 Vedanā began to subside I felt elated and encouraged.

4.4.96 Numbness changed to the left leg from the right leg. I meditated in a lying down posture on the bed. The legs were very heavy.

5.4.96 Sayadaw advised me to relax my mind and not to worry about the attainment of dhamma. To practise more walking meditation. He told me dhamma cannot be gained when you are over-anxious.

6.4.96 I sat two sittings at a stretch in my room as I could not go up and down the stairs to the Dhamma Hall. I could note the vedanā for one hour without changing. The air in my body calmed down gradually and there occurred forward inclination quite often.

- 7.4.96 After noting for forty-five minutes *vedanā* appeared. I felt sensation of heat in one spot on the buttock. I could not note *vedanā* though I tried to be patient. The air in my stomach moved like a storm. I was sweating and my heart beat very fast. After a while the air calmed down, however, the body was swaying non-stop. Sayadaw reminded me that this was the stage of *vedanā*, therefore I must relax mentally and note "swaying", "swaying".
- 8.4.96 It was the fourteenth day of meditation. As soon as I sat down to meditate I had the tingling sensation in my legs just like a swarm of ants moving quickly when their nest was disturbed. Then air in my stomach moved upward like one wave after another. The pain spot shifted from the right leg to the left leg and the intensity of pain was getting less and less.
- At 6:00 p.m. while sitting in my room, I felt as if sitting on a small lump in the buttock and was swaying continuously on that lump. My two feet were painful as

if pricked by many needles. According to the saying "Patience begets nibbāna". I patiently noted the pain and the little lump cracked, making a sound. Thus I noticed that I have overcome vedanā on the fourteenth day. The whole body was light and there was no more pain and numbness in the legs. This was how vipassanā meditation cured my paralysis.

9.4.96 Tuesday I saw Abiddhammā Taungtha physician U Soe Myint. There was no pain and trembling when he touched me with a medicinal piece. He remarked that the paralysis was cured.

With dauntless perseverance I overcome the vedanā in fourteen days. That is why one should practise vipassanā meditation before the affliction of vedanā takes place. It is necessary to practise while you are young and before you suffer a disease. You have to practise hard and patiently to overcome vedanā if you meditate only after the affliction of vedanā and so must strive intensively to gain dhamma. I am just at the stage of overcoming vedanā in order to be able

to practise vipassanā meditation. I must continue to practise diligently to attain magga, phala and nibbāna.

Motto: No bribe can win over the danger of decay, sickness and death.

*Before succumbing to decay
practise dhamma, untroubled and peaceful.*

*Aged and lacking in dhamma
blundering ensues over and over again.
Before the visit of pain and malaise
practise dhamma, untroubled and peaceful.*

*Pain, malaise and lacking in dhamma
blundering ensues over and over again.
Before the visit of death
practise dhamma, untroubled and peaceful*

*When dying without the dhamma
blundering ensues over and over again.
Thereupon, do not postpone any more
contemplate right now and ever more*

By reflecting the above mottoes composed by the late Ven: Mahāsi Sayadaw and Ven: Saddhammaramasi Sayadaw, I have practised vipassanā meditation.

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Serious diseases cured forever

Everybody, every being, do not want to suffer from sickness, and diseases. If unavoidable they try to find ways and means to escape from suffering the bad diseases by consulting the great physicians and the famous specialists. As there are diseases which can be cured as well as some which can not be cured, one should not feel disheartened because there is the best medicine, the vipassanā meditation, the one prescribed by Lord Buddha Himself.

This is the time of sāsana at its height. It is a golden chance for us to be reborn as human beings, to be able to listen to the noble dhamma and to have the opportunity to practise vipassanā

meditation in the presence of sāsana. Thereupon, I personally have enjoyed the benefits of vipassanā.

At the end of April 1988, after the High School Examination I came to meditate at the Saddhammaramisi Yeiktha, with the help of my sister. First, I listened to the dhamma talk on vipassanā meditation by the late Ven: Mahāsi Sayadaw and the Ven. Saddhammaramisi Sayadaw. With the help and instruction by the most compassionate Saddhammaramisi Sayadaw, on how to observe the vedanā and the general notings I was honoured by being allowed to listen to the tape on Progress of Insight at the end of twenty-seven days of meditation.

A year after meditation, in June 1989, I began to lose weight and got tired while helping household duties. I easily got tired by walking here and there and was sick frequently. My parent consulted the specialists and they found some spots at the top of the right lung. The result of TB was negative when the phlegm was cultured. I took medicine and also had injections, however, the disease became more serious and there was blood in the phlegm when I coughed. The TB specialists were consulted again. After

some investigation they remarked that my wind-pipe might be damaged. In that case it had to be operated and the damaged part taken out. I continued taking medicine and injection. I could not think of about the operation.

It was 11th July 1989 night, that I found more blood in the phlegm. I was admitted to the Yangon General Hospital. After several investigations, the root cause of the disease was discovered. At the age of nine months, I happened to swallow a leaf and my breathing was almost stopped. My father took it out, however a tiny part of the leaf was left in the wind-pipe and it got into the lung. During the night, more and more blood came out every time I coughed and could not lie down and sleep because I was very tired. My sister propped me up with her body. While suffering thus, I remembered the vipassanā meditation which I had practised before. I reminded myself, "This is the very time that you should make use of the vipassanā meditation, you have practised. "I also reflected upon the Benefactor Sayadaw's repeated dhamma talk, "Be patient and note vedanā to discern the nature of the vedanā. Direct your mind towards becoming and dissolution." Thereupon I began to meditate.

At first I noted "rising", "falling" and "touching". When I wanted to cough, I noted "intending to cough", "intending to cough", "coughing" "coughing" when I coughed. "Painful," "painful" when there was pain in my chest. I tried to note every bodily action meticulously. Then I was tired, but sometimes tiredness subsided. Later, whenever I note "intending to cough", coughing disappeared and I got less and less tired.

By virtue of noting I could lie down and sleep. The next day vedanā had subsided vividly. Becoming and dissolution the nature of vedanā, i.e. impermanence, suffering and the state of 'uncontrollable' characteristics were comprehended with clarity. On the second day, there was no more blood in my cough; on the third day, I could walk. I kept on noting not only the vedanā but also mindfully the general actions.

At the hospital, there was no one to talk to, besides I was free from the household duties. My room was very quiet and conducive to vipassanā meditation. I strove more and more to meditate as the vedanā decreased. I recollected the saying by one Sayadaw, "When a catastrophe brings forth great fortune", and contemplated more than before. To be afflicted with vedanā,

is the catastrophe, nevertheless, I did not forget to practise vipassanā meditation. Thereupon, I received the highest and most priceless fortune, the vipassanā kusala.

In fact, it was the dhamma which can save you when you actually have vedanā. The motto by Sayadaw, "When you encounter the danger of decay, suffering and death, sons and daughters are helpless. Parents, if alive, could do no better. It is the magga dhamma which can win the danger" made me realized that dhamma was the only refuge. I contemplated more than ever.

The doctors who treated me were greatly amazed to see my swift progress, day by day. The disease which could be cured by operation only, has steadily improved without any need for an operation. I was very glad when discharged on the fourteenth day. Since this disease could recur doctors reminded me to take rest, not to lift heavy things, and to continue taking medicine. My contemplation was keeping up its pace.

Up to the present day, the disease did not recur and I was keeping well because of the dhamma. I was no more tired by doing the household duties and could help at the meditation centre. In 1991, I joined the University

specializing in geology and graduated with B.Sc. degree in December 1994 from Yangon University. One of the requirements for geology specialization was to walk twenty miles which I had never dreamt of. I noted, each step while walking the required twenty miles and felt wonderfully surprised at not being tired at all. This field work in Geology is famous for all the difficulties—the mountain climbing, the searching for rocks, then breaking them, the carrying of the back-pack with requisites for mountain climbing and bearing the extreme weather. In spite of all these difficulties, I received the degree in Geology with no recurrence of my disease. It was the vipassanā meditation which helped me to withstand all the strenuous work and had completely cured the dreadful disease.

In conclusion I wish with loving kindness and volition that the readers of this article will enjoy the benefits of vipassanā meditation just like me.

Ma Thu Zar (Saddhammaramasi)

Dhamma medicine bestowed by the Exalted One.

I pay obeisance to the Buddha who is endowed with incalculable attributes, incalculable

kamma, incalculable ñāṇa and incalculable power. Moreover, pay homage to the Benefactor Saddhammaramasi Sayadaw and Rector Dr. Mya Oo, the chief physician. During the first week of December 1995, together with my sister Nyunt Nyunt Wai who was meditating at the Saddhammaramasi Yeiktha, I paid homage to the Saddhammaramasi Sayadaw residing on the second floor of Sima and offered cash donation (navakamma). Thereupon Sayadaw enquired about my health. I replied respectfully, "In such cool weather, I don't feel alright. I feel very tired after climbing the three flights of stairs because of my asthma. It is almost a year now I have to see Dr. U Mya Oo, fortnightly and monthly as I suffer from a heart disease.

Sayadaw said, "Daw Myint Myint your disease will be completely cured, if you come and meditate here." When I asked how long I have to meditate, Sayadaw replied, "About two months". "I will come and meditate when the weather is warmer. If I come now, I may disturb other yogis when I cough too much," thus I promised Sayadaw.

On 20.1.95, as the weather became warmer I went to Saddhammaramasi Yeiktha, No. 7 Zeyya

Khema Road, Mayangone Township and began to meditate. On 18.2.96 at 8:00 am. to 9:00 a.m. sitting practice, while I was noting "sitting" "touching", I felt a strong and very swift push in the chest. Something was pushed out from the chest through the throat to the tip of the tongue. Then it stopped there. Realizing that it was a strange lump of phlegm on the tip of my tongue, I took it out and found a massive phlegm of green-brown colour, I spat it out and immediately my chest was released from tightness and became cleared. When I reported to Sayadaw, he said, "It is very good. Vedanā has gone away."

Since then, my asthma was cured. Before when the weather was cold, it became very serious and after mid-night I could not lie down. My chest became very tight and I coughed continuously. I had to sit up and lean on a pile of three or four pillows, only then, could I get a little sleep. I was very anxious that my sister Ma Nyunt Nyunt Wai who was nursing me and the other members of the family would be disturbed by my incessant cough. When the weather got colder, my chest would tighten more, while my hands and feet were cold, and could not sleep at all. I took Amino which made me

more tired and I stopped taking it since it was not of any help.

I tried to keep myself warm by heating my back, chest, hands and feet with an electric hot plate, by wearing socks and applying hot water bags. One day, my sweater was burnt while I was heating my back, so. I got myself a heat blower. However, it was not of much help as I caught cold from the sweat and coughed again.

At nights I was alone and depressed and suffered a great deal as I let my sister sleep. I was pale and thin due to the sleepless nights. I tried every medicine and took treatment as advised by others. However, *vedanā* became serious at every cold season. Since I was under treatment by Dr. U Mya Oo for my heart disease, I took medicine daily. The effectiveness of *vipassanā* meditation can be easily judged from the statements of Saddhammaramasi Sayadaw and Dr. U Mya Oo. I meditated for two months and a week and now I do not take any more medicine. Before leaving the meditation centre, I went to Sayadaw and paid respect. Thereupon Sayadaw said, "Daw Myint Myint, your disease is cured and you are quite well now".

I went to Dr. U Mya Oo on the appointed day. After examination, he said, "You are cured. Did you take medicine regularly? What else have you done?" Then I explained about the vipassanā meditation. He remarked smilingly, "Vipassanā is good and priceless. I also recommend it. However continue to take Persantin and the other two medicines." I asked him why I should continue to take Persantin if my heart disease was cured. "Please take E.C.G. and come back to me," he said. Upon seeing the E.C.G. he gladly said, "Am I not right, your disease is completely cured. This disease could afflict those who are over fifty years of age. That is why I asked you to continue taking Persantin not to let it recur." I was overjoyed and I sat down and paid homage to him.

The very next day, I went to Sayadaw and told him about the day before and how I was very grateful to him. On the Myanmar New Year Day (17.4.96) I went to see Sayadaw with various offertories. Sayadaw enquired about my health. I respectfully told him that I was totally cured and gaining weight by virtue of vipassanā meditation and the advice of Sayadaw. Sayadaw explained that the benefits of vipassanā meditation are not only to cure the diseases, but also to gain

nibbāna, the cessation of sufferings of any nature. He also urged me to share this valuable personal knowledge of the benefits of vipassanā with others.

Sayadaw said that he himself practise "radiating mettā to all living beings." and also advised the devotees to do so too. I present this personal experience and also the valuable mottoes by way of paying obeisance to Lord Buddha and Sayadaw.

*Motto: Decay sends us closer to sickness,
Sickness sends us closer to death.
Before succumbing to decay and age Prac-
tise dhamma, untroubled and peaceful.
Aged and lacking in dhamma
Blundering ensues over and over again.
Before the visit of pain and malaise Prac-
tise dhamma, untroubled and peaceful.
Pain, malaise and lacking in dhamma
Blundering ensues over and over again.
Before the visit of death
Practise dhamma, untroubled and peace-
ful.*

*When dying without the dhamma
Blundering ensues over and over again.*

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(5) The realization of magga, phala and nibbāna

A person practises vipassanā meditation and reaches Saṅkhārupekkha Ñāṇa stage. Then by virtue of continuous practice he reaches Anuloma Ñāṇa, which is in conformity or adaptive to magga and phala. Thereafter he attains Gotrabhu Ñāṇa which severs the linkage to being, a common worldling. Thence he realizes Sotāpatti-magga Ñāṇa and Sotāpatti-phala Ñāṇa. The old and bad karmmas, committed during the numerous lives of beginningless saṃsarā, which can send one to apāya, are exterminated by Sotāpatti-magga Ñāṇa.

In the same way, Sotāpatti-magga Ñāṇa completely eradicates the old and bad karmmas, which were committed during childhood in this very life. Thereupon, they have no more chance to lead one to apāya saṃsarā. Moreover, there

is no fear for that person to undergo saṃsarā. There is no doubt for him on whether he will be reborn in hell or in the animal world, or peta and asurakāra worlds. He can be rest assured that he will never be in such lower abodes again in the round of existences. This is the benefit of vipassanā meditation.

In the rounds of saṃsarā he will be reborn in better and nobler existences than the present life. He will possess abundance of wealth and properties, better personality, better and nobler disposition. He will also be reborn in nobler families. If he forgets to practise vipassanā meditation because of these higher and nobler effects, it is not more than for seven existences. In the seventh life he will become remorseful, practise vipassanā meditation and become an arahat, annihilating all kilesas. These are the best benefits you will reap, as you all have aspired all the time.

At this juncture, the talk on the benefits of vipassanā meditation is fairly complete. The talk will be continued on the First Way to Strengthen the Controlling Faculties. (Indriya)

First way to strengthen the indriya

Meditators who have not experienced dhamma wish to experience it swiftly. Those who have experienced dhamma wish to make a speedy progress and attain noble dhamma rapidly. In this way, to experience dhamma swiftly, to make a speedy progress and to attain noble dhamma rapidly, the commentary (Aṭṭhakathā) teacher has shown nine ways of sharpening the faculties. The first factor is

"Uppannuppannānam sankhāranam khayameva
passati"

It is to contemplate only becoming and dissolution of arising rūpa and nāma i.e. sankhāra dhamma.

In the continuity of consciousness of the dhamma audience, there are only rūpa and nāma which become and disappear immediately. It is to direct your mind and contemplate the ever disappearance of rūpa and nāma.

*Motto: Whenever nāma and rūpa arise,
The manner of their cessation
Must always be noted.*

Our audience should contemplate by directing your noting consciousness towards the dissolution of occurrence at each and every noting. It is not to note "disappearing" by imagination or visualization without actually perceiving the dissolution of occurrence. What we meant is to note attentively by directing your mind towards the dissolution of the ever arising sense objects.

Directing the mind towards cessation in sitting practice

For instance, while noting rising and falling, you have to direct your mind towards the dissolution of rising which does not continue to the movement of falling but dissolves at the end of rising. In the same manner, the falling movement does not reach the rising movement as a continuity but dissolves before rising again. Concentration develops better by focusing your mind towards dissolution than by just noting. The phenomena of dissolution will be lucid when concentration is more strengthened by repetitive noting. However, the awareness of dissolution is not constant, sometimes it is lucid, sometimes not. When the five controlling factors are sharpened and balanced, there is awareness of disso-

lution and when there is no balance of the five controlling factors, then there is no awareness.

By virtue of the continuous contemplation, you will attain the Bhanga Ñāṇa stage, where you will perceive the dissolution with clarity. On noting rising, you will notice the rising movement dissolves immediately and on noting the falling movement, it disappears instantly. Successive noting brings out further maturity of concentration and when it is more sharpened, you will find that as soon as you note rising, it perishes swiftly, followed immediately by the swift dissolution of your noting mind. The same thing happens with the noting of the falling movement.

Thus you realize that the rising and falling movements are not permanent, that is anicca. The same occurs and you will notice the noting mind also perishes immediately, that is impermanence (anicca). With the increasing maturity of concentration, the dissolutions become very rapid and then you feel as if you are being tortured, (dukkha). These dissolutions and torturing occur on their own accord and since you have no control over them, you realize it as uncontrollable (anatta).

While contemplating, with the focus on the dissolution, you become aware of the impermanence. Having found one actual *anicca lakḥhanā* (characteristic) the other two, namely the real mark of *dukkha*, the real mark of *anatta* can easily be seen. The late Ven: Mahāsi Sayadaw had written a motto.

*Motto: One real lakḥhanā when we have seen
We see all three.*

Directing the mind towards dissolution in walking practice

It is to direct the mind towards dissolution when you note lifting, pushing forward, dropping in walking practice. When you note lifting, the lifting movement does not reach the pushing, it ceases at the end of lifting. On noting pushing, the pushing movement does not exist till the beginning of dropping, it ceases at the end of pushing. The dropping movement, in the same way, does not continue to the next lifting movement, it stops at the end of the dropping movement.

By dint of successive noting concentration is strengthened and you attain the *Bhanga Ñāṇa*

stage. Thence you will realize that the lifting movement perishes immediately when it is noted. In the same manner you perceive the pushing movement and the dropping movement disappearing swiftly upon noting them.

With continuous noting the concentration is more strengthened and you will perceive not only the lifting movement but also the noting mind disappear when you note lifting. Similarly, the movement of pushing and dropping, together with the noting mind, vanish when you note pushing and dropping respectively. Thus you will realize it is impermanence (anicca), since lifting, pushing, dropping and the noting mind perish. As the dissolutions are so swift, it seems to be torturing, dukkha. When you find no way of controlling it, then you perceive anatta. Upon seeing the three lakkhanā, namely anicca, dukkha and anatta, you will attain magga, phala and nibbāna which you always aspire.

On 31st May, 1996 Sayadaw had breakfast and lunch at Tathāgata Meditation Centre, San Jose. Ni Ni Win Shein and son Mg Kaung Zaw Win offered an attache case, exercise books, ball pens and file covers to Sayadaw.

A Resident in U.S. who wishes no more existences.

Sayadaw and U Tin Oo Hlaing left Yangon, Myanmar for Tathāgata Meditation Centre, San Jose, on Sunday 26th May, 1996 at the invitation by Daw Khin Khin Gyi and U Thein Aung, Benicia, near San Francisco. Sayadaw conducted a meditation retreat at Tathāgata Meditation Centre from 29th May to 2nd June, 1996. On 31st May at 4:30 p.m. while Sayadaw was resting, a lady resident of U.S., about thirty years old, together with another lady, put up a few questions to Sayadaw. U Tin Oo Hlaing translated for them.

The following are the questions by the American lady and Sayadaw's answers.

Q. I do not wish to be reborn. Why have I to be reborn?

A. Wishing not to be reborn is a good principle according to the Buddha's Teaching and the Pali word for it is "Virāga" meaning no desire, no attachment. When you have no desire (virāga) then you are liberated from existences i.e. "Vimutta". You are reborn in this present life because you have desired for it in the past existences. Only now, you have

no wish for existences. To wish, to desire is greed and craving (lobha tanhā) which is the truth of the cause of suffering. You have this present life which is the truth of suffering, because of your greed and craving in the past existences.

Q. What do we do not to be reborn?

A. By practising vipassanā meditation, you will be delivered from the existences.

Q. After how many existences will I be liberated if I practise vipassanā meditation? Can you tell me the exact number of existences?

A. Lord Buddha had laid down some Disciplinary Rules with regards to the supernormal knowledge. Sangha are not to tell the limit of existences for a certain individual. Only the Perfect One and some who are endowed with supernormal knowledge know the limit of existences of a certain individual. If you can practise vipassanā meditation in this very life, to be a sotāpanna you may be liberated after seven existences.

There are two types of persons who wish for liberation. (1) Those who have accomplished the special kusala perfections in their past

existence, wish to be delivered and to attain nibbāna.

(2) Those persons though they have not accomplished kusala perfections in their past existences, they wish for liberation, because in this very life they encounter very serious vicissitudes causing worries and anxieties.

These two types of persons wishing for the liberation will be delivered from existences through practising the four foundations of mindfulness (satipaṭṭhāna). That is the reason why those wishing for deliverance and not to be reborn should practise vipassanā meditation by way of four satipaṭṭhāna dhammas.

You will be in a condition to practise vipassanā meditation through the four satipaṭṭhāna only when you are reborn as a human being and not in the lower abode such as the four apāya.

Although you are reborn as a human being if you are not alive you cannot practise vipassanā meditation.

You may be alive, however cannot practise vipassanā meditation if it is at a time when satipaṭṭhāna dhamma does not flourish. You are

in a condition to practise satipaṭṭhāna dhamma only when they flourish.

You are a human being, however cannot practise vipassanā meditation if one is not in the presence of sāsana. You can practise only in the presence of sāsana.

If you wish for emancipation from existences, practise satipaṭṭhāna dhamma diligently and energetically, while you are a human being, while you are alive, satipaṭṭhāna vipassanā dhamma flourishes and in the presence of sāsana.

Second way to sharpen the indriya

On 31st May 1996, Sayadaw delivered the dhamma talk on the second way from 7 p.m. to 8 p.m. U Tin Oo Hlaing translated for the audience.

"Tatthaca sakkacca kiriyāya sampādeti"

The above Pali words are rendered as follow:-

Vipassanā wisdom is accomplished, in other words indriya is sharpened, if a person notes respectfully and attentively while observing dissolution.

The first way which sharpens the indriya is to direct the mind towards dissolution. The

second way is to observe respectfully and attentively in order to perceive the actual dissolution.

*Motto: In noting, it requires
Respectful and attentive mind*

To note respectfully means to perform one's bodily behaviour gently, composedly and slowly. The Benefactor, Ven: Mahāsi Sayadaw advised the yogi to behave like a patient with a back-pain. A patient with a back-pain sits, stands, lies down, bends and stretches slowly because he fears to cause a pain in his back. Similarly, the meditating yogi should behave as mentioned above.

The noting mind can keep pace with the bodily behaviours only when you perform them composedly and slowly. Moreover you will be able to note exactly at the present moment that is, at the moment of occurrence. Thereupon concentration will be established and you can comprehend the nature of dhamma. If you behave quickly just like before you come to meditate, your noting mind may not be able to keep pace. Hence, you will not comprehend the nature of dhamma as your noting is not right at the present

moment. Therefore, your bodily behaviour should be slow and composed.

To note attentively means to note by focusing exactly at the present moment and to know the reality (paramattha). These are the two important factors in vipassanā meditation. You will not comprehend the nature of dhamma if your noting is not exactly at the present. The progress in vipassanā wisdom will be slow if paramattha is not perceived. That is the reason why it is required to note attentively and exactly at the present moment and to know paramattha.

To note exactly at the present moment means; that the rūpa and nāma in the devotees' continuity of consciousness exist only at the present and that they are no longer there if you miss them by a hair's breadth or a split second. The nature of dhamma is not comprehended if you note when it does not exist. Therefore, it is important to note exactly at the present moment.

The rūpa and nāma in your continuity of consciousness exist nowhere in your aggregate before they arise. They arise unseen from nowhere when coincidental condition appear. They vanish suddenly after arising for a split second. They exist only at the moment of arising and

could be found nowhere in your aggregate anymore. This is what the Buddha has preached.

The ways of arising rūpa and nāma can be explained with an example of the phenomenon produced between two clouds in the sky which results in lightning. It appears at that instant of flashing and instantly disappears. To look for that lightning amongst the clouds before flashing, is meaningless. After having seen the flash of lightning, to look for it amongst the clouds will also be fruitless. The lightning exists only at the moment of flashing. In the same way, rūpa and nāma exist only at the instant of arising. That is the reason why vipassanā meditating yogis should note at the present moment of occurrence.

To note paramattha attentively means: there are paññatti and paramattha in the devotees' continuity of consciousness. They exist as a compound entity. When paññatti is evident, paramattha disappears; paññatti disappears when paramattha is distinct.

*Motto: When paññatti is evident
Vanishes paramattha.
When paramattha is evident
Vanishes paññatti.*

Paññatti is the material form of the physical body such as head, body, leg, hand which can be seen by your eyes and which are tangible.

Paramattha is the phenomenon which exist in the material form of the physical body. Our own eyes cannot see them, they are intangible and they are the element of heat or cold, the element of rigidity or motion, the element of softness and hardness and the element of cohesion or fluidity.

In sitting practice yogis note "rising", "falling", "sitting", "touching" according to the instruction given by the Benefactor Ven: Mahāsi Sayadaw. In doing so, they must dissociate their mind from the paññatti, material form and to observe attentively to comprehend paramattha as much as possible.

When noting "rising", dissociate your mind from the shape of the abdomen as much as possible. The abdomen is paññatti which is not to be observed in the vipassanā meditation. When the yogi breathes in, the element of motion causes pushing and rigidity inside the abdomen. This paramattha, the element of motion must be observed attentively.

In noting "falling", ignore the shape of the abdomen which is the paññatti, that is not to be noted in vipassanā meditation. It is to note, attentively the element of motion, paramattha which causes gradual movement inside the abdomen when the yogi breathes out.

When noting "sitting", ignore the forms of head, body, legs and arms which are not to be observed in the vipassanā meditation since they are the paññatti. It is to note attentively the paramattha i.e. the nature of pushing and rigidity due to the element of motion caused by the intention to sit.

It is not to let your mind dwell upon the shape of the buttocks etc.; while noting "touching" because they are the paññatti and not to be observed in the vipassanā meditation. Concentrate attentively to know the paramattha i.e. the nature of hardness and the sense of heat due to the contact of the buttocks with the floor.

While noting "lifting", "pushing forward" "dropping" in the walking practice disregard the paññatti i.e. the shapes and forms, instead, observe the paramattha attentively as much as possible.

When noting "lifting" do not concentrate on the form of leg, the paññatti which is not to be observed in the vipassanā meditation. Note the gradual upward movement attentively so as to comprehend the nature i.e. paramattha, as much as possible.

In noting "pushing forward" the paññatti form of leg must be ignored since it is not to be observed in the vipassanā meditation. The sense of gradual forward movement, the paramattha must be watched attentively.

When noting "dropping", the paññatti form of leg must be disregarded as it is not to be observed in the vipassanā meditation. The sense of downward movement, the paramattha, must be noted attentively.

While noting "lifting", the yogis disregarding the paññatti, i.e. the form of leg, can observe the gradual upward movement, paramattha, attentively. At the same time they can observe the successive stage by stage upward movement at the time of occurrence. Thereupon, they are aware of the lightness in the gradual upward movement.

While noting "pushing forward" disregarding the paññatti i.e. the form of leg, the yogis can observe the paramattha i.e. the sense of

gradual forward movement attentively. Concurrently, they can observe the successive stage by stage forward movement at the time of occurrence. They are also aware of the lightness in the gradual forward movement. This awareness of lightness is the comprehension of the element of heat and the element of motion.

*Motto: In 'Te' and 'Vā', the two elements
Lightness is prominent.*

('Te' stands for Tejo-dhātu and
'Vā' for Vāyo-dhātu)

When noting 'dropping', after having dissociated from the paññatti feature of the foot and being able to note the paramattha feature of the gradual dropping down in the successive movements, the yogis themselves perceive the heaviness in the gradual dropping down. The awareness of heaviness is the comprehension of the element of pathavi and the element of āpo.

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

('Pa' stands for Pathavī-dhātu and
"Ā" for Āpo-dhātu)

Pathavī is the element of hardness, the element of earth and the element of heaviness. Āpo is the element of fluidity, the element of water and the element of heaviness.

Three Vedanā and Three Anusaya-akusala

Sayadaw had breakfast and lunch at the Tathāgata Meditation Centre, San Jose, on 1st June 1996. U Wa Kyu family and other Myanmar families offered alms-food. The families of Ni Ni Win Hlaing and Phyu Phyu Win Shwe offered fruits and other eatables. Sayadaw delivered a dhamma talk on the Three Vedanā, the Three Anusaya akusala and how to eliminate the latter.

The three vedanās which the audience will encounter while practising vipassanā dhamma are:-

1. Dukkha Vedanā - unpleasant feeling
2. Sukha Vedanā - pleasant feeling
3. Upekkhā Vedanā - neutral feeling

The three latent kilesa which arise in the three vedanā are:-

1. Patighānusaya (hatred) lies in the dukkha vedanā
2. Rāgānusaya (greed) lies in the sukha vedana

3. Avijjānusaya (ignorance) lies in the neutral vedanā

Magga, phala and nibbāna could be realized only when these latent kilesa or anusayas are eradicated. The dukkha vedanā is not so distinct at the Nāmarūpa pariccheda Ñāṇa stage. The yogi practising according to the most Ven: Mahāsi Sayadaw's guidance, note "rising", "falling", "sitting", "touching" during the sitting contemplation. At the initial stage nothing is distinct and the yogi takes 'rising' 'falling', 'sitting', 'touching' and the noting mind as one whole entity. After contemplating for four or five days, he can differentiate nāma and rūpa, that is the Nāmarūpa pariccheda Ñāṇa. "Rising" is separately perceived from the noting mind while noting 'rising'. So also the 'falling', 'sitting' and 'touching' are perceived separately from that of the noting mind.

'Rising', 'falling', 'sitting' 'touching' behaviour are not of the nature of consciousness that is why they are matter, (rūpa). The noting mind of these behaviour are conscious of the object and is of the nature of (nāma). Thus the yogi realizes that there is nothing else in his body but only the nature of nāma and rūpa. This knowledge of discerning nāma and rūpa is known as the

Nāmarūpa pariccheda Ñāṇa. The dukkha vedanā is not yet evident at this stage of ñāṇa.

At the Paccayaparigghaha Ñāṇa stage also the dukkha vedanā appears but not so distinctly. By dint of the continuous noting, concentration is strengthened and the yogi gains the Paccaya parigghaha Ñāṇa. The conscious mind could note 'rising' 'falling' etc. because of the occurrence of 'rising', 'falling' behaviour. The 'rising', 'falling' and such behaviours are the cause and the knowing by noting is the effect. The realization of cause and effect is the Paccaya parigghaha Ñāṇa. At this ñāṇa stage the dukkha vedanā is not so dominant too.

With successive noting when concentration becomes stronger and more mature, the yogi can comprehend the three characteristics namely anicca, dukkha and anatta. That is the Sammasana Ñāṇa stage where pains, aches, tinglings, throbbing, nausea, itchiness and all sorts of swaying, the dukkha vedanā, appear very distinctly. Dosa and grief appears repeatedly due to these dukkha vedanā.

Eradication of dosa (patighānusaya) dukkha vedanā.

The Buddha preached, "To overcome the dukkha vedanā yogi must note the dosa arising in the dukkha vedanā just like plucking the thorn which comes to stay in the body."

Motto: When dukkha arises, note it just like a thorn.

There are three ways of noting dukkha vedanā

1. Noting for the disappearance of the dukkha vedanā.
2. Noting to get rid of the dukkha vedanā at one sitting.
3. Noting to discern the nature of the dukkha vedanā.

1. The yogi is yearning for comfort or pleasure when he notes for the disappearance of the dukkha vedanā. In the dhamma sense, it can be said that he develops lobha. In fact the aim of vipassanā meditation is to eradicate lobha. However, lobha kilesa now arises in between every noting. Thereupon, there is slow experiencing and progress of dhamma. Therefore, this way

of noting is not to be practised. The Buddha advised the yogi to contemplate to discern the dukkha vedanā. Since the yogi contemplates for the disappearance of dukkha vedanā, the experiencing and progress in dhamma is slackened.

"Dukkhami vā vedanam vedayamāno dukkham vedanam vedayāmi pajānāti"

"When (one) suffers the dukkha vedanā, (he) must know that dukkha vedanā in various ways" said the Buddha. He did not preach to note the vedanā for its disappearance, but to discern the vedanā itself. That is why, noting for the disappearance of vedanā is not according to the Buddha's preaching.

2. A yogi develops dosa when he notes with the gross intention to get rid of the vedanā in one sitting. The purpose of practising vipassanā is to eliminate dosa. However, dosa kilesa now appears in between the notings. Thus the dhamma is not readily gained and the progress is also slow. Therefore, this way of noting is not to be adopted.

3. Noting the vedanā to discern its nature is the only way of noting according to the Buddha's preaching. The comprehension of the nature enables one to perceive the becoming

(udaya) and dissolution (vaya). Then only one can overcome the dukkha vedanā.

When serious dukkha vedanā, such as aches and pain arise while contemplating in the sitting practice, you must initially bear in mind to be patient. "Patience begets Nibbāna" is the most appropriate and useful saying for vipassanā meditation. There are many instances which support this saying.

Long ago, a monk practised vipassanā meditation for the whole night in order to gain magga, phala and nibbanā. In the morning he suffered a very serious colic pain. He laid down on his bed as he could no longer sit or stand. As the vedanā was so painful he started to roll from side to side and could not care for his robes, the monks around him tried to arrange his robes. Then an experienced elderly monk named Pintapātika came and advised him, "Oh reverend one, a monk must be patient." The sick monk said instantly just one word, "Sādhu", which meant that he will follow his advice. He calmed down and contemplated the dhamma. He passed away as an anāgāmi, a state where one can reflect nibbāna.

If this monk was not patient and kept on rolling he would not attain the bliss of nibbāna, because magga-ñāṇa and phala-ñāṇa will not develop if there is lack of concentration. Now he gained the bliss of nibbāna because of his forbearance.

The vipassanā meditators used to worry whether they were going to be painful for the whole sitting or the whole day when they suffered serious pain while contemplating. They must avoid such worries and anxieties but keep calm and reflect, "The vedanā by nature is painful, my duty is to note it."

The vipassanā meditators used to become both bodily and mentally tense when the dukkha vedanā increases. They should be careful to relax both body and mind. If not, they may not be able to note precisely at the present moment, since they are more vigorous to withstand the pain instead of noting it.

After relaxing both physically and mentally the yogi should fix his mind accurately on the vedanā. Then he must try and observe whether the vedanā is at the skin deep layer, inside the flesh, in the veins, bone or bone-marrow. He must concentrate to know the intensity of the pain

and note "painful, painful", "tingling, tingling", "throbbing, throbbing". In the same way, note attentively in the second noting, third noting, and the notings that follow, to know the extent of pain. After four or five successive attentive notings, he will be aware of the pain increasing in various forms. With his continued effort, after reaching the peak, according to the circumstances, the pain may decrease. He will feel a little bit of relief in his pain. However, he must not let his noting mind slack, he must note attentively and respectfully.

With successive noting, the concentration becomes more mature and stronger than before and the yogi notices that the pain increases with each noting. Due to certain circumstances, the pain decreases after reaching the maximum intensity. Nevertheless, the yogi must not relax his noting mind but should continue to note attentively and respectfully.

Moreover the yogi will personally experience the disappearance of *vedanā* which follows its appearance upon noting it. This could happen when his concentration becomes stronger and more mature because of continuous noting. The appearance and disappearance is also known as

becoming and dissolution. When he comprehends the becoming and the dissolution instead of the pain, tingling, throbbing, the becoming and the dissolution become the primary factor to note. Thus vedanā is overwhelmed by the noting mind.

The concentration becomes mature and stronger with continuous noting. Thereupon the appearance or arising of pain, numbness, and such is not so obvious to the yogi, but he notices more of the disappearance of the pain, numbness, and so on. The dukkha vedanā or the unsatisfaction is over-whelmed by the noting mind and at the same time dosa or hatred (patighā nusaya) which dwells latent in the dukkha vedanā is expelled. Thus by noting the dukkha vedanā, dosa or hatred which arises in the dukkha vedanā is dispelled.

Motto: Dosa arising due to dukkha must be definitely expelled.

In connection with dukkha vedanā the Exalted One has exhorted, "Let the body suffer sickness but not the mind. Must also practise to be so."

Once the Buddha was residing in a forest grove near Susumāragīra City, Bhagga Country.

At that time a rich man named Nakulapīta who has been related to the Buddha as father and son for the past five hundred existences, also lived in the Susumāragīra City. He was over eighty years old and thus suffering from various diseases. He specially thought of the Buddha and went to see Him, reflecting "Now I'm too old and sick. I may not be able to see Him again. I should go to Him and listen to a dhamma talk".

The rich man respectfully requested the Exalted One, "I have reached the last stage of my life. Due to the various diseases, I'm so weak and not feeling well all the time. I may not be able to see the Exalted One again, therefore please bless me with some dhamma as a guidance". In order to make the rich man feel better and at the same time to let the people realize the truth of nature, the Enlightened One replied, "O, rich man there is no one who is free from disease. He who said that he is free from diseases is a person who is ignorant or foolish."

The commentary teachers elaborated the truth of the Buddha's words with more illustrations. "As the Buddha had said there is no one free from disease everyone suffers from diseases. Whatever comes out from the sense doors of the

body, eyes, ears, nose, mouth, etc. such as tear, snot, saliva, excretion and urine are the diseases". Thus they verified the truth of the Buddha's words. A person does not feel well when tear, snot, saliva, excretion and urine come out more or less than normal. Hence, tear, snot, saliva, excretion and urine themselves are the diseases.

After saying, "there is no one who is free from disease. A person who said he is free from a disease is the one who is ignorant or foolish," the Buddha propounded as follow:-

"Ā turāṇ kāyassa me sato, Cittam anāturam
bhavissatīti evam hi te gahapati sikkhitabbam"

The rendition of the above Pali is, "Rich man Devotee, let the body suffer sickness but not the mind. Practise not to let the mind suffer sickness." The rich man was happy as the dhamma was very appropriate for him. He paid respect to the Buddha, turned round keeping Him on his right, slowly stepped backward and departed.

As he remembered Ashin Sāriputta, the rich man went to the Elder and paid homage respectfully.

The Elder greeted him, "Oh Devotee, Rich man, from where did you come?"

The rich man replied, "I came back from the Buddha."

The Elder asked, "Did the Exalted One bless you with a dhamma talk?"

The rich man answered, "Why not to a person like me".

The reason why the rich man replied with pride, instead of simply, "Yes, your Venerable, the Buddha blessed me with a dhamma talk," is that Ashin Sāriputta is the holder of the highest honour in wisdom and the rich man is honoured as the most close person to the Buddha because they have been father and son for the past five hundred existences.

The Elder asked, "What dhamma did the Exalted One propound?"

The rich man, "Not to let your mind suffer sickness but the body and to practise not to suffer sickness in mind".

As Ashin Sāriputta, the holder of the highest honour in wisdom, realized that the rich man should have requested the Buddha to explain the meaning of "To have sickness both physically and mentally" and "To have sickness physically but

not mentally", he asked the rich man, "O, rich man, devotee, did you request the Blessed One to propound the meaning of to have sickness both bodily and mentally, and not to have sickness mentally but only physically."

The rich man replied, "No. Your Venerable, I have not, as I was so pleased with the dhamma which was very satisfactory for me. Please expound the meaning of "to have sickness both bodily and mentally and to have sickness bodily only and not mentally". This is the only opportunity for me to learn these dhamma, since I would not be able to come and see you again."

There are people who have no discernment of rūpa and nāma separately and perceive, think and regard this body and mind as a whole, as "I". Hence, as much as the body is sick, they also suffer mentally. Thus they are both sick physically and mentally.

Motto: It is both physically and mentally sick when rūpa and nāma are regarded as "I".

There are people who can contemplate the unconscious rūpa and conscious nāma separately

at the moment of their arising. They can also contemplate that the noting mind overwhelms the suffering pain; not only that, they can also contemplate and comprehend the arising and disappearing of the suffering pain, the passing away and dissolution of the suffering pain. They are the one who suffer physically but not mentally.

*Motto: Not sick mentally, but physically
When one can contemplate rūpa and
nāma separately*

So much so for the discussion on how to dispel the hatred or anger in dukkha vedanā, the following will be on how to dispel greed (rāgānusaya) arising in sukha vedanā.

Dispelling lobha in sukha vedanā.

"Sukha bhikkhave vedanā dukkhato datṭhabbā"

The Buddha exhorted, "O good sons and daughters, when pleasant feeling arises in yourself, try to contemplate and perceive it as unpleasant."

*Motto: Contemplate definitely to see the arising
pleasantness as unpleasant.*

To the meditating yogi the pleasant feeling becomes very lucid at the Udayabbaya Ñāṇa Stage, where the becoming and dissolution are very obvious. At the beginning of the Udayabbaya Ñāṇa Stage, the becoming and dissolution are not so distinct, only the pleasant feeling are prominent or evident.

Those who have attained the Udayabbaya Ñāṇa Stage will experience the buoyancy of body as well as of mind; the pliancy of mind and body; the adaptability of mind and body. Those yogi who have to change once or twice in the sitting practice during the lower stages of ñāṇa (Nāmarūpa pariccheda Ñāṇa, Paccayapariggaha Ñāṇa and Sammasana Ñāṇa) now can practise with ease and not changing the posture. Those who can practise one hour without changing the posture in the lower stages of ñāṇa, can now sit for two, three, four or even five hours without any change of posture. This is due to the adaptability of their body and mind.

The yogi who reaches the Udayabbaya Ñāṇa stage has the proficiency of body and mind. At the lower stages of ñāṇa he has to contemplate ardently so that the noting mind is concurrent

with the noted object. However at the Udayabbaya Ñāṇa stage, he finds that the noted object and the noting mind are working on their own accord with ease. The reason is that his body and mind are proficient or well practised.

The yogi, at the Udayabbaya Ñāṇa stage, experiences peace and calmness both in body and mind. He has never enjoyed such peace and calmness in his life; some yogi used to report that his body was like a doll, and peaceful. The Buddha said that the yogi enjoyed the vipassanā piti or bliss which, leave alone the ordinary person, even the deva could never have a chance to do so. Thereupon there arises in him the repeated attachments towards the sukha vedanā. That is called the dwelling of rāgānusaya (lobha) in the sukha vedanā. Hence the progress in dhamma slacks. The Most Venerable Mahāsi Sayadaw has composed a saying "when contemplation is good, attachment to the arising pleasantness arises causing stagnation within".

Motto: Attachment due to pleasant contemplation leads to internal stagnation.

There will be progress in dhamma only if the repeated attachment to sukha vedanā is discarded. The Buddha pointed out "To dispel the rāgānusaya, that is the attachment to the sukha vedanā, one must contemplate to experience sukha vedanā as dukkha vedanā."

Contemplation of sukha as dukkha

Sukha or pleasantness arising out of vipassanā meditation is of two types: physical pleasantness (kāyika sukha) and mental pleasantness (cetasika sukha). Whichever is evident either physical or mental pleasantness, note respectfully and attentively "pleasant, pleasant". With continuous noting, concentration develops and becomes stronger. Thus the yogi will notice that the pleasant vedanā appears and disappears when noted "pleasant, pleasant" respectfully and attentively; appearing is becoming and disappearing is dissolution.

By virtue of successive noting the concentration is more strengthened and the yogi experiences that the sukha vedanā appears swiftly and disappears in the same manner. Again it is becoming and dissolution. The swift process of becoming and dissolution appears to be torment-

ing the yogi. Thereupon he sees it as dukkha. Then the rāgānusaya which dwells in the sukha vedanā disappears. Thus the elimination of rāgānusaya is achieved. Therefore it is evident that to eliminate rāgānusaya in the sukha vedanā, the yogi has to contemplate the sukha vedanā.

The next discussion will be on the eradication of avijjānusaya (moha) which dwells in the upekkhā vedanā.

Eradicating avijjānusaya in upekkhā vedanā

The Buddha expounded that the avijjānusaya which dwells in the upekkhā vedanā must be eradicated by contemplating until it appears to the yogi as anicca.

"adukkhamasukhā vedanā aniccato dāṭṭhabbā"

The meaning is, to note the upekkhā vedanā, which is neither unpleasant nor pleasant, until it appears as anicca.

Motto: When Upek arises, rightly contemplate it as anicca.

The upekkhā vedanā is more prominent at the Saṅkhārupekkha Ñāṇa stage where the yogi will cognize three equanimity characteristics and the three special characteristics.

*Motto: Free from fear and fondness,
Equal view of suffering and happiness,
Contemplation without difficulty
Saṅkhāru's three characteristics of equanimity.*

The yogi who reaches the Saṅkhārupekkha Ñāṇa is not so disturbed or unhappy but viewed them with equanimity when he has to face the fearful or worrying or frightful sense-objects in his daily life or in his dhamma works. When he faces the attractive and pleasant sense-objects in his life or in his dhamma works, he is not so attracted or pleased. He can view them with equanimity.

While meditating, unlike in the lower stages of knowledge he finds it easy to note. In the lower stages of knowledge he has to be more ardent and attentive so that the noting mind will be right on the noted object. As soon as his

attention slacks, his mind shifts to other sense-objects. However, at the Saṅkhārupekkhā Ñāṇa, he can note with ease and require not much attention. At this point the yogi usually follows the noting with comfort and becomes indolent. That is when moha or delusion sets in or it can be said that avijjānusaya dwells in the upekkhā vedanā. The Buddha reminded the yogi to note this avijjānusaya until it is perceived as anicca.

The upekkhā vedanā occurs between the dukkha and sukha vedanā: hence it is not so distinct. For the yogi with weak concentration, it is not easy to note it. In the text, a simile is drawn between the upekkhā vedanā and the foot-prints of a deer. The hunters looking for a deer in the hills and forests, followed the deer's foot-prints. When they came to a rock platform they found the approaching and descending deer's foot-prints, but no foot-prints on the rock platform. The approaching foot-prints on the ground are taken as the dukkha vedanā, the descending foot-prints as the sukha vedanā and the foot-prints which are not seen on the rock platform as the upekkhā vedanā. As the foot-prints on the rock platform could not be seen so also the upekkhā vedanā is hard to be noted. Therefore it is to

note the original 'rising' and 'falling' until they are seen as anicca.

The yogi at the Saṅkhārupekkhā Ñāṇa is the one with the Bhaṅga Ñāṇa as the foundation and sees only the dissolution. They have to note as usual, "rising" and "falling" respectfully and attentively. With their mind inclined towards dissolution, when they note "rising" respectfully and attentively they experience the rising movement disappears swiftly. It is the same with the noting of "falling" movement.

With the successive noting the concentration is strengthened and when noting "rising" the disappearance of noting mind is also observed. Similarly when noting "falling" the yogi observes not only the disappearance of falling movement but also the passing away of the noting mind. Thus the yogi realizes that both the "rising" movement and the noting mind are not permanent, so also are the falling movement and noting mind. When he comprehends the impermanent nature, the moha or delusion which dwells in the upekkhā vedanā is eliminated. The purpose of eliminating the moha is then achieved.

After the elimination of avijjānusaya (moha) there develops the Anuloma Ñāṇa which is

adaptive to magga and phala, and the Gotrabhu Ñāṇa which cut off the puthujjana lineage. There-upon the Sotāpatti-magga ñāṇa and phala ñāṇa, which annihilate the wrong views, scepticism and the gross lobha, gross dosa and gross moha which can send one to apāya, are attained through the realization of nibbāna.

On Sunday, 2nd June, 1996, Sayadaw had breakfast and lunch at the Tathāgata Meditation Centre, San Jose. Since it was Sunday, quite a number of Myanmar families came and offered alms-food and other offertories. U Thein Aung family, U Wah Kyu family, U Ko Ko Aye-Daw Tin Tin Aye family, Ni Ni Win Hlaing family and Phyu Phyu Win Shwe family offered nava-kamma cash, food and other offertories.

Three Types of Effort

At the request of the people concerned, Sayadaw gave a closing dhamma talk from 3:00 p.m to 4:30 p.m. as follows.

The dhamma audience and the yogi made three types of endeavour when they practise vipassanā meditation.

- (1) Ārambha dhātu - initial preparation or endeavour

- (2) Nikkama dhātu - endeavour to be liberated
- (3) Parakkama dhātu - endeavour to progress stage by stage

(1) Ārambha Dhātu

When one decides to go to a meditation centre to meditate vipassanā dhamma, he has to make arrangements for the family and has other responsibilities. From that time on, he or she is gaining merits. Preparing things to be used at the meditation centre and also contemplating continuously according to the instruction of the teacher to attain Nāmarūpa pariccheda Ñāṇa and Paccaya pariggaha Ñāṇa are the initial endeavour or exertion.

Development of Nāmarūpa pariccheda Ñāṇa

Those who practise vipassanā meditation under the guidance of the most Benefactor Venerable Mahāsi Sayadaw, approach a secluded place, choose a suitable posture and contemplate 'rising,' 'falling', 'sitting', 'touching'. As the concentration is not yet developed at the beginning the yogi thinks it is his abdomen which is rising and falling and it is he who is noting. He thinks the same way in noting sitting and touching. In

other words, the noted objects such as rising, falling, sitting, touching and the noting mind appear to him as one entity or he perceives them as a whole but not separately.

'Rising,' 'falling', 'sitting' behaviours are of the nature of matter (rūpa) and are unconscious of the object and the noting mind is of the nature of mind (nāma) and is conscious of the object. When the yogi can note rūpa and nāma separately he has gained the Nāmarūpa pariccheda Ñāṇa, discerning that there are only rūpa and nāma in the body. The usage of "I" is just for the sake of conversation. In reality there is no such thing as "I". If the yogi realizes thus he has eradicated the wrong view of self (attadiṭṭhi) and the wrong view of five aggregates (sakkāyadiṭṭhi). This Nāmarūpa pariccheda Ñāṇa is the strong foundation for closing the door to apāya. The exertion or striving to attain the Nāmarūpa pariccheda Ñāṇa is the first endeavour or ārambha dhātu.

By dint of the successive noting the concentration becomes more mature, the yogi perceives more vividly. It is possible to note "rising", "falling", "sitting", "touching" because the movements of rising, falling, sitting and touching occur. Thus he comprehends that the "rising",

"falling", "sitting", "touching" movements are the cause and noting them is the result. In other words, he reaches the Paccaya pariggaha Ñāṇa stage, the insight into cause and effect. The exertion to reach the Paccaya pariggaha Ñāṇa is the ārambha dhātu.

(2) Nikkama Dhātu

The nikkama dhātu is the exertion to be free from physical and mental suffering, unpleasantness, sloth, torpor and so on. When the concentration is strong the yogi attains the third stage of insight namely Sammasana Ñāṇa. Then, soon after he sits for meditation, he will experience more dukkha vedanā such as pain, numbness, ache, itchings, giddiness, swaying, pressing, heaviness and such. The yogi will reflect, "This body, the seat for the dukkha vedanā, is a lump of sufferings". Thus reflecting, he begins to realize the suffering i.e. dukkha.

Moreover he finds that the dukkha vedanā is ever changing, it is painful now but later it is aching; it changes from aching to numbness and so on. Thus he realizes that the dukkha vedanā is never the same, it is impermanent. The yogi ponders, "I meditate to be free from the

various types of sufferings, but I'm now suffering. I meditate to comprehend dhamma quickly, to progress and gain dhamma swiftly. However the conditions are not according to my desire, they happen on their own accord. They are uncontrollable", Thus he begins to discern the nature of anatta.

At the Sammasana Ñāṇa stage the yogi encounter physical and mental sufferings, such as unpleasantness, sloth and torpor. The exertion to overcome these sufferings is the nikkama dhātu.

(3) Parakkama Dhātu

The parakkama dhātu exertion is to endeavour to reach, at least, the Sotāpatti-magga ñāṇa and phala ñāṇa progressing stage by stage from Udayabbaya Ñāṇa.

Stagnation at the tender stage of Udayabbaya Ñāṇa

From the Sammasana Nāṇa stage the continuously noting yogi will reach the Udayabbaya Ñāṇa stage. At the beginning or the tender stage of Udayabbaya Ñāṇa, the dissolution is not very evident, nevertheless buoyancy, pliancy,

tranquillity and comfort are more vivid. Upon reaching the Udayabbaya Ñāṇa stage the yogi experiences lightness of body and mind, pliancy of body and mind, adaptability of body and mind, proficiency of body and mind, tranquillity of body and mind, comfort of body and mind.

"The yogi at the Udayabbaya Ñāṇa stage, is enjoying himself engulfed in the pleasurable bliss known as vipassanā pīti sukha." The quality of enjoyment far transcends the enjoyments available to the ordinary celestial beings, leave alone the ordinary human beings", said the Buddha. The enjoyment of vipassanā pīti sukha prevents further progress of dhamma. The Most Benefactor Venerable Mahāsi Sayadaw said, "When noting is enjoyable, attachment arises leading to stagnation within".

*Motto: Attachment due to the pleasant contemplation
Leads to internal stagnation.*

To attain the higher insight through progressive stages of wisdom and without any stagnation one must proceed with the parakkama dhātu.

Due to successive contemplation concentration becomes more mature and stronger. Thereupon the beginning and the end of "rising", "falling" is more distinct to the yogi. The beginning is becoming and the end is dissolution. The meditation instructors encourage the yogi to note attentively the beginning and the end of "rising" and "falling". When the concentration becomes more mature because of repetitive contemplation, the yogi will notice the becoming of rising stage by stage and then disappearing. Similarly on noting "falling" he comprehends the becoming of falling stage by stage and passing away.

With continuous noting the concentration is further strengthened and the yogi reaches the Bhanga Nāṇa stage where the beginning of "rising" is not so noticable, but only the end or dissolution is distinct. It is the same in noting "falling".

When the concentration is strengthened further more, the yogi comprehends not only the becoming of the rising action but also the noting mind disappear swiftly when he notes "rising". So also the becoming of "falling" action and the noting mind perish when they are noted. Thus

the vipassanā wisdom improved or progressed due to the parakkama dhātu.

When the concentration is more and more mature, the yogi will comprehend every noting perishes immediately after he has noted them. He realized the impermanent destructable nature of the phenomena and feels alarmed. This is the Bhaya Ñāṇa stage.

At every noting the yogi comprehends everything in his body perishing, nothing is permanent and good. "There is no substance but only dissolution or disappearance and decay." Realizing thus, he feels disgust or dread at the psycho-physical phenomena. This is the Ādinava Ñāṇa stage.

While noting, there arises the feeling of weariness the yogi also has no more desire to note as he sees the rapid dissolving or disappearance of psycho-physical phenomena as unsubstantial, devoid of pleasure, unreliable and loathesome. This realization is the Nibbīda Ñāṇa stage.

As he continues noting, concentration builds up and becomes more powerful. Thereupon a desire arises in him to renounce this body-mind complex and to be liberated from one and all

existences. He may also stop noting. This is the Muñcitu-kamyatā Ñāṇa stage.

With the arising of desire for liberation, he again realizes the need for further effort by noting respectfully and attentively. This is the arising of the Paṭisankhā Ñāṇa. The progress of insight through stages by stages is feasible only when there is striving by parakkama dhātu.

At the Paṭisankhā Ñāṇa stage pain, numbness, aches, giddiness, itchings and such suffering will be experienced again. Some yogi have more mental sufferings than the physical ones. To be free from these sufferings and to progress stages after stages one has to endeavour by means of nikkama dhātu and parakkama dhātu.

With successive noting the concentration becomes more and more mature and one reaches the Saṅkhārupekkhā Ñāṇa stage where equanimity establishes; that is impartial feeling for good and bad.

*Motto: Free from fear and fondness,
Equal view of sufferings and happiness,
Contemplation without difficulty
Saṅhāru's three characteristics of equanimity.*

The Three Equanimity Characteristics of Saṅkhāru Ñāṇa

- (1) Free from fear and attachment or fondness
- (2) Impartial contemplation of happiness and sufferings
- (3) Easy contemplation or noting without effort.

- (1) Yogi at the Saṅkhārupekkhā Ñāṇa stage are not frightened or delighted to face the worldly sufferings and happiness. They are also free from fear and delight in dhamma.
- (2) Yogi at the Saṅkhārupekkhā Ñāṇa' stage are not so delighted when they encounter various pleasantness or not very disturbed and unhappy when things are unpleasant.
- (3) Contemplation becomes easy with not much striving. It appears to the yogi that "rising", "falling" movements occur automatically and the noting mind is also noting on its own accord.

Saṅkhārupekkhā's three Special Characteristics

There are also three special characteristics of Saṅkhārupekkhā Ñāṇa.

- (1) Noting lasts for longer length of time

- (2) The noted object becomes more and more subtle
- (3) Noting conscious minds do not scatter, in other words they are stable.

*Motto: Noting is continuously stable
 With increasing time it becomes more subtle
 To no other sense-objects, mind wanders
 Three special qualities of Saṅkhārupekkhā*

The three special qualities of Saṅkhārupekkhā Ñāṇa were not discussed at the Tathākata Meditation Centre, San Jose, but only at the closing dhamma talk at the Apple Valley, Los Angeles.

- (1) Yogi reaching the Saṅkhārupekkhā Ñāṇa could note continuously without changing the posture for two, three, four or five hours whether he is sitting, standing or lying down. That is the special quality of Saṅkhārupekkhā Ñāṇa—continuous stability.
- (2) The subtleness in noting "rising", "falling", "sitting", "touching" is not so evident at the beginning. However, after noting for five or

ten minutes the noting object in the body becomes more subtle as if the body is touched with soft cotton wool or sprinkled with fine hot or cold sprays. That is the quality of subtleness with increasing time.

- (3) Sometime while noting at four points such as "rising", "falling", "sitting", "touching" the noting conscious mind is glued to noted objects at each and every noting. So also when noting "rising", "falling", the noting conscious mind is fixed to the two-point noted objects exactly at each and every noting. Similarly the noting conscious mind sticks to the one-point noted-object such as "touching" or just "noting", "noting" simultaneously with each and every noting. Thus the noting mind does not scatter or wander but stays fixed to the noted object. Even the other pleasant sense-objects could not distract it for long. After a while it returns to the usual "rising", "falling" noting.

When the Saṅkharupekkā Ñāṇa is strengthened and fulfilled, there occurs the Anuloma Ñāṇa which is adaptive to attainment of magga and phala.

Next follows the Gotrabu Ñāṇa which severs the worldly lineage filled with lobha, dosa, moha, etc. and reaches the purified ariya lineage.

The Sotāpatti-magga Ñāṇa develops after the Gotrabu Ñāṇa. In other words, nibbāna is realized (by reflection) through the development of the eight maggingas. This ñāṇa is the one which annihilates wrong views, scepticism, clinging to mere rites and rituals and also crude lobha, dosa and moha which sends one to apāya.

The Sotāpatti-phala Ñāṇa follows immediately with no manifestation of a single conscious mind in between. This is the ñāṇa which extinguishes the flame and fire of kilesa.

The Power of Sotāpatti-magga Ñāṇa

No sooner than the development of the Sotāpatti-magga Ñāṇa, the past misdeeds committed during the beginningless existences are annihilated. Thereupon one will never be reborn in apāya saṃsarā. The reason is that the Sotāpatti-magga Ñāṇa has totally annihilated the past misdeeds which lead one to apāya.

Moreover this Ñāṇa utterly annihilates the past misdeeds committed during the childhood of

this present life, due to ignorance. One can fearlessly undergo the round of existences since he has gained the condition which will never send him to apāya.

Those people who have become ariyas such as Sotāpanna etc. will never be in the existences lower than the present life. It is certain that they will be definitely in the higher and noble life than the present one. They will also be reborn in life with higher mentality, noble heritage, better personality and more wealthy than the present life. Even if they forget to practise vipassanā meditation because of these worldly pleasure, it may not be for more than seven existences. In the seventh existence, somehow or other they will become very remorseful and gain arahatship when they diligently practise vipassanā meditation.

Thus we should endeavour to gain dhamma through the progressive stages of insight by means of parakkama dhātu. In other words we should not drop noting but continue it until the realization of magga, phala and nibbāna. Yogi are not to leave their contemplation at the meditation centre when they go home at the end of the meditation retreat, however they should continue it at home also.

The Aṭṭhakathā teachers expound that no one should stop noting before reaching magga, phala and nibbāna. The Benefactor Venerable Mahāsi Sayadaw has written the following motto to exhort yogi to practise accordingly.

*Motto: Do not give up without reaching the
goal
Proceed undauntedly*

The goal for the audience and the yogi are magga, phala and nibbāna. The first goal is the nibbāna, reached through Sotāpatti-magga ñāṇa and phala ñāṇa. The second goal is the nibbāna, gained through Sakadāgāmi-magga ñāṇa and phala ñāṇa. The third one is the nibbāna realized through Anāgāmi-magga ñāṇa and phala ñāṇa. And the last goal is the nibbāna attained through Arahatta-magga ñāṇa and phala ñāṇa.

The above motto meant that the yogi should continue to strive to attain nibbāna through, at least Sotāpatti-magga ñāṇa and phala ñāṇa.

Questions and Answers

The closing dhamma talk was followed by the discussion. U Tin Oo Hlaing translated into English and Daw Sukhavati at Tathākata Meditation Centre, San Jose and Sayadaw U Vīrapañño at Apple Valley translated into Vietnamese.

Q. Yogi comprehend the becoming and dissolution while they are contemplating. Can they also comprehend same when they are not contemplating?

A. Yogi can comprehend the becoming and dissolution of rūpa and nāma while they are contemplating but not when they are not contemplating.

Q. How can the actual comprehension of becoming and dissolution be differentiated from imaginative becoming and dissolution?

A. A yogi actually comprehends becoming and dissolution, only when he reaches the Udayabbaya Ñāṇa, the insight into arising and passing away of phenomena. This stage of insight is gained after reaching the following three stages of insight.

(1) The Nāmarūpa pariccheda Ñāṇa—the knowledge that distinguishes between rūpa and nāma.

- (2) The Paccaya pariggaha Ñāṇa—the knowledge that comprehends cause and effect.
- (3) The Sammasana Ñāṇa—insight into the three characteristics of existences

The experience of becoming and dissolution by imagination is not the actual awareness. It is just the conceptual seeing of the becoming and dissolution by guessing. Some yogi without instruction from good meditation instructors, may note the conceptual arising and passing away by guessing. In noting in-breathing and out-breathing, they guess in-breathing as arising and out-breathing as passing away. Similarly in noting "rising" and "falling" they note "rising" as becoming and "falling" as passing away. This way of noting is only conceptional or imaginative becoming and dissolution.

Q. Can those people practising vipassanā meditation without a meditation instructor, know at what stage of insight they have reached?

A. It is very difficult for those practising vipassanā meditation without a meditation instructor to ascertain the stage of insight they have reached. Even those who have the knowledge of the stages of insight by reading the texts could

guess to a certain extent but not completely. Certain sayadaws have practised and reached the stage of insight completely and they also instruct, expound and guide the vipassanā meditation dhamma. Only these sayadaws can know to a certain extent, the stage of insight attained by the practising yogi.

Q. While noting "rising", "falling" sometimes it is very easy to note without much effort. However the detail nature of phenomenon such as becoming and dissolution are not experienced. Why?

A. It is because your concentration is not strong enough. When the vipassanā concentration is strengthened, the practising yogi can note with no difficulties. The "rising" and "falling" seem to appear automatically. So also is the noting mind. In such cases noting is good, however the yogi are not aware of the detail nature of phenomenon. This happens when the yogi is not very attentive in noting. Thereupon, it is necessary to have ardent energy and to note attentively. In other words, it is to fix the noting mind right at the present moment and to comprehend the paramattha.

Noting precisely at the present moment.

While noting "rising" due to the pushing up by the in-breathing, the noting mind should be concurrent with the stages of rising from the beginning to the end, as much as possible. It is to note precisely at the present moment attentively.

While noting "falling" due to the out-breathing, the noting mind should be concurrent with the stages of falling from the beginning to the end as much as possible. It is to note precisely at the present moment attentively.

Noting paramattha attentively.

While noting rising, be attentive to the paramatta i.e. the nature of pushing and tautness due to the in-breathing, as much as possible. However the shape of the abdomen (paññatti) must be ignored.

While noting falling, be attentive to the paramattha i.e. the nature of falling and shaking, within the abdomen due to the out-breathing, as much as possible. However the shape of the abdomen must be ignored.

*Motto: It is right to observe the paramattha
And to ignore the paññatti*

Even though the noting is good but the detail nature of phenomenon are not distinct, it is essential to develop ardent effort, to note the paramattha at the precise moment.

On 3rd June (Monday) 1996, Sayadaw had breakfast at U Hla Tun and Daw Yu Khin Myint's house with U Āsabhācāra and U Paññadīpa. It is at San Leandro which is about forty miles away from Tathākata Meditation centre, San Jose. After the breakfast at the request of U Āsabhācāra, Sayadaw gave an appreciative (anumodana) dhamma talk on the benefits of saddhā.

Saddhā in the mind-continuity of the dhamma audience, is the best foundation not only for this present life but also for the future existences and for the attainment of nibbāna. People with saddhā gave charity, observe sīla strictly and contemplate vipassanā meditation.

On the same day, Sayadaw had lunch at the house of a Vietnamese family in Milpitas and rested for an hour in their master bedroom. A discussion took place in the sitting room.

Q. Do the vipassanā practising yogi know the stage of insight by themselves?

A. The vipassanā practising yogi who have learnt from the texts and have some knowledge can

know the stages of insight to a certain extent, but not completely. Sayadaws who have personally practised vipassanā meditation, who are instructing and guiding the meditating yogi according to the stages of insight explained in the texts, are the only ones who can judge the stages of insight of the yogi, to a certain extent.

Q. Is it possible to meditate vipassanā dhamma while speaking or delivering dhamma talk? If so, how is it done?

A. The Buddha himself had said, "The vipassanā meditation should be carried on while talking or not talking. (Bhāsite tunhnibhāve sampajānakāri hoti). The vipassanā meditator who has attained the Paccaya-pariggaha Ñāṇa can contemplate the desire or intention to talk or to deliver dhamma talk while they are talking or delivering the dhamma talk. For example, after reciting "Buddham saranam gacchāmi" the intention to recite "Dhammam saranam gacchāmi" arises. This intention can be noted attentively.

While speaking or giving dhamma talk, it is possible to note the verbal action such as movement of lips, tongue, and so on due to the

element of motion caused by the intention to speak or talk.

Q. What do we do if we want animals like dogs, to be reborn as human in their next life? (By a childless Vietnamese couple)

(This couple had two dogs which they treated as their own children. When Sayadaw arrived at their house these two dogs were seen crouching beside them. They were very anxious to do something good for their dogs.)

A. In order to have benefits for these dogs, it is to culture wholesome consciousness in their mind-continuity-to develop desire to pay respect to the Buddha, to give dāna and to meditate. When you pay homage to the Buddha keep the dogs near you and by means of some verbal and physical actions which the dogs can understand, make them have desire to pay homage to the Buddha. Keep the dogs near you when you offer alms-food, flower, light and water to the Buddha and by action or words which they can understand arouse the desire to offer dāna in their mind. Even when you meditate vipassanā dhamma, let them stay near you and make them understand and meditate.

In this way the dogs may develop in their mind the wholesome consciousness such as desire to pay homage to the Buddha, to give dāna, to meditate vipassanā dhamma. If they have developed such wholesome consciousness they may be reborn as human in their subsequent life.

Among the animals dogs are the ones which are close to the people and understand them too. They also obey the instruction by people. They, therefore, can develop wholesome mind as instructed by their masters. Thereupon, they have a chance to be reborn as human in their next existence.

Aṭṭhakathā teachers have stated an illustration of how a hen became a human being.

Once the Exalted One was residing at the Veluvana monastery, near Rājagaha City. One day the Exalted one went to the Rājagaha City for alms-food accompanied by many sangha including the Venerable Ānandā. Buddha smiled on seeing a young female pig at the city-gate. When the Venerable Ānandā requested for the reason for this smile, the Buddha replied that it was the young female pig and then related the story of the young female pig. "At the time of Kakusandha Buddha, this pig was a hen near a

monastery dining hall. It passed away while listening to the vipassanā dhamma recited by a monk. In its next life, it became a human being in a royal family. (Dhammapada -2-332)

This story illustrates, how a hen was liberated from the animal realm and reborn as a human being, due to the meritorious consciousness developed while listening to the recitation of dhamma.

On 4th June Sayadaw had breakfast and lunch together with U Āsabhācāra and U Paññādīpa. At about 1:00 p.m. Sayadaw left for the San Jose Airport in Ma Mya Mya Tun's car.

San Jose to Columbus (Ohio)

The original flight schedule was from San Jose to Columbus via Chicago where Daw May Kyi Win would join Sayadaw and U Tin Oo Hlaing. Due to the difficulty of Chicago plane, Daw Mya Mya Tun requested the concerned airline to let Sayadaw take the flight that was just leaving for Denver. It was arranged, and Sayadaw and U Tin Oo Hlaing took Denver plane at 2:40 p.m. They left Denver at 6:25 p.m. and arrived Columbus at 11:30 p.m. U Aung Than and

Daw Khin Mya Mya, U Aung Kyaw and Daw Kyin Aye met Sayadaw and U Tin Oo Hlaing at Columbus Airport. Daw May Kyi Win arrived from Chicago an hour later. U Aung Than and Daw Khin Mya Mya drove Sayadaw and U Tin Oo Hlaing to their house at Mt. Vernon and arrived there after midnight (1:40 a.m.). They informed Sayadaw, that they had bought the house on 1st June 1996 for Sayadaw to use it as a temporary vihāra. On 5th June, U Aung Than, Daw Khin Mya Mya and Daw May Kyi Win offered mok-hin-khar noodle breakfast which the latter had brought from Chicago. Everyone enjoyed it. Lunch was prepared and offered by U Aung Than and U Aung Kyaw family and Daw May Kyi Win. At 6 p.m. Sayadaw and party visited the colleges at Apple Valley and Gambia.

Mt. Vernon to Strongsville

On 6th June after breakfast Sayadaw and party left for Strongsville, near Cleveland, at the request of Dr. U Padesa Tin and Daw Win Win Than. Lunch was offered at 11:00 a.m at Dr. U Padesa's house. At 01:00 p.m. the discourse on "The Three Essence" was preached after the offering of cash donation (navakamma)

and other offertories. Sayadaw and party left for Mt. Vernon at 5:30 p.m. by Dr. U Padesa's car.

Mt. Vernon to Chicago

On 4th June Sayadaw had breakfast and lunch at the temporary vihāra of U Aung Than and Daw Khin Mya Mya. The alms-food were prepared by Daw Kyaing (Kyaukkon, Yangon), her son and daughter-in-law and U Aung Kyaw Myint. The libation water pouring ceremony was held for the donation of K 50,000/- to the Sīma at Kyaukkon, Yangon, which was under construction. U Aung Than and Daw Khin Mya Mya and Daw May Kyi Win were also present.

After lunch at about 12:30 p.m. Sayadaw, U Tin Oo Hlaing and Daw May Kyi Win left Mt. Vernon for Columbus Airport. U Aung Than and Daw Khin Mya Mya, U Aung Kyaw and Daw Kyin Aye followed Sayadaw in their cars. At the airport the families of U Aung Than and U Aung Kyaw had a long rejoicing talk with Sayadaw about their ordination and vipassanā meditation while they were in Myanmar, till the time for Sayadaw to enter the departure lounge.

At 2:40 p.m. Sayadaw, U Tin Oo Hlaing and Daw May Kyi Win left Columbus Airport

and arrived at Chicago Airport at 3:00 p.m. U Vijaya and U Tha Din's younger son took Sayadaw and party to Chicago Myanmar Monastery where Sayadaw enjoyed as staying in his own monastery.

The Three Essences

On 8th June Chicago Myanmar Monastery, Sayadaw U Kesava, U Dhammapiya and U Vijaya joined Sayadaw for breakfast and lunch. The alms-food were joyously prepared and offered by Daw May Kyi Win and other Myanmar families. With the permission of U Kesava, Daw May Kyi Win requested Sayadaw to give a sermon. Accordingly, "The Three Essence" was discoursed from 1:00 p.m. to 2:00 p.m. to about thirty Myanmar devotees including Dr. Mg Tint Shein and Dr. Nilar Shein. This dhamma discourse was an extract from the Kanha Jātaka.

In the mind-continuity of the dhamma audience there are two different types of essence namely the real essence and not the real essence. This difference is due to the maturity of perfection.

People with immature perfection thinks that (1) their properties and wealth, (2) their body aggregates and (3) their life are the real essence.

However, people with developed perfection do not regard them as real essence. People with immature perfection think that their properties and wealth are dependable and substantial for their living. Therefore, they are the real essence for them. On the other hand people with developed perfection think the other way. Since the properties and wealth can be destroyed now and then by water, fire, administrator, robbers and unworthy heirs, they are not real essence.

*Motto: Not genuine essence is wealth and property
Since they are associated with a group
of five enemies*

You cannot take them with you to the next life when you die, although in this life your properties and wealth are not ruined, due to your good deeds of past life. Nevertheless you have to leave them behind.

Dāna essence from wealth and properties

"The real essence from wealth and properties are dāna offered such as robes, alms-food,

monastery and such" replied the Buddha-to-be Kanha hermit to the question "What is the real essence, if wealth and properties are not?"

The real essence is the various dāna kusala performed by us, because the kamma and volition of these kusala deeds are continual essence till you reach nibbāna. Hence, it is to offer dāna to extract the real essence from wealth and properties.

Motto: Dāna is the essence extracted from wealth and property.

Here is the story to illustrate why dāna kusala is the essence. In the time of Kassapa Buddha, two monks lived and practised dhamma together. One monk went on the alms-round till he got plentiful alms-food and then he offered them to the other monks. Regarding the other monk, he came back when he got alms-food enough for himself and made no alms-offerings. They could not come to any agreement on the alms-offering. They were reborn time and again in the human abode and the deva realm. During the time of Gotama Buddha, they became human beings at the King Kosala's palace. They were

born on the same day, however the monk who offered alms-food dāna became the son of the chief queen of King Kosala and the other monk who had no dāna was born to a maid in the palace.

On the day of name-giving ceremony when the maids were not in the room, as they were busy with the preparation, the King's son from the comfortable couch said to the maid's son on the rough bed spread on the floor, "You didn't listen to my exhortation to give dāna. Look at me, I'm on a comfortable and soft bed and as for you, you have to be on the floor with a rough blanket." The maid's son retorted, "Whether it is soft and comfortable or rough and uncomfortable beds and blankets, both of them are of the earth element. Don't you be conceited".

Princess Sumana, King Kosala's daughter, hearing this conversation between the two babies, went to the Buddha and said, "The Most Exalted One, in Your sāsana, there are two persons of equal qualities, such as saddhā, sīla and paññā. Nevertheless one person gives charity and the other does not. Do they enjoy the same consequences?" The Exalted One answered, "Princess Sumana, they do not have the same conse-

quences. The person with dāna kusala excels the other without dāna kusala in five aspects, namely longevity, beautiful appearance, spiritual and physical happiness, retinue and authority."

The Princess again asked the Buddha, "Most Enlightened One, suppose they are reborn in the deva realm after passing away from the human abode, do they have the same benefits?" The Buddha said, "Princess Sumana, they do not enjoy the same consequences. The one with dāna surpasses the other in five aspects, such as celestial longevity, celestial appearance, celestial spiritual and physical happiness, celestial retinue and celestial authority".

The Princess requested furthermore, "The Blessed One, do they enjoy the same consequences when they become human beings after passing away from the deva realm?" The Buddha replied, "Princess Sumana, there are still differences between the one with dāna kusala and the one without. The former exceeds the latter in longevity, good appearance, comfort and happiness, retinue and authority".

Motto: Longevity, good appearance, comfort, many retinue and authority are the five benefits of dāna

The Princess Sumana requested again, "The Exalted One, when these two persons become monks, do they enjoy the same benefits?" The Buddha replied, "Princess Sumana there exist differences between these two monks. The monk with dāna enjoy more benefits than the other without dāna in having more robes, alms-food, monasteries, medicine and respect from the companions."

The Princess Sumana had one more request, "The Enlightened One, suppose these two monks attain arahatship after practising vipassanā meditation, do they enjoy the bliss of arahatship or not?" The Buddha said, "Princess Sumana, indeed, they enjoy the bliss of arahatship without any difference."

The above story lucidly illustrates the fact that the dāna kusala is the genuine essence with continual consequences which excel in five aspects till the attainment of arahatship.

Sīla kusala as real essence

People with immature perfection regard their body aggregates as essence. If a certain danger falls on any part of the body they are ready to spend as much money as they can. Thus they

take their body as real essence than the wealth and properties. On the other hand, people with mature perfection such as Buddha-to-be do not regard their body as essence, since it is always associated with various diseases.

*Motto: Not genuine essence is the corporeality
Since it is associated with various diseases.*

"Paying respect to persons with noble morality and such are the essence extracted from the corporeality" is the answer given by Kanha, the Buddha-to-be hermit, when questioned which is the real essence if the body is not. Paying respect to the Buddha, Silent Buddhas, ariyā sāvakas, teachers, parents and elder people with morality and rendering service to them are inclusive in sīla. Sīla is known as the essence extracted from the body because when we observe sīla (five, eight, nine, ten precepts) it is the function of the body namely physical and verbal actions.

*Motto: Sīla is the genuine essence extracted from
the corporeality*

Whenever you pay homage, bow down, pay respect to those who are respectable, you are extracting the genuine essence from the body which is not the essence. So also when you render services at the pagoda, monastery, ponds and meditation centres, to sangha and elders with morality you get essence from the body which is not essence. Thus pondering, you should carry out these functions joyfully. The meaning of sīla essence will be more vivid when you know the benefits of sīla.

*Motto: 'Endowed with prestige, no problem to prosper
Not unaccepted, no delusion when expiring
And reborn in the realm of deva
These are the five benefits of sīla*

(1) No problem to prosper

People who observe sīla firmly by not killing, not stealing, not committing sexual misconduct, not telling lies and not taking intoxicants, can easily earn their livelihood. People with sīla prosper more than the persons without sīla. This fact is distinctly apparent in the case of monks endowed with sīla

such as Venerable Mahāsi Sayadaw, Venerable Vebhu Sayadaw and Venerable Taung-pu-lu Sayadaw. These Venerable Sayadaws are also endowed with training and wisdom.

(2) Endowed with prestige

The people from all directions, though they have not yet met those with strict moral conduct, have reverential feeling for them. Bad news about those with misconduct are spread in all directions and people are reluctant to meet them.

(3) Not unaccepted

People endowed with firm sīla dare to happily face the crowd such as celebrations of ordination of monks, noviciation, wedding, and so on. They are heartily welcomed and treated warmly. In contrast a person with no sīla is reluctant and frightened to join such crowds.

(4) No delusion when expiring

People with firm sīla, on their death bed, recollect the sīla they have observed, the dāna kusala they have performed. They also have the vision of pagoda, monasteries etc. that they have offered. Good signs, such as the celestial abode where they will be hereafter, appear to them.

Thereupon they have the benefit of dying with no delusion.

On the contrary, those people with no sīla, on their death bed, recollect the misdeeds they have committed. They are very sad when the vision of their unwholesome deeds arise in their mind and also upon seeing hell, hell-guards and hell-fire where they will be reborn after dying with delusion.

(5) Rebirth in Deva realm

People with strict observation of sīla will be reborn in the deva realm which surpasses the happiness and comfort of human abode many times. The happiness and pleasure of human abode is just like a dew-drop on the tip of a grass-blade when compared with that of the deva realm which is like water in the ocean. It is, thus, commented in the texts.

These five benefits are the essence extracted from the corporeality.

Vipassanā kusala as real essence

People with immature perfection regard their life-principle as the real essence. If there is any danger to their life-principle, they are ready to spend as much money as they could afford. They

are also not reluctant to any parts of their body be destroyed but not their life-principle. To them, therefore, their life is the essence. The people with mature perfection such as Buddha-to-be, etc. do not regard even their life-principle as essence since their life-principle is unsubstantial and impermanent.

"aniccā bhibhuta bhāvena jīvitam asāro"

As life is always tortured by becoming and dissolution and has the nature of impermanence, it is not the essence.

*Motto: As tormented by the nature of impermanence,
Life-principle is not the genuine essence*

The psychic-life and the physical life in your mind-continuity are tormenting you by changing, or by becoming and dissolution. If circumstances are unfavourable your life which has the nature of impermanence, may be destroyed once and for all in the present existence. Hence people with mature perfection cognize life not as essence. The vipassanā kusala, the resultant of the vipassanā meditation is the essence

extracted from the life-principle which is not an essence.

"asārassa jīvitassa aniccādi vipassanā yogo sāro"

Kanha, the Buddha-to-be hermit said "To obtain essence from the life-principle it is to discern annica, dukkha and anatta by practising vipassanā meditation."

Motto: Vipassanā is the essence extracted from life-principle.

Vipassanā kusala essence can be extracted only when you are living. It is hard to know in which abode you will be reborn. You may be spinning around in the five destinies, namely hell, animal world, peta world, human abode and deva realm. Though a human you may not be a good and virtuous one. There are very few deva, who practise vipassanā dhamma in the deva realm. Accordingly, it is uncertain, it is difficult to meditate vipassanā dhamma in the subsequent existences.

It is only in the human life that one can practise vipassanā meditation. The vipassanā kusala essence can be extracted by practising vipassanā

meditation only when you are a human being and alive; when vipassanā dhamma is flourishing and when it is also in the presence of sāsana. That is the reason why the dhamma audience are now practising vipassanā meditation. To what extent? Indeed, to be a sotāpanna by attaining the Sotāpatti-magga ñāṇa and phala ñāṇa which can close the door to apāya.

The Buddha exhorted, "Khanove mā uppaccakā", meaning, "Do not let the opportune time passes by. The opportune time such as the enlightenment of Buddha, the presence of sāsana where exist magga and phala dhamma should be seized. Practise to attain at least Sotāpatti magga ñāṇa and phala ñāṇa which can prevent the subsequent existences in apāya"

Howevermuch you wish to practise vipassanā meditation while you are in apāya, there is no chance for it. You have no more energy because you are overwhelmed with sufferings and unpleasantness. For these reasons vipassanā meditation can be practised only when you are a human being. In the deva realm, a few deva practise vipassanā meditation as the celestial abode is full of wonderful sensual pleasure and happiness. Vipassanā meditation could not be practised

there, because they are engrossed in the celestial pleasure and happiness and forget the vipassanā meditation. As stated in the texts when compared with the pleasure and happiness of the deva realm that of the human abode is likened to a small dew-drop at the tip of a grass-blade, whereas the celestial pleasure and happiness are likened to the waters of the oceans.

About three months ago Sayadaw heard a piece of news about two friends who had comparable interest and used to meditate at a meditation centre. One went away to America and after fifteen years came back to Myanmar. The friend from Myanmar asked "Friend, did you practise vipassanā meditation while you were in America?" The other replied, "Sorry, friend, I did not practise and forgot all the dhamma." He is not even in the deva realm, but only in America. Even then he forgot to practise dhamma. Accordingly the dhamma listeners must be mindful not to forget.

To what extent should you practise while you are a human being? As mentioned before you must strive to be a sotāpanna at least. The Sotāpatti-magga ñāṇa and phala ñāṇa can prohibit your return to apāya. Your present life provides

you with a good opportunity to be a sotāpanna because you have gained the four difficult conditions, namely- (1) to be a human being, (2) to be alive, (3) to listen to sublime dhamma and (4) to be in the presence of sāsana.

In the absence of sāsana, where there is no enlightenment of the Buddha likened to the sun, the Buddha likened to the moon there is not even the mention of the satipaṭṭhāna vipassanā meditation which can prevent one to be in apāya but send to nibbāna. The dhamma listeners have the chance to practise satipaṭṭhāna vipassanā meditation since you are in the presence of the Buddha's sāsana. Some believe that it is possible to be a sotāpanna only in the Buddha's time but not in the late sāsana. Do you believe that you can be a sotāpanna during the late sāsana. (Yes, your Venerable Sayadaw.)

Yes, you all should. Since it is possible to be a sotāpanna in the late sāsana, the famous sayadaws such as the Venerable Vebhu Sayadaw, the Venerable Mahāsi Sayadaw and the Venerable Taung-pu-lu Sayadaw, whenever they met their close devotees, with firm conviction exhorted them, "Practise, practise till you become a sotāpanna, at least". If there is no chance of

becoming a sotāpanna in the late sāsana, do you believe that the Sayadaws would encourage to practise till the door to apāya is closed? The Venerable Vebhu Sayadaw takes the first place in admonishment, the Venerable Mahāsi Sayadaw is the first in expounding explicitly the vipassanā dhamma; the Venerable Taung-pu-lu Sayadaw is the first in the austerity practice.

One day a major and his wife went to see the Venerable Vebhu Sayadaw. There were not many other devotees near the Sayadaw when he asked the major and his wife whether they practised vipassanā dhamma. The major and his wife reported the time of the day and number of practices in a day. Thereupon the Sayadaw unsatisfactorily asked, "When and where are you going to make use of your energy saved up to this time" and gave a strict admonishment. The couple was glad of this reminder and came back. On seeing the Saddhammaramasi Sayadaw they gladly related what had happened. The Venerable Vebhu Sayadaw admonished thus because there is the possibility of becoming a sotāpanna in the late sāsana. The Most Venerable

Mahāsi Sayadaw exhorted softly by a motto.

*Motto: Should attain the stage of ñāṇa
Which has a chance for the liberation
from apāya*

The meaning of the above motto is that one should strive to attain at least the Sotāpatti-magga ñāṇa and phala ñāṇa which deter the danger of apāya. As one could achieve as advised by the sayadaws, one should ardently practise while in the presence of sāsanā and when the satipaṭṭhāna vipassanā is flourishing. The dhamma listeners should be very rejoiceful since they are practising the satipaṭṭhāna vipassanā meditation according to the Venerable Sayadaw.

Vipassanā meditators may have many difficulties at the start however they will gain benefits in the later part of the practice. The benefits are the happiness incomparable to any kind of worldly pleasure. If you want to make the best use of your spare time, the only way is to practise vipassanā meditation. In what way are the benefits gained? Vipassanā meditation requires just one function i.e. observation. Nevertheless at every noting one enjoys two benefits:

to be away from apāya by eradicating kilesā such as lobha, dosa and moha and at the same time getting closer and closer to nibbāna by strengthening concentration wisdom. That is the reason why vipassanā meditation is the best and the most beneficial function.

As you are brought up under the guidance and instruction of worthy parents and the tutelage of good teachers, you pray for the swift attainment of nibbāna, which will close the door to apāya, whenever you perform meritorious deeds. One contemplation will fulfil your prayer. That is why the vipassanā meditation is the best and most beneficial work.

The benefits of vipassanā meditation are not very obvious at the initial stage, however the good work is taking place by mathematical calculation. Yogi can make at least one noting per second. The experienced yogi may note two or three times in a second. Thereupon there are thirty-six hundred notings in an hour. These are not ordinary kusala since they are capable of sending one to nibbāna. Thus mathematical calculation brings out the benefits of noting very distinctly.

Although the rūpa dhamma and nāma dhamma by nature appear and disappear while noting, the properties of the noting remains in the yogi's mind-continuity. They can provide one with the bliss of nibbāna when the notings reach the mark, though they cannot do so with less notings.

Extracting vipassanā essence from the life-principle

There are three ways of vipassanā contemplation

- (1) Sitting contemplation
- (2) Walking contemplation and
- (3) General (detailed) noting

Sitting Contemplation

The yogi approaches a quiet place, chooses a comfortable posture, keeping his body and his head erect, closes his eyes and fix his mind on the abdomen. Following the instruction of the Most Venerable Mahāsi Sayadaw note attentively "rising" from the beginning to the end when the abdomen rises stage by stage without letting the mind to wander. While thus noting, disregard the shape of the abdomen as much as possible and

note attentively the nature of the successive rising and tautness due to incoming breath. The shape of the abdomen is the paññatti which is not to be noted. The phenomena of rising and tautness is the paramattha which is to be contemplated.

Note "falling" attentively without letting the mind goes astray when the abdomen falls due to out-going breath from the beginning to the end. The shape of abdomen is to be ignored, however the phenomenon of successive shifting and falling due to the out-going breath must be attentively noted. The shape of the abdomen is the paññatti which is not to be noted whereas the phenomenon of successive falling is the paramattha which is to be noted.

If two-point noting such as "rising" and "falling" develops concentration keep on noting. If it is not helpful change to three-point noting such as "rising", "falling" and "touching". If noting even then is not so good then shift to four-point noting such as "rising", "falling", "sitting" and "touching". When you note "touching" the shape of the seat is to be ignored and to note attentively the sensation of hardness and heat due to the pressure of the seat touching clothes or the floor. The shape of seat, the paññatti which

is not to be noted, whereas the phenomenon of hardness and heat are the paramattha which is to be noted.

Disassociate the forms of body and limbs when you note "sitting" since they are paññatti and not to be noted. The nature of tautness due to the force of the motion element caused by the intention to sit, must be attentively noted as much as possible. The nature of tautness is paramattha which is to be noted.

During the early stage of contemplation nothing is very distinct to the meditators although they are noting "rising", "falling", "sitting", and "touching". They perceive rising, falling, sitting, touching movements and the noting mind as a whole. With continuous noting, the concentration develops and they begin to notice that noting mind and rising, falling, sitting, touching movements are not the same but they are two different entities. For example when they note "rising", the rising movement is one phenomenon and the noting mind is another. Similarly they are aware of the difference between the falling, sitting and touching movement and the noting mind.

Rising, falling, sitting, touching movements are rūpa, the unconscious matter. The noting

mind or the awareness of rising, falling, sitting and touching is nāma, the conscious mind. When the yogi is aware of the difference between rūpa and nāma, he had reached the Nāmarūpa pariccheda Nāṇa. The knowledge of the fact that there are only rūpa and nāma in this body, but nothing else, is the best foundation for the elimination of wrong view of self, wrong view of five aggregates and closing the gates to apāya.

Walking Contemplation

There are four ways of noting in walking contemplation.

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

In one noting in one step such as "left foot forward", "right foot forward", it is to note attentively the nature of the gradual forward movement of the left and right foot. Dissociate your mind from the form of the foot as much as possible.

In two notings in one step, it is to note "lifting" "dropping" of the foot. The nature of the

gradual upward movement of the foot in noting "lifting" and the nature of the gradual dropping movement of the foot in noting "dropping" are to be attentively noted. The form of the foot is to be disregarded. In other words the nature of gradual lifting and dropping movements are the paramattha to be noted and the form of the foot is the paññatti to be ignored.

In three notings in a single step is to note "lifting" "moving forward" and "dropping down". When noting lifting, the form of the foot must not be noted. The nature of the gradual stage by stage upward movement (paramattha) must be noted as much as possible. When noting moving forward the form of the foot must be ignored. The nature of the gradual stage by stage forward movement (paramattha) must be noted as much attentively as possible. When noting dropping down, the form of the foot must not be observed, but the nature of the gradual stage by stage downward movement (paramattha) must be observed as attentively as possible. The nature of dhamma will be comprehended within one or two days if the yogi practise correctly by noting exactly at the present moment and discerning the paramattha.

Experiencing the dhamma

While noting "lifting", the yogi dissociate his mind from the form of the leg and pay more attention to the paramattha nature of the upward movement. Moreover he notes precisely at the present moment of the moving continuity and is aware of the buoyancy in the upward movement. The well practised yogi have experienced all these by themselves.

In noting "pushing forward", the yogi dissociate his mind from the form of the leg and pay more attention to the gradual forward pushing movement (paramattha). Moreover he notes precisely at the present moment of the moving continuity and is aware of the lightness in the forward pushing movement. All these are personally experienced by the well practised yogi. In the same way, in noting "dropping" the yogi disregards the form of the leg and pays more attention to the gradual dropping movement (paramattha). Moreover he notes precisely at the present moment of the moving continuity and is aware of the heaviness in the downward dropping movement.

The awareness of buoyancy is the discernment of heat element and motion element and the

element of cohesion. In other words it is experiencing of dhamma. In vipassanā meditation, experiencing the dhamma, therefore, is very essential. The dhamma progress is especially swift because of the successive practice due to the interest in distinct experiencing of dhamma. Thereupon by dint of continuous practice, according to one's perfection, he will gain the noble dhamma. Vipassanā kusala is the best essence extracted from the life-principle.

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

'Te' is tejo, the element of heat and lightness

'Vā' is Vāyo, the element of motion and buoyancy

*Motto: In 'Pa' and 'Ā', the two elements
Heaviness is prominent*

'Pa' is pathavī, the element of earth and heaviness

'A' is āpo, the element of cohesion and heaviness.

Six notings in one step

In six notings in one step, it is to note beginning of lifting up, the end of lifting up, the beginning of moving forward, the end of moving forward, the beginning of dropping down, the end of dropping down. The beginning of lifting up is the raising of the heel and the end of lifting up is the lifting of the toes; the beginning of moving forward is the very beginning of moving and the end of moving forward is a slight pause before dropping down. The beginning of dropping down is the start of the dropping and the end of dropping down is when the sole of the foot has just touched the floor or the earth. Six notings in one step is the noting of three notings in one step by observing the beginning and the end of each action separately.

There is another method of six notings in one step. It is to note, intending to lift, lifting up, intending to move, moving forward, intending to drop, dropping down. It is noting rūpa and nāma together. By this method dhamma can also be correctly observed.

When the yogi is about to lift his foot, the desire to lift up the foot becomes prominent first, so he notes "desire to lift" "desire to lift". And

then when the manner of the lifting appears, he notes, "lifting", "lifting". When he is going to move the foot forward, the desire to move forward appears first, then he notes, "desire to move", "desire to move". When the actual moving action appears, he notes "moving", "moving". When he is about to drop the foot down, the desire to do so appears first, then he notes "desire to drop down" "desire to drop down". He notes "dropping down", "dropping down", when the dropping down movement takes place.

Sometimes the intention or desire does not appear distinctly at every noting, at the beginning of six notings in one step contemplation. If it is so, just note what is distinct and not to note what is not distinct. If only the desire or intention is distinct in five notings, then note these five; if it is in four noting, then note these four and so on. Some times the desire to lift up is distinct but not the desire to move forward and to drop down. In such a case just note "intending to lift up", "lifting up", "moving forward", "dropping down".

If a yogi can note, "intending to lift up". intending to move forward", "intending to drop down", he has gained two stages of wisdom. As

the intentions to lift, to move and to drop are the conscious mind, are they rūpa or nāma? (Your Venerable, they are nāma). Since the lifting, moving, dropping movements are unconscious matter, are they rūpa or nāma? Your Venerable, they are rūpa. This knowledge of differentiation between rūpa and nāma is known as the Nāmarūpa pariccheda Ñāṇa.

Nāma = mind

Rūpa = physical body, matter

Pariccheda = differentiation

Ñāṇa = knowledge or wisdom

Because of the intention to lift, to move forward, and to drop down, the lifting, moving and dropping action or movements occur. The intentions are the cause and the movements are the effect. Thus the Paccaya pariggaha Ñāṇa developed.

Paccaya = cause

Pariggaha = effect

Ñāṇa = knowledge or wisdom

Paccaya-pariggaha Ñāṇa, the knowledge that distinguishes cause and effect.

The yogi, therefore, has attained two stages of wisdom when he can note the intentions to

lift, to move and to press down. The Aṭṭhakathā teachers expounded that the yogi who have attained the Paccaya pariggaha Ñāṇa stage can be claimed as a Culasotāpanna lesser sotāpanna and that he has a firm foundation in the Buddha sāsana.

Not only in the Buddha's time, even in the present days, there are various sects and also wrong view believers opposing the Buddha's dhamma. Those who have attained the Paccaya pariggaha Ñāṇa are no longer shakened by these wrong views and opposing sects. Thus they are firmly established in the Buddha sāsana.

The followers of causeless belief (ahetukadiṭṭhi) may preach that the happiness and sufferings of living beings are causeless, they happen automatically. However the yogi who have experienced that the unwholesome results are due to the unwholesome deeds and that the wholesome effects are the results of wholesome deeds, will never be swayed by these wrong view followers' preaching. This is the evidence of their firm footing in the Buddha sāsana.

They have personally experienced that the wholesome and noble mind is the cause of the wholesome verbal and physical behaviour which

are the result. So also the undesirable ignoble mind is the cause of the undesirable verbal and physical behaviour and the punishment which are the result. Accordingly they will never believe the causeless view however much one is good in preaching it.

Moreover, eloquent speakers of the incongruous belief (*visamahetu diṭṭhi*) can never win them over to believe that living beings are created by Brahma, Vishnu, and such. The yogi who have personally experienced that the good cause produces good results and bad cause gives bad result, will never have faith in the creation of the living beings by Brahma, Vishnu and other powerful individuals. Hence they are well established in the Buddha *sāsanā*.

The creation is the cause and the becoming of living beings is the effect. The creators, with loving-kindness and compassion certainly will create the living beings to have equal wealth, appearance and happiness. However there are people who are wealthy, who are poor, who are beautiful and who are ugly, who are happy and who are suffering. The creation (the cause) and the living beings with unequal wealth appearance, and so on (the result) therefore are incongruent.

The Aṭṭhakathā teachers claim the creation belief as incongruous view (visamahetu diṭṭhi) since the cause and the result are not in harmony.

The vipassanā meditators, who comprehend the cause and effect, have the right belief. Those who have performed many kusala deeds in the past lives have much happiness and satisfaction in their present lives. Those who have mediocre fulfilment in the present life are the ones with mediocre kusala deeds in their previous existences. So also some are unhappy in their present life as they have done few kusala deeds in their past lives. The yogi with such right belief have a strong foundation in the Buddha sāsanā since the good speaker the good preacher of the ahetuka diṭṭhi belief will never succeed in persuading them.

The Aṭṭhakathā teachers expounded that the knower of cause and effect after practising vipassanā meditation can be claimed as a lesser Stream winner (culasotāpanna) and their subsequent rebirths will always be only in higher destinies such as human world, deva realms and so on. This is the explicit explanation of the statement that a culasotāpanna is saved from apāya in his subsequent or second rebirth. The reason is that he has

more merits as he is fully aware of his conscious mind. No sooner than anger arises, he is aware of the angry mind-and then can control it. The benefit or essence of vipassanā meditation is perceived to a certain extent when one reaches the Paccaya pariggaha Ñāṇa.

Another method of six notings in one step is to note raising, lifting, moving forward, dropping, touching and pressing. Raising is the raising of the heel; lifting is the lifting of the tip of the toes; moving forward is the beginning to the end of the forward moving; dropping is the beginning of dropping; touching is the touching of the foot with the floor or ground; pressing is pressing of one foot as the other foot prepares to raise. The heaviness due to the pressure of the upper part of the body is distinctly felt when pressing is noted. Many yogi have experienced dhamma extraordinarily by this method of six notings in one step.

The above brief account of vipassanā contemplation is the explanation of how vipassanā kusala essence can be extracted. By virtue of successive contemplation the concentration is strengthened stage by stage and the Sotāpattimagga ñāṇa is fully achieved. Thereafter the bad

deeds committed in the uncountable and beginningless saṃsarā of existences, leading to apāya will disappear, as the Sotāpatti magga ñāṇa extinguished them.

Furthermore the bad old misdeeds done in the present life during your childhood due to ignorance and foolishness, and which can send one to the woeful abodes are also eliminated by the Sotāpatti magga ñāṇa. It is also a certainty that one will be saved from apāya saṃsarā forever. This is the benefit of vipassanā kusala essence extracted from the life-principle.

People who have attained the Sotāpatti magga ñāṇa and phala ñāṇa by contemplating vipassanā dhamma can undergo the cycle of existences saṃsarā without fear. They have no more doubt whether they will be reborn in hell, animal world, ghost, peta world, and so on after passing away from the present existence. They are perfectly confident that they will never be in such woeful states, thence they can undergo the saṃsarā, cycle of existences. This is the benefit of vipassanā kusala essence extracted from the life-principle. While undergoing the saṃsarā, cycle of existences, they will be in noble existences the present, they will be in better and noble family

they will have nobler dispositions, they will possess abundant properties and wealth and they will have good-looking and graceful appearances than the present life. This again is the benefit of vipassanā kusala essence extracted from the life-principle.

While overwhelmed by the life-pleasure in higher and better abodes, one is liable to forget to practise vipassanā dhamma. However, it may not be for more than seven existences because, somehow or other, one will become especially remorseful in the seventh existence. Thereupon after meditating vipassanā dhamma, the bliss of nibbāna will be attained by achieving arahatship, the cessation of all defilements. This is the benefit of vipassanā kusala essence extracted from the life-principle. Out of the three essence, the vipassanā kusala essence is the best.

After listening to the dhamma talk on "The Three Essence" may you all be able to practise accordingly. May you all be able to realize swiftly the bliss of nibbāna, the cessation of all sufferings through easy practice of dhamma.

On 9th June, 1996 both breakfast and lunch were offered at the Chicago Myanmar Monastery to Sayadaw, U Kelā (Chicago Myanmar

Monastery), U Vijaya and U Dhammapīya. Dr. Mg Tint Shein and sister Dr. Nila Shein and friend Daw Pyone Pyone Aye offered many offertories and cash donation as navakamma. Dr. Mg Tint Shein and sister offered one bottle of vitamins each to Sayadaw, Daw Myint Kyi and Daw Myint Myint and also an instrument to relieve the nerves in the cervical spondylosis. Dr. Htoo Mg Ohn and Daw Khin May Ant Gyi offered alms-food.

Dr. Htoo Mg Ohn massaged arms and legs of Sayadaw, just like an attendant at a monastery, although he has lived and worked in America. Sayadaw was very pleased to see that the Myanmar tradition is well maintained.

The "Fourfold Supreme Exertion" (Anguttara Pali Padhāna Sutta) was discoursed in the afternoon from 1:00 pm to 2:30 p.m.

The Fourfold Supreme Exertion

The dhamma audience are going to practise, at least to become a sotāpanna, which will close the gates to apāya. Most of the Buddhist, like the dhamma audience, aspire to be a sotāpanna in the present life. There are four ways of

exertion for those who desire to be an ariya like sotāpanna, and such are taught by the Buddha as follows-

- (1) Anuppannānamī akusalānamī dhammānamī
anuppādāya vāyamati

To exert to prohibit the unwholesome dhamma which have not yet arisen in one's mind-continuity

- (2) Uppānānamī akusalānamī dhammānamī pahāyāna
vāyamati

To exert to dispel the unwholesome dhamma which have already arisen in one's mind-continuity

- (3) Anuppannānamī kusalānamī dhammānamī
uppādāya vāyamati

To exert to cultivate the wholesome dhamma which have not yet arisen in one's mind-continuity

- (4) Uppānānamī kusalānamī dhammānamī
bhiyyotā vāya vāyamati

To exert to exceedingly develop the wholesome dhamma which have already arisen in one's mind-continuity

To comprehend and to retain in memory, please answer the questions.

Sasana Abroad

Q. How would you exert with regard to the unwholesome dhamma which have not yet arisen in your mind-continuity?

A. To exert to prohibit them from arising.

Motto: Prohibit the unarisen unwholesome dhamma from becoming apparent

Q. How would you exert with regard to the already arisen unwholesome dhamma?

A. To exert to dispel them.

Motto: Swiftly dispel the already arisen unwholesome dhamma.

Q. How would you exert with regard to the wholesome dhamma which have not yet arisen in your mind-continuity?

A. To exert to cultivate them

*Motto: Cultivate the wholesome dhamma
Which have not yet arisen*

Q. How would you exert with regard to the wholesome dhamma which have already arisen

in your mind-continuity?

A. To exert to develop them.

Motto: Excessively develop the already arisen wholesome dhamma

1. The unarisen unwholesome dhamma, here, refers to the unwholesome dhamma of this very life since there is no possibility of unarisen unwholesome deeds in the beginningless round of existences. When there is an outbreak of contagious diseases such as cholera, small pox, and so on will the people try to prevent them? (Yes, Ven: Sir.) Similarly, would you exert to prevent the unwholesome dhamma such as killing, stealing, robbing, and so on not to arise in your mind-continuity when you notice them arising in the other's mind-continuity? (Yes, Ven: Sir, we will.)

2. To dispel the unwholesome dhamma which have already arisen in your mind-continuity means, the three types of already arisen unwholesome dhamma in your mind namely the physical and verbal unwholesome deeds, the unmanifested unwholesome dhamma, which arise only in the mind, and the unwholesome dhamma existing in

your mind-continuity all along the beginningless round of existences. How many are there? Three types, Ven. Sir.

These three types of unwholesome dhamma are compared to the poison-trees and to dispel them is the most essential matter. The explanation on how to dispel them will be given later.

3. To cultivate the unarisen wholesome dhamma means, to exert to offer monasteries, robes, alms-food and medicine by those who have not yet offered them. There would be no Buddhists living in Myanmar who have not yet offered monasteries, robes, alms-food and medicine. However, the non-Buddhists living abroad may not have offered them.

Furthermore, those who have not built pagodas, stupas, and such, those who have not been ordained into monkhood, those who have not practised vipassanā meditation and those who have not achieved the higher stage of ñāṇa, try to perform what they have not, means the exertion to cultivate the unarisen wholesome dhamma.

4. To offer dāna again and again, to observe sīla frequently and to practise vipassanā

meditation many a time although you have performed them time and again before, is the exertion to exceedingly develop the wholesome kusala which have already arisen. The dhamma listeners again offer Waso-robes and Kathina-robes this year though you have offered them many years before. Although you have practised vipassanā meditation for many years, you are practising this year again. Why do you perform these kusala deeds repeatedly though you have done before? It is the exertion to greatly develop the wholesome deeds which have already arisen in our mind-continuity, Ven: Sir.

Out of those four supreme exertions, to dispel the unwholesome dhamma which have already arisen in your mind-continuity, is the most important exertion. The reason is that the most inspired bliss of nibbāna can be attained only when these unwholesome dhamma which have already arisen in your mind-continuity are dispelled.

During the time of Buddha, there were many poison trees in the forests and on the mountains. They have to be destroyed because the wind coming across these trees were very dangerous to the people and their life. In the same

way, the three types of unwholesome dhamma in your mind-continuity poison you and cause a great deal of sufferings not only in this life but also in many existences. That is the reason why these three unwholesome dhamma in your mind-continuity must be definitely expelled.

The simile of three unwholesome (akusala) dhamma and the poison-tree

The physical and verbal akusala dhamma are likened to the tips and the branches of the poison-tree. The akusala dhamma in the mind-continuity is likened to the trunk, and the latent akusala dhamma from the beginningless existences are likened to the tap roots of the poison-tree. The tips and branches of the tree can easily be seen from a distance of one or two miles. The trunk is not easily seen from a distance of a mile or two and its length and width are distinct only when one gets nearer. The tap roots, however, could not be seen even when one is near the tree; one knows it only through reasoning.

In the same manner, the physical and verbal akusala dhamma, like the tips and the branches of the tree, are very obvious. When a person

steals, kills, commits sexual misconduct, tells lies at the disadvantages of the others, or take intoxicants, he himself knows very well that these actions are the akusala dhamma. Do the other people know that he is engaged in misdeed? Yes, they do. Like the tips and branches of the tree, can these misdeeds be clearly seen? Yes, Ven: Sir.

Just like the tree trunk is vivid to you when you are near it, you will be aware of the akusala dhamma arising in your mind-continuity, only when you are mindful. If you are attentive and mindful, the greed due to the desire to get things, anger due to dissatisfaction, arising in your mind-continuity will be apparent. Are the akusala dhamma in your mind-continuity similar to the tree-trunk? Yes, Ven: Sir. The latent unwholesome dhamma existing in your mind-continuity all along the beginningless round of existences like the tap roots of the poison tree, could not be seen with the natural eyes. You know only by reasoning. Can the latent akusala existing all along the round of existences, be compared to the tap roots of the poison-tree? Yes, Ven: Sir.

The physical and verbal akusala dhamma, likened to the tips and branches of the poison tree, are expelled by *sīla*. One observes *sīla*

firmly when he is aware of his physical and verbal unwholesome deeds.

*Motto: The arising physical and verbal akusala
Must be eradicated by noble sīla*

The arising physical and verbal akusala, likened to the tips of branches are eradicated. Is sīla, tip-cutting, trunk-cutting or tap root-cutting dhamma? Sīla is the tip-cutting dhamma, Ven. Sir. The akusala dhamma arising in your mind-continuity which is likened to the tree-trunk is to be eradicated by samatha meditation. If you are aware of the impurities, such as greed anger and so on arising in your mind, which are likened to the tree-trunk, you reflect on the attributes of the Buddha or ponder on loving-kindness or samatha meditation. When your mind is fixed in one of the above reflections, then the concentration develops and the akusala dhamma like greed, anger and such in your mind-continuity calm down and disappear.

*Motto: The akusala in the continuity of your
nāma must be eradicated by samatha*

The arising akusala dhamma in your mind-continuity which is likened to the tree trunk is eradicated by samatha meditation. Is the samatha, tip-cutting, trunk-cutting or tap root-cutting dhamma? Samatha is the middle trunk cutting dhamma Ven; Sir.

It is by means of vipassanā meditation that the latent akusala dhamma existing in your mind-continuity all along the beginningless round of existences, which is likened to the tap root of the poison tree, can be dispelled. It is the magga ñāṇa which actually eliminates the latent akusala dhamma. However, the magga ñāṇa cannot be developed without vipassanā meditation. That is the reason why the vipassanā paññā and magga ñāṇa are the one which really eliminate the latent kilesā.

Motto: The akusala existing all along the round of samisara must be eliminated by vipassanā paññā

The latent akusala dhamma likened to the tap root of the poison tree is eliminated by vipassanā ñāṇa. Is the vipassanā ñāṇa, the tip-cutting, the middle-cutting or the tap-root cutting

dhamma? It is the tap root cutting dhamma, Ven. Sir.

To improve the retention power of the dhamma audience, Sayadaw will ask questions

Q. Is sīla the tip-cutting, the middle-cutting or root-cutting dhamma?

A. It is the tip-cutting dhamma, Ven. Sir.

Q. Is samatha the tip-cutting, the middle-cutting or root-cutting dhamma?

A. It is the middle-cutting dhamma, Ven; Sir.

Q. Is vipassanā the tip-cutting, the middle-cutting or root cutting dhamma?

A. It is the root-cutting dhamma, Ven; Sir.

If only the branches and trunk of a tree is cut but not the tap roots, the tree will thrive again when there is enough water and endanger the people. There it is evident that the roots of the tree must be destroyed. The physical and verbal akusala dhamma (tips and branches of the tree) are eradicated by sīla, the latent akusala dhamma (tree trunk) in the mind-continuity is destroyed by samatha but the latent kilesa (tap root of the tree) existing all along the round of existences

is not eliminated by vipassanā ñāṇa and magga ñāṇa. When conditions are favourable, just like the leaves and branches will grow again from the tap roots, the gross greed, gross anger, gross ignorance and such will take one to the lower abodes. Is it not important to practise vipassanā meditation (tap root cutting dhamma)? It is important to practise vipassanā meditation, Ven. Sir.

Is it necessary to cut the tips and branches and destroy the trunk after destroying the tap roots? No, Ven. Sir. In the same way, after eliminating the latent akusala (tap roots) of the beginningless round of existences by vipassanā and magga ñāṇa, is it necessary to destroy the physical and verbal unwholesome dhamma. (tips and branches) and the unmanifested unwholesome dhamma (trunk) in your mind-continuity? No, Ven. Sir. Thereupon is it not important to practise vipassanā, the tap root cutting dhamma? It is important, Ven. Sir.

The following is the brief account of how to practise vipassanā dhamma.

According to the Most Venerable Mahāsi Sayadaw, there are three ways of practising

vipassañ dhamma

- (1) Sitting contemplation
- (2) Walking contemplation and
- (3) General (detailed) contemplation

(1) Sitting Contemplation

Under the guidance of the Most Benefactor Venerable Mahāsi Sayadaw, a yogi chooses a secluded place, takes a posture suitable for a long sitting. Then keeps the body and head erect and closes the eyes. When the abdomen rises stage by stage due to in-breath, fixes the mind on the abdomen noting "rising" attentively from the beginning to the end of rising without letting the mind to wander. While thus noting, the mind is to be dissociated from the shape of the abdomen but it is necessary to note the tense nature of the rising movement stage by stage from the beginning to the end. The shape of the abdomen is the paññatti, which is not to be observed. It is to note the nature of the stage by stage rising and tenseness the paramatha which is important.

When the abdomen falls gradually because of out-breath, let the mind dwell on the abdomen from the beginning to the end and note "falling" attentively not letting the mind wander. Again,

the shape of the abdomen which is the paññatti, must not be observed, try to dissociate the mind from the shape of the abdomen as much as possible. However it is important to note attentively the nature of the stage by stage falling movement which is paramattha.

If the mind is not stable yet by two-point noting, change to three-point noting, "rising", "falling" and "touching". The form of the buttock and the floor which are paññatti are not to be observed, therefore dissociate the mind from them as much as possible. Note the nature of hardness and heat which is paramattha due to the pressure of the buttock on the floor or seat, as attentively as one could. If you cannot concentrate by noting "rising", "falling", "sitting", "touching". In noting "sitting" dissociate your mind from the shape of head, body, legs and hands as much as possible. However note the nature of the tenseness due to the pushing of the element of motion caused by the intention to sit. Head, body, legs and hands are not to be observed as they are paññatti, but the nature of tenseness due to pushing, must be observed attentively because it is paramattha.

Concentration usually develops by four-point noting such as 'rising', 'falling', 'sitting', 'touching'.

It is not so then switch back to three-point noting, 'rising', 'falling', 'touching'. Even the three-point noting is not helpful, then note the usual two-point noting 'rising', 'falling'.

Elimination of the false views

During the initial stage of contemplation nothing is very distinct to the meditators although they are noting 'rising', 'falling', 'sitting', 'touching'. They perceive the rising, falling, sitting, touching movements and the noting mind as a whole. When the concentration develops with the continuous noting, they come to know that the noting mind and rising, falling and such movements are not the same but they are two different entities. For example, when they note 'rising', the rising movement is one phenomenon and the noting mind is another. They are also aware of the difference between the movement of 'falling', 'sitting', 'touching' and the noting mind as follows.

The movements of rising, falling, sitting and touching are unconscious of the object and of the nature of matter (rūpa) and the noting mind is conscious and is of the nature of mind (nāma)

Sayadaw will ask questions so that the audience will explicitly understand. Since rising,

falling, sitting and touching are unconscious matter, are they rūpa or nāma? They are rūpa, Ven. Sir. Yes, you are right. Since the noting mind is consciousness, is it rūpa or nāma? It is nāma, Ven. Sir. Yes, you are right.

When the yogi can differentiate the rising, falling, sitting and touching as the unconscious matter rūpa, and the noting mind as the conscious mind (nāma), he now realizes that there are only rūpa and nāma in his body, but nothing else. The term 'I' is just the conventional term used for the sake of convenience. Thence he has attained the Nāmarūpa pariccheda Ñāṇa when he is aware of the fact that, in reality, there is no such thing as 'self', it is just rūpa and nāma.

At the Nāmarūpa pariccheda Ñāṇa stage, the akusala dhamma (the tap roots) such as the false view of self and five aggregates, which exist through out the round of existences, are extinguished at each and every noting by the momentary vipassanā dhamma.

Elimination of causeless view and incongruous view.

The yogi at the Nāmarūpa pariccheda Ñāṇa stage, practise vipassanā meditation, the

root-cutting dhamma, successively and the concentration is strengthened and more mature. Thereupon, while noting 'rising', 'falling', 'sitting', 'touching' he is able to discern the cause and the effect.

The rising, falling, sitting, touching movements appear first, then only it is possible to note them. Hence these movements are the cause and the noting is the effect. This is the Paccaya pariggaha Ñāṇa, the knowledge of distinguishing cause and effect. At this stage, rising falling actions may appear at different places, sometimes they appear on the side of the body, in the chest, on the back, on the top of the head and so on. Thereupon the noting mind also changes to different places of the body. Therefore rising, falling actions are the cause and the noting is the effect.

The aṭṭhakathā teachers expound that those who have reached the Paccaya pariggaha Ñāṇa stage can be claimed as lesser sotāpanna since the good destiny is certainly their next destination and they have a firm foundation in the Buddha sāsana. They will never be swayed by any other views and beliefs.

From the time of Buddha up to the present age there exist causeless wrong views such as

people are rich or poor in their own way but not die to any cause. However, the yogi who have attained the Paccaya pariggaha Ñāṇa stage experienced personally that the good effects are due to the good cause and the bad results are the products of the bad cause. In other words, through their personal experience, they realize that the good verbal and physical behaviour are the results of the good and noble continuity of their consciousness, and so also the bad or unwholesome verbal and physical behaviours are the products of the bad consciousness in one's mind-continuity. Consequently, they can never be persuaded by good lectures and speeches of the followers of the causeless view. Hence they are firmly established in the Buddha sāsana.

From the time of Buddha up to the present age there arises incongruous view (visamahetuka diṭṭhi). They believe that the people and living beings are created by Brahmas, Vishnu and such possessors of special power. The creators, with great compassion and loving-kindness certainly created all people and living beings to be equally endowed with good things. However, some are poor, some are rich and some are mediocre. Hence, the cause (creation) and the result (rebirth

of people and living beings) are not in agreement or incongruous. Thereupon the creation-belief is the view where the cause and effect are not in accord.

The yogi complete with the Paccaya pariggaha Ñāṇa have full knowledge of the congruent cause and effect through their personal experiences. They have no doubt that the people with good deeds in their past existences enjoy good life in the present, those with mediocre good deeds have mediocre life and those with no good deeds have poor life in the present existence. The eloquent orators of the incongruous view can never win them over, since they (yogi) have no faith in that view. They have definitely established a firm foundation in the Buddha sāsana.

The vipassanā meditators who have reached the Paccaya pariggaha Ñāṇa stage uprooted the two unwholesome latent tendencies, namely the causeless view and the incongruous view.

The yogi who have attained the Paccaya pariggaha Ñāṇa stage are aware of the conscious mind, the cause of verbal and physical behaviour, in advance. Since they know in advance, "This is the wholesome consciousness" and "This is the

unwholesome consciousness", they can immediately eliminate the unwholesome consciousness. Therefore, there is less unwholesome deeds and more wholesome deeds. People with more wholesome deeds definitely have good destinations. Hence the door to apāya is closed for them. That is the reason why it can be said that they inevitably will be reborn in good destinies.

A culasotāpanna is an individual with a good foundation for the attainment of sotāpanna. If he continues to practise the root-cutting dhamma i.e. the vipassanā meditation, he undoubtedly will become a mahā sotāpanna who has closed the door to apāya.

(2) Walking Contemplation

Contemplation of one noting in one step.

To make one noting in one step means to note "left foot forward", "right foot forward". While noting left foot forward, it is to dissociate the form of leg as much as possible and to note attentively to know the nature of the gradual forward movement. Note in the same manner while noting 'right foot forward'. The form of leg is paññatti which is not to be observed; the nature of gradual forward movement should be observed since it is paramattha.

Contemplation of two notings in one step.

The observation of two notings in one step is to note, 'lifting' and 'dropping' in one step. The form of the legs should be disregarded as much as possible and note attentively to know the nature of the gradual upward movement. The form of the leg is paññatti, so it is not to be noted; as the gradual upward movement is paramattha, it is to be noted attentively and to be right at the present. Similarly, when you note 'dropping', disregard the form of leg which is paññatti. However, the nature of the gradual dropping movement should be noted attentively and precisely at the present, since it is paramattha.

Contemplation of three notings in one step

In the contemplation of three notings in one step, it is to note 'lifting' 'pushing forward' and 'dropping'. It is to dissociate your mind from the form of the leg, paññatti, as much as possible and to note attentively and right at the present the gradual upward movement, the paramatta, when you note 'lifting'.

Comprehension of dhamma

When noting 'lifting', yogi are able to dissociate their mind from the form of leg, paññatti

and attentively note the gradual upward movement; yogi are also able to note precisely at the present, that is to note the continuity of successive, stage by stage gradual upward movement; moreover yogi are aware of the lightness in the gradual upward movement through their own experiences. This knowledge of lightness means the discernment of heat element and motion element.

Likewise, in noting 'pushing forward', yogi go through the same process of noting except the noting of 'pushing forward', instead of 'lifting'. Yogi will also perceive the lightness in the forward pushing movement, that is the awareness of the elements of heat and motion.

*Motto: In 'Te' and 'Vā' the two elements
Lightness is apparent*

What is 'Te'? It is 'tejo'. Is the element of tejo, the element of lightness or heaviness? It is the element of lightness.

What is 'Vā'? It is 'vāyo'. Is the element of vāyo, the element of lightness or heaviness? It is the element of lightness. You are right.

Similarly in noting 'dropping', yogi note the nature of the successive stage by stage gradual

dropping movement, the paramattha and disregard the form of leg, paññatti. They also note the continuity of the successive stage by stage gradual dropping movement and are aware of the heaviness in the movement; that is noting precisely at the present. The awareness of heaviness means the knowledge of earth element and cohesion elements.

*Motto: In 'Pa' and 'Ā', the two elements
Heaviness is apparent*

What is 'Pa'? It is 'pathavī'. It is earth element, substantive element. Is it light or heavy? It is heavy. You are correct. What is "Ā"? It is the element of āpo. It is the element of water, the element of cohesion. Is it light or heavy? It is heavy. You are right, it is the element of heaviness.

It is very important for the vipassanā practising yogi to find dhamma initially, because the progress in dhamma will not be difficult for them thereafter. Yogi are more interested as much as their improvement in dhamma is good. Thereupon with ardent striving the dhamma progress distinctly. The unwholesome latent tendency or

the anusaya akusala roots such as scepticism on the Three Gems and the wrong views are utterly annihilated when the yogi realized the Sotāpatti magga-ñāṇa and phala ñāṇa by virtue of the successive striving.

Contemplation of six notings in one step

It is to note beginning of lifting up, end of lifting up, beginning of forward moving, end of forward moving, beginning of dropping down, end of dropping down. The beginning of lifting up is the raising up of the heel and the end of lifting up is the lifting up of the toes. The beginning of moving forward is the very beginning of moving and the end of moving forward is a slight pause before dropping down. The beginning of dropping down is the start of the dropping and the end of the dropping down is when the sole of the foot touches the floor or the earth.

Another method of six notings in a step is to note intending to lift, lifting up, intending to move, moving forward, intending to drop, dropping down.

When a yogi is about to lift his foot, the intention to lift the foot becomes prominent first, so he notes, 'intending to lift', 'intending to lift'.

Then when the manner of lifting appears, he notes 'lifting' 'lifting'. When he is going to move the foot forward, the intention to move forward occurs first, then he notes, "intending to move", "intending to move". When the actual moving action appears, he then notes 'moving forward', 'moving forward'. When he is about to drop the foot down, the intention to drop happens first, then he notes, 'intending to drop', 'intending to drop'. He notes 'dropping down', 'dropping down' when the dropping down action taken place. This is noting nāma and rūpa together.

The yogi at the Paccaya pariggaha Ñāṇa stage can easily observe six notings in one step, in other words they can note the intention i.e. nāma and behaviour of leg i.e. rūpa together. The incongruent wrong view (creation belief) and the causeless view i.e. people are poor or rich automatically, are eradicated by the walking contemplation (the root-cutting vipassanā).

Another method of six notings in one step is to note raising, lifting, moving forward, dropping, touching and pressing. Raising is the raising of the heel, lifting is the lifting of the tip of the toes, moving forward is the beginning and the end of the forward moving; dropping is the

beginning of dropping; touching is the touching of the foot with the floor ground; pressing is the pressing of one foot as the other foot prepares to raise. By contemplating this way of six notings in one step, one can gain dhamma distinctly.

General (detailed) noting

Under this heading the contemplation in the four major postures will be discoursed.

The dhamma audience, when you are about to get up at the end of the dhamma talk, if you do not get up suddenly but observe your mind attentively, you will find distinctly the initial arising of the intention to get up. First you note that intention to get up as "intending to get up", "intending to get up". Then note "getting up", "getting up" when the actual getting up movement occurs.

After getting up when you are going to walk, observe your mind attentively instead of walking away quickly. Then the arising of the initial intention to walk will be apparent to you. Note that intention to walk as "intending to walk", "intending to walk". When the actual walking takes place, note "walking", "walking", "left foot forward", "right foot forward", "lifting",

"dropping", "lifting", "stepping" "dropping" and so on.

The arising of the initial intention to stand will be apparent to you, if you study your mind attentively when you want to stand. Thereupon note "intending to stand", "intending to stand". When the actual standing actions occur, then note "standing", "standing".

The same process of noting is applicable to the contemplation of sitting and lying down postures.

The intentions to walk, to stand, to sit and to lie down are of the nature of consciousness. Are they rūpa or nāma? They are nāma, Ven. Sir. Yes, you are right, they are nāma. The walking behaviour, the standing behaviour, the sitting behaviour and the lying down behaviour are not of the nature of consciousness. Are they rūpa or nāma? They are rūpa, Ven. Sir. Yes, they are rūpa, you are correct.

In this walking, standing, sitting and lying down corporeality, is there an entity "I" besides these two dhamma, namely nāma and rūpa? No, your Venerable Sir. Yes, there are only the two dhamma, nāma and rūpa. The right knowledge of the fact that there is no "I" is the Nāmarūpa

pariccheda Ñāṇa. The yogi, who know that there is no 'self', no "I" besides the two dhamma nāma and rūpa, have eradicated the root of the latent unwholesome (akusala) round (vatta) namely, the wrong view of self, the wrong view of attachment to the aggregates. Thus the vipassanā dhamma annihilates the root of the latent akusala round which is analogous to the tap root of the poison tree.

The walking, standing, sitting and lying down behaviour occur because of the intention to walk, to stand, to sit and to lie down. Are the intentions to walk, to stand, to sit and to lie down, cause or effect? They are the cause, Ven. Sir. You are correct, they are the cause. Are the walking, standing, sitting and lying down cause or effect? They are effect, Ven. Sir. Yes, you are right, they are effect.

The discernment of cause and effect is the Paccaya pariggaha Ñāṇa. The yogi with the discernment of cause and effect have eliminated the root of the latent akusala round, namely, the wrong causeless view and the incongruent view that the people are created by Brahmas, Vishnu creators and other individuals with special power. Thus, the vipassanā dhamma annihilated the root

of the latent akusala round which is analogous to the tap root of the poison tree.

To be more explicit, Sayadaw will ask a few questions.

Q. Is the sīla the tip-cutting or the middle-cutting or the tap-root cutting dhamma?

A. It is the tip cutting dhamma, Ven. Sir.

Q. Is the samatha, the tip-cutting or the middle-cutting or the tap root-cutting dhamma?

A. It is the middle-cutting dhamma, Ven. Sir.

Q. Is the vipassanā the tip-cutting or the middle cutting or the tap root-cutting dhamma?

A. It is the tap root cutting dhamma, Ven. Sir.

As the vipassanā wisdom is established due to the successive meditation practice, the two roots of the latent akusala dispositions are totally annihilated. The wrong views and the scepticism of the Buddha, the Dhamma, the Sangha, the deeds and their effects, are the two roots of the latent akusala disposition. Since these two roots which are likened to the tap root of the poison tree are completely eradicated, Nibbāna is realized and simultaneously, the door to apāya is closed forever.

The yogi can undergo the round of existences without any fear, since he is doubtless that

he will never be reborn in the hell or in the animal world, or the peta world, or as an ugly demon after passing away from the present life. In his next existences, he will be reborn in the better and noble life, he will have a nobler disposition than the present one; he will be reborn in a higher and noble family, with more wealth and properties and will have a better pleasing personality.

Even if he forgets to practise the root-cutting vipassanā dhamma due to the existential pleasure and happiness, it may not be more than seven existences. At the seventh life, by any means, he will become especially remorseful and when he practises the root-cutting vipassanā dhamma, the arahatta magga pañña or the arahatta path wisdom will entirely and completely destroy the root of the latent akusala rounds which have existed throughout the beginningless round of existences and which is likened to the tap root of the poison tree. After the attainment of arahatship, nibbāna, the cessation of all sufferings, is realized.

As the conclusion of the dhamma talk, Sayadaw will relate the story of a female pig. She returned to the apāya from the Brahma

World, because she had firmly observed only the tip-cutting sīla and the middle-cutting samatha but not practised the root-cutting vipassanā dhamma.

Once the Exalted One was residing at the Veluvanna Monastery near Rājagaha city. One day, He went to the Rājagaha City for the alms-round followed by Ashin Ānandā and other monks. Upon seeing a young female pig, the Buddha smiled. When Ashin Ānandā requested for the reason of the smile, He replied it was because of the young female pig and related the story.

She was not an ordinary female pig, for she came from the Brahma World. During the time of Kakusandha Buddha's, she was a big hen living near a dining hall. She died while listening to the recitation of vipassanā meditation dhamma by a monk from that monastery. She was reborn as Princess Ubbhari and entered a nunnery, since she was wearied of the human life. As the result of listening to the dhamma. She firmly observed the tip-cutting dhamma, i.e. sīla.

She was also practising the samatha meditation. One day, she saw the maggots in the pit and gained the first stage of absorption, after attentive contemplation due to the previously developed concentration. She spent the whole life

enjoying the first stage of absorption, however, she failed to practise the root-cutting vipassanā meditation. After passing away from the human world, she was reborn in the Brahma Realm to enjoy the happiness of a Brahma.

She was reborn as a rich man's daughter at the end of the Brahma life. However, she was now a female pig at the gate of the Rājagaha City because of the unwholesome deeds she had committed when she was a rich man's daughter. The monks were very much shakened and remorseful. Knowing the state of the mind of the monks, Lord Buddha delivered a dhamma talk. If the tips and branches of a poison tree were cut but not the tap root, the leaves and branches will grow again when there was enough rain and wind. Thus, it endangered the people. Similarly, a certain person had eliminated the verbal and physical unwholesome deeds by the tip-cutting sīla and the unwholesome disposition in the mind-continuity by the middle-cutting samatha meditation. However, the latent unwholesome disposition existing all along the beginningless round of existence (the tap-root of the poison tree) was not eradicated by the root-cutting vipassanā wisdom and the path wisdom. There-

upon, existence after existence, he will encounter endless becoming, decaying, suffering, death, anxieties and lamentation. This was what the Buddha had expounded to the monk.

After listening to the dhamma talk the monks who were already shocked and remorseful, practised the root-cutting vipassanā dhamma ardently. Hence, they became Sotāpanna, Sakadāgami and so on. The roots of apāya saṃsarā round were entirely severed. The monks were completely liberated from the suffering of apāya saṃsarā round.

*Motto: Will suffer again if the latent (disposition) is not expelled
 Will become a female pig again, if the latent (disposition) is not expelled
 Will certainly be liberated from suffering if the latent (disposition) is dispelled
 Rightly develop satipaṭṭhāna so that the latent (disposition) is dispelled*

After listening to the dhamma discourse on the "Four Supreme Exertions" and the tip-cutting dhamma, the middle-cutting dhamma and the

root-cutting dhamma, may you be able to practise accordingly. By easy practice, may you be able to realize immediately the happiness of nibbāna, the annihilation of the latent akusala (the root of the round of sufferings) and the noble dhamma which you have cherished and aspired.

Sādhu! Sādhu! Sādhu!

Chicago to San Jose

Sayadaw and U Tin Oo Hlaing left the Chicago Airport at 9:00 p.m. on 9th June, 1996 for San Jose and arrived there at 12:30 p.m. (Chicago Time) or 10:30 a.m. (San Jose Time). U Ko Ko Lay and U Thein Naing welcomed Sayadaw at the airport and drove to the Tathāgata Meditation Centre and arrived at 12:30 p.m.

On 10th June Sayadaw had breakfast at the Tathāgata Meditation Centre together with U Āsabhācāra and U Paññadipa. At 7:00 a.m. U Wahkyu and sons took Sayadaw and party to Yosemite Park on a sight seeing town and came back at 9:00 p.m.

San Jose to Apple Valley, Los Angeles

On 11th June after having breakfast and lunch Sayadaw, U Tin Oo Hlaing and Mrs. Thein Aung left for Los Angeles at 2:00 p.m. and arrived there at 3:00 p.m. Cassidy and Maureen met Sayadaw at the airport and took them to Apple Valley. Sayadaw and the party arrived there at 4:00 p.m.

The meditation retreat was sponsored by Dr. U Shein Win and wife Dr. Daw Khin Swe Win. They rented a house about 300 to 400 feet away from their place to be used as a retreat centre. It was big enough for more than thirty yogi, there were also dining room for more than thirty yogi, a hall for meditation and bedrooms. They hired a Recreation Mobile Van complete with bathroom, and furnitures to serve as Sayadaw's temporary vihāra. In the day time, Sayadaw gave dhamma talks and instructions at the Meditation Centre House and rested and slept in the Recreation Mobile Van.

From 12th to 22nd June 1996, the eleven day meditation retreat was opened. At 9:00 a.m. more than thirty yogi (American, Vietnamese and Myanmar) took the nine precepts, listened to the

instruction of vipassanā meditation practice and then meditated continuously.

From 6:30 p.m. to 9:30 p.m., the four instructions of Ashin Kaccāyana was given briefly and the two admonishments were elaborately explained.

The dhamma audience and the yogi were urged to follow the four instructions of Ashin Kaccāyana if they wish to perceive dhamma quickly, to progress swiftly and to attain the noble dhamma in a short time.

Ashin Kaccāyana's Four Instructions

1. "Cakkhumassa yathā andho"

Although you have a good eye-sight, Act like a blind person.

Howevermuch your eye-sensitivity and eye-sight are normal act like a blind person while you are practising vipassanā meditation to gain magga, phala and nibbāna.

*Motto: Though your eye sight is normal.
Act like a blind person.*

2. Sotavā padhiro yathā

Act like a deaf person.

Although you are good in hearing.

Howevermuch your ear-sensitivity and hearing are good act like a deaf person, while you are practising vipassanā meditation to gain magga, phala and nibbāna.

*Motto: Though your hearing is normal,
Act like a deaf person*

3. Panna vassa yathā mugo

Although you are a good speaker, act like a dumb person.

Though you may be very eloquent and good in speaking, act like a dumb person while you meditate vipassanā dhamma to gain magga, phala and nibbāna.

*Motto: Although you are good in speaking
Act like a dumb person*

4. Balavā dubbaloriva

Although you are strong and healthy, act like a weak person.

Though you may be strong and healthy, you act like a weak person while you meditate vipassanā dhamma to gain magga, phala and nibbāna.

*Motto: Although you are strong and healthy
Act like a weak person.*

The above are the four instructions of Ashin Kaccāyana, discoursed during the five-days retreat at Tathāgata Meditation Centre, San Jose. However, Sayadaw will explain with an anecdote as to how to act as a blind person and to practise to establish mere-seeing when you see.

Elder Cittagutta

In an older time, an elder named Cittagutta, an eighty years old with sixty vassa of monkhood lived in the Kurantake cave and practised dhamma with special control of the eyes. He had never looked up at the wonderful paintings on the cave-wall or at the gangaw or iron-wood tree near the entrance of the cave.

He came to learn that there were paintings on the cave-wall only when the visiting monks from the city mentioned it. He came to know that there was a gangaw tree only when he saw the flowers that has fallen from the tree.

King Kākavannatissa heard about the Elder who was practising dhamma with special control of the eyes and he very much wanted to pay homage to him, thus he sent his attendants three times to invite the Elder to the palace. Nevertheless, the Elder did not come to the palace. Thereupon, using other means, the king sent for all the nursing mothers of the nearby Mahāgāma village. On their arrival their breasts were wrapped with towels and sealed. He also ordered that the babies were not to be fed until the Elder came. Upon hearing this news, out of great sympathy for the babies, the Elder came to the Mahāgāma village.

He came to the palace with the other monks, at the invitation of the King. After having alms-food and given a sermon the Elder and the entourage went back to the Mahāgāma village. The King and Queen together with their respective retinue saw them off from an appropriate distance. The King and his retinue paid respect first, the Elder gave a blessing "May the King be happy and healthy". He said the same when the Queen and her retinue paid homage to him.

Q. How did the Elder bless the King when he paid homage?

A. May the King be happy and healthy.

Q. How did the Elder bless the Queen when she paid homage?

A. May the King be happy and healthy.

Q. Is there any discrimination of King and Queen?

A. There is no discrimination.

This is how the Elder established mere-seeing.

When they came back to the Mahāgāma village, his follower monks said, "We couldn't understand how Your Ven. Sayadaw was blessing." The Elder asked "How was I blessing?" The monks told him that he blessed "May the king be happy and healthy" to the King as well as the Queen when each paid homage. The Elder replied "I didn't know whether it was the King or the Queen who paid homage. As it was the King who invited me to the palace, I blessed the King". This is how mere-seeing was established.

For seven days, the Elder blessed "may the King be happy and healthy" whether it was the King or the Queen who paid homage to him. Upon learning that, the King realized that it was too much of a burden for the Elder to restrain his eyes therefore, he sent him back to his own place.

That very night on arrival at the cave, Venerable Cittagutta meditated and discovered that the dhamma progressed more than before. Thence, he continued to meditate through the first watch, the second watch and the last watch of the night and attained arahatship.

The special fact to consider is that the Venerable Cittagutta did not attain arahatship although he had meditated for sixty vassa. Only after coming back from the palace he became an arahat. The Elder had to be very mindful not to be distracted when he was in the palace which was full of various attractive sensual sights. For that reason, his mindfulness became very strong. Accordingly, his concentration was also strengthened and the vipassanā wisdom improved greatly. Thereupon, followed the analytical knowledge of differentiating rūpa and nāma. Consequently, he perceived the rising and dissolution of rūpa and nāma more vividly and the comprehension of the disappearance of rūpa and nāma was more clear than before. Furthermore, the nature of the three characteristics, namely anicca, dukkha and anatta were more lucid to him than before. By dint of more apprehensive knowledge of the nature of the phenomena, he gained arahatship after successive

meditation from the first watch, through the second and the last watch of the night.

The dhamma audience should learn a lesson from the way Cittagutta, the Elder, practised meditation. Is it necessary to limit time (of practice) when the dhamma is vivid and apprehended rightly? No, Ven. Sir. Yes, without any limit all of you should practise as ardently as you can. By virtue of successive practice, the concentration wisdom will be strengthened stage by stage and you will attain the noble dhamma according to your perfection.

To establish mere-seeing is very beneficial for the dhamma audience and the vipassanā practising yogi. The story of the Elder Cittagutta is the most illustrative anecdote that the arahatship could be attained accordingly.

On 13th June, 1996 at the house of Dr. and Mrs. Shein Win Sayadaw had breakfast and lunch together with U Virapañṇao, a Vietnamese monk who helped in dhamma teaching to the Vietnamese yogi. Dr. and Mrs. Shein Win joyously and personally offered alms food to Sayadaw and also let the Myanmar yogi who helped at the meditation retreat to offer alms-food to Sayadaw. Moreover, they practised meditation as much time

was available Sayadaw was delighted to see them enjoying the alms-offering. According to the nature of Myanmar who never forget to be joyful in doing meritorious deeds whenever they may be. This also made Sayadaw delightful and joyous.

From 6:30 p.m. to 7:30 p.m. the last two out of four instructions of Ashin Kaccāyana and the difficulty to have the opportunity to practise vipassanā dhamma were discussed in detail. The same had been expounded at the Tathāgata Meditation Centre, San Jose, so that the yogi can refer to it.

The Benefits of Vipassanā Meditation

On 14th June 1996 at Dr. and Mrs. Shein Win's house Sayadaw had breakfast with U Virapañño and lunch with U Sundara, U Sajjana of Myanmar Buddhist Monastery and U Virapañño at Los Angeles.

From 8:00 a.m. to 10 a.m. Sayadaw interviewed the yogi. "The Benefits of vipassanā meditation" was delivered from 6:30 p.m. to 7:30 p.m.

The benefits of vipassanā meditation not distinct in the initial stage of meditation, become more vivid in the middle and last stage. They face vedanā in the initial stage. Vipassanā

meditation is not to be practised by means of physical exercise or by eloquent speeches. It is the function of the mind, hence it is difficult to control the mind at the beginning of the meditation practice.

It is very difficult to subdue the mind. Since mind is an invisible nāma dhamma, it wanders wherever it delights without any obstruction. Mind is very swift, it is sad at this moment but very happy in the next. It is very unstable. Mind dwells on the various sense objects as it delights. You need effort to fix mind upon the sense objects such as the Buddha, the Dhamma, the Sangha and the rūpanāma dhamma. Moreover the sense objects upon which it mostly dwells are the unwholesome ones. The dhamma audience and the meditating yogi have good control on your mind as you are trained by your worthy parents and teachers since your child-hood, to keep your mind on the wholesome sense objects.

Consequently, you find it difficult to control your mind at the beginning of vipassanā meditation. It can be subdued by continuous contemplation of the Buddha's teaching, that is the four satipaṭṭhāna dhamma. Then it becomes subtle and takes one to the happiness of human and deva worlds, to the happiness of magga, phala and

nibbāna. This is what the Exalted One had admonished. Are you all practising with faith in the Buddha's admonishment? Yes, Ven. Sir.

Our Benefactor, the Most Venerable Mahāsi Sayadaw had composed the following motto so that the dhamma audience, the yogi and the future generation may practise vipassanā dhamma energetically when the above mentioned nature of the mind as explained by the Buddha is perceived lucidly.

*Motto: Hard to restrain, swift and wandering,
This delinquent harsh, consciousness goes
roving
It becomes mild and subtle and give
happiness
When watched, observed and
reprimanded*

With regard to a young hermit who wanted to disrobe, the Buddha-to-be elder hermit expounded that those who contemplated to gain the jhāna bliss, vipassanā bliss, magga bliss, plala bliss and the bliss of nibbāna have to start with sufferings.

Sukhasānantaram dukkham

Dukkhasānantaram sukham

After enjoying the worldly sensual pleasure, one day a person inevitably will encounter sufferings. The enjoyment of sensual pleasure is followed immediately by sufferings. The individuals who practise to achieve jhāna bliss, vipassanā bliss, magga bliss, phala bliss and the bliss of nabbāna, have to start initially with sufferings. In other words, jhāna bliss, vipassanā bliss, magga bliss, phala bliss and the bliss of nibbāna will be achieved when one contemplates and overcome these sufferings. This is what the elder hermit admonished.

The Udayabbaya Ñāṇa stage will be achieved when the yogi can contemplate and overwhelm the sufferings. Thereupon, they experience buoyancy in their body and mind, they also find mental and physical subtlety, adaptability, proficiency, serenity and happiness. Beginning from the Udayabbaya Ñāṇa stage onwards, you may enjoy the benefits of vipassanā meditation. The distinct benefits are-

- (1) The clarity and happiness of mind
- (2) Mental firmness
- (3) Sharpening of intelligence

- (4) Overcoming the diseases
- (5) The attainment of magga, phala and nibbāna

The full account of these five benefits were expounded both at the five days retreat, Tathāgata Meditation Centre and the Apple Valley. The readers can refer to the dhamma talk given at the Tathāgata Meditation Centre.

On 15th June, 1996 Sayadaw and the Vietnamese monk U Virapañño had breakfast at Dr. and Mrs. Shein Win's house. At 3:30 p.m. a Vietnamese gentleman, aged about 30 years asked Sayadaw, "What is the difference between vipassanā meditation at home and at a meditation centre?" Sayadaw replied, "As there is no quietness at home, the progress in dhamma is slow whereas at the centre the dhamma improves quickly as there is quietness." He said that the house was quiet. Thereupon Sayadaw explained, "Even though it is quiet at home, when you find some difficulties in meditation, there is no one to guide you. So the progress in dhamma is slow". He queried again, "The Buddha achieved dhamma without any teacher." Then Sayadaw replied, "You cannot compare with Lord Buddha. He had fulfilled his perfection all along the four incalculables and a hundred thousands world

cycles. Therefore he is incomparable." The last question was, "Can one become mad if he meditates without a teacher?" Sayadaw said, "If you practise vipassanā dhamma without a teacher or the knowledge of scripture, you may become mentally deranged when you are not correctly practising, over worked and finding of dhamma is getting worse."

First Way to Strengthen the Controlling Faculties

From 6:30 p.m. to 7:30 p.m. the first and second way for strengthening the controlling faculties was discoursed.

Those who are meditating and have not realized dhamma wish to experience it speedily. Those who have experienced dhamma desire to make a rapid progress and to achieve noble dhamma immediately. Thus to experience rapidly, to make a quick progress and to achieve noble dhamma speedily, the Aṭṭakathā teachers have stated nine ways to strengthen the controlling faculties.

Navahākārchi indriyāni takkhani bhavanti

Due to the nine ways, the five controlling faculties are strengthened. In other words those,

who wish to strengthen the five controlling faculties and to progress in dhamma, should follow or practise the nine ways. The Most Venerable Mahāsi Sayadaw had composed the following motto.

Motto: There are nine ways to strengthen the five controlling faculties.

The five controlling faculties are:-

- (1) Saddhindriya = strong faith or confidence
- (2) Virindriya = strong effort and diligence
- (3) Satindriya = strong mindfulness
- (4) Samadhindriya = strong and powerful concentration
- (5) Paññindriya = strong and powerful insight knowledge

Out of the five controlling faculties, the strong faith or confidence in the Buddha, the Dhamma, the Sangha, the deeds and their affects, is the prime factor. Again faith in the dhamma you are practising, is the major faith for the vipassanā meditators. This is the faith in the realization of nibbāna, closing the door to apāya and to be an ariya such as sotāpanna, and such if the mark is reached by contemplating, 'rising',

'falling', 'sitting', 'touching', 'lifting', 'moving forward', 'dropping' and so on.

In as much as faith is powerful, the effort becomes strengthened. In as much as effort is powerful, the mindfulness is strengthened. In as much as mindfulness is powerful the concentration becomes strong. In as much as the concentration is strong, the insight knowledge becomes powerful. When the vipassanā insight knowledge becomes mature and accomplished, nibbāna is attained and the door to apāya is closed, according to your perfection. That means to be a sotāpanna. Do the dhamma audience have such faith? Yes, Ven. Sir. Right, you are practising dhamma because you have faith in the dhamma you are practising.

Uppannuppannānam sankhārānam khayameva passati

The Commentary teachers expounded that the two dhamma i.e. rūpa and nāma in your mind-continuity, immediately dissolve after arising. You should observe with an inclination towards the dissolution.

Motto: Every physical and mental process that arise and vanish, must truly be noted

Sitting contemplation with inclination towards dissolution

Under the guidance of Our Benefactor the Most Venerable Mahāsi Sayadaw, yogi note 'rising', 'falling', 'sitting', 'touching', and such in the sitting contemplation. They should note thus with an inclination towards dissolution. To note dissolution with an inclination towards it does not mean to note dissolution without perceiving it. Noting will be sporadic, the dhamma will not be easily apparent, and the progress will be slow if you note the dissolution just by imagination. That is the reason why you should not note directing your mind towards dissolution without perceiving it.

While noting rising and falling, the movement of rising does not reach the action of falling. It has terminated at the end of rising. The movement of falling does not reach the action of rising. It has terminated at the end of falling. In order to perceive the end of rising and the end of falling, you should direct your mind towards them. The concentration during the contemplation with inclination towards dissolution develops more than during the ordinary contemplation. The dissolution will be perceived when the concentration

is strengthened by virtue of successive contemplation. However, the perception is not always lucid; sometimes the dissolution is perceived sometimes not. It is perceived when the five controlling faculties are balanced.

The dissolutions will be vividly perceived at the Bhanga Ñāṇa Stage which is achieved through successive notings. When you note 'rising, the rising movement will disappear suddenly. Similarly in noting 'falling' the falling movement disappears quickly.

Thereafter, the yogi find that the 'rising' as well as the 'falling' movements are not permanent. Moreover, he will perceive that the noting mind also is impermanent. In as much as the concentration wisdom is strengthened the process of dissolution becomes very quick and it seems to be tormenting or suffering. This process of dissolution and suffering could not be controlled and it is functioning on its own accord. Thereupon the uncontrollable characteristic is distinctly perceived.

The impermanence or anicca is automatically perceived when the dissolutions are apparent due to the contemplation with the inclination towards them. When one real impermanence characteristic is comprehended, the other two real

ones i.e. suffering and uncontrollable characteristics are also comprehended. The following motto is composed by the Venerable Mahāsi Sayadaw.

*Motto: If one real characteristic is perceived
Then the remaining two are conceived*

Walking contemplation with inclination towards dissolution

In the walking contemplation when you note "lifting", the movement of lifting does not reach the action of 'pushing forward'. It is terminated at the end of lifting movement. The pushing forward movement does not reach the action of dropping. It is terminated at the end of pushing forward. So also when you note "dropping", the dropping movement is terminated at the end of dropping and it does not reach the next lifting movement. Bearing this in mind you must note with the inclination towards dissolution.

The dissolution will be perceived when the concentration develops to a certain extent due to continuous noting. When you note 'lifting', you will find as if a shadow of the lifting action is left behind. So also you will find as if the shadows of pushing forward action and dropping

action, are left behind when you note 'pushing forward' and "dropping". This, in fact is the knowledge of the nature of dissolution. However, sometimes it is distinct and sometimes not. When the five controlling faculties are well balanced the nature of dissolution is distinct, if not the nature of dissolution is not vivid. The finding of the shadows as if left behind is the comprehension of the nature of dissolution.

When the nature of dissolution is distinct and not distinct at times the yogi tends to think, "This is not real dissolution. It is just imagination". Thus he has the tendency not to think of dissolution. This should not happen to the yogi. He should observe with an inclination towards dissolution, bearing in mind thus, "Now I begin to see dissolution. If the concentration is more mature, the dissolution will be inevitably more distinct."

With the repetitive noting, the concentration wisdom is further strengthened and the yogi will notice the dissolution of the noting mind together with the action of "lifting" upon noting it. Similarly, he will notice the simultaneous dissolution of the noting mind and the actions of "pushing forward" and "dropping" when they are noted. Thus he will perceive the impermanence, suffering and uncontrollable characteristics while

noting 'lifting', 'pushing forward' and 'dropping'. When he has achieved the knowledge of the three characteristics, he will realize magga, phala and nibbāna.

U Tin Oo Hlaing translated all Sayadaw's dhamma lectures into English.

The Second Way to Strengthen the Controlling Faculties

Tatthaca sakkacca kiriyāya sampādeti

In contemplating with inclination towards dissolution, it should be done respectfully and attentively in order to perceive the actual dissolution.

*Motto: The noting must be done well with
respect*

To note respectfully means to perform bodily actions slowly and gently. Our Benefactor Mahāsi Sayadaw advised the yogi to act like an invalid with a back pain. So as not to hurt one's back, a yogi is careful to move slowly when one sits, stands, holds, bends and stretches. The meditating yogi as well should act in the same way. When the actions are performed slowly and

gently, the noting mind can keep pace and note them at the present moment. That means to note exactly at the present so that concentration will develop and the nature of dhamma could be conceived. If the yogi act and move quickly as before they practise meditation, the noting mind may not be able to note right at the present. Then the nature of dhamma may not be perceived. Hence, it is necessary to perform the bodily movement slowly and gently.

To note attentively means to note at the present and also to comprehend the ultimate reality (paramattha). These two are the essential factors in vipassanā meditation. The nature of dhamma may not be perceived if the noting is not at the present. So also the development of vipassanā wisdom may be slow if the nature of paramattha is not comprehended. For this reason, it is required to note attentively so that the noting will be precisely at the present and the paramattha will be perceived.

The rūpa and nāma in your mind-continuity are present only at the precise moment of occurrence. If you miss them by a hair-width, a second or a split-second, they will be there no more, you may not perceive the nature of dhamma

if you note what does not exist. Therefore, it is important to note right at the present moment. The rūpa and nāma in your mind-continuity does not exist anywhere in your body before they arise. When the conditions coincide, then only they arise from somewhere. After arising, they exist only for the present moment and disappear suddenly. They are nowhere in your body any more. They exist only at the moment of arising. This is what the Buddha had said.

The occurrence of rūpa and nāma is like the flash of a lightning when a phenomenon is produced between two clouds. The lightning flashes in the sky for a moment and disappears suddenly. The flash of lightning could not be found in any of the clouds before or after it has flashed. It does not remain in any of the clouds. Similarly rūpa and nāma exist only at the moment of their occurrence. Hence it is vital to note exactly at the present or at the moment of occurrence.

There are conventional reality (paññatti) and real or ultimate reality (paramattha) in the mind-continuity of the dhamma audience and the yogi. The paññatti and paramattha are a composite. When the paññatti is apparent the paramattha

disappears and vice versa.

Motto: When paññatti is apparent, paramattha disappears
When paramattha is apparent, paññatti disappears

The corporeality, namely head, body, legs, hands which are tangible and can be seen by the natural eyes, is paññatti. Paramattha is the nature of phenomena submerged in your corporeality. They are the elements such as heat, coldness, stiffness, pushing, shifting, moving, hardness, softness, cohesion, fluidity, pain, aches and such which are intangible and could not be seen by the natural eyes.

While contemplating the sitting practice, according to the guidance of the Venerable Mahāsi Sayadaw, the yogi notes 'rising', 'falling', 'sitting', 'touching' and so on. The yogi dissociates his mind from the form of legs, hands and such. (paññatti) and observes attentively as much as possible so as to comprehend the nature of paramattha.

Attentive contemplation in sitting practice

When you note 'rising', dissociate your mind from the form of the abdomen as much as possible. The form of the abdomen is the paññatti which is not to be observed. Note attentively the nature of stiffness and pushing by the element of motion, the paramattha due to the in-breathing. In the same manner, when you note 'falling' disregard the form, the paññatti and note attentively the element of motion, the paramattha, which shifts one stage after another due to the out-breathing.

In noting 'sitting' disregard the forms of head, body and legs which are paññatti and not to be observed. However, note attentively the nature of stiffness and pushing by the element of motion, the paramattha, due to the intention to sit. In noting 'touching' dissociate your mind from the form, paññatti, which is not to be noted. However, note attentively the nature of stiffness, due to the pushing by the element of motion, paramattha, because of the intention to sit. Moreover, note attentively as much as possible so that you be aware of the hardness and the heat, the paramattha due to touching.

Attentive contemplation in walking practice

While noting 'lifting', 'pushing forward', 'dropping' you should dissociate your mind from the form, the paññatti as much as you can. Note the nature of paramattha as much as possible.

The form of the leg the paññatti should be disregarded as much as you can and note attentively the gradual upward movement, the paramattha. In noting 'pushing forward' dissociate your mind from the form of leg but note attentively the nature of gradual forward movement, the paramattha. The form of leg, paññatti, should be disregarded in noting 'dropping', however, the nature of the gradual dropping movement, paramattha must be observed as attentively as possible.

In noting 'lifting', if you can disregard the form, the paññatti and note the nature of the gradual upward movement, the paramattha and at the same time if you can observe the process of gradual movement exactly at the present, you will personally experience lightness in the gradual upward movement.

The same process of noting is applicable in noting 'pushing forward'. You will also personally experience lightness in the gradual

forward pushing movement.

*Motto: In 'Te' and 'Vā' the two elements
Lightness is apparent*

'Te' is 'tejo', the element of heat, the
element of lightness

'Vā' is 'vāyo', the element of motion, the
element of lightness

When noting 'dropping' you are able to
dissociate your mind from the form, the paññatti,
and can note the gradual dropping nature of
paramattha and can also observe the process of
the gradual downward movement-exactly at the
moment of occurrence. Thereupon you will per-
sonally experience heaviness in the dropping
movement. That is the awareness of the elements
of earth and cohesion.

*Motto: "Pa" and "Ā" the two elements
Heaviness is apparent*

"Pa" is "pathavī", the element of earth, the
element of heaviness.

'Ā' is "āpo", the element of cohesion, the
element of heaviness

After listening to the dhamma talk on "The two factors strengthening the controlling power", may you be able to practise accordingly. By easy practice, may you be able to attain nibbāna swiftly, the cessation of all kinds of sufferings, the noble dhamma you aspired most.

Respectful contemplation

On 16th June, 1996, Sayadaw and the Vietnamese monk U Virapañño had breakfast and lunch at the house of Dr. and Mrs. Shein Win. U Virapañño assisted in interviewing the yogi from 8:00 a.m. to 10:00 a.m. and from 2:00 p.m. to 4:00 p.m. From 6:30 p.m. to 7:30 p.m. Sayadaw continued on the second way to strengthen the controlling faculties.

The commentary teachers had expounded that yogi should note respectfully and attentively in practising vipassanā meditation. To perform respectfully means to move slowly and gently when you walk, stand, sit, lie down, stretch, bend and so on. If you perform these actions swiftly as a strong person, the noting mind may not be able to keep pace with them. Thereupon, the nature of dhamma may not be comprehended. Hence, it is essential to perform the actions slowly and gently.

It is not to deliberately move about slowly and gently or to control so as to make them slower than necessary. In doing so you may not perceive the nature of dhamma, because your mind is more concerned with the effort to move slowly. It is to move gently enough to let your mind note at the present by keeping pace with the movement.

To note attentively means to note at the present and to comprehend the ultimate reality. Why is it important to note at the present? The rūpa and nāma in mind-continuity of the dhamma audience and the yogi, exist only at the present moment. They are no longer there if missed by a hair-width or a split-second.

Why is it necessary to note to comprehend the ultimate reality? Out of the two phenomena in your mind-continuity, the paññatti is not the vipassanā dhamma to be observed. The paramattha is the vipassanā dhamma to be observed and to comprehend.

If the vipassanā meditators observe mostly paññatti, the experiencing and the progress of dhamma will be slow though the noting may be well and good. Do you want slow progress and experiencing of dhamma? No, Ven. Sir. If so, you

should observe paramattha and disregard paññatti as much as you can.

Paññatti and paramattha

In order to observe paramattha and not paññatti, it is required to differentiate them, although these two dhamma exist together in your corporeality. The shapes or forms such as head, body, legs and hands which are tangible and could be seen by the natural eyes, are the paññatti. The phenomena such as the nature of heat, coldness, hardness, softness, stiffness, pushing, shifting, moving, numbness, pain, and such which are intangible and could not be seen by the natural eyes are paramattha. In your corporeality paññatti and paramattha do not exist separately, but they are a composition. When paññatti is distinct, paramattha disappears and vice versa.

*Motto: When paññatti is apparent, paramattha disappears
When paramattha is apparent, paññatti disappears*

At the initial stage of vipassanā meditation, paññatti such as head, body, legs, hands, and such

are more distinct than the paramattha, such as the nature of heat, coldness, hardness, and softness. The paramattha is not so apparent due to weak vipassanā wisdom.

During the stages of wisdom, beginning from the Nāma rūpa pariccheda Ñāṇa to the Udayabbaya Ñāṇa, the vipassanā wisdom is weak (taruna). Hence, the yogi meditating during these stages of wisdom should dissociate his mind from the forms of paññatti as much as possible. By dint of successive meditation the ultra-strong vipassanā wisdom will develop when the yogi reaches the Bhanga Ñāṇa stage where the dissolution is more apparent. Thereupon the paññatti phenomena automatically disappear and the paramattha becomes more distinct. At the beginning of the Bhanga Ñāṇa stage noting may not be very good since the yogi has to note the nature of the phenomena instead of the matter which he has noted up to the Udayabbaya Ñāṇa stage. However, he will find noting improves with the maturity of Bhanga Ñāṇa.

Samatha and vipassanā

The meditators would like to experience dhamma quickly, to have progress swiftly and to

realize the noble dhamma as rapidly as possible, therefore, they want to practice vipassanā not mixed with samatha. Hence, they should know what is vipassanā and what is samatha.

The sense object of samatha is the paññatti object and it is also to note the stability of the sense object. For example, while practising samatha meditation, a person has to look at a space as large as a round tray on the ground and mentally note 'earth', 'earth' continuously without closing the eyes. The paññatti, ground space will appear vividly in his mind as if seen by his own eyes when the concentration is well developed. By repetitive observation in his mind this image of the ground space becomes more clear and vivid than the actual ground space. This way of concentration in order to perceive a permanent paññatti ground space in one's mind is known as samatha.

Motto: The observation of paññatti sense object as permanent is samatha

Vipassanā sense object is paramattha sense object and it is also to observe the impermanence. For illustration, while noting rising and falling in

the vipassanā meditation it is not to note the form of the abdomen which is paññatti, but it is required to note the nature of paramattha i.e. the gradual stiffness from within due to in-breathing. The mind should be directed towards dissolution and impermanence such as that the stiffness and the rising movements do not reach the falling action. It is terminated at the end of rising action.

Similarly in noting falling, the form of the abdomen, paññatti, is to be disregarded as much as possible. However the nature of paramattha i.e. the nature of the shifting and falling due to out-breathing, is to be noted. In noting falling, direct your mind towards dissolution, impermanence, such as that shifting and falling actions do not reach the rising action. It is terminated at the end of the falling action. This way of meditation wherein the mind is directed towards impermanence and dissolution while noting 'rising', 'falling', is known as vipassanā.

Motto: The observation of paramattha sense object as impermanence is vipassanā

The vipassanā dhamma talk on the four types of walking practice and the general noting

is not mentioned here. The readers can refer to the dhamma talk on the same topic during five-day retreat at the Tathāgata Meditation Centre, San Jose.

On 17th June, 1996 Sayadaw and U Virapañño had breakfast as well as lunch at the House of Dr. and Mrs. Shein Win. There were two periods of interview, 8:00 a.m to 10:00 a.m and 2:00 p.m to 4:00 p.m.

From 6:30 p.m. to 7:30 p.m Sayadaw delivered a dhamma talk dealing with respective and attentive noting which contemplating the four postures and the general actions. There are instances in which dhamma is achieved by contemplating the general actions. The dhamma audience and the meditating yogi, who aspire to realize magga, phala and nibbāna, therefore, should pay more attention to note the general actions.

The dhamma audience and the meditating yogi will be aware of the initial arising of the intention to get up if they do not get up hurriedly at the end of the dhamma talk or after the sitting practice. Then first and foremost, note "intend to get up". "intend to get up". The movement to get up will occurs due to the pushing by the air because of the intention to get up. When you push

yourself forward, making ready to get up, note "pushing forward" and when you rest on your hands, note "resting on the hand". Then the movements to get up will occur when you are ready to get up, note 'getting up', 'getting up'. Disregard the forms of head, body, legs and hands, the paññatti, as much as possible. However, the paramattha i.e. the nature of gradual getting up movement should be attentively noted. Moreover, note the process of upward gradual moving continuity right at the present as much as possible.

Experiencing the dhamma while noting the general actions.

If you can disregard the form, paññatti and note the nature of the gradual upward movement paramattha, and at the same time if you can observe the process of the moving-continuity exactly at the present, you will personally experience the lightness in the gradual upward movement. This is the awareness of the elements of heat and motion.

*Motto: In 'Te' and 'Vā', the two elements
Lightness is apparent*

What is "Te"? It is "Tejo", element of heat, Ven. Sir. Yes, it is the element of heat and vapour. Is it the element of lightness or heaviness? It is the element of lightness, Ven. Sir. Yes, it is.

What is "Vā". It is "Vāyo" Ven. Sir. Yes, it is the element of motion. It is the element of lightness or heaviness? It is the element of lightness, Ven. Sir. Yes, it is.

The intention to get up is of the nature of consciousness. Is it rūpa or nāma? It is nāma Ven. Sir. Yes, it is. The getting up bodily action is not of the nature of consciousness, is it rūpa or nāma? It is rūpa, Ven. Sir. Yes, it is.

What is the knowledge (ñāṇa) which can discriminate rūpa and nāma? It is the Nāmarūpa pariccheda Ñāṇa, Ven. Sir. Yes, it is. Because of the intention to get up, you get up. Is it the cause or effect? It is the cause, Ven. Sir. Is the getting up behaviour the cause or effect? It is the effect, Ven. Sir. Yes, it is the effect.

What knowledge (ñāṇa) is the discernment of the cause and effect? It is the Paccaya pariggaha Ñāṇa, Ven. Sir. Yes, it is. Paccaya = the cause; pariggaha = seizing, knowing the effect. The Paccaya pariggaha Ñāṇa, therefore, means to discern the cause and effect.

You will be aware of the initial arising of the intention to walk, if you do not walk at once after getting up. Then first note 'intend to walk', 'intend to walk'. When the walking behaviour occurs due to the push by the air element because of the intention to walk, then note 'walking', 'walking', 'left foot forward', 'right foot forward', 'lifting', 'pushing', 'dropping' and so on.

The intention to stop is quite vivid if you note attentively beginning from two or three steps before you reach the place where you are going to stand. Then note 'intend to stand', 'intend to stand'. Due to the push by the element of air because of the intention to stand, the standing behaviour occurs, then note 'standing', 'standing'. Disregard the paññatti, the forms of head, body, legs and hands as much as possible and note the paramattha, the nature of lightness as much as you can.

Note in the same manner when you want to sit down dissociate your mind from the form of head, body, legs and hands the paññatti, as much as possible. However, note the gradual downward moving behaviour as much as you can.

While noting 'sitting', 'sitting' you will personally experience the heaviness in the gradual

downward moving behaviour besides knowing the behaviour itself. The reason for this awareness of heaviness is because you can disregard the form of body, head, legs and hands (paññatti) and can attentively note the gradual downward movement (paramatta) and at the same time you can observe the process of the gradual movement precisely at the present.

What do you notice when you are aware of the heaviness? We notice the elements of earth and cohesion, Ven. Sir. Yes, you are correct.

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

What is "Pa"? It is "Pathavī" Ven. Sir. You are correct, it is the element of earth, element of hardness. Is it light or heavy? It is heavy. What is "Ā"? It is "Āpo" Ven. Sir. You are right, it is the element of cohesion, the element of water, fluidity. It is light or heavy? It is heavy, Ven. Sir.

The intention to sit is of the nature of consciousness, is it rūpa or nāma? It is nāma, Ven. Sir. The sitting behaviour is not of the

nature of consciousness, is it rūpa or nāma? It is rūpa Ven. Sir, you are right.

What is the knowledge which can discriminate rūpa and nāma? It is Nāmarūpa pariccheda Ñāṇa, Ven. Sir. Nāma = mind; rūpa = matter; pariccheda = discrimination; ñāṇa = knowledge. What is the knowledge that can discriminate nāma and rūpa? It is Nāmarūpa pariccheda Ñāṇa, Ven. Sir.

You sit down, because of the intention to sit. Is this intention the cause or effect? It is the cause, Ven. Sir. Are the sitting actions the cause or effect? They are effect, Ven. Sir. What is the knowledge which can discern the cause and effect? It is Paccaya pariggaha Ñāṇa, Ven. Sir. You are right. Paccaya = cause, pariggaha = to seize cause and effect; ñāṇa = knowledge.

What is the knowledge that can seize or discriminate cause and effect? It is the Paccaya pariggaha Ñāṇa, Ven. Sir.

The same process of noting sitting, standing and such is applicable to contemplating lying down behaviour.

After listening to the dhamma discourse on "The Four Postures Contemplation and the General Noting", may you be able to practise

accordingly. By virtue of easy practice, may you be able to swiftly realize your most aspired noble dhamma i.e. nibbāna, the extermination of all sufferings.

Sādhu! Sādhu! Sādhu!

Sayadaw and the Vietnamese monk U Virapaṇṇo had breakfast and lunch at Dr. and Mrs. Shein Win's house, on 18th June 1996 and interviewed the yogi from 8:00 a.m. to 10:00 a.m.

From 6:30 p.m. to 7:30 p.m. Sayadaw discoursed on "The Eradication of the Tendencies for Anger (patighānusaya) in the Dukkha Vedanā."

The individuals, like the dhamma listeners and the yogi who practise vipassanā meditation to attain magga, phala and nibbāna in this very life, will more or less encounter sufferings at the initial stage of meditation. The tendencies for anger exist in these sufferings. You will attain magga, phala and nibbāna if only you can eradicate these tendencies for anger. Therefore, the Exalted one admonished thus:—

Dukkhā vedanā sallaso datṭhabbā

Observe the sufferings as a thorn in order to eradicate the tendencies for anger. Contemplate

to overcome the sufferings just like taking out the thorn.

Motto: The tendencies for anger in dukkha vedanā must be discarded

Note the arising sensation of pain right away as if taking out a dart or a stake

A full account of how to discard the tendencies for anger in the dukkha vedanā had been discussed at the five-day retreat, Tathāgata Meditation Centre, San Jose. The readers may refer to it.

Sayadaw had breakfast and lunch with U Virapañño at Dr. and Mrs. Shein Win's house on 19th June 1996 and interviewed the yogi from 8:00 a.m. to 10:00 a.m and from 2:00 p.m to 4:00 p.m.

In the evening from 6:30 p.m. to 7:30 p.m. Sayadaw expounded the discourse on "Let the body suffer but not the mind" which was delivered to the richman Nakulapitā by the Buddha. The readers may refer to the same dhamma talk given at the five-day retreat at Tathāgata Meditation Centre, San Jose.

The Third Way to Strengthen the Controlling Faculties

On 20th June 1996 the dhamma talk on the third factor to strengthen the controlling powers was given from 6:30 p.m to 7:30 p.m. Those who have not yet perceived the dhamma will perceive it only when their observation is strong. Those who have already perceived the dhamma will progress and gain the dhamma. Thereupon, the commentary Aṭṭhakathā teachers expounded as follows:—

Sākicca kiriyāya sampādeti

"Those who aspire to attain magga, phala and nibbāna should note uninterruptedly in order to strengthen the observation power."

In other words, it means that the meditators should note in such a way that there will be no interruption between the preceding and the following notings, between the preceding and succeeding concentration; between the preceding and the succeeding wisdom.

Motto: Without resting, without being interrupted mindfulness must be constant.

The individuals, practising vipassanā meditation aiming for the attainment of magga, phala and nibbāna should strive like a man trying to make a fire. In the ancient days as there were no matches, people had to use pieces of wood or bamboo. They continuously rubbed the wood pieces against one another until they became very hot and then fire was started. The hotter the pieces of wood or bamboo got the harder they had to rub, only then the fire was started.

Similarly the vipassanā meditators should note in such a way that there will be no interruption between the preceding and the succeeding notings, between the preceding and the following concentration, between the preceding and the succeeding knowledge to strengthen the noting power. Thereupon, they will perceive dhamma, then there will be progress and attainment of dhamma just like the man who started the fire by constant rubbing.

The constant noting would be established by the continuous notings between the sitting, walking and general noting practices. The sitting practice is the first and the walking practice is the second most continuous meditation. However, the meditators find some difficulties in the

general noting. The meditators, therefore, should follow the way of noting for the clarity of mind (sampajañña) as pointed by Lord Buddha. Contemplation in forward and backward movements.

Abhikkhante patikkante sampajānakārī hoti

The individuals, like the dhamma listeners and the yogi who are practising vipassanā meditation to attain magga, phala and nibbāna should note mindfully the forward and backward movements.

Motto: Noting forward or backward movements mindfully is known as noting for clarity (sampajañña)

The Buddha explained the way of noting for the clarity of mind in the chapter on the Contemplation of Body. Accordingly, it is to note the bodily forward and backward movements. However, the Buddha made some exceptions by allowing to note only what is vivid. Hence, the meditators can note the initial intention to move forward or backward if they are more conspicuous.

Moving forward and backward are of four types.

- (1) Walking
- (2) Standing
- (3) Sitting
- (4) Lying down

Moving forward and backward while walking, moving forward and backward while standing, moving forward and backward while sitting, moving forward and backward while lying down.

Contemplating forward and backward movement in walking practice

The forward movement contemplation is the noting of "left foot forward", "right foot forward", "lifting", "dropping", "lifting" "pushing", "dropping", and so on while walking forward in walking practice. At the end of the walking space when you are going to turn to make backward movement, pause a while without moving speedily. The intention to turn will be distinct if you attentively and carefully observe your mind. First note "intending to turn", "intending to turn" and when the turning behaviour occurs note "turning", "turning".

Contemplating forward movement in standing practice

The intention to bend becomes apparent if you note your mind more attentively without bending quickly when you want to bend to do something. First note "intending to bend", "intending to bend" and when the bending behaviour occurs note "bending", "bending".

The forms of head, body, legs and hands should be ignored as much as possible and note the nature of the gradual downward movement as much as you can, when you note bending. Moreover note the moving-continuity precisely at the moment of movement that is to note at the present. The forms of head, body, legs, hands are paññatti which are not to be observed, but the nature of gradual downward movement is the paramattha which is to be noted.

Experiencing dhamma by contemplating forward movement in standing practice

The bending down is the forward movement in standing practice. While noting "bending", "bending", if you can disregard the forms of head, body, legs and hands, the paññatti and note the nature of the gradual downward movement, the paramattha and at the same time if you can

observe the process of the gradual downward moving-continuity precisely at the present that is the moment of occurrence you will personally experience the heaviness in the gradual downward movement. This is the awareness of the element of earth and cohesion.

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

What is "Pa"? It is the element of earth, pathavī, Ven. Sir. Yes, it is the element of earth and hardness. Is it the element of lightness or heaviness? It is the element of heaviness, Ven. Sir.

Contemplating backward movement in standing practice

After finishing the purpose of bending, do not straighten up swiftly. If you attentively and especially observe your mind, you will be aware of the initial intention to straighten. Then note "intending to straighten", "intending to straighten". When the actual behaviour of straightening occurs, then note "straightening", "straightening". Furthermore, note the gradual upward moving-

process at the moment of occurrence, that is to note at the present.

While noting "straightening", "straightening"; dissociate your mind from the form of head, body, legs and hands as much as possible, because they are paññatti which are not to be noted. However, note the nature of the gradual upward movement, the paramattha which is to be noted.

Experiencing dhamma by contemplating the backward movement in standing practice

The straightening up after bending down, is known as the backward movement. While noting "straightening", "straightening" if you can dissociate your mind from the form of head, body, legs and hands, the paññatti and note the nature of the gradual upward movement, the paramattha and at the same time if you can observe the process of the gradual upward moving-continuity precisely at the present on the moment of occurrence, you will personally experience the lightness in the gradual upward movement. This is the awareness of the elements of heat and motion.

*Motto: In "Te" and "Vā", the two elements
Lightness is apparent*

What is "Te"? It is "Tejo", the element of heat, Ven. Sir. Yes, you are correct; it is the element of heat and vapour. Is it light or heavy? It is light, Ven. Sir. What is "Vā? It is "Vāyo", the element of motion, Ven. Sir. Yes, it is the element of motion or tenseness. Is it light or heavy? It is light, Ven. Sir.

Contemplating forward movement in sitting practice

The forward and backward movement in sitting practice are most evident when you pay homage to the Buddha. The forward movement is performed when you bend down to pay homage and the straightening up is the backward movement.

If you are especially mindful and observe your mind without speedily paying homage, you will perceive the initial arising intention to pay homage. Thence note "intending to pay homage", "intending to pay homage". Note "paying homage, "paying homage", when the actual paying homage behaviour is performed. Dissociate your mind from the forms of head, body, legs and hands, which are paññatti and not to be observed. Nevertheless, note the nature of the gradual

downward movement, the paramattha as much as you can.

Experiencing dhamma by contemplating forward movement in sitting practice

The bending movement to pay homage is the forward movement in sitting. While bending to pay homage if you can disregard the forms of head, body, legs and hands, the paññatti and note the nature of the gradual downward movement, the paramattha and at the same time if you can observe the process of the gradual downward moving-continuity precisely at the present moment, you will personally experience the heaviness in the gradual downward movement. This is the awareness of the elements of earth and cohesion.

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

What is "Pa"? It is the element of earth, pathavi, Ven. Sir. Yes, it is the element of earth and hardness. Is it the element of lightness or heaviness? It is the element of heaviness, Ven. Sir. What is 'Ā'? It is the element of cohesion,

āpo, Ven. Sir. Yes, it is the element of cohesion and fluidity. Is it light or heavy? It is heavy, Ven. Sir. Yes, you are correct.

Contemplation of backward movement in the sitting practice

The straightening up after paying homage is the backward movement in the sitting practice. The initial arising of the intention to straighten up will be vivid if you observe your mind with special attention and not hurriedly straightening, after paying homage. Then note "intending to straighten", "intending to straighten". When the actual behaviour of straightening up occurs, then note "straightening", "straightening".

Disregard the forms of head, body, legs and hands as much as possible while noting "straightening", "straightening" and attentively note the nature of the gradual upward movement. Moreover, note the gradual upward moving-continuity at the moment of occurrence, that is to note at the present. The forms of head, body, legs and arms are paññatti which are not to be observed and the nature of movement is the paramattha which is to be observed.

Experiencing of dhamma by contemplating the backward movement in sitting practice

While noting "straightening", "straightening", if you can dissociate your mind from the forms of head, body, legs and hands, note the nature of the gradual upward movement, the paramattha and at the same time if you can observe the process the gradual upward moving-continuity precisely at the present, you will personally experience the lightness in that movement. This is the awareness of the elements of heat and motion.

*Motto: "Te" and "Vā", the two elements
Lightness is apparent*

What is "Te"? It is "Tejo", the element of heat, Ven. Sir. You are correct, it is the element of heat and vapour. Is it light or heavy? It is light, Ven. Sir. What is "Vā"? It is "vāyo", the element of motion, Ven. Sir. Yes, it is the element of motion or tenseness. Is it light or heavy? It is light, Ven. Sir.

Attainment of two stages of insight in paying homage

The intention to pay homage and to straighten up is of the nature of consciousness. Is it rūpa or nāma? It is nāma, Ven. Sir. Yes, you are right. The behaviour to pay homage and to straighten up are not of the nature of consciousness. Are they rūpa or nāma? They are rūpa, Ven. Sir. What insight is that to discern rūpa and nāma as the only two phenomena in the corporeality? Nāmarūpa pariccheda Ñāṇa, Ven. Sir. Do you personally discern it? Yes, Ven. Sir.

Nāma = mind; rūpa = corporeality; pariccheda = to discern or to discriminate; Ñāṇa = to know. The knowledge of discriminating rūpa and nāma is the Nāmarūpa pariccheda Ñāṇa. The wrong view of 'self' and the attachment to the aggregates are eliminated by comprehending the fact that there are only nāma and rūpa and no "self". Hence, the best foundation to close the door to apāya and to be liberated from the round of apāya is established.

You pay homage and straighten up because of the intention to pay homage and straighten up. Are these intentions the cause or effect? They are the cause, Ven. Sir. Are the behaviour paying

homage and straightening up the cause or effect? They are the effect, Ven. Sir. What is the insight that differentiate the cause and effect? The Paccaya pariggaha Ñāṇa, Ven. Sir. Do you know it personally? Yes, Ven. Sir.

Five benefits gained in paying homage

Those who can note the general actions (sampajañña) gain merits almost all the time. When they note the intention to pay homage and to straighten up and as they are noting the mind, what type of contemplation are they practising? The contemplation mind (Cittānupassanā) Ven. Sir. Do they gain the merits of Cittānupassanā meditation? Yes, they do, Ven. Sir.

As you note "paying homage", "straightening up", you are noting the behaviour. What type of contemplation is that? It is the contemplation of body (Kāyānupassanā) Ven. Sir. Do you gain the merits of Kāyānupassanā meditation? Yes, we do, Ven. Sir.

As you are not feeling well and when you bend down to pay homage, you feel pain, ache, numbness, and such. Then you note "pain", "ache", "numbness". What type of contemplation is that? It is the contemplation of feeling (Vedanānupassanā)

Ven. Sir. Do you gain the merits of Vedanā nupassanā meditation? Yes, we do, Ven. Sir.

While paying homage you may hear someone saying prayers in a pleasant and reverential voice and you note "hearing", "hearing" as mere-hearing.

What type of contemplation is that? It is the contemplation of dhamma (Dhammā-nupassanā)

Ven. Sir. Do you gain the merits of Dhammā nupassanā meditation? Yes, we do, Ven. Sir. Another benefit is the benefit of paying homage.

In paying homage to the Buddha, you gain four benefits as you are contemplating the four foundations of mindfulness and also the benefit of paying homage. How many benefits do you gain? Five benefits, Ven. Sir.

*Motto: In order to gain abundance of kusala
Practise satipaṭṭhāna.*

Contemplating forward movement in lying down

The initial arising of the intention to lay down will be distinct if you observe your mind with special attention and not lying down hastily. Begin with 'intending to lie down', 'intending to lie down'. When the actual lying down behaviour occurs then note, "lying down" "lying down".

The process of noting for the experiencing of dhamma in lying down is similar to the process in walking, standing and sitting practices. When you lie down you will experience heaviness and when straightening up, lightness. Experiencing the heaviness is the awareness of the elements of earth and cohesion.

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

What is "Pa"? The element of earth. Patthavi, Ven. Sir. You are right. It is the element of earth, extension and hardness. Is it the element of light or heaviness? Heaviness, Ven. Sir.

What is 'Ā'? The element of cohesion, Āpo, Ven. Sir. You are correct. It is the element of cohesion and water. Is it light or heavy? It is heavy, Ven. Sir. Yes, you are right.

Experiencing lightness when you straighten up is the awareness of the elements of heat and motion.

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

What is "Te"? Tejo, the element of heat, Ven. Sir. Yes, you are correct, it is the element of heat, vapour and steam. Is it the element of lightness or heaviness? Lightness, Ven. Sir.

What is "Vā"? Vāyo, the element of motion, Ven. Sir. Yes, you are right, it is the element of motion and pushing. Is it the element of lightness or heaviness? Lightness, Ven. Sir.

After listening to the dhamma talk on the four types of contemplation with regard to forward and backward movements in Sampajañña observation, may you be able to practise accordingly. With ease in practice, may you be able to swiftly attain your most cherished and aspired noble dhamma, the bliss of nibbāna where all kind of sufferings are extinguished.

On 21st July, 1996 at the Apple Valley meditation retreat from 6:30 p.m to 7:30 p.m, the dhamma talk on the general noting for the clarity of mind, as instructed by the Buddha, was continued, so that the yogi and the dhamma audience can continuously note and swiftly improve their meditation.

Alokite vilokite sampajānakāri hoti

The individuals, just like the dhamma listeners and the yogi, who are practising vipassnā

meditation aiming for the attainment of magga, phala and nibbāna, must be mindful whether they are looking straight forward or askance. This is what the Buddha instructed.

The noble elder teachers of olden days also expounded that the above instruction by Lord Buddha also meant that the meditators are not to look up or back as it could distract the noting.

Motto: Being mindful whether looking straight forward or askance is satisampajañña

While practising vipassnā meditation, if you have to look at a certain visual object, it should be done just as mere-seeing. To establish mere-seeing means when you look at a person, you see without differentiating whether the object is a male or female.

Ditthe ditṭhamattam bhavissati

Lord Buddha said, "When you look at a visual object, seeing must be established as a mere-seeing."

Three types of contemplation in looking

In looking at a certain sense object the three stages of noting are performed to establish mere-

seeing, as follows;

- (1) Intending to look, intending to look
- (2) Looking, looking and
- (3) Seeing, seeing

- (1) When you have to look at a certain sense object, if you are mindful and observe your mind, without looking immediately, the intention to look will be evident. Thereupon you note "intending to look", "intending to look". You note "looking", "looking", only when the actual looking behaviour occurs.
- (2) In noting "looking", "looking", you should be mindful and attentive so as to experience the movements of the muscles in the eye socket, the raising of the eyebrows and the downward movement of the lower eye-lids.
- (3) In noting "seeing", "seeing", you should note establishing mere-seeing by not trying to distinguish whether the person you see is a male or female, fair or dark, tall or short, and so on.

For those individuals, who have no firm concentration yet, it is difficult and incomprehensive to establish mere-seeing. However, people, like the dhamma audience and the yogi, may have no difficulties to establish mere-seeing, as

they have developed strong concentration. For instance, someone passes by, the yogi who is noting mindfully and aware of the lightness in lifting and pushing forward and the heaviness in dropping in the walking contemplation, when you ask the yogi "Who passes by you?", the answer would be, "I don't know, I know only that someone passes by". That is the establishment of mere-seeing, because the yogi is more attentive to the contemplation than to the passer-by.

The seeing consciousness which will differentiate whether it is he or she on looking at a visual object can be developed only when there is the confluence of the four factors: the eye sensitivity or the sensory surface of the eye, the visual object, light and attention. Out of these four factors, if the attention is not paid to the visual object but paid to the contemplation, then mere-seeing is established.

What contemplation of mindfulness is that which notes 'intending to look', "intending to look"? Cittānupassanā Satipaṭṭhāna, Ven. Sir. Yes, do you gain Cittānupassanā Satipaṭṭhāna kusala? Yes, Ven. Sir.

What contemplation of mindfulness is that which notes the muscles of the eye-socket, the

physical matter, while noting "looking", "looking"? Kāyānupassanā Satipaṭṭhāna kusala? Yes, Ven. Sir.

What contemplation of mindfulness is that which notes the nature of mere-seeing while noting 'seeing', 'seeing'? Dhammānupassanā Satipaṭṭhāna, Ven. Sir. Yes, do you gain the Dhammānupassanā Satipaṭṭhāna kusala? Yes, Ven. Sir.

Contemplation in bending and stretching of limbs

Samiñjite pasārite sampajānakāri hoti

Lord Buddha admonished that the individuals, like the dhamma audience and the yogi who are practising vipassanā meditation to attain magga, phala and nibbāna, should bend and stretch their arms and legs mindfully and attentively.

Motto: Being mindful in bending and stretching is sampajāñña.

The Exalted One's instruction how to note to know rightly is included in the chapter on the contemplation of body. Hence, it is necessary to note while bending and stretching. However, the

Exalted One had allowed to note whatever is evident. If the intentions to bend or stretch are more distinct, you can note them initially.

Contemplation of bending behaviour

The individuals, who are incessantly noting for the attainment of magga, phala and nibbāna, just like the dhamma listeners and the yogi, will be aware of the intention to bend if they observe their mind attentively and mindfully without bending suddenly. Then note "intending to bend", "intending to bend". When the behaviour of bending occurs then note "bending", "bending".

While noting "bending", "bending", dissociate your mind from the form of hand as much as possible and note attentively in order to know the nature of the gradual movement of the hand towards the body or upon the body. Further-more, note the moving-continuity at the moment of moving, that is at the present moment as possible as you can. The form of hand is not the object for vipassanā meditation as it is paññatti, however the nature of the gradual movement, the paramattha is to be observed.

Experiencing dhamma in noting bending behaviour

While noting "bending", "bending", if you can dissociate your mind from the form of the hand, paññatti, if you can attentively note the nature of the gradual movement stage by stage and you can observe the gradual moving process precisely at the moment of movement that is to note at the present, you will be aware of the lightness in the movement of the hand towards or on to the body through your own experience. This is the awareness of the elements of heat and motion.

Motto: In "Te" and "Vā", the two elements lightness is evident

"Te" is the element of heat, vapour and steam, Tejo. Is it light or heavy? It is light, Ven. Sir. You are right.

"Vā" is the element of motion and tenseness, "Vāyo". Is it light or heavy? It is light, Ven-sir.

Contemplation of stretching behaviour

The individuals, just like the dhamma audience and the yogi who are practising to attain

magga, phala and nibbāna, when they want to stretch their hand after bending should not do it quickly.

You will perceive the intention to stretch explicitly if you observe your mind specially and attentively. First, note that intention as "intending to stretch", "intending to stretch". Note "stretching", "stretching" when the actual stretching behaviour occurs. Dissociate your mind from the form of hand and note attentively to perceive and know the nature of the gradual movement of the hand away from the body and that of the gradual downward movement. Moreover the moving process should be noted at the moment of movement or at the present. The form of hand is the paññatti which is not the object for vipassanā meditation, nevertheless the stage by stage gradual movement, is the paramattha, the object of vipassanā meditation.

Experiencing dhamma in noting stretching behaviour

While noting "stretching", "stretching", if you can dissociate your mind from the form of the hand, paññatti, if you can note attentively the nature of the gradual moving-continuity exactly

at the moment of movement, you will perceive the heaviness in the downward movement of the hand personally. This is the awareness of the elements of earth and cohesion.

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

"Pa" is the element of earth and hardness. Is it the element of lightness or heaviness? Heaviness, Ven. Sir. Yes, You are correct. 'Ā' is āpo, the element of water, cohesion. Is it light or heavy? Heavy, Ven. Sir.

The dhamma audience and the yogi, at first may find it difficult to note bending and stretching as you have no habit of noting them for a long long time. You should practise like the noble monk of the olden days if you forget to note in bending and stretching.

At one time, an elder monk practised vipassanā meditation to attain magga, phala and nibbāna, not missing to note every action. One day some disciples of his younger days, visited him and while talking with them he swiftly bent his hand forgetting to note. No sooner then he realized it, he slowly stretched and bent his hand

again mindfully. On seeing it, the disciples asked, "Why is that you quickly bent your hand and then slowly stretched and bent it again?" The senior elder replied, "Since the day I practised vipassanā meditation up till now, I have never made any action without noting them. To-day, as I am happy talking with you, I forgetfully bent my hand quickly without noting it. Hence, I have to stretch and bend it slowly again." It is a good lesson for the dhamma audience and the yogi. Is it not? Yes, Ven. Sir.

Contemplation in handling alms-bowl and robes

Sanghāti pattacīvara dhārane sampajānakārī hoti

The individual practising vipassanā meditation aiming for the attainment of magga, phala and nibbāna, just like the dhamma audience and the yogi, should mindfully handle the requisites, such as double-robe or over garment, alms-bowl, lower-robe, upper-robe, and so on. This is what the Buddha had expounded.

Motto: Mindfully handling the requisite, alms-bowl, robes is sampajāñña

Although the Buddha's advice is for the monks, yogi should also be mindful of the actions and movements in handling and using things. When you want to use a certain thing do not act suddenly, but observe your mind very carefully. Then you will be aware of the intention to handle the thing, note 'intending to handle', "intending to handle". Note "handling", "handling" only when the actual behaviour of handling the thing happens.

Attainment of two stages of insight in handling (things)

The yogi will personally realize that they have attained two stages of insight when they can observe the intention to handle and to take (things). The intention to handle is of the nature of consciousness, therefore is it rūpa or nāma? Nāma, Ven. Sir. Yes, it is. The handling action is not of the nature of consciousness. Is it rūpa or nāma? Rūpa, Ven. Sir. What insight is that which can differentiate rūpa and nāma? Nāmarūpa pariccheda Ñāṇa, Ven. Sir. Do you know it personally? Yes, Ven. Sir.

The handling action occurs due to the intention to handle. Is the intention the cause or

effect? The cause, Ven. Sir. Are the handling actions the cause or effect? They are effect, Ven. Sir. What insight is that which can discern the cause and effect? Paccaya pariggaha Ñāṇa, Ven. Sir.

Contemplation in taking meals

Asite pite sāyite khāyite sampajānakāri hoti

The Buddha said, "Be mindful in consuming alms food or beverage and in taking a bite or a taste of the food.

Motto: Taking food with mindfulness is sampajañña

Three ways of taking meals to gain merits.
To take food with-

- (1) morality (sīla)
 - (2) tranquillity meditation (samatha)
 - (3) mindfulness meditation (vipassanā)
- (1) Taking meals reflecting, "This food is taken not to enjoy pleasure like young laities, not to play, not to take pride in the physical strength like boxers, not to be beautiful like dancers and aerobats. However food is taken for balanced health and bodily fitness and to

be able to withstand strain." Thus you gain sīla merits. Even though you cannot reflect fully as mentioned above, if you can reflect that, you take the food so that you are just fit enough to practise vipassanā meditation, you gain sīla merits.

Motto: Reflecting while taking food to be able to practise is sīla

(2) Radiating loving-kindness while taking a meal is known as taking food with samatha. Before you eat, radiate as follows:-

"Together with the donors of the food, may all beings be free from harm; may they be free from mental and physical sufferings; may they be able to bear the burden of life with physical and mental happiness."

This way is to take food with samatha.

Motto: Radiating loving-kindness in taking food is samatha

(3) Taking food with vipassanā means to contemplate the eating behaviour. The meditating yogi should note "seeing", "seeing", as they

see the food; note "reaching", "reaching", when they reach for the food; note "touching", "touching", when the fingers touch the foods; "arranging" "arranging", when they arrange for one in-take of food, "bringing", "bringing", when they bring the food (towards their mouth); "bending", "bending", when they bend their head; "opening", "opening", when they open their mouth; "putting", "putting", when they put the food into their mouth; "dropping", "dropping", when they drop their hand; "chewing", "chewing" when they chew; "knowing", "knowing", when they taste the food; "swallowing", "swallowing", when they swallow the food and so-on. This is the way to take food with vipassanā meditation.

Motto: Mindfulness in taking food is eating with the vipassanā (meditation)

This is the way how our Benefactor the Most Venerable Mahāsi Sayadaw used to take food. It is a good lesson for those yogi who are incessantly, respectfully and attentively noting. At the beginning of the practice, it may not be easy

to note each and every action in taking food. However, the yogi may be able to note almost all actions when one's concentration is mature and strong. If there is difficulty in noting at first, just note whatever is distinct; if the reaching of hand is the most distinct action, note it "reaching", "reaching", if the bending of the head is more evident, then note "bending", "bending", if chewing action is most vivid, then note "chewing" "chewing".

Actually it is the moving action that you are noting when you note "chewing", "chewing". The Venerable Mahāsi Sayadaw used to ask. "Out of the two jaws which one is moving?" What would be your answer? It is the lower jaw, Ven. Sir. Yes, you are right, the upper jaw could not move. The Myanmar vocabulary for "chewing", in fact, is the movement of the lower jaw.

When noting "chewing", "chewing", note attentively as much as possible, the nature of upward and downward movement but not the form of the chin. The form of the chin is *paññatti*, which is not the object of *vipassanā* meditation. It is to note the nature of the movement, *paramattha*.

The yogi will realize that the chewing movement is separate from the noting conscious

mind when the concentration wisdom develops stage after stage, by dint of successive contemplation. The moving behaviour is not conscious, hence it is rūpa. The noting as "chewing", "chewing" is the conscious mind. Is it rūpa or nāma? It is nāma, Ven. Sir. Yes, it is. The knowledge of differentiating rūpa and nāma is the Nāmarūpa pariccheda Ñāṇa.

After the development of concentration by noting "chewing", it will be the same with the noting of other eating behaviour and you would be able to note almost all the eating behaviour. That is the reason why you should first note whatever behaviour is distinct.

Contemplation in discharging urine and excrements

The individuals practising vipassnā meditation like the dhamma audience and the yogi, aiming at the attainment of magga, phala and nibbāna, have to observe and note not only the graceful behaviour but also ungraceful ones such as discharging urine and excrements.

Uccāra passāva kamme sampajānakāri hoti

Lord Buddha said, "It is to observe and

note while discharging urine and excrements."

*Motto. Excrement urine, in discharging
Observing with insight,
that's sampajañña*

To the individuals with firm concentration like the dhamma listeners and the yogi, the intention to discharge will become vivid if they are especially mindful when they are about to discharge urine and excrements. Then note first, "intending to discharge", "intending to discharge". Afterwards, when the excrements and urine gradually move downwards as they are pushed by the wind element caused by the intention to discharge, then note, "discharging" "discharging".

Note "painful", "numbness", if you experience such feelings while discharging.

Do not you gain the kusala of the contemplation of mind by noting the intention, when you note "intending to discharge", "intending to discharge"? Yes, Ven. Sir. When you note "discharging" "discharging", you are observing the discharging behaviour. Do you gain merits from the contemplation of body? Yes, Ven. Sir. When you note "painful", "numbness", you are noting

the feeling. So do you gain the merits from the contemplation of feeling? Yes, Ven. Sir.

After listening to the dhamma discourse on the general (actions) noting, may you be able to practise accordingly, with ease in practice, may you be able to swiftly attain your most desirable sublime dhamma, nibbāna, the cessation of all sufferings.

Three-fold Exertion

On 22nd June 1996, the eleventh day of the meditation retreat, the closing dhamma talk on the Threefold Exertion was expounded from 6:30 p.m. to 8:30 p.m.

The dhamma audience and the yogi have practised the vipassanā meditation for eleven days at the Apple Valley Meditation retreat. The three-fold exertion were involved in your meditation practice. They are as follows:-

- (1) Ārambha dhātu = the initial exertion.
- (2) Nikkama dhātu = the exertion for the liberation from weariness
- (3) Parakkama dhātu = the exertion for the progress of insight stage after stage.

(1) The initial exertion

As soon as you decide to join the meditation retreat, you have to arrange for the domestic and other obligations and also make preparations for the necessary things that you are taking to the retreat. Thereupon you are already gaining merits for your effort. This initial exertion is *Ārambha dhātu*.

At the meditation retreat, first you note "rising", "falling", "sitting", "touching", "lifting", "pushing", "dropping", and so on according to the instruction of the meditation teacher. The diligence from the beginning to the attainment of the *Nāmarūpa pariccheda Ñāṇa* and the *Paccaya pariggaha Ñāṇa* is the initial exertion. (*Ārambha dhātu*) Thus you are gaining *vipassanā* merits.

(2) The exertion for the liberation from weariness

At the *Sammasana Ñāṇa* stage, the meditators will experience all kinds of sufferings, such as "pain", "numbness", "aches", "giddiness", "itchiness", "swaying", etc. They will also become weary and indolent. Accordingly, they have to exert to overcome the various sufferings as well as the weariness and indolence. That is known

as the exertion to be free from weariness (Nikkama dhātu) and thus you gain the vipassanā merit.

The president of a meditation centre, Germany, translated the same dhamma talk given by Sayadaw in 1995. He jokingly asked the yogi whether they would strive to be liberated from indolence and weariness or run away home. The yogi, then had a good laugh.

(3) The exertion for the progress of insight.

At the Udayabbaya Ñāṇa stage, the yogi will experience mental and physical buoyancy, subtlety, adaptability, proficiency, tranquillity and happiness. Such blissful happiness, due to vipassanā joy (piti) could not be enjoyed by the devas, leave alone the general human beings. Thereupon, there is stagnation in the dhamma progress as the yogi is engrossed in such joy and bliss. Our Benefactor the Most Ven. Mahāsi Sayadaw said, "Attachment to good noting results internal stagnation." Hence, the yogi has to be diligent not to be internally stagnant and to progress in insight till the achievement of magga, phala and nibbāna. This is the exertion (Parakkama dhātu) for the progress of insight stage after stage.

The progress of insight

The stages of insight progress in the following order. The stage of Udayabbaya Ñāṇa, where becoming and dissolution are evident, leads to the Bhanga Ñāṇa Stage. The stage of Bhanga Ñāṇa, where only dissolution is lucid, leads to the Bhaya Ñāṇa Stage.

The Bhaya Ñāṇa Stage, where the awareness of dread and fear arises leads to the Ādīnava Ñāṇa Stage.

The Ādīnava Ñāṇa Stage, where the comprehension of misery and dissatisfaction of phenomena is realized, is followed by the Nibbīda Ñāṇa Stage. Next to the Nibbīda Ñāṇa Stage, where arises the knowledge of weariness, is the Muñcitu-kamyatā Ñāṇa. The Muñcitu-kamyatā Ñāṇa Stage, where arises the desire for deliverance, is followed by the Paṭisaṅkhā Ñāṇa the knowledge of re-observation. The Saṅkhārupekkhā Ñāṇa Stage, where arises the knowledge which can view psycho-physical phenomena with equanimity is reached after the Paṭisaṅkhā Ñāṇa Stage.

The diligence to attain these stages of insight progressively is the exertion for the progress

of insight stage after stage.

By virtue of the exertion for the progress of insight stage after stage, the following stages of insight are achieved successively, after the attainment of the Saṅkhārupekkhā Ñāṇa Stage.

The Anuloma Ñāṇa Stage which is adaptive to magga and phala.

The Gotrabhū Ñāṇa Stage which inclines towards the cessation of the body-mind phenomenal processes.

The Sotāpatti magga Ñāṇa and phala Ñāṇa which completely annihilate the wrong views (diṭṭhi), scepticism (vicikicchā) and attachment to rites and rituals (sīlabbataparāmāsa).

As complete account of the exertion for the successive progress of insight had been given during the five-day retreat, Tathāgata Meditation Centre, San Jose, only the gist was mentioned here. The readers may refer to the Tathāgata dhamma talk for the full explanation.

After listening to the closing dhamma talk on the "Three-fold Exertion", may you be able to practise accordingly. With ease in practice, may you be able to swiftly attain your most aspired sublime dhamma, the bliss or happiness of nibbāna, the extinction of all kinds of sufferings.

Only some interesting questions and answers, from the discussion period after the closing dhamma talk, were mentioned here.

Q. Is it necessary for those who are going to practise vipassanā meditation to study Abhidhammā?

Will the dhamma progress more if one has studied Abhidhammā?

Which portion of Abhidhammā should be studied more than the other?

A. The individuals, who have studied Abhidhammā or not, can practise vipassanā meditation under good meditation teachers. The dhamma progress can be slow or it can even degrade if the individual with the Abhidhammā knowledge, compare his meditation experience with the text most of the time. The meditation portion should be studied than the Abhidhammā.

Q. If a yogi finds difficulties to develop concentration in vipassanā meditation, can he change to samatha meditation? Can he switch back to vipassanā meditation after practising samatha meditation?

A. Yes, if he or she has difficulties, to establish concentration in vipassanā meditation, he or

she can change to samatha meditation. These two types of meditation are analogous to boat and cart. The merchandise brought by the boat has to be transported by cart when they reached the port. So also vipassanā and samatha meditation have reciprocal effects. Accordingly a vipassanā yogi can switch to samatha meditation if he or she is finding difficulties to develop concentration.

Q. What is the best way of encouragement for the development of forbearance?

A. The best method of encouragement to develop forbearance is the meditation or reflection of loving-kindness. Lack of forbearance is due to anger. The loving-kindness is the only dhamma which can overcome anger, hence the meditation or reflection of loving-kindness is the best method of encouragement to develop forbearance.

Due to the shortage of time during the discussion period, only the concised answers were given to the yogi. However, the answers mentioned in this book are the complete one.

The noble saddhā of Dr. and Mrs. Shein Win

On June 23rd 1996, Dr. and Mrs. Shein Win delightfully donated everything which were used during the retreat to U Vīrapañño (Rivierside Sakyamuni Meditation Centre) who assisted Sayadaw during the meditation retreat. Everyone praised their saddhā saying "Sādhu", "Sādhu", "Sādhu".

On 23rd June 1996 U Tin Htun took Sayadaw and U Tin Oo Hlaing to the Los Angeles Airport in his car. Sayadaw and U Tin Oo Hlaing left Los Angeles Airport at 3:00 p.m. and arrived at the San Jose Airport at 4:00 p.m. The president and the executive members of the Dhammapālā Monastery met and took Sayadaw and U Tin Oo Hlaing to their monastery.

From 23rd to 28th June 1996 Sayadaw gave the following dhamma talks every evening from 7:00 p.m. to 8:00 p.m. There were about thirty dhamma listeners.

23.6.1996	...	The Four hard to attain Dhamma
24.6.1996	...	The Four Supreme Exertion
25.6.1996	...	The Three Essence
26.6.1996	...	The Establishment of the Three-fold Sāsanā
27.6.1996	...	The Anuggahita Sutta

28.6.1996 ... The Four Conditions and twenty four types of Sotāpanna

On 29th June, 1996 the paying homage ceremony was held from 3:00 p.m to 4:00 p.m. by paying special homage and respect. Sayadaw gave a short dhamma talk on homage paying ceremony and the admonishment dhamma. The motto for the latter one is

"Right work and unity
Resultant is the prosperity"

On 30th June, 1996 Sayadaw had breakfast and lunch together with U Sūriya and U Kosalla at the Dhammapālā Monastery. At 2:00 p.m. U Thein Aung and the devotees from the Dhammapālā Monastery took Sayadaw in three cars for sight-seeing around San Francisco. After the sight-seeing Sayadaw went to U Thein Aung's house whereas U Sūriya, U Tin Oo Hlaing and the devotees went back to the monastery. U and Mrs. Thein Aung offered their house as a temporary vihāra for Sayadaw. Sayadaw spent the night there. Dr. and Mrs. U Aye Min (son of Lt. Col. Tin Aung (Rtd) came to pay homage and offered offertories. They went back after exchanging greetings. Sayadaw and U Thein

Aung discussed dhamma up till midnight as there was no one else.

1st July, 1996 Sayadaw had breakfast and lunch at U Thein Aung's place. U Thein Aung's three daughters, though they could not speak well in Myanmar, they paid respect to Sayadaw and gently carried out the necessary services according to Myanmar customs. After lunch Sayadaw came back to the Dhammapālā Monastery in U Thein Aung's car and packed things for the return trip. At 10:00 p.m. the devotees from Freemont, Dhammapālā Monastery sent Sayadaw to San Francisco Airport. U Thein Aung family and Dr. and Mrs. Aye Min were waiting at the airport where Sayadaw arrived at 11:00 p.m. They paid respect to Sayadaw and offered offertories. U Kosalla, U Thein Aung family, Dr. and Mrs. Aye Min, U Tun Myint (Dhammapālā President), U Jessie Htwe, U Tun Lwin and U Justin Chan were also present.

Sayadaw and U Tin Oo Hlaing left San Francisco Airport at 1:30 a.m. and arrived at Taipai Airport at 5:00 a.m. July 2nd was lost between San Francisco and Taipai.

Sayadaw and U Tin Oo Hlaing left Taipai Airport at 8:00 a.m. for Bangkok where we

arrived at 10:40 a.m. and then left for Yangon at 6:30 p.m. Sayadaw and party arrived at the Yangon Airport at 7:30 p.m. Brig. Gen. San Aung himself and some majors under his command, together with members of the Saddhammaramsi Services Organisation and the yogi were at the airport to welcome Sayadaw.

Sayadaw arrived at the Saddhammaramsi Meditation Centre at 8:00 p.m. The duration of the Third Sāsana Abroad was one month and a week.

Saddhammaramsi Sayadaw

Glossary

- Ādīnava Ñāṇa - the knowledge of misery.
 Ahetukadiṭṭhi - causeless view or belief
 Akusala - unwholesome
 Anuloma Ñāṇa - the knowledge of cutting
 worldlings lineage.
 Anusaya - dormant or latent disposition
 Apāya - woeful states
 Arahāt, arahant - one who is fully liberated,
 who will not be reborn again
 Arahatta-magga-paññā - wisdom of the path of
 arahat.
 Attadiṭṭhi - ego-belief
 Avijjā nusaya - dormant or latent ignorance
 Bhaya Ñāṇa - the knowledge of dread, fear
 Bhaṅga Ñāṇa - the knowledge of dissolution
 Cittānupassanā - contemplation of mind
 Cula sotāpanna - lesser sotāpanna
 Dāna - charity, giving away
 Dhammānupassanā - contemplation of dhamma
 Dosa - hatred, aversion.
 Dukkha vedanā - unpleasant feeling or sensation
 Gotrabu Ñāṇa - knowledge conducive to magga
 and phala

Indriya	- controlling faculty
Jhāna	- meditative absorption of the mind
Kamma	- action, deeds, volition accompanying actions, words, thoughts
Kāyānupassanā	- contemplation of body
Kusala	- good, wholesome, skillful
Lobha	- greed
Magga	- path
Magga Ñāṇa	- knowledge of the Path
moha	- delusion
Muñcitukamyatā Ñāṇa	- knowledge of desire for deliverance
Nāma	- mind, consciousness
Nāmarupa pariccheda Ñāṇa	- knowledge discerning mind and matter
Navakamma	- cash donation
Nibbāna	- cessation of all sufferings
Nibbīda Ñāṇa	- knowledge of weariness
Paccavekkanā Ñāṇa	- knowledge of retrospection
Paccaya pariggaha Ñāṇa	- knowledge distinguishing cause and effect
Pañña	- wisdom, intuitive knowledge
Paññatti	- conventional truth

Paramattha	- Ultimate reality
Patisankhā Ñāṇa	- knowledge of re-observation
Phala	- fruition
Phala Ñāṇa	- knowledge of fruition
Puthujana	- worldlings
Rāgānusaya	- dormant or latent lust or attachment
Rūpa	- form, matter
Saddhā	- faith, confidence
Sakkāyaditthi	- personality belief
Samatha(bhāvanā)	- tranquility meditation
Sammasana Ñāṇa	- knowledge of the three characteristic through reflection
Saṅkhārupekkhā Ñāṇa	- knowledge of equanimity.
Satipaṭṭhana	- establishment of mindfulness
Sīla	- morality rules of conduct
Sotāpanna	- stream winner, stream enterer
Sukha	- happiness
Sukha vedanā	- pleasant feeling or sensation
Sotāpatti-magga-Ñāṇa	- knowledge of the path of stream winner
Sotāpatti-phala-Ñāṇa	- knowledge of the fruition of stream-winner
Taruna	- weak, tender, immature

Udayabbaya Ñāṇa - knowledge of becoming and dissolution

Upekkhā - equanimity, indifferent, neutral

Upekkha vedanā- indifferent or neutral feeling

Vedanā - feeling, sensation

Vedanānupassanā - contemplation of feeling

Vipassanā - insight

Visamahetuka diṭṭhi - incongruous view

Sasana Abroad

Points to Note

1. Dāna is the essence extracted from wealth and properties.
2. Sīla is the genuine essence extracted from the corporeality.
3. Vipassanā is the essence extracted from life.
4. Prohibit the unarisen unwholesome dhamma from becoming apparent.
5. Swiftly dispel the already arisen unwholesome dhamma.
6. Cultivate the wholesome dhamma which have not yet arisen.
7. Excessively develop the already arisen wholesome dhamma.
8. Will suffer again if the latent (disposition) is not expelled.
9. Will become a female piglet again if the latent (disposition) is not expelled.
10. Will certainly be liberated from suffering if the latent (disposition) is dispelled.
11. Rightly develop satipaṭṭhāna so that the latent (disposition) is dispelled.