

DHAMMA PADETHA

VOLUME V

By

ASHIN KUNḌALĀBHIVAMSA

Translated by Daw Khin Hla Hla
(Kambawza Myinzu)

Saddhammaramsi Meditation Centre
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VOLUME V

BY

Mahasi Nayaka,

Agga Mahā Kammāṭṭhānācariya

Saddhammaramsī Meditation Centre

Sayadaw

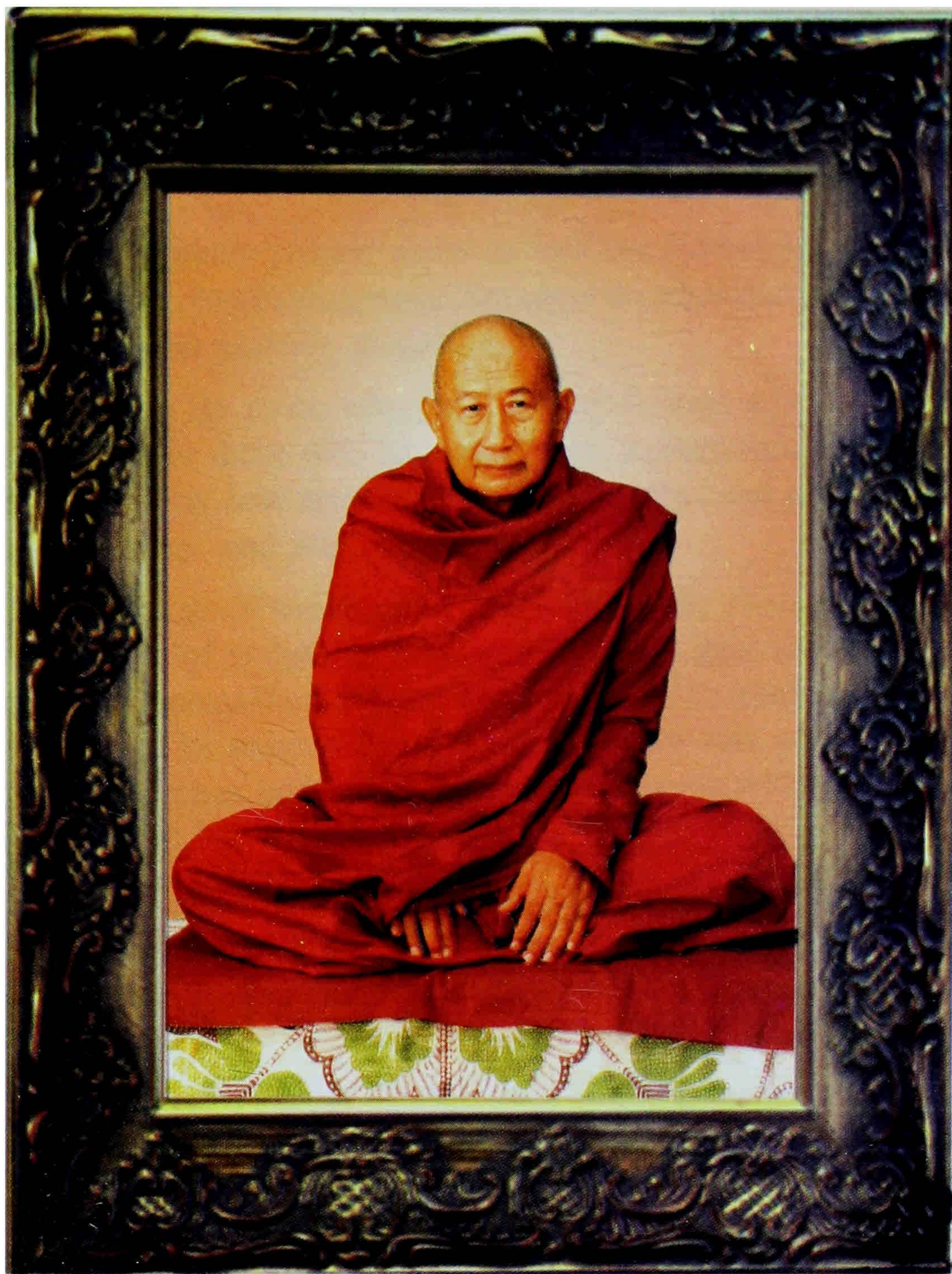
Ashin Kuṇḍalābhivamsa

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**Edited by the Editorial Board of
Saddhammaramsī Meditation Centre**



**SADDHAMARANSI MEDITATION CENTRE SAYADAW
AGGA MAHA KAMMATTHANACARIYA
ASHIN KUNDALABHIVAMSA**

PREFACE

This book which you are about to read is a collection of articles written by *Saddhammaramisī* Sayadaw as *dhamma* gifts in the Myatmingala monthly magazine.

It is meant for those who have not read those articles to read them and for those who have read them to read again and study them. Twenty four articles have been selected and published as an anthology, and this is the fifth volume.

The teachings of the *Buddha*, the Traid of the *Piṭakas*, the five collections of scriptures *Nikāya*, and eighty four thousand sermons *dhammakkhanda*, are too numerous to study. All these would not be easy to learn. Thus, Sayadaw has gone through these scriptures and has extracted many items which are noteworthy and had written in this book.

The Venerable *Saddhammaramisī* Sayadaw has given the title “Dhamma Padetha” to this book. The word Padetha is a derivative of *kappa Rukkha*, a *Pāli* word, meaning a “Wishful Tree.”

In ancient days *Kappa Rukkha* trees would grow from the earth for those possessing powerful *kamma*. Food and clothing could be obtained from these trees as they wished. Likewise, the readers of Dhamma Padetha Volume V, could obtain the essence of Buddhism from this book.

Just as you could get whatever you wish for, from the Wishing Tree, may you be able to draw the essence of the *Piṭakas* from this Dhamma Padetha Fifth Volume, which is a selection of the teachings of the *Buddha*.

The essence that you can draw from this book:-

1. From the *Pāli* and *Aṭṭhakathā*, the essence as concerns mundane affairs, such as social affairs, food, clothing, shelter, health and longevity be derived.
2. From the *Pāli* and *Aṭṭhakathā*, the fundamentals as concern supramundane affairs, such as the *Buddha's* basic *dhamma* teaching, which should be known by all Buddhists, the noble *dhamma* on the undertaking for the perpetuation and prolongation of the *sāsana* can be derived.

For those who wish to draw points from this fifth volume to give lectures or to instruct methods of practising *dhamma*, page numbers of *Pāli* and *Aṭṭhakathā* have been given for easy reference.

May the men and women of good parentage who read, study, impart, follow and practise according to this book which is the essence of *Pāli* and *Aṭṭhakathā dhamma*, reap the benefits in the mundane and supramundane affairs as they have aspired.

U Ukkhamṣa
(Dhamma Lecturer)
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Yangon.

Translator's Note

The translator is deeply honoured to have this opportunity to translate Dhamma Padetha into English and be of service to humanity. It is done purely out of gratitude towards *Saddhammaramisī* Sayadaw. Had it not been for the invaluable comments and editing of the Editorial Board, it would not be in the present form. It is certainly not flawless. Hence, it is ardently hoped that readers would forgive the short comings, if there be any, in reading this book.

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Desirous of Disposing the Burden

Human beings living in this world realize the burden of their physical body as they grow old, having to attend to its daily needs. They do not wish to have this burden any more. They wish to be free from this burden and dispose of it. They search for a *dhamma* that would free them from this burden. That is why the *Buddha* had discoursed on four kinds of *dhamma* for those who wish to dispose of the burden.

1. *Bhāra* = a heavy burden
2. *Bhārahāra* = one who is carrying a heavy burden
3. *Bhāradāna* = one who is building and carrying a heavy burden
4. *Bhāranikkheypaṇa* = a place to dispose of the heavy burden

These are the four *dhamma* discoursed (Saṃ 2, 21)

1. *Bhāra*

A heavy burden (*bhāra*) means the five aggregates (*upādānakkhandhā*) in your continuum (*santāna*). The five aggregates are corporeality (*rūpa*), feeling (*vedanā*), perception (*saññā*) volitional activities (*saṅkhāra*) and consciousness (*viññāṇa*). Those who have this burden of the five aggregates are unable to get rid of it, not even for a day or a moment. It has to be attended to every day when one is tired of sitting, one has to stand up. When one is tired

of standing, one has to walk. When one is tired of walking and standing, one has to sit. When one is tired of walking, standing and sitting, one has to lie down.

One has to prepare the food and then eat and drink. One has to answer the call of nature, take a bath to eliminate bad smell, clothe to protect one from heat and cold and take exercise and medicine for good health. As one grows old, one realize more and more about the heavy burden of the body. That is why, the five aggregates are indeed burdensome.

2. *Bhārahāra*

One who is carrying a heavy burden (*bhārahara*) means those who possess *rūpa*, *vedanā*, *sañña*, *saṅkhāra*, *viññāna*, the five aggregates are having to bear the burden.

Those who possess the five aggregates, are having to bear the burden ever since they have been conceived in their mother's womb. They bear his burden for ten years, twenty years, a hundred years, as long as they are alive. One has to bathe, eat, drink, sit or lie down on a soft bed. When one dies, the body of this existence is discarded. By means of rebirth linking (conception) one has to bear the burden of the new body in the next life. Hence, one has to bear the very heavy burden of the body in countless number of past lives.

If one is unable to practise *dhamma* till one becomes an *arahat*, one will have to bear this heavy burden of the body (*khandhā*) in countless number of future existences.

3. *Bhāradāna*

One who is bundling and carrying a heavy burden (*bhāradāna*) means craving for pleasant sight, sound, odour, taste, touch, sense objects and craving for pleasurable planes and existences. Due to craving for sense objects and existences, one becomes clinging and attached. While clinging, one

commits all kinds of *kamma*. Due to various kinds of *kamma*, one possesses the burden of *khandhā* in all kinds of existences.

Due to this cause of *taṇhā* or craving one comes into possession of the burden of *khandhā*. That is why one who is making and taking the burden of the five aggregates is due to *taṇhā* or craving.

This *taṇhā* has great love for the burden of *khandhā* in the noble planes as well as in the lower planes and is making and taking the burden. It is evident by the example of *Upari*, Queen of King *Assaka* who had great attachment for the lower plane.

At one time King *Assaka* ruled over *Patali* town in *Kasit* country. His most beloved wife Queen *Upari*, died a sudden death. King *Assaka* had the corpse of his beloved wife embalmed, placed in a glass coffin and kept under his bed. Looking at the corpse of his queen, he could neither eat nor sleep. He was filled with grief and was mourning.

At that time, the *Bodhisatta* hermit was enjoying his supernatural power (*abhiññā sampatti*) in *Himavanta*. The hermit knew through his *abhiññā* that King *Assaka* could neither eat nor sleep because of the death of Queen *Upari* and that he was grief-stricken. The *Bodhisatta* came to the royal garden and made a man report the news to the king saying that a hermit who could tell in which plane Queen *Upari* was reborn, had come into the royal garden.

The king arrived at the garden immediately and asked the hermit

The king: “Is it true that your Reverend knows in which plane Queen *Upari* is ?”

The hermit: “Indeed, I know, your queen has become a scarab beetle in your garden”.

The king: “I cannot believe it.”

The hermit: “If your majesty do not believe, I shall call it.”

The king: “Please do”.

The hermit called the male and female beetles through his *abhiññana adhitthāna* powers and they arrived, the male in front and the female crawling behind.

The hermit: “The female beetle behind is your queen”.

The king: “I cannot believe it”.

The hermit: “If your majesty do not believe, I shall make the female beetle talk”.

“Beetle, who were you in your past existence?”

It replied: “I was Queen *Upari*, wife of King *Assaka*”.

The hermit: “At present, who do you love more, the male beetle or King *Assaka*?”

The female beetle: “At present, I love the male beetle more than a hundred or a thousand times. If possible, I wish to wash the male beetle’s legs with the blood from King *Assaka*’s throat.”

The king’s great love for the queen and his grief disappeared all at once and had the corpse taken away.

It is obvious from this example of Queen *Upari* how *taṇhā* makes even a lowly life pleasant and cling to the burden of *khandhā*, *dukkha*, which is evidently a bad *dhamma*.

4. *Bhāranikkheypaṇa*

A place to dispose of the heavy burden means the disposal of the five aggregates, burden has no place in the thirtyone planes. It can only be disposed of at *nibbāna*. That is why, *nibbāna* is the only place to dispose of the burden of *khandhā*.

Those who have reached old age realize the heavy burden of the *khandhā* and wish to dispose of it. Perceiving that *nibbāna* is the only place to dispose of the *khandhā* burden, they practise the noble practice to reach *nibbāna*. The *Buddha* had discoursed that to reach *nibbāna* where the *khandhā* burden is disposed of, *vipassanā* is the only practice out of all the noble practices. Hence, those who wish to dispose of the *khandhā* burden must practice *vipassanā* mindfulness meditation.

While practising *vipassanā* and reaching *sotāpatti magga ñāṇa*, it totally eliminates the *taṇhā* which leads to *apāya* and hence, the *apāya saṃsara khandhā* burden has been disposed of.

While practising mindfulness meditation and reaching *sakadāgāmi magga ñāṇa*, it weakens the power of craving which leads to the human and the six *deva* worlds many times. This meditator will return just once to these worlds and therefore has lessen the number of times to dispose of the burden of *khandā*.

As the meditator continues practising *vipassanā* and reaches *anāgāmi magga ñāṇa*, which totally eliminates *taṇhā* that leads to take the *khandā* burden in the human and six *devā* worlds. It has completely disposed of the human and six *devā* worlds' *khandā* burden.

As the meditator continues practising *vipassanā* and attains *arahatta magga ñāṇa*, it entirely eliminates the craving of *khandā* that leads to the thirty one planes. It has completed the disposal of the burden of *khandā* in the thirty one planes and therefore attain *nibbāna*. Consequently, all those who

wish to dispose of the heavy burden of *khandā* entirely must practise *vipassanā* meditation.

**Motto: Exceedingly heavy is the burden
Namely the five aggregates
The bearer of the burden
Is certainly the individual
The taking of the burden
Is certainly craving
Dropping the burden
Is certainly attaining *nibbāna***



A *Sotāpanna* Reaps Six Benefits

Buddhist devotees realize to a certain extent the significant facts that a *sotāpanna* is entirely free from *apāya samisara*. Thus, they ardently wish to be *sotāpanna* and are practising *dhamma* that would make them *sotāpanna*. They also wish to know fully, the benefits the *sotāpanna* will reap. That is why, the *Buddha* had discoursed on the six benefits of *sotāpanna*.

1. *Saddhammaniyato* = to be firm in the noble *dhamma*
2. *Aparihāna dhammo* = the benefit of non-degeneration.
3. *Pariyantakata dukkhami* = the benefit of having limited duration of suffering.
4. *Asādāraṇaṇāno* = endowed with *ñāṇa* which differentiates a *sotāpanna* from *puthujjana*
5. *Hetucasudiṭṭhto* = the benefit of knowing the cause properly
6. *Hetusamuppannāca dhammo* = knowing clearly the effect of the cause.

These are the six benefits discoursed by the *Buddha*.

(Am-2, 384)

1. *Saddhammaniyato* = to be firm in the noble *dhamma*. It means that those who have become *sotāpanna* have the benefit of being firm in the noble and virtuous *dhamma* such

as the five precepts, the ten precepts and the four foundations of *satipaṭṭhāna* and so on.

Those who have become *sotāpanna* will not kill, steal, commit adultery, tell lies and take intoxicants though occasions may arise. They are able to abstain, and will never breach them under any circumstances. They are firm in observing the five precepts.

Those who have become *sotāpanna* may be threatened by an antagonist, if they do not kill, if they do not steal, if they do not commit adultery, if they do not tell lies and if they do not take intoxicants, that they would be killed and be oppressed by them, but they will not breach the five precepts. They would rather give up their lives. Hence, they are firm in the five precepts, the noble and virtuous *dhamma*.

**Motto: The benefit of firm *dhamma*
Has been established.**

2. *Aparihāna dhammo* = the benefit of non degeneration. After becoming a *sotāpanna*, the seven virtuous *dhamma* such as *saddhā*, *sīla* and so on will not degenerate, but will progress and develop.

Saddhā, *sīla* and so on, the seven virtuous *dhamma* that the *puthujjana* possess in their *santāna* can be destroyed due to circumstances in this life. If they do not get degenerated and destroyed in this life, they can be degenerated and destroyed in future existences.

In the physical and mental continuum (*santāna*) of those who have become *sotāpanna*, the seven virtues such as *saddhā*, *sīla*, *hiri*, *ottapa*, *suta*, *cāga*, *pañña* in the *santāna* of a *sotāpanna* will never degenerate under any circumstances in this life or in future lives. But these virtues will develop

and progress. They keep on supporting to attain higher *magga* and *phala* by a very strong power (*pakatūpanissaya*).

Motto: The benefit of non-degeneration has been established.

3. *Pariyantakata dukkhami* = the benefit of having limited time of suffering. It means those who have become *sotāpanna* will suffer old age, sickness, death and so on in the human and the six celestial worlds, only for seven existences at the most and no more. Thus, the time of suffering has been limited up to seven existences for them.

Motto: The benefit of limited time for suffering Has been established.

At one time while residing in *Jetavana* monastery at *Savatthi*, the *Buddha* put some earth dust on his nail and asked the *bhikkhūs* “Which is more, the earth dust on my nail or that on the earth?”

The *bhikkhūs* replied “O *Buddha* the earth dust on your nail is very little and the earth dust on the whole earth is very much more.”

Then the *Buddha* pointed out “O *bhikkhūs*, *samsāra* sufferings such as old age, sickness and death in the *santāna* of *sotāpanna* is only for seven lives. Therefore, it is like the earth dust on my nail. The *samsāra*, suffering which have been eradicated are numerous like the dust on the earth.

Thus the *Buddha* pointed out the time limit of suffering of a *sotāpanna*.

4. *Asādhāraṇāṇāno* = endowed with *ñāṇa* which differentiates a *sotāpanna* from a *puthujjana*. The *puthujjana* has wrong

view (*diṭṭhi*) and is unable to differentiate between good and bad sense objects (*vicikicchā*). They have not eradicated gross *lobha*, *dosa*, *moha*. They think impermanence to be permanence (*anicca* to be *nicca*) suffering to be happiness (*dukkha* to be *sukha*) and uncontrollability to be controllability (*anatta* to be *atta*). They do not have *lokīya* and *dhamma ñāṇa*. Hence, they are knowing wrongly.

Those who are established as *sotāpanna* having totally eradicated *diṭṭhi*, *vicikiccha*, and *apāya* leading gross *lobha*, *dosa*, *moha*, by *sotāpatti magga ñāṇa* know rightly, *anicca*, *dukkha* and *anatta*. They also have special knowledge in *lokīya* and *dhamma* affairs which a *puthujjana* does not have.

**Motto: The benefit of differentiation
Has been established.**

5. *Hetucasudiṭṭhto* = the benefit of knowing the cause properly. Those who are established as *sotāpanna* have the benefit of knowing the right cause.

They can differentiate better than the *puttujjana* which thought speech and action are conducive of *kusala*, which thought speech and action are conducive to *akusala* and which thought speech and action lead to happiness or suffering.

**Motto: The benefit of knowing
The hard to perceive
That cause has been established.**

6. *Hetusamuppannāca dhammo* = knowing clearly the effect of the cause.

The *sotāpanna* has the benefit of knowing clearly the effect of the cause.

The *sotāpanna* perceives clearly, that having done good *kamma* brings happiness and because of good cause, good effect result. The *sotāpanna* also knows that bad *kamma* causes dangers and sufferings. Thus, the *sotāpanna* perceives the good and bad effects more clearly than the *puthujjana*.

**Motto: The benefit of knowing
The hard to perceive
That effect has been established.**

Consequently, the *sotāpanna* is endowed with six significant benefits which the *puthujjana* does not have. Men and women of good parentage who wish to have these six benefits must practise the four mindfulness meditation (*satipaṭṭhāna vipassanā*). The foundations of *satipaṭṭhāna vipassanā* meditation is the one and only practice to become a *sotāpanna*.



To be Worthy Sons and Daughters

Among human beings there are parents and children. Children wish to live with good parents and parents also wish to live with worthy sons and daughters.

Parents bring up their children since young with great care so that the latter will become worthy sons and daughters. Children on their part do not wish to be bad sons and daughters. To be worthy sons and daughters ancient sages have pointed out five factors.

The five factors to be worthy sons and daughters from childhood are:-

1. Must have inclination in giving *dāna*.
2. Must have inclination in practising *dhamma*.
3. Must be courageous to stand for the right.
4. Must have steadfastness in acquiring vocational education.
5. Must be persistent in acquiring wealth.

1. Must have inclination in giving *dāna* means that young sons and daughters since school-going age, have the habit of sharing eatables with friends. They also have the habit of giving away more or less from their own pocket-money when someone ask for it. These young sons and daughters are endowed with one of the factors of being worthy sons and daughters.

If however, the young sons and daughters do not have any inclination of giving *dāna*, parents, grandparents and guardians must teach them or instruct them or urge them to give *dāna*. “Young sons and daughters should give *dāna* whether

little or much as desired. Only then, in this life and in future existences, you will have wealth in abundance and will be able to give *dāna*, observe *sīla* and practise *bhāvana kusala*. That will make you happy till you reach *nibbāna*". Thus, they must be urged.

2. Must have inclination in practising *dhamma* means that young sons and daughters, since school-going age have the habit of observing precepts, telling beads, and practising *vipassanā* meditation. They have the habit of going to pagodas and monasteries together with parents, grand parents and elder people and practise *dhamma*. These young sons and daughters are endowed with one of the factors of being worthy sons and daughters.

If however, these young sons and daughters do not have any interest in observing or practising *dhamma* and such like, parents, grand parents and older people must teach instruct and urge them to observe *sīla* and practise *dhamma*. "Young sons and daughters, it is proper in every way to observe *sīla* and practise *dhamma*, only if you do so wealth can be easily acquired, have good reputation, be loved and respected by people and reach noble planes after death and finally reach *nibbāna*. You will get all these benefits." Thus, they must be urged.

3. Must be courageous to stand for the right, means that young sons and daughters, since school-going age are fearless and have courageous minds. They are fearless and are in the habit of speaking up for the right. These young sons and daughters have one of the qualities of being worthy sons and daughters.

If however, they are afraid of everything, parents, grandparents and elder people must teach them to be courageous to stand up for the right. "Young sons and daughters you must

not be afraid of things. You should not be, if so you will not progress in life but deteriorate”. Thus, they must be urged.

4. Must have steadfastness in acquiring vocational education means that young sons and daughters, since schoolgoing age have perseverance in acquiring education. They learn their lessons regularly and attend classes regularly. These young sons and daughters have one of the qualities of worthy sons and daughters.

If however, these young sons and daughters are not persistent in acquiring vocational education, they are inclined to be lazy, not learning their lessons regularly and attending classes regularly. Parents, grandparents and elder people must instruct these young children. “Young sons and daughters, only when you are educated in life can you carry out for the benefit of others and yourselves. If you do not have education you will become servants of other people. Education is the noblest wealth. There is an old saying, that education, likened to a gold pot, cannot be taken away and so on.” Thus they must be urged.

5. Must be persistent in acquiring wealth means that young sons and daughters, when educated and reach the age of acquiring wealth, they try to acquire by lawful means. These young sons and daughters have one of the factors of being worthy sons and daughters.

If however, these young sons and daughters, after being educated and reach the age of acquiring wealth have no perseverance, they will acquire wealth only off and on. Then, parents, grandparents and elder people must instruct them. “Young sons and daughters, in life, human beings have to acquire wealth by lawful means. Only when you have wealth can you take time to give *dāna*, observe *sīla* and practise *samatha* and *vipassanā*. Only when you have *dāna*, *sīla*,

bhāvana kusala can you be happy in this life and future existences and reach *nibbāna*.” Thus they must be urged.

**Motto: Give *dāna* and practise *dhamma*,
Be persistent and have courage for the
rightcause.
Be steadfast in pursuing vocational
education and acquiring wealth.
Endowed with these five factors make a
worthy son.**

When worthy sons and daughters are endowed with these five qualities they will be able to work for the benefit of themselves, parents and relatives and also for the benefit of the religion and *sāsana*.



Factors Conducive to *Kusala*

Buddhists are aware of the fact that there exist *kusala* and *akusala* in their continuum until they become *arahants*. *Kusala* will give many kinds of benefit till they reach *nibbāna*. It will protect them just like parents, relatives and their own kith and kin. Whereas, *akusala* will give them bad effects like enemies and will cause trouble till they reach *nibbāna*.

That is why *kusala* must be done as much as possible and avoid *akusala* as much as possible. Out of these two *kusala* and *akusala*, there are five factors conducive to *kusala*.

1. *Yonisomanasikāra* - to have the right attitude
2. *Sabbūrisūpanissaya* - depend on virtuous people
3. *Saddhammassavana* - listen to noble *dhamma*
4. *Paṭṭirūpa desāvāsa* - reside in a suitable locality
5. *Pubbecca kata puññatā* - have exceptionally done wholesome deeds in previous existences.

1. *Yonisomanasikāra* - to have the right attitude means that one has to reflect on the right cause and reform one's mind.

Having wealth earned lawfully and while your volition and *saddhā* are strong it is proper to reflect on *dāna* when you come across a recipient whom you revere endowed with *sīla*, *samādhi* and *pañña*. It is a factor while giving *dāna kusala* in your continuum.

While you are a human being who is able to practise noble *dhamma*, while you are existing during the time of the *sāsana* which can lead you to the attainment of *magga phala nibbāna*, while you are alive and have fairly good health, while noble *dhamma* conducive to the attainment of *magga, phala* is flourishing, it is proper to observe *sīla* securely and practise *samatha* and *vipassanā*. Thus reflecting these is a factor to have *sīla kusala, samatha kusala* and *vipassanā kusala* in your continuum.

2. *Sabbūrisūpanissaya* - depends on virtuous people means that one has to live together with good parents, revere and take good guidance from teachers and associate with good friends. By associating and living together with parents, teachers, relatives and friends who are in the habit of giving *dāna*, observing *sīla*, practising *samatha* and *vipassanā kusala*, you are able to do *dāna, observe sīla* and practise *samatha* and *vipassanā*. That is why, associating with virtuous people, is a factor to have *kusala* in your continuum:

3. *Saddhammassavana* - listening to noble *dhamma* means that one has to listen to noble *dhamma* on *dāna, sīla, samatha* and *vipassanā*.

By doing *dāna kusala*, you will have longevity, beauty, wealth in abundance, authority and so on in this present life and in future existences. By observing *sīla* securely, in this and future lives you will acquire wealth easily, become famous, accepted among any audience, die peacefully and reach the celestial world. By practising *samatha* and *vipassanā*, you will reach *nibbāna*. These are the benefits that are obtained by listening to noble *dhamma*.

By listening to the benefits of *dāna* you will do *dāna kusala*. By listening to the benefits of *sīla* you will observe *sīla* to gain *sīla kusala*. By listening to the benefits of

samatha and *vipassanā* you will practise *samatha* and *vipassanā*. That is why, listening to noble *dhamma* is one of the factors to have *kusala* in your continuum.

4. *Paṭṭirūpa desāvāsa* - reside in a suitable locality means that you must reside in a locality where heat and cold are equable; where wealth and property can be acquired lawfully and easily; and where the *sāsana* flourishes.

Those residing in a suitable locality are able to give *dāna*, observe *sīla* and practise *samatha* and *vipassanā*, thus gaining *kusala*. They can even attain *ariyā magga* which closes the door of *apāya*. That is why, residing in a suitable locality is one of the factors to have *kusala* in your continuum.

5. *Pubbecca kata puññatā* - have exceptionally done wholesome deeds in the previous existences means having done special *dāna kusala*, *sīla kusala* and so on to people endowed with *sīla*, *samādhi* and *paññā* in previous existences.

According to *Anamatagga Sutta* discoursed by the *Buddha*, lives of human beings have been so numerous and lengthy that the starting point cannot be known. Their lives cannot be counted. In some of these existences they have encountered people endowed with *sīla*, *samādhi* and *paññā*. To these people they have done special merits of *dāna*, *sīla* and so on. These special *kusala* have been done in previous lives and are known as *pubbecca kata puññatā*.

People who have done special *kusala* in their previous lives have lots of desire to do merits in this present life. According to their desire they do *dāna* observe *sīla* and practise *samatha* and *vipassanā* meditation. That is why, having done special meritorious deeds in previous lives is one of the factors to have *kusala* in your continuum.

Although number five, *pubbeka kata puññatā*, having done special merit in previous lives is a far away cause, it is the most powerful cause.

Pubbeka kata puññatā, those who have done special meritorious deeds in their previous lives, are able to live in suitable localities (*paṭṭirūpa desavāsa*) in this present life and are able to do *kusala*.

Pubbeka kata puññatā, those who have done special meritorious deeds in their previous lives have the desire to listen to noble *dhamma* in this present life. According to their desire, they listen to the noble *dhamma*.

Pubbeka kata puññatā, those who have done special *kusala* in their previous lives meet with good parents, teachers, relatives and friends in this present life.

Pubbeka kata puññatā, those who have done special *kusala* in their previous existences are able to search for the right cause and reform their minds in this present life.

You are able to do *dāna*, *sīla*, *samatha* and *vipassanā kusala* in this life because you had done special *kusala* in your previous existences. Considering the *kusala* you are able to do in this life you know that you had done *kusala* in your previous lives. You also know that because you have done special *kusala* in this life you will reach noble planes in your future existences. You also know that you will reach the noblest *nibbāna*.

**Motto: Because of being good in the past,
It is good now,
Because of being good now,
It will be good in the future.**

Knowing the benefits of *kusala*, sons and daughters of good parentage, may you be able to develop the five factors to have *kusala* and may you be able to practise *vipassanā* meditation till you attain the noblest *ariyā magga kusala*.



Understanding Individual Differences

In this human world, though there are millions and billions of people, there are but two types in each category when condensed. According to the *Buddha's* teachings (*desanā*) there are two types in each category-forgetful and unforgetful, intelligent and unintelligent; lazy and not lazy and so on.

Out of the two types, the *Buddha* had discoursed on the advantages and disadvantages of people who are lazy and who are not.

1. One who does not practise meditation because of sloth,
 2. One who practises without being slothful.
1. Those who do not practise because of sloth have the disadvantage of having to live in poverty and the disadvantage of having the wealth that is due to him, deteriorate.

Poverty due to Sloth

In the mundane world those who do not work to get wealth and property will have no wealth and property and hence live in poverty. Parents, children and relatives who are living together will also have to face scarcity of food and shelter. Those who do not practise *dhamma* due to sloth will have unwholesome *lobha*, *dosa*, *moha*, *māna* (pride), *issā* (envy), *macchhariya* (avarice) and so on in their minds so that there is no opportunity for *kusala* to arise. Hence, they will be unhappy in this life and hereafter.

Deterioration due to Sloth in the Mundane World

Those who do not work for the development of social and economic affairs because of sloth, they will not get the property that they should and wealth will deteriorate. Due to sloth they do not practise *vipassanā* meditation and therefore they will not attain *sotāpanna*, *sakadāgmi*, *anāgāmi*, *arahatta* that they should attain. Hence, there is loss of benefit. There is an example of deterioration during the life time of the *Buddha*, a richman's son *Mahādāna* and his wife.

One day then *Buddha* was having His meal together with the *sangha* at a rest house. At that time the *Buddha* smiled when he saw the wealthy man's son at the door with a begging bowl. *Ashin Ānandā* asked the *Buddha* for the reason of His smile. The *Buddha* answered 'I smile at seeing the wealthy man's son. He and his wife have not made efforts in the mundane affairs and in the *dhamma*. So, they have lost the benefits of attaining worldly and *dhamma* happiness.

If this richman's son and his wife had worked in their first stage of life they would have been first class wealthy people. If they had practised *dhamma* the richman's son would have become an *arahat* and his wife an *anāgāmi*.

If they had acquired wealth in their second stage of life they would have become second class wealthy people. If they had practised *dhamma* the richman's son would have been an *anāgāmi* and his wife a *sakadāgāmi*.

If they had acquired wealth in their third stage of life they would have become third class wealthy people. If they had practised *dhamma* the richman's son would have been a *sakadāgāmi* and his wife a *sotāpanna*.

Being lazy and not having made efforts in mundane affairs

and in the *dhamma* he is no longer rich and have not become *sotāpanna*, *sakadāgāmi*, *anāgāmi* and *arahat*. They have lost the benefit of the happiness of *magga* and *phala*.

Writers of *Loka Nīti* have also pointed out how people who do not make efforts due to sloth have degenerated.

A lazy person does not have education. One with no education cannot acquire wealth. One who has no wealth cannot get good friends. One who has no good friends cannot be happy. One who has no happiness cannot do *kusala* merit.

One who has no *kusala* merit cannot attain the bliss of *nibbāna*. Thus, they pointed out that there is loss of benefit in both *lokīya* and *dhamma* affairs.

Motto: How can a slothful person acquire education?

With no education how can wealth be acquired?

With no wealth how can there be good friends?

With no good friends and relatives how can there be happiness?

With no physical and mental happiness how can one perform *kusala* merit?

With no *kusala* merit how can one attain *nibbāna*?

2. Those who practise without being lazy can live happily and can also acquire great wealth that is due, preached the *Buddha*. These are the two benefits that are gained has been expounded by the Exalted One.

Happiness due to Effort

Those who work to acquire wealth lawfully without being

lazy in the mundane world get wealth and property and can live happily. Parents, children and relatives living together are also happy.

Those who practise *dhamma* without being lazy are devoid of unwholesome *lobha*, *dosa*, *moha*, *māna*, *issā*, *macchhariya* and so on. Thus, having opportunity to attain *kusala* merits they are happy in this life and will be happy in future existences.

Benefits due to Effort

In the mundane world those who work with effort will be successful and gain benefits as desired. In the supramundane world, those who practise *satipaṭṭhāna vipassanā* with enthusiasm can become *sotāpanna*, *sakadāgāmi*, *anāgāmi*, *arahat* according to their perfections (*paramita*).

At this juncture, commentary teachers have pointed out that people who are not lazy and practise *vipassanā* meditation with enthusiasm will reap benefits. Among these benefits, those who practise *vipassanā* meditation continuously are living in accordance with the *Buddha's* wishes.

It means that those who practise *vipassanā* are those who are living in accordance with the *Buddha's* most desirous wish. Giving *dāna* alone is not fulfilling the *Buddha's* most desirous wish. Observing *sīla* securely alone is not fulfilling the *Buddha's* desirous wish. Practising *samatha* alone is not fulfilling the *Buddha's* most desirous wish. The *Buddha's* most desirous wish is completely fulfilled only by practising *vipassanā* meditation.

The *Buddha*, as *Bodhisatta* had sacrificed his life and limb for four incalculables and a hundred thousand world cycles, accumulating perfection, not for all Buddhists to fulfil *dāna*, *sīla*, *samatha kusala* and enjoy human, *deva* and *brahma*

luxuries. It is for all Buddhists to be free from *apāya samisārā* and all *samisārā vaṭṭa dukkha* and to attain the ultimate bliss of *nibbāna*. That is why to be free from *apāya samisārā* and all *samisārā vaṭṭa dukkha* and reach *nibbāna*, practising *vipassanā* meditation enthusiastically is fulfilling the *Buddha's* most desirous wish.

As stated above, those who do not make effort due to laziness will have to live in poverty and will not gain wealth that is due, and his wealth being deteriorate. Those who practise without being lazy will have the benefit of living in happiness and will gain the most desirable benefit of *arahat*. Knowing the differences between the two, sons and daughters of good parentage will practise *vipassanā* meditation diligently, and thus become *ariyā* such as *sotāpanna* and so on.



Conditions Suitable to Realize *Dhamma*

Those practising *vipassanā* meditation will realize noble *dhamma* that they have aspired for only if they have suitable conditions. If conditions are unsuitable they will not experience, progress and attain *dhamma*. That is why commentary teachers have pointed out five kinds of suitability (*sabbāya*) when practising *vipassanā* meditation.

The five conditions are:-

- | | |
|---------------------------------|---|
| 1. <i>Utu sabbāya</i> | = having suitable weather. |
| 2. <i>Bojana sabbāya</i> | = having suitable food. |
| 3. <i>Puggala sabbāya</i> | = having suitable companion. |
| 4. <i>Senāsana sabbāya</i> | = having suitable accommodation. |
| 5. <i>Dhammassavana sabbāya</i> | = having to listen to suitable <i>dhamma</i> discourse. |

1. *Utu sabbāya* = having suitable weather. Those who practise *vipassanā* meditation in very cold places when the weather is very cold they will not attain *samādhi ñāṇa*. Those who go to places where the weather is extremely hot to practise *vipassanā* meditation, cannot gain *samādhi ñāṇa* because they have to bear the heat. Therefore, those who practise mindfulness meditation must choose a place where the heat and cold are moderate and a time that is suitable.

Meditators, must avoid unsuitable weather and choose a weather which is moderate to gain *samādhi*. Only when

there is *samādhī*, *vipassanā ñāṇa* or insight can be developed. Only when there is insight can meditators attain *magga ñāṇa* and *phala ñāṇa*. The Enlightened One had discoursed on the great importance of suitable weather to realise *dhamma* by way of causal conducive relationship (*upanissaya paccaya*).

Those practising *vipassanā* meditation so as to attain *magga phala* must cultivate the attitude that suitability of weather is very beneficial in *vipassanā* meditation. That is why, “O, meditating yogis, practise while the weather is suitable so as to realise *dhamma*, do not be indolent, it will only be proper if you practise with diligence.” Merit will be gained each time you reflect thus and if you practise diligently, you will experience, progress and attain noble *dhamma*.

2. *Bojana sabbāya* = having suitable food means meditators who do not have suitable food cannot develop *samādhī*. When there is no *samādhī* there will be no *vipassanā ñāṇa*. Therefore meditators must practise *vipassanā* meditation, taking suitable food.

Meditators must avoid food that is unsuitable and have food that agree with them. Only when they have suitable food can they develop *samādhī*. Only when they develop *samādhī*, can they attain *vipassanā ñāṇa*. Only when they attain *vipassanā ñāṇa* can they attain *magga phala ñāṇa*, noble *dhamma*, that they have aspired for. Thus, The Supreme One discoursed on the great importance of suitability of food which is conducive to realizing *dhamma* by way of the causal relationship (*upanissaya paccaya*).

Those who are practising mindfulness meditation so as to attain *magga phala ñāṇa* must cultivate the attitude that suitability of food is very beneficial. That is why, “O, meditating yogis, you can experience *dhamma* only when you

have suitable food, do not be indolent, it will only be proper if you practise diligently.” Merit will be gained each time you reflect thus, and if you practise diligently, you will experience, progress and attain noble *dhamma*.

3. *Puggala sabbāya* = having suitable companion. Those who are practising mindfulness meditation can occasionally be disturbed by those staying together who are not of the same mind and who do not have the same aim and object. The *samādhi* they have gained can be destroyed. If *samādhi* has not developed, it will not develop. *Vipassanā ñāṇa* cannot develop if there is no *samādhi*. Therefore, you must have a suitable companion when practising *vipassanā* meditation.

Those who are practising *vipassanā* meditation must avoid unsuitable companion but must stay together with suitable companions when practising meditation. Only by associating with suitable companions *samādhi*, can develop. Only when there is *samādhi*, there can be *vipassanā* insight. Only when you attain *vipassanā* insight can you achieve *magga ñāṇa*, *phala ñāṇa*, noble *dhamma* that you have aspired for. The *Buddha* had discoursed that suitable companions also help you to realise *dhamma* by way of causal relationship (*upanissaya paccaya*).

For those who practise *vipassanā* meditation to attain *magga phala ñāṇa* associating with suitable companions with the right attitude, is of great help. Those who possess the right attitude will say to themselves “O meditating yogis, while you have suitable companions do not be lax, it will only be proper to meditate diligently.” Merit will be gained each time you reflect thus, and if you practise diligently you will experience, progress and attain *dhamma*.

4. *Senāsana sabbāya* = having suitable accommodation.

Meditators who are practising *vipassanā* meditation will not achieve *samādhi* if the accomodation is unsuitable because they are anxious and feel unpleasant. If there is no *samādhi*, there cannot be *vipassanā* insight. That is why, they must have a suitable accomodation.

Meditators who are practising *vipassanā* meditation must avoid unsuitable accomodation. Only when the accomodation is suitable there can be *samādhi*. Only when there is *samādhi*, there can be *vipassanā* insight. Only when there is *vipassanā* insight you can attain *magga ñāṇa*, *phala ñāṇa* and noble *dhamma* that you have aspired for. The *Buddha* had discoursed that suitable accomodation is of great help to realise *dhamma* by way of causal relationship (*upanissaya paccaya*). Meditators who are practising to attain *magga phala ñāṇa*, with the right attitude, suitability of accomodation is of great help. Those who possess the right attitude will say to themselves. “O meditating yogis while you have suitable accomodation do not be lax, it will only be proper to practise diligently”. Merit will be gained each time you reflect thus and if you practise diligently, you will experience, progress and realise *dhamma*.

5. *Dhammassavana sabbāya* = having to listen to suitable *dhamma* discourse. Meditators who are practising *vipassanā* meditation cannot practise by way of physical exercise. Neither can you practise by reciting verbally. You can only practise with your mind. Practising mentally is very difficult, profound and subtle. At times, your mind is too active and keeps on wandering, so that the noting is not good. Sometimes, the noting is not good because there is no progress in *dhamma* and you become depressed. At such times, when the noting is not good if you listen to suitable *dhamma* discourses, your noting will become good again. Therefore, it means that you must practise by listening to

suitable *vipassanā dhamma* discourses.

After practising *vipassanā* meditation, *vipassanā samādiṭṭhi* develops which resembles a sapling that is just planted. Listening to suitable *dhamma* discourses is like watering the sapling. If the young sapling that is just planted is not watered it can wither or it may even die. Just as the sapling withers, if it is not watered so also if you do not listen to suitable *dhamma* discourses, *dhamma* cannot be experienced and no progress achieved. Just as the sapling dies there will be no practise of *dhamma* any more.

Consequently, you must listen to suitable *dhamma* discourse and practise *vipassanā dhamma*. If you practise *vipassanā dhamma* after listening to suitable *dhamma* discourses the mind that is active and wandering and the noting that is not going well, because you are depressed, will not occur any more. You will thus experience, achieve progress and attain noble *dhamma*.

Men and women of good parentage who aspire to attain *magga phala dhamma* in this very life and practise *vipassanā* meditation according to the five suitable condititions (*sabbāya*) will attain noble *dhamma* as they have aspired for.



***Ovādakatha* to be Followed**

In Myanmar where *Theravāda Buddha Sāsana* flourishes, monasteries, pagodas, stupas, meditation centres, religious buildings and so on have been established since the time of ancient kings. For these religious buildings to last long there are associations like trustees, services and so on to maintain them.

These trustee and *veyyāvassa* associations are given guidance by the *Ovādacariya* Sayadaws who are senior in age and *vassa* and who can give instructions in accordance with *sāsana*, the teachings of the *Buddha*. These *Ovāda* Sayadaws give appropriate *ovāda* speeches at the annual meetings.

Saddhammaramisī Yeiktha, Mahāsi branch is on Zeyakhema Road in Mayangon Township, 8th Mile, Yangon. A *veyyāvassa* association has been organized there and has been working for the perpetuation and promotion of the *paṭipatti sāsana*. *Saddhammaramisī Sayadaw*, as *Ovāda Cariya Sayadaw* of the association gives *ovāda* speeches at the annual meetings.

This year M.E. 1355, 11 Waning day of Pyatho (6.2.94) Sunday at 1.p.m. a meeting was held. At the meeting, *Saddhammaramisī Yeiktha Sayadaw* administered the five precepts according to the agenda. Then, *Saddhammaramisī Yeiktha Sayadaw* delivered the *ovāda* speech.

Every year, at the annual meeting of the *Saddhammaramisī Veyyāvassa* Association, *Saddhammaramisī Yeiktha*

Sayadaw delivers an *ovāda* speech. This year too, the *Sayadaw* will give an *ovāda* speech briefly. The *veyyāvacca* association members, *upasakās* and *upasikās* of *Saddhammaramisī* Yeiktha, who have assembled here, know that yeiktha has made progress year after year. The buildings as well as the member of devotees have increased.

We should know the reason as to why it has progressed. Only if we know the reason why it has progressed it will be long lasting. If we do not know the reason of this improvement it may decline at sometime or the other.

To state clearly why the *Saddhammaramisī* Yeiktha has progressed, it is because the work had been proper. The *dhamma* talks and meditation instructions given by the *sayadaw* and the *saṅghas* to the yogis who come to the yeiktha are appropriate. The boarding place and food supplied by the *veyyavacca* association are also adequate. Due to these two factors, it has developed and progressed.

It is only natural to work for the development as an individual or as an establishment. It will prosper if circumstances are favourable. Hence, we must maintain it to be long lasting. To work for the progress and to maintain it, the latter is more difficult said the commentators.

Vuṇṇuppatti kho pana na bāriyā

Uppnassa vaṇṇassa rakkaṇameva bāriyā

To receive praise is not difficult to maintain it for long and not to be ruined is more difficult.

Motto: Having qualities praiseworthy, is not that difficult.

Maintaining the praiseworthiness is more difficult.

Saddhammaramisī Yeiktha has progressed in two ways. One is that the number of devotees, young and honourable persons (aged and otherwise) and foreigners, are the three kinds that have increased. Secondly, branches such as *Kyaukkone Sukhā-patipadā Saddhammaramisī Yeiktha*, *Nyaunglebin Vivekatawya Saddhammaramisī Yeiktha*, *Nyaunglebin* have been further established.

There are more devotees because young people knowing the benefits of *vipassanā* practice have come to meditate more than before at the meditation centres. Elderly and honourable people realizing that *vipassanā* practice is the only way to attain peace in this life and happiness in future existences, have more than before come to practise *vipassanā* meditation. Foreigners also, hearing the good news of *Saddhammaramisī Yeiktha* have come to practise meditation. For these reasons, there is an increase in the number of devotees.

Thus, it is the duty of the Sayadaws, *Saddhammaramisī Yeiktha Veyyāvassa* Association, *Saddhammaramisī* yogis and devotees to keep up the progress of the Yeiktha and see to it that the number of yogis do not decrease.

To maintain the progress of the *Saddhammaramisī* Meditation Centre and for the yogis to attain *dhamma*, members of *Veyyāvassa* Association and devotees must carry out the three kinds of suitable support.

The three kinds of suitable support that must be carried out are:-

1. *Āvasa sabbāya* = suitable boarding place must be arranged.
2. *Bojana sabbāya* = suitable food and nutriment must be arranged.
3. *Dhammassavana sabbāya* = to be able to listen to suitable *dhamma* must be arranged.

1. *Āvasa sabbāya* = suitable boarding place must be arranged means that if the yogis who have come to practise meditation, have to stay in an unsuitable place there will be anxiety and unpleasantness and therefore, might not gain concentration. If there is no concentration there will not be *vipassanā ñāṇa*. If there is no *vipassanā ñāṇa*, noble *dhamma* that the yogis aspire for, cannot be attained. That is why suitable boarding place must be arranged.

2. *Bojana sabbāya* = suitable food and nutriment must be arranged means that if the meditators who have come to practise meditation have to eat unsuitable food, they will not achieve *samādhi* due to lack of nutriment. Where there is no concentration there cannot be *vipassanā ñāṇa*. Where there is no *vipassanā ñāṇa*, noble *dhamma* that the yogis aspire for cannot be attained. That is why, suitable food and nutriment must be arranged.

3. *Dhammassavana sabbāya* = to be able to listen to suitable *dhamma* must be arranged means that if the yogis who have come to practise *vipassanā* meditation cannot listen to suitable *dhamma* discourses, they might become discouraged due to not experiencing *dhamma* and making progress. They might also leave the meditation centre as they do not wish to practise any more. That is why arrangements must be made for them to listen to suitable *dhamma* discourses.

For those who have come to practise *vipassanā* meditation *vipassanā sammādiṭṭhi* that arises in the yogis' continuum (*santana*) is like a very tender sapling of a plant that has just been planted. Listening to suitable *dhamma* discourses while practising meditation, is like watering the young plant.

If the young plant is not watered it might wither or it might die. In the same manner, meditators who are practising

meditation can become discouraged if they cannot listen to *dhamma* discourses, suitable for them. They will not experience *dhamma*, will not make progress and attain noble *dhamma*. Just as a sapling dies, they will leave the centre and will not practise *vipassanā* meditation any more. That is why, arrangements must be made for them to listen to suitable *dhamma* discourses.

The *Saddhammaramisī Yeiktha* has made progress year after year-

- because there are suitable boarding places (*āvāsa sabbāya*). The *Buddha* had discoursed that getting suitable boarding places is an important factor for yogis to attain *dhamma*.
- also because suitable food and nutriment (*bojana sabbāya*) have been prepared and offered. The *Buddha* had discoursed that suitable food and nutriment is an important factor for yogis to attain *dhamma*.
- furthermore because arrangements have been made for yogis to listen to suitable *dhamma* discourses (*dhamma savana sabbāya*). The *Buddha* had expounded that listening to suitable *dhamma* discourses is a good supporting factor for yogis to attain *dhamma*.

Having arranged and carried out these three suitable *sabbāya* *Saddhammaramisī Yeiktha* has been thriving. For future development, these three *sabbāya* must be given special attention and be carried out to the fullest extent.

At this annual meeting *ovāda dhamma* concerning the development of this yeiktha is fairly complete.

By virtue of listening to the *ovāda dhamma* discourse concerning the progress of the yeiktha and by practising as you have listened, may you attain noble *dhamma* as you have aspired, rapidly and may you be able to carry out for the progress of the *sāsana*.

Sadhu! Sadhu! Sadhu!



Seven Kinds of Good and Bad Existence

The Omniscient one had spoken briefly of two kinds of existence, good existence (*sugati bhava*) and bad existence (*duggati bhava*). Out of the two existences human life is good. But among human beings some are born good and noble and some are born bad and inferior.

While *Buddha* was residing at *Jetavana* monastery, a young man named *Suba* asked the *Buddha* why some people are bad and inferior and some are good and noble.

1. Some have short lives, others live long.
2. Some have more ailments, others have less.
3. Some do not possess beauty, others are beautiful.
4. Some have little authority, others have much.
5. Some have scarcity of things, others have in abundance.
6. Some are of inferior birth, others are of good and noble birth.
7. Some have little intellect, others have much intellect.

(Uparipaṇṇāsa-243)

Thus, I see some are of good births and some are of inferior births. Why are they of inferior and good births? The *Buddha* replied that they are of good and inferior births due to their *kamma*.

1. Some people kill (*pāṇātipātā*) and because they have committed this *kamma*, when they die, they would be reborn in *niraya*, *apāya*. If, however due to good luck they are reborn in the human world without going to *niraya* or after being in *apāya* and reborn in the human abode, they have short lives.

Some people do not kill. They do not commit *pāṇātipāta kamma*. They abstain from it and because of this *kamma*, when they die, they are reborn in the celestial world. If, however, they are not reborn in the celestial world but reborn in the human abode or after being in the celestial world and reborn in the human world, they have longevity of life.

**Motto: Killing shortens life,
Abstention leads to longevity.**

2. Some people having no pity, ill-treat beings with sticks and so on and commit *viheṭṭhaka kamma* and because of this *kamma*, when these people die they go to *apāya, niraya*. If, however, they are lucky enough to be reborn in the human world or after being to the nether world and are reborn in the human world, they have a lot of ailments. They suffer ill health.

Some people have pity for beings and do not commit *viheṭṭhaka kamma*. Because these people do not commit this *kamma* when they die are reborn in the *deva* and *brahma* worlds. If, however, they are not reborn in the *deva* and *brahma* worlds but reborn in the human world or after being in the *deva* and *brahma* worlds and reborn in the human abode, they are free from diseases and have good health.

**Motto: Ill-treating brings diseases,
Abstention leads to good health.**

3. Some people are full of anger (*dosa*) and commit un-wholesome deeds, physically and verbally. These people, because they commit this *kamma* are reborn in *apāya*

niraya when they die. If, however, they are lucky enough to be reborn in the human world or after being in the nether world and are reborn in the human world, they will not look beautiful but will be very ugly.

Some people, having no *dosa*, will do physical and verbal deeds with loving kindness (*mettā*). These people, due to their good *kamma*, are reborn in the *deva* and *brahma* worlds when they die. If, however, they are reborn in the human abode and not in the *deva* and *brahma* worlds or after being in the *deva* and *brahma* worlds and reborn in the human world, they have pleasant and beautiful appearance.

Motto: *Dosa* disfigures

Abstention beautifies

4. Some people are dissatisfied when they see other people being honoured and getting gifts. They become jealous and commit misdeeds. These people, when they die go to *apāya*, *niraya*. If, however, they are lucky enough to be reborn in the human abode, or after being in the nether world and are reborn in the human world, they will have no authority and be inferior and dissatisfied in every respect.

Some people are not jealous of other people being honoured and being given gifts. These people are happy, and because of their good *kamma* are reborn in the *deva* and *brahma* worlds when they die. If, however, they are not reborn in the celestial world but reborn in the human abode or, after being in the celestial world and be reborn in the human world they have authority. They are given priority everywhere and are happy and delighted.

Motto: Jealousy leads to little authority

**Devoid of jealousy always brings
much authority**

5. Some people do not give charity to those whom they should give. They have the habit of staying without giving charity. Due to this *kamma* they can be reborn in the *apāya niraya*. (Because of their attachment to their wealth, they become *petas*) If, however, they do not go to *apāya niraya* and are lucky enough to be reborn in the human world, or after being in *apāya niraya* and are reborn as human beings they will have scarcity of things. They will be poor and destitute.

Some people have the habit of giving charity to whom they should give. These people, due to this *kamma* are reborn in the celestial world when they die. If, however, they are not reborn in the celestial world but are reborn in the human world, or, after being in the celestial world and are reborn as human beings, they have wealth in abundance.

Motto: Little *dāna*, scarcity of things

Much *dāna*, wealth in abundance.

6. Some people are so proud that they will not make obeisance and honour those who are worthy of honour. These people, due to this *kamma*, will go to *apāya niraya* when they die. If, however, they are lucky enough to be reborn in the human world or, after being in *apāya niraya* and are reborn as human beings, they will become beggars and of inferior parentage.

Some people do not have pride but are humble, pay respects and honour to whom honour is due. These people, due to their *kamma*, are reborn in the celestial world when they die. If, however, they are not reborn in the celestial world but reborn in the human world, or, after being in the celestial

world and are reborn as human beings they will be born in royal, noble and rich families.

**Motto: If proud will be born inferior
If humble will always be born noble.**

7. Some people do not approach wise monks and sages and ask which deed accrues *kusala* or *akusala*, and which deed is wrong and which is not wrong, and whether or not to associate with such and such people. Thus, they are likely to go wrong. These people when they die because of their *kamma* will go to *apāya niraya*. If, however, they are lucky enough not to go to *apāya niraya* and be reborn as human beings or, after being in *apāya niraya* and are reborn as human beings, they will have little intellect or be devoid of intellect.

Some people approach monks and lay sages and ask which deed is *kusala* and which is *akusala*, which deed is wrong and which is not, and whether or not to associate with such and such people. These people, when they die, due to this *kamma*, are reborn in the celestial world. If, however, they are not reborn in the celestial world but are reborn as human beings, or after being in the celestial world and are reborn in the human world, will be highly intellectual.

**Motto: If do not inquire, will have little intellect,
If inquire, will have high intellect.**

Consequently, high and low birth of people are due to their *kamma* said the *Buddha*. Hence, men and women of good parentage must perform deeds which will accrue seven kinds of *kamma* that will lead to noble births.



Cultivating *Maggaṅga* Leads to *Nibbāna*

Buddhists have the opportunity to attain the bliss of *nibbāna* in this very life since they have been endowed with the life of a human. Being a human, being able to keep alive, being able to listen to the rare *dhamma* talks and living in the presence of the *Buddha sāsaṇa*, are the four factors which are very difficult to obtain. However, the bliss of *nibbāna* can be attained only by cultivating *maggaṅga*. Thus, *maggaṅga dhamma* should be cultivated.

Those who wish to cultivate *maggaṅga dhamma* must practise *satipaṭṭhāna vipassanā*. By practising *satipaṭṭhāna vipassanā*, *maggaṅga dhamma* is involved at every noting. Therefore, it is developing *maggaṅga dhamma*.

Those who practise *vipassanā* meditation in accordance with the method of the Most Venerable Mahasi Sayadaw, must approach a quiet place and choose a posture by which they can sit for a long time. They must sit either folding their knees or cross-legged. Their eyes must be closed. The head and the back must be kept erect. The mind must focus attentively on the abdomen.

When inhaling, the abdomen rises stage by stage and they must note mentally, rising. While noting, the shape of the abdomen (*paññatti*) must not be noted only the tautness and the movement must be noted as much as possible.

When exhaling the abdomen falls stage by stage which must be noted from the beginning till the end attentively and

mentally note, falling. While noting thus, the shape of the abdomen (*paññatti*) must not be noted, only the movement inwards must be noted attentively as much as possible.

While noting rising when *samadhi ñāṇa* develops, one realizes that the phenomenon of rising is separate and the noting mind is separate. When noting falling, the phenomenon of falling is separate and the noting mind is separate. The rising and falling are corporeality that do not know anything. The awareness of the rising and falling is the consciousness. The yogi distinguishes between the noted object and the noting consciousness which is *nāma rūpa pariccheda ñāṇa*.

If the rising and falling are not distinct, the yogi must note, sitting, touching, while noting in sitting posture. Do not think of the shape of the head, body legs and hands (*paññatti*), ignore them as much as possible. Note attentively to be aware of the nature of tautness as much as possible.

While noting touching also, do not contemplate the shape (*paññatti*), be aware of the hardness and heat of the floor that he is touching as much as possible.

While noting thus and when *samadhi ñāṇa* develops the yogi becomes aware that the noting object, sitting and touching are separate and the noting mind, consciousness is separate. Sitting and touching are corporeality that do not know anything. The noting mind which is noting sitting and touching is the consciousness. The yogi realizes the distinction between *nāma* and *rūpa* and has attained *nama rūpa pariccheda ñāṇa*.

In walking meditation, the yogi has to note, lifting, pushing, placing without being aware of the shape of the foot (*paññatti*). The yogi has to be attentively mindful, to know as much as possible the nature of the gradual movement of the foot going upwards.

While pushing also, without being aware of the shape of the foot (*paññatti*) be mindful attentively to know as much as possible the nature of the gradual movement forward.

When placing the foot also, the noting mind must try to disassociate itself from the shape of the foot (*paññatti*) and be attentively mindful as much as possible the nature of the gradual movement downward. Sitting, standing, bending, stretching, movements and so on must also be noted in detail.

In noting thus, when *samādhi ñāṇa* develops, while noting lifting, the yogi becomes aware that the movement is separate, the noting mind, consciousness is separate; while noting pushing, the movement of going forward is separate, and the noting mind consciousness is separate; when noting placing, the movement going downward is separate, and the noting mind, consciousness is separate. Thus the yogi knows the distinction between mind and matter and attain *nāma rūpa pariccheda ñāṇa*.

In every noting, eight *maggaṅga* are involved. By noting continuously insight *ñāṇa* progresses stage by stage. The yogi will attain *nibbāna* through *magga phala* according to his/her *pāramita*.

According to *abhidhammā desanā* by practising *satipaṭṭhāna vipassanā* the three *sīla maggaṅgas* are not attained, only five *maggaṅgas* are involved. However, according to *suttanta desanā* all eight *maggaṅgas* are involved. By practising *satipaṭṭhāna vipassanā* eight *maggaṅgas* have been cultivated, therefore the bliss of *nibbāna* is attained.

(Aṭṭhasālinī-198)

Grouping of eight *maggaṅgas*-

- (a) Three *sīla maggaṅgas*.
- (b) Three *samādhi maggaṅgas*.
- (c) Two *paññā maggaṅgas*.

(a) The three *sīla maggaṅgas* are to abstain from four unwholesome verbal actions resulting in speaking the truth which is *samādhī maggaṅgas*. To abstain from three physical unwholesome deeds resulting in right action is *sammākammanṭa maggaṅga*. Earning in the right way by abstaining from three physical unwholesome deeds and four verbal unwholesome actions is right livelihood (*sammāājīva maggaṅga*).

(b) The three *samādhī maggaṅgas* are right effort (*sammāvāyāma maggaṅga*) right mindfulness (*sammāsati maggaṅga*) and right concentration (*sammā sammādhī maggaṅga*).

(c) The two *paññā maggaṅgas* are right understanding (*samādiṭṭhi maggaṅga*) and right thought (*sammāsaṅkappa maggaṅga*).

Three *sīla maggaṅgas* involved in noting ‘rising’

The meditators of *satipaṭṭhāna vipassanā* must observe securely the five, eight and nine precepts. Due to such observance, while noting rising the three *sīla maggaṅgas*, right speech (*sammāvācā maggaṅga*) right action, (*sammākammanṭa maggaṅga*) right livelihood (*sammāājīva maggaṅga*) which can be destroyed only by physical and verbal unwholesome actions cannot ever be mentally committed. Thus the three *sīla maggaṅgas* can be purely maintained.

Three *samādhī maggaṅgas* involved in noting rising

While noting rising to make an effort of being aware of the ‘rising’ in *sammāvāyāma maggaṅgas* when ‘rising’ occurs, to be attentively mindful at once and noting it, is *sammā sati maggaṅga*. The noting mind being precisely present on the beginning of rising till the end of it, is *sammā sammādhī*

maggaṅga. Thus the three *sammādhī maggaṅgas* are involved in noting rising.

Two *pañña maggaṅgas* involved in noting rising

While noting rising to keep the mind precisely on the object of noting, 'rising' is *sammāsaṅkappa maggaṅga*. When the noting mind is precisely on the object of noting 'rising' the meditator becomes aware that the rising movement and the noting mind are separate entities. The movement of rising is not of the nature of consciousness, therefore it is *rūpa*, the noting mind is of the nature of consciousness, therefore, it is *nāma*. Knowing this correctly is having right view, *samādiṭṭhi maggaṅga*. Thus in noting rising the two *pañña maggaṅgas* are involved.

In noting rising three *sīla maggaṅgas*, three *samādhī maggaṅgas*, two *pañña maggaṅgas*, altogether eight *maggaṅgas* are involved.

In the same way in noting falling, sitting, touching, walking, lifting, pushing, dropping, and other general detailed activities all eight *maggaṅgas* are involved. In practising *satipaṭṭhāna vipassanā* the cultivation of eight *maggaṅgas* is completed.

Thus, the yogis who are practising *satipaṭṭhāna vipassanā* are practising eight *maggaṅgas*. Since *vipassanā* practice is complete with eight *maggaṅgas* they will attain *nibbāna* with *magga phala* according to their *pāramita*.

Consequently, men and women of good parentage who wish to attain bliss of *nibbāna* in this very life must practise *satipaṭṭhāna vipassanā* which is also practising the eight *maggaṅgas*.



Inquire to Gain Knowledge

Members of the Trust Association of the London Vihāra requested the *Saddhammaramisī* Yeiktha Sayadaw to give *dhamma* discourses and instructions on meditation practice. Hence, Sayadaw, together with doctor U Mya Aung and U Htun Kyi left Yangon for Singapore on 5th June, 1994 and from Singapore arrived at London Vihāra on 8th June.

Starting from 9th June *dhamma* discourses and meditation instructions were given. *Dhamma* discourses were given twice a day, once, for Myanmar audience and another for foreigners. After the *dhamma* discourses, foreigners ask questions. Concerning these questions answers to some of them are very good for the Buddhists.

On 13th and 14th June, 1994, from 6 pm to 7:30 pm, the Sayadaw gave talks on the benefits of *vipassanā* meditation. Doctor U Mya Aung translated them into English.

Practising *satipaṭṭhāna vipassanā* is the best and the most beneficial work. Practising *satipaṭṭhāna vipassanā* is just a simple noting action but two benefits accrue from it. The two benefits will be discoursed briefly.

By practising *satipaṭṭhāna vipassanā*, at every noting *lobha*, *dosa*, *moha*, *kilesa* which lead to *apāya* suffering are being eliminated. At every noting, maturity of *samādhi ñāṇa* conducive to *nibbāna* bliss is also accomplished. Hence, two benefits are being accrued.

By practising *satipaṭṭhāna vipassanā* meditation, the meditator is getting further and further away from *apāya*

samsarā and *apāya* suffering at every noting. At every noting, the meditator gets nearer and nearer to *nibbāna* bliss. Therefore, practising *satipaṭṭhāna vipassanā* is the best and the most beneficial undertaking.

Although practising *satipaṭṭhāna vipassanā* is the most beneficial practice, the benefits are not obvious at the beginning. It becomes evident in the middle and at the later stages. Although the benefits are not evident at the beginning, when calculated mathematically, they become obvious.

Meditators can note at least once in one second. In one minute, there will be sixty notings. In one hour sitting meditation there will be three thousand six hundred notings. These three thousand six hundred notings are all *kusala* merits. They are *kusala dhamma* leading to the bliss of *nibbāna*, which you are aspiring for.

At every noting, desires *lobha taṇhā* has no chance to arise and hence, it is annihilated. Because *lobha taṇhā* is annihilated, *upadāna* attachment caused by *lobha* ceases to exist. Thus, all *kamma*, incited by *upadāna* are annihilated, since *kamma* is annihilated. Since *kamma* is annihilated, existence, *bhava* caused by *kamma* is also annihilated. Because there is no more existence (*bhava*), conception, old age, sickness, death, sorrow, lamentation, all sufferings are extinguished.

Thus, one hour of *satipaṭṭhāna vipassanā* will annihilate three thousand six hundred existences (*bhava*). These are the benefits of practising *vipassanā* meditation, on which the *dhamma* talk was given.

When the *dhamma* discourse ended, an elderly lady from Sri Lanka, from among the audience, asked. Are these facts of the discourse, practising *vipassanā* meditation, three thousand six hundred existences, old age, sickness, death, sorrow,

lamentation and so on, all kinds of sufferings are extinguished, found in the *Sutta Piṭaka* or *Abhidhammā Piṭaka*?

This question was immediately answered. By practising *vipassanā* meditation for one hour three thousand six hundred existences, old age, sickness, death, sorrow, lamentation and so on, all these sufferings are extinguished, are not mentioned directly in the *Sutta Piṭaka* or *Abhidhammā Piṭaka*. In accordance with the doctrine Dependent Origination or *Paticcasamuppāda* when the cause ceases, there is the cessation of the effect. Hence, three thousand six hundred existences (*bhava*) are extinguished, the benefit thus gained is given in the discourse.



Answers to Two Question

Being invited by London Vihara Trust Association to give *dharmma* talks and instructions for meditation practice, *Saddhammaramisī Yeiktha* Sayadaw, together with doctor U Mya Aung and U Htun Kyi went to Singapore from Yangon on 5th June, 1994. From Singapore, Sayadaw and party arrived at London Vihara on 8th June. At the invitation of U *Vijaya* from France, the *Saddhammaramisī* Sayadaw, U *Paññasiha* (London) and doctor U Mya Aung, went to France on 30th June. The Sayadaw gave *dharmma* talks and instructions at *Sakyāmuni* Centre, Montbeon village, which had been founded by the Vietnamese monk U *Vijaya*.

On the 1st of July 1994, from 9 pm to 10 pm, the Sayadaw delivered a discourse on the benefits of *vipassanā* meditation. On 2nd July, from 8 am. to 10 am., the Sayadaw listened to the reports of the yogis at the interview. On the 3rd of July, after having breakfast, the *Sakyāmuni* yogis and devotees paid homage to the Sayadaw at a veneration (*pujā*) ceremony.

At the ceremony a Vietnamese lady yogi who had practised meditation for one month in Yangon and ten days in France, requested to give her permission to put up a question and asked.

“I have been practising *vipassanā* meditation, are there possibilities for me to realize the noble *dharmma* in this very life?”

The Sayadaw answered: Since you already have the four fold rarity (*dharmma*) in your continuity of consciousness

(*santāna*), there is a possibility that the noble *dhamma* may be realized. A brief answer was, thus, given initially.

Later on, Sayadaw gave a short and concise answer to the questioning-yogi and the *dhamma* audience. He said that there is a possibility of realizing the noble *dhamma*, that one has been aspiring for, as the four-fold rarity is already present in your continuity of consciousness (*santāna*). The rarities present in your *santāna* are:

1. Privilege to enjoy the existence as a human being.
2. Privilege to enjoy being alive.
3. Privilege to enjoy hearing the virtuous *dhamma*;
and
4. Privilege to enjoy being present at the time of
sasāna, a rarity.

The elaborate answer given to the yogi, who really had the intention to realize *dhamma*, is very desirable to be understood. Hence, the four difficult conditions to perceive *dhamma* has been elaborately described.

1. To be a human being is very difficult. The following has been pointed out by the *Buddha*.

At one time, the *Buddha* put some earth dust on his finger-nail then told the monks, “O monks, those who die and are reborn in this human world are few like the earth dust on my nail. Those who die and are reborn in the four woeful states are as numerous as the dust on this great earth.” Considering this, we know that it is a rarity to be born as a human being.

2. The rarity of being alive is explained in this way.

Although you are alive today, you may not be alive the next day. Why is this so? You have internally ninety six kinds of ailments, and externally, there are numerous weapons like swords, spears and poisons which can cause death. That is

why, although you are alive today, you may not be so the next day. The *Buddha* had discoursed this in *Bhaddekaratta Sutta*. Taking this into consideration, we know that is a rarity to be alive.

3. The rarity of being able to listen to the sublime *dhamma* is explained in this way. The sublime *dhamma* of *satipaṭṭhāna vipassanā* which can close the door to *apāya* and make one realize *nibbāna* cannot be heard when there is no *sāsana*. Even during the *sāsana*, one may be contented only with *dāna* and *sīla*. At that time of *sīla*, *dāna*, because there are no talks on *satipaṭṭhāna vipassanā*, no one hears about it. That is why, it is a rarity to be able to listen to the sublime *dhamma* of *satipaṭṭhāna vipassanā*, which closes the door to *apāya* and leads to *nibbāna*.

4. The rarity of being present during the *Buddha's sāsana* is explained in this way. Only when a *Buddha* is enlightened, there is His teaching (*sāsana*). For a *Buddha* to appear, He has to accumulate perfections (*pāramita*) for four incalculables and a hundred thousand world cycles, eight incalculables and a hundred thousand world cycles, sixteen incalculables and a hundred thousand world cycles, without caring for his life and limb. Only when perfections are complete He is enlightened as a *Buddha*. Only when a *Buddha* is enlightened, there is *sāsana*. The worlds when *Buddhas* are not enlightened are too numerous relative to the worlds when *Buddhas* are enlightened. It is incomparable. The worlds when *Buddhas* are enlightened are too few. Hence, we know that to be in the presence of *Buddha's sāsana* is a rarity. Since you already have these four rarities in your *santāna*, you know that there is a possibility to attain noble *dhamma* in this very life.

After listening to the first answer, the Vietnamese yogi living in France asked a second question. “Apart from these

four rarities that are conducive to realize *dhamma*, is there any other condition that is conducive to realize *dhamma*?”

Apart from these four rarities to realize *dhamma*, there are two other conditions.

1. The *dhamma* teacher or instructor must be able to instruct and guide the meditators the *satipaṭṭhāna vipassanā dhamma* in the right way till *magga phala nibbāna* is attained.

2. Meditators, practising *satipaṭṭhāna vipassanā* must be able to note to completely fulfil the requirements to attain *magga phala nibbāna*. If these two conditions are fulfilled you will be able to attain noble *dhamma* as you have aspired for. If any of these two conditions are not fulfilled you will not attain *dhamma*.

Thus, the answer was given by the Sayadaw.



The Four Noble Truths

All the *dhamma* discourses that the *Buddha* delivered for fortyfive-vassa have been on the Four Noble Truths. Nothing was out of this subject. The Four Noble Truths can be accepted by every one, irrespective of race and religion.

Buddhist devotees pay great respect and especially cherish the Four Noble Truths. They study and memorize them. This discourse had been the first and foremost discourse expounded by countless number of *Buddhas* who have attained supreme enlightenment.

The Four Noble Truths are:-

1. *Dukkha saccā* - Excepting lobha *taṇhā* the five aggregates (*khandhā*) are the truth of suffering.
2. *Samudaya saccā*- Craving (*taṇhā*) is the truth of the origin of suffering.
3. *Nirodha saccā* - *Nibbāna* is the truth of the cessation of suffering.
4. *Magga saccā* - The eight *maggaṅgas* are the constituents of *ariyā* path leading to *nibbāna*, the cessation of suffering.

1.*Dukkha saccā*- Excepting *lobha taṇhā*, the five aggregates (*khandhā*) are the truth of suffering because they are oppressive. There is no oppressive *dhamma* other than the sufferings of the five aggregates.

Therefore, *dukkha saccā*, the truth of suffering is the five aggregates.

There are twelve kinds of suffering in *dukkha saccā*

1. *Jati* - conception
2. *Jara* - old age

3. <i>Marāṇa</i>	- death
4. <i>Soka</i>	- sorrow
5. <i>Parideva</i>	- lamentation
6. <i>Dukkha</i>	- suffering, physical pain,
7. <i>Domanaṣṣa</i>	- grief, mental pain
8. <i>Upāyāsa</i>	- Agony, despair
9. <i>Appiyasampayoga</i>	- association with the unloved
10. <i>Piyavippayoga</i>	- separation from the loved one
11. <i>Esatālābha</i>	- not getting what one desires
12. <i>Sanikhittena</i>	- briefly, clinging to the five
<i>pañcupādānakkhandhā</i> aggregates.	

2. *Samudaya saccā* - *Taṇhā* is the truth of the cause of suffering. There is no suffering without *taṇhā*. Therefore, *taṇhā* is the truth of the cause of suffering.

Apart from *taṇhā*, there are also other causes of suffering such as *avijjā*, *diṭṭhi*, *dosa* and so on. However, *avijjā* can only cover up the fault of existences. *Diṭṭhi* can only cause the increasing of *taṇhā*. *Dosa* can only cause *cetanā* (volition). *Taṇhā* can only cause the pile of sufferings, because it yearns and plans for extraordinary existences and destinies. Therefore, it is only *taṇhā* that is the main cause of suffering. Hence, it is known as *samudaya saccā*.

Craving *taṇhā* is of three kinds:

- (a) *kamma taṇhā*
- (b) *bhava taṇhā*
- (c) *vibhava taṇhā*.

(a) Finding delight in the six sense objects is *kamma taṇhā*.

(b) Belief in the external soul (*atta*) and finding pleasure in its eternal existence (*sassata diṭṭhi*). Being pleased with *rūpa bhava* and *arūpa bhava* is also *bhava taṇhā*.

(c) Taking delight in the wrong view of annihilation is wrong belief extinction *vibhava taṇhā* (*uccheda diṭṭhi*).

Hundred and Eight Kinds of *Taṇhā*

Taṇhā in brief is of three types, *kamma taṇhā*, *bhava taṇhā* and *vibhava taṇhā*. In elaboration, there are hundred and eight elaboration kinds.

Kamma taṇhā, *bhava taṇhā* and *vibhava taṇhā* the three types, when multiplied by six sense objects, sense of sight (*rūpa taṇhā*): sense of sound (*sadda taṇhā*): sense of smell (*gandha taṇhā*): sense of taste (*rasa taṇhā*): sense of touch (*phoṭṭhabba taṇhā*): sense objects (*dhamma taṇhā*): make eighteen kinds. When the eighteen kinds are multiplied by three, the past, the future and the present, it becomes fifty-four kinds. When fifty-four is again multiplied by internal continuity of consciousness (*ijjhata santāna*) and external continuity of consciousness (*bahiddha santāna*), the two *santāna* it becomes hundred and eight *taṇhā*.

Motto: Three base *taṇhā* multiplied by six sense objects, time and *santāna* become hundred and eight *taṇhā*.

3. *Nirodha saccā* - In saying *nibbāna* is the truth of the cessation of suffering, there is no *nibbāna* without extinction of suffering. Apart from *nibbāna*, there is no extinction of suffering. This is true *dhamma*. Therefore, *Nirodha saccā*, *nibbāna* is the truth of the cessation of suffering.

Nibbāna, the *Nirodha saccā* is the cessation of three kinds of *taṇhā* in brief or, hundred and eight kinds of *taṇhā* in elaboration, whose roots are cut off once and for all. Because hundred and eight kinds of *taṇhā* are extinguished, twelve kinds and all other kinds of suffering caused by *taṇhā* are extinguished. Consequently, the bliss of *nibbāna* should be the most aspired for.

Motto: Three base *taṇhā* multiplied by six sense objects

**Three periods of time and two continuity
of consciousness**

Become hundred and eight *taṇhā*.

4. *Magga sacca*- In saying that eight *maggaṅga* are constituents of the path leading to the cessation of suffering, there is no *maggaṅga* which does not lead to the cessation of suffering. Apart from eight *maggaṅga*, there is no *dhamma* which leads to *nibbāna*, the extinction of suffering. Therefore, *magga saccā*, the eight *maggaṅga* is the Truth of the Path, leading to *nibbāna*, extinction of all suffering.

Men and women of good parentage who desire to attain the true bliss of *nibbāna* must practise the eight *maggaṅga*. Those who wish to practise eight *maggaṅga*, must practise the four *satipaṭṭhāna vipassanā* meditation, the Four Foundations of mindfulness. Practising *vipassanā* meditation constitutes the practising of eight *maggaṅga* according to *sutta desanā*.

Among the four *saccā*, *dukkha saccā* is the truth of the cause. These two *saccā* are mundane (*lokīya*) *saccā*. You must practise *vipassanā* meditation on these two *lokīya saccā*.

**Motto: Dukkha and samudaya,
be mindful of these two.**

Nirodha saccā is the truth of the effect. *Magga saccā* is the truth of the cause. These two supramundane are (*lokuttara*) *saccā* and therefore must not be contemplated.

**Motto: Nirodha and magga,
These factors two
Are not for *vipassanā* contemplation.**



Instruction to be Followed in Practising Meditation

Vipassanā meditation is thriving at the present age. That is why Buddhist devotees have been practising *vipassanā* meditation whenever they can get spare time. Practising *vipassanā* meditation is the best and the most beneficial work for the Buddhists. If you wish to make use of your spare time in the best and most beneficial way, you must practise *vipassanā* meditation.

Practising *vipassanā* meditation is just mere nothing. But you will derive two benefits from it. You will get the benefit of extinguishing defilements such as *lobha*, *dosa*, *moha* which lead to *apāya samisara* and suffering. On the other hand your *samādhi ñāṇa* will strengthen and mature, leading to the bliss of *nibbāna*. Thus by simply nothing, you will accomplish two benefits, which you have aspired for.

Practising *vipassanā* meditation, at each nothing, you will get further and further away from *apāya* suffering and you will get closer and closer to the bliss of *nibbāna*. Since young, each time you do meritorious deeds, you have prayed that you may be free from *apāya* suffering and reach *nibbāna* happiness rapidly and your prayers will be fulfilled.

Thus practising this most beneficial *vipassanā* meditation to experience *dhamma* swiftly, to make a rapid progress and to attain noble *dhamma* there are four factors pointed by Ashin *Kiccāyana* Thera.

The four factors that must be observed are:

1. *Cakkhumassa yathā andho* - though you have good eye sight practise as though you are blind.
2. *Sotavabadhiro yathā* - though your hearing is good, practise as though you are deaf.
3. *Paññavassa yathā mūgo* - though you are good in speech practise as though you are dumb.
4. *Balavant dubbalo riva* - though you have good strength practise as though you are weak and sick.

1. *Cakkhumassa yathā andho* - though you have good eye sight practise as though you are blind means that since your eyes are kept closed while meditating in sitting posture, meditators need not practise like blind persons. But while in walking meditation and in general detailed activities if you do not guard your eye faculty and keep looking everywhere as one usually behaves in towns and villages you cannot achieve concentration. When there is no concentration, there cannot be *vipassanā* insight. That is why, though your eye-sight may be good, you must practise as though you cannot see, like a blind person.

**Motto: Though good the eye sight is,
Like the blind shall one behave.**

2. *Sotavabadhiro yathā* - though your hearing is good, practise as though you are deaf means that if meditators, who are practising meditation keep listening to or hearing all kinds of sounds like in towns and villages, they will not get calmness of mind or concentration due to those sounds. If there is no concentration there will be no vipassana insight.

That is why, to gain concentration speedily, though your hearing is good, practise as though you are deaf.

**Motto: Though good the hearing is,
Like the deaf shall one behave.**

3. *Pannavassa yatha mugo* - though you are good in speech practise as though you are dumb means that meditators who are practising *vipassanā* meditation must stay without conversing if there is nothing special to talk about. Talking disrupts noting. If two yogis who are meditating talk to one another, the notings of both are disrupted. If they talk for five minutes, their notings are disrupted for ten minutes. While talking also, their notings are disrupted. After talking also, reflections, on what they had conversed disrupt the notings. That is why, while practising *vipassanā* meditation, though you may be gifted in speech, you must practise as if you are dumb of mute.

**Motto: Though gifted in speech,
Like a mute shall one behave.**

4. *Balavant dubbalo riva* - though you have good strength, practise as though you are weak and sick means that meditators who are practising *vipassanā*, though having strength must not move about quickly or swiftly because the nothing mind cannot catch up with the physical movements of the body and hence, will not be able to note right on the “present”. If they cannot note on the “present” precisely, they will not perceive the nature of *dhamma*. That is why, while practising meditation, you must practise as if you are weak and sick.

**Motto: Though endowed with strength,
Like a weak and sick person shall one
behave.**

When practising meditation, your physical movements must be gentle like a weak and sick person. Only then the mind will be able to note right on the “present”. Only when the noting is right on the “present” can one realize the lightness, heaviness, pushing, pulling sensations and so on. Only when you know the nature, you can experience *udayabbaya* or the phenomena of arising and passing away. Only when you experience arising or passing away, you will perceive *anicca, dukkha, anatta*. Only when you perceive *anicca, dukkha, anatta* you will realize the bliss of *nibbāna*, as you have aspired for. That is why, when practising *vipassanā* meditation, you must practise like a weak and sick person whose physical movements are gentle.

Men and women of good parentage who will be practising *vipassanā* meditation till realizing *magga, phala* and *nibbāna* shall have to -

guard the eye faculty

guard the ear faculty

guard the speech faculty and have gentle physical behaviour.

Consequently, if you can follow the instructions of Ashin *Kāccayana* Thera, you will attain noble *dhamma* as you have aspired for according to your *pāramita*.



Dhammacakkappavattana Sutta

Dhammacakka, Myanmar word has been derived from the *pāli* word *Dhammacakkappa-vattana*.

In the word *Dhammacakkappavattana*, *dhamma* represents two kinds of wisdom. One is the penetrative wisdom of the Four Noble Truth, the *Paṭiveda ñāṇa* attained under the sacred Bodhi tree and the other wisdom *desana ñāṇa* that had been expounded to the Five Ascetics (*Pañca Vaggi*) at the deer park, *Migadaya*.

Cakka is the wheel, *Pavattana* is set into motion. *Dhammacakka ppvattana* is a great discourse about the wheel set into motion by the two kinds of wisdom (*ñāṇa*). It is *Dhammasakkya* in Myanmar language.

When the *Dhammacakkappavattana* discourse was delivered *Ashin Koṇḍhañña* and eighteen crores of *devas* and brahmas who came to listen achieved noble *dhamma* and became *sotāpannas*.

This *Dhammacakkappavattana Sutta* is the *dhamma* which is the first and foremost delivered by countless number of *Buddhas*. It is the most important of the Seven Books of *Abhidhammā*.

It is like the main content of eighty-four thousand *Dhamma-khandas*. All the *dhamma* discourses delivered by the *Buddha* for forty-five *vassa*, did not have a single one that is free from the four Noble Truths expounded in *Dhammacakkappavattana Sutta*.

Dhammacakkappavattana Sutta is the first sermon by which *devas* and *brahmas* knew and realized the taste of *dhamma*. Whenever they hear the recitation of this discourse, they are never tired of listening to it. They always wish to listen to it with great happiness. Because *devas* and *brahmas* revere this *sutta* they love and revere those who recite *Dhammacakkappavattana Sutta*. They look after these people to have benefits both in the mundane and supramundane worlds.

That is why Buddhist devotees pay special emphasis to the study of *Dhammacakkappavattana Sutta*. They study, recite and practise it. If you practise it you will also attain the noble *dhamma* as you have aspired for.

In *Dhammacakkappavattana Sutta* there are two wrong ways of practice, which should be abandoned, and one right way of practice that must be followed. These three ways of practice are desirable to be known by all Buddhists.

The two extreme ways of practice that must be avoided are-

1. *Kāmesu Kāmasukhallikānuyoga* - thinking that visual objects and so on give delight and clinging to them repeatedly is a wrong practice.
2. *Attakilamathānuyoga* - self mortification is a wrong practice.

The one practice that must be followed is-

3. *Mijjhimapaṭipadā* - the Middle Way

1. *Kāmesu Kāmasukhallikānuyoga* - thinking that visual objects and so on delight and clinging to them repeatedly is a wrong practice means that pleasant sights, pleasant sounds, pleasant odour, pleasant taste and pleasant touch are repeatedly strived for with *lobha taṇhā* and find enjoyment in these five sensual pleasures.

Making an effort to be able to enjoy the five sensual pleasures is inferior practice that leads to *apāya* sufferings (*hino*). The ignoble practice of common folks (*gammo*), the practice of worldings seeped in *kilesa* dirt (*puthujjaniko*), not the noble practice of pure *ariya* (*anariya*). Not the practice of *sīla*, *samādhi* and *pañña*, conducive to the happiness of *nibbāna* (*anattasamhito*). It is an extreme practice of lobha. That is why you must abstain from *Kamesu Kamasukhallika nuyoga*, indulging in sensual pleasures.

**Motto: Sensual pleasure,
Its enjoyment,
Shall be abandoned and abstained.**

2. *Attakilamathānuyoga* - self mortification, is a wrong way, means that if the body is comfortable, there will be *lobha taṇhā kilesa*. Reflecting thus, the body is tormented in several ways.

When it is extremely cold, they dive into extremely cold water. In the intense heat of the sun they would light the fire in four places and sit in the middle of the four piles of fire and bear the five kinds of heat. They hook their feet on branches of trees and stay upside down like the bats for a long time and torment themselves.

They stay entirely without eating food for, one, two, three, four, five, six, seven days. They also stay fifteen days without eating. They eat just one mouthful of rice per day. They eat green vegetables and green grass.

Hence, this practice of self-torment is *dukkho* - the cause of suffering. It is not the practice of pure virtuous ariyas (*anariyo*). It is not the practice of *sīla*, *samādhi*, *pañña*, conducive to the bliss of *nibbāna* (*anattasainnhito*).

These practices lead to *dosa*. Therefore, you must also avoid self mortification, (*attakilamathanuyoga*).

Motto: Without eating

Self mortification must also be avoided

3. *Majjhimapatipadā*, the middle way must be followed-

Sammā diṭṭhi - Right Understanding

Sammā saṅkappa - Right Thought

Sammā vāca - Right Speech

Samma kammanta - Right Action

Samma ajiva - Right Livelihood

Samma vayama - Right Effort

Samma sati - Right Mindfulness

Sammā samādhi - Right Concentration

It is the eight - Fold Noble path (eight *maggaṅgas*)

By practising these eight *maggaṅgas* the *Buddha* Himself developed vision of wisdom and attained supreme enlightenment as *Buddha*. As expounded by the *Buddha*, those who practice eight *maggaṅgas* will develop, vision for wisdom and attain noble *dhamma*. To practice the eight *maggaṅgas*, you must practice the four *satipattāna* mindfulness meditation.

As expounded by the *Buddha* the practice of *vipassanā* meditation has been pointed out by the Most Venerable Mahasi Sayadaw for the development of vision for wisdom, and it has been mentioned here briefly.

In accordance with the method of the Most Venerable Mahasi Sayadaw meditators practising *vipassanā* meditation must choose a quiet place and sit, with mind focusing attentively on the abdomen. When inhaling, the abdomen rises and the mind must focus attentively from the initial to

the final stage of rising. When exhaling, as the abdomen falls the meditator must note from the initial stage to the final stage of falling, without letting the mind wander anywhere. The meditator must also note “sitting”, “touching”.

As *samādhi ñāṇa* develops you realise the distinction between the physical behaviour due to rising falling, sitting, touching and the noting mind that takes note. Risings, falling, sitting and touching are the physical behaviours and have no consciousness. It is *rūpa dhamma*. The noting mind that notes rising, falling, sitting, touching has consciousness, therefore it is *nāma dhamma*. The yogi can now discern the two phenomena of *nāma* and *rūpa* and rightly knows that there is no self. Thereupon he has comprehended the truth and has completed the cultivation of Eightfold Noble Path.

Three *Sīla Maggaṅgas*

While taking note of rising the three *sīla maggaṅgas*, right action, right speech and right livelihood are developed and no physical and verbal offence are committed, let alone mental offence being committed. That is why, these *maggaṅgas* are involved in noting rising.

Three *Samādhi Maggaṅgas*

The effort to note ‘rising’ is *saṁmāvāyama maggaṅga*. To note rising precisely at the moment of rising without forgetting is *sammāsatī maggaṅga*. The noting mind conscious of rising from the initial stage of rising till the end is *sammāsamādhi maggaṅga*. Thus the three *samādhi maggaṅgas* are involved in noting rising.

Two *paññā maggaṅgas*

While ‘rising’ to keep the noting mind precisely on the rising phenomenon is *sammāsaṅkappa maggaṅga*. When the noting mind is focused on the rising phenomenon and

one realize that the rising phenomenon of behaviour is one process and the noting is another process it institutes *sammādiṭṭhi maggaṅga*. Thus, the two *paññā maggaṅgas* are involved in noting rising.

While noting 'rising' three *sīla maggaṅgas*, three *samādhi maggaṅgas* and two *paññā maggaṅgas* are involved. Therefore the eight *maggaṅgas* are cultivated.

While noting 'rising' the eight *maggaṅgas* are involved. Similarly, while noting 'falling' 'sitting' 'touching' and so on eight *maggaṅgas* are involved. Consequently, noting 'rising' 'falling' 'sitting' or 'touching' is the cultivation of the Noble Eightfold Path.

As the yogi practises repeatedly and his *samādhi ñāṇa* gets powerful and strengthened, while noting, rising, falling, sitting, touching the yogi comprehend and differentiates between the physical phenomena, rising, falling, sitting and touching and the noting mind, *nāma* phenomenon. Thus the yogi discerns the simultaneous occurrence in pairs of mental and physical phenomena. The yogi acquires *nāmarūpapareccheda ñāṇa*, the distinction between mind and matter.

With repeated practice and as the *samādhi ñāṇa* reaches a higher level of maturity and is more powerful and strengthened, knowledge of cause and effect *paccayaparigaha ñāṇa*, knowledge of comprehending *anicca*, *dukkha*, *anatta*, *sammasana ñāṇa*, knowledge of realising arising and passing away, *udayabbaya ñāṇa* and so on are realised step by step and finally the yogi will attain noble dhamma-path (*magga*) fruition (*phala*) and *nibbāna*, as he has aspired for according to his perfection.



Twelve Modes of Wisdom from *Dhammacakkappavattana Sutta*

Buddhist devotees must follow in stages the practice of the *Buddha*, who had attained supreme enlightenment. The path practised by the *Buddha* until the attainment of supreme enlightenment which is contained in *Dhammacakkappavattana Sutta* was expounded for the first time to the group of five ascetics (*pañca vaggī*) The *Buddha* said, “*Bhikkhus*. I did not follow the two extremes, a life given to sensual pleasures (*kāmasukhallikānuyoga*) and a life given to self torment (*attakilamathanuyoga*) but had practised the Eightfold Noble Path (*majjimapatipadā*) the Middle Way. That is why, I comprehended the Four Noble Truths and attained the twelve modes of wisdom from the Four Noble Truths”.

The *Buddha* realised the Four Noble Truths by Himself under the sacred Bodhi Tree. For each Noble Truth, three modes of wisdom developed. Hence, He attained twelve modes of wisdom.

The Development of three modes of wisdom in each truth

1. *Sacca ñāṇa* = knowledge of what should be known
2. *Kicca ñāṇa* = knowledge of what should be done
3. *Kata ñāṇa* = knowledge of what should be done had been done.

The three modes of knowledge in *dukkha sacca* are-

- (a) Knowing eighty-one *lokīya* consciousness (*citta*) fifty-one mental factors (*cetacika*) without *lobha*, twenty-eight *rūpa* this is *dukkha sacca ñāṇa*.

- (b) *Dukka Sacca* is eighty-one consciousness, fifty-one *cetacika*, twenty-eight *rūpa* is *dukkha sacca* and exactly knowing it analytically is *kicca ñāṇa*.
- (c) Having known that I have the analytical knowledge that these are suffering, is *kata ñāṇa*.

The three modes of knowledge in *samudaya sacca* are-

- (a) Knowing *kamataṇhā*, craving for sensual pleasures; *bhava-taṇhā*, craving for existence; *vibhavataṇhā* craving for non-existence are *lobha taṇhā* which is *samudaya sacca*. Thus, knowing is *sacca ñāṇa*.
- (b) knowing that this *samudaya sacca* must be abandoned is *kicca ñāṇa*.
- (c) Having known that I have abandoned *samudaya sacca* is *kata ñāṇa*.

As *samudaya sacca* must be abandoned *diṭṭhi vicikicchā* and *kilesā* leading to *apāya* must also be abandoned by *sotāpatti magga*. Coarse *kilesa* must be lessened by *sakadāgāmi magga*. Sensual pleasures (*kāmarāga*) and *dosa* must be abandoned by *anagami magga*. *Rūpa rāga*, *arūparāga* and *udhacca* must be abandoned by *arahatta magga*.

The three modes of wisdom in *Nirodha Sacca* are-

- (a) Knowing *nibbāna* is *nirodha sacca* is *sacca ñāṇa*.
- (b) Knowing that this *nibbāna* must be realised is *kicca ñāṇa*.
- (c) Having known that I have attained *nibbāna*, *nirodha sacca* is *kata ñāṇa*,

The three modes of wisdom in *magga sacca* are-

- (a) Knowing *samma diṭṭhi*, right understanding and so on is the Eightfold Noble Path. This knowledge is *sacca ñāṇa*.
- (b) The Eightfold Noble Path must be developed. This knowledge is *kicca ñāṇa*.

- (c) Having known that I have developed this Eightfold Noble Path is *kata ñāṇa*.

Consequently, in the four noble truths there are three modes of knowledge in each truth making altogether twelve modes of wisdom.

The benefits of knowing the four noble truths.

- (a) In knowing *dukkha sacca* the benefit of abandoning the wrong view (*miccha*) of thinking that five aggregates are pleasantness (*suba*), permanence (*nicca*) happiness (*sukha*) and self (*atta*) is realised.
- (b) In knowing *samudaya sacca* the benefit of abandoning the wrong view that worldings are created by powerful creators, such as *brahma*, *vishnu* and so on is realised.
- (c) In realising *nirodha sacca*, the benefit of abandoning the wrong view of thinking that *nibbāna* is *arūpa* realm, where there is no *rūpa khandā*, but only *nāma* exists, is realised.
- (d) In realising *magga sacca*, the benefit of abandoning the wrong view *kamasukhanllikanuyoga* of enjoying sensual pleasures, and practising self-torment will lead to the bliss of *nibbāna*, is realised.

Hence, the realisation of the four noble truths gives the benefit of being able to abandon *micchā diṭṭhi*, wrong views. Therefore, *satipatthāna vipassanā* which is the practice to realise the four noble truths must be contemplated.



A Short History of the *Buddha*

At the present age young students, school children, boys and girls have so much school lessons that they have no time to read Buddhist scriptures. Some students do not even know the short history of the *Buddha* whom they worship bow down and pay obeisance, every day.

Writers who are well versed in Buddhist scriptures have published a short history of the *Buddha* in booklets. However, some young students cannot even read those booklets. Hence, for those students who wish to read and study the short story of the *Buddha*, this short article of the *Buddha* has been written for easy reading.

The *Gotama Buddha*-to-be or the *Bodhisatta* whom the Buddhists pay highest veneration and homage, was a *Sumeda Hermit* at the time of *Dipaṅkarā Buddha*, four incalculable and a hundred thousand world cycles ago. This *Hermit Sumeda* received the prophecy from *Dipaṅkarā Buddha* that he would definitely be enlightened as *Gotama Buddha* in future.

1. In this world cycles, when He would be enlightened as *Buddha*, he was conceived in Queen *Māyā*'s womb on the Full moon day of Waso, Thursday, in the great Era 67.

As to why he was conceived in the human world is because, while being a *deva* at *Tusita* Celestial Plane, *devas* and *brahmas* requested him saying that it was time for him to be enlightened as *Buddha*. That was shy he was conceived in Queen *Māyā*'s womb.

2. On the Full moon day Kason, Friday, in the great Era 68.

The *Bodhisatta* was born. The place where He was born, on the way between His father King *Sudhodana's* Kingdom *Kapilavathu* and His mother Queen *Māyā's* kingdom, *Devadaha* in a beautiful and pleasant park of sal trees, *Lumbini*. In this *Lumbini* sal park, while holding a branch of a sal tree with her right hand she gave birth to the *Bodhisatta*.

3. On the Full moon day of Waso, Monday, in the great Era 97, the *Bodhisatta* went forth to lead the life of the homeless.

As to why he went forth to lead the life of the homeless is because on his way to the royal park, the *Bodhisatta* saw four great omen created by the *devas*, “an old man, a sickman, a dead man and a recluse” respectively. Seeing these, he was filled with fear and remorse and to be able to practice *dhamma* he went forth to lead the life of the homeless riding *Kaṇḍhaka*, horse crossing *Anomā* River.

4. On the Full moon of Kason, Wednesday, in the great Era 103. He attained supreme enlightenment.

The place of enlightenment is now called *Buddha gaya* where there is a throne at the foot of the *Bodhi* Tree. *Buddha* attained supreme enlightenment on this throne. In the first watch of the night, he developed the knowledge of past existences, *Pubbenivāsa ñāṇa*. In the second watch of the night or at midnight he developed the divine eye with which he could see the beings of thirtyone plane of existence, *Dibbacakkhu ñāṇa*. In the third watch of the night he attained *Asvakkhaya ñāṇa*, the bliss of complete emancipation, extinction of all defilements (*kilesa*). At dawn, he became the possessor of all the wisdom that should be

known in the universe, *Sabbhinuta ñāṇa*, the supreme enlightenment.

5. On the Full moon day of Waso, Saturday, in the great Era 103, He expounded *Dhammacakkappavattana Sutta*.

The place where he expounded the sermon was near *Banares* at *Migadavun*. The time of the sermon was during twilight when the cool moon beams were shining. The sermon was given to Ashin *Koṇḍhañña*, Ashin *Vappa*, Ashin *Boddiya*, Ashin *Mahānāma* and Ashin *Assaji*, the group of five recluse, *pañca vaggī*.

6. On the Full moon day of Kason, Tuesday, in the great Era 148, His *Parinibbāna* took place.

The place of *Buddha's Parinibbāna* is now called *Kusinara*. In ancient times, it was the sal park of *Malla* kings. There was a bedstead placed between two young sal trees, with the head towards the north. Lying down on this bed proclaiming "All conditioned phenomena (*saṅkhara dhamma*) are subject to decay. Hence, do not forget" and *Parinibbāna* took place.

7. On the twelfth Waning day of Kason, Sunday, in the great Era 148, He was honoured and spontaneous cremation occurred.

There is a verse composed by ancient sages.

- Thursday, conceived
- Friday, born
- Monday, went to lead the life of a homeless
- Wednesday, supreme enlightenment
- Saturday, expounded *Dhammacakkappavattana*
- Tuesday, *Parinibbāna* took place
- Sunday, honoured and spontaneous cremation occurred.



Dhamma Talk at the Closing Ceremony

Vipassanā Dhamma has been thriving at the present age. Hence, there have been Meditation Retreat Centres conducted in various towns and villages. Some retreats are held for ten days, some, seven days and in some places five days and yogis are practising *vipassanā* meditation.

On the day of the closing, there would be closing ceremonies and sayadaws and monks would give *dhamma* discourses. A retreat centre was opened in Tathagata Centre San Jose, California, America, with *Saddhammaramisī* Yeiktha Sayadaw as chief instructor from the 13th Waxing day of Waso 1365 ME. (20.7.94) Wednesday, to the 2nd Waning day of Waso (24.7.94), yogis meditated for five days.

At the end of the retreat on the 2nd Waning day of Waso, on Sunday, from 4 p.m a closing ceremony was held. As requested *Saddhammaramisī* Yeiktha Sayadaw gave a *dhamma* discourse.

I shall deliver the *Dhamma* talk in three portions.

1. To be delighted for being able to practise meditations for five days.
2. Not to stop being mindful before reaching the final stage.
3. To continue mindfulness meditation in daily activities.

1. In saying that you should be delighted in being able to practise *vipassanā* meditation for five days you have practised *vipassanā* meditation which the *Buddhas*, *Pacceka Buddhas* and *Arahats* have practised and have attained the bliss of *nibbāna*. You have followed the path of the *Buddhas*,

Pacceka Buddhas and *Arahats* you will definitely undoubtedly realise *nibbāna* one day where *Buddhas*, *Pacceka Buddhas* and *Arahats* have attained.

Practising *vipassanā* meditation is highly beneficial. Therefore, you should be delighted. Practising *vipassanā* meditation is the most beneficial practice for you. If you wish to make use of your spare time in the best and most beneficial way you must practise *satipaṭṭhāna vipassanā* meditation.

Practising *satipaṭṭhāna vipassanā* meditation is just one simple job of being mindful. But two benefits are being accomplished. On one hand you have eliminated *lobha*, *dosa*, *moha* etc. *kilesā* which will lead you to *apāya saṃsarā*, *apāya* sufferings. On the other hand you have achieved the maturity of concentration which will lead you to the bliss of *nibbāna*. Thus two benefits are being accomplished.

By practising *satipaṭṭhāna vipassanā* you are getting further and further away from *apaya samsarā*, *apaya* sufferings and getting nearer and nearer the bliss of *nibbāna* at each nothing.

What you have prayed each time you do meritorious deeds “May we be free from *apāya saṃsarā* and *apāya* sufferings and reach the bliss of *nibbāna* swiftly” can be fulfilled. Hence, it is very beneficial. Consequently, to be able to practise *vipassanā* meditation, which is so beneficial, you should be delighted.

Meditators practising *satipaṭṭhāna vipassanā* meditation can note at least once in a second, 60 times in one minute and 3600 times in one hour. Within five days you can be mindful about fourteen hours a day. Therefore in one day, there are 50400 notings. In five days there will be 252,000 notings. These 252,000 notings are *kusala dhamma* or merits which

will give benefits till attaining the bliss of *nibbāna*. Thereupon, by calculating mathematically because it is very highly beneficial you should be delighted.

2. In saying not to stop being mindful, before reaching the final stages means, after the closing of the five day retreat, if you should give up being mindful after leaving the centre, your time will be taken up by other matters. You might not achieve noble *dhamma* that you should achieve in this life. That is why, you should not stop being mindful.

Athakatthā Commentators have pointed out “*Antarāca Abyouthanena*” meaning before reaching *magga phala nibbāna* mindfulness must not be stopped, it must be continued.

Motto: Do not surrender till reaching the goal.

The human life you have attained at present -

- (1) Being a human being which is a very difficult condition.
- (2) Being alive, which is a very difficult condition.
- (3) Being able to listen to noble *dhamma* is a difficult condition.
- (4) Being in the presence of *Buddha's sāsana* is a difficult condition.

Because you have attained these four difficult conditions you can reach the final goal of *dhamma* which is *magga, phala, nibbāna*, path and fruition. Therefore, though you leave the retreat centre, you must continue being mindful, without stopping.

For the *dhamma* audience listening to *dhamma* talk and all Buddhists, the final goal of *dhamma* are-

- (a) Reaching the final goal *nibbāna* through realising *sotāpatti magga ñāṇa* and *phala ñāṇa*.

(b) Reaching the final goal *nibbāna* through realising *sakātāgāmi magga ñāṇa* and *phala ñāṇa*.

(c) Reaching the final goal *nibbāna* through realising *anāgāmi magga ñāṇa* and *phala ñāṇa*.

(d) Reaching the final goal *nibbāna* through realising *arahatta magga ñāṇa* and *phala ñāṇa*.

These are four categories, out of them the final goal *nibbāna* should be attained atleast by realising of *sotāpatti magga ñāṇa* and *phala ñāṇa*.

(3) In saying that you must continue mindfulness meditation in daily activities or detailed general activities, when you go home after five days. It means you must continue noting while walking, standing, sitting lying down and detailed bodily movements, which will lead you to the final goal of *nibbāna*.

General detailed activities mean *sampajañña* notings that the *Buddha* had pointed out. *Sampajañña* means clear comprehension of the bodily movements such as walking, standing, sitting, lying down etc. knowing their true nature.

“Abhikkante Patikkante Sampajanakarihoti”

The *Buddha* discoursed that you must be mindful when going forward and walking back to comprehend the true nature of the bodily movements.

Going forward and back bodily movement are of four kinds.

- (a) While walking, moving forward and back.
- (b) While standing, moving forward and back.
- (c) While sitting, moving forward and back.
- (d) While lying down, moving forward and back.

In saying while walking moving forward and back means it is more obvious when the yogi is noting during walking

meditation noting ‘lifting’, ‘pushing’ and ‘dropping’ is going forward. At the end of walking path, turning back is moving back.

When noting ‘lifting’, ‘pushing’ ‘dropping’ you are being mindful of bodily movements which is *sampajanna*. However, when practising *vipassanā* meditation, you can begin noting from anything that is distinct. The *Buddha* had thus, given permission, you can start noting from anything that is obvious.

During walking meditation, you note, ‘lifting’ ‘pushing’ ‘dropping’ etc. and walk forward. As you reach the end of the path, you stop for a while and then turn back. If you pay special attention when turning back, the conscious mind, that wishes to turn back is evident. You must note this conscious mind that wishes to turn ‘intending to turn’ ‘intending to turn’. Then when the turning movements arise, note, ‘turning’ ‘turning’.

If you can note the intention of turning, you have achieved, two levels of insight. The conscious mind that wishes to turn is *nāma*, the bodily movement which does not have any consciousness, is *rūpa*. Hence, attaining the *nāma rūpa pariccheda ñāṇa*, knowledge of the distinction between mind and matter. Because of the conscious mind that wishes to turn, the turning bodily movements arise. The conscious mind that wishes to turn is the cause and the turning bodily movements are the effect. Hence attaining the knowledge of cause and effect *paccayaparigaha ñāṇa*. Therefore you have attained two levels of insights.

(b) While standing, moving forward and back means, it is obvious when you have things to do while bending down. Bending down is going forward. Rising up when the work is done, is going back.

When there are things to be done, while standing, if you pay special attention you will notice that the intention to bend is evident. You must note this intention to bend ‘intending to bend’ ‘intending to bend’. The intention to bend is the conscious mind, *nāma*, the bending bodily movement which has no consciousness is the corporeality. Thus, you have attained *nāmarūpa pariccheda ñāṇa*, knowledge which distinguishes between *nāma* and *rūpa*, mind and matter.

Because of the intention to bend, the bending bodily movements appear. The intention to bend is the cause, the bending bodily movement is the effect. Hence, you have attained *paccaya pariggaha ñāṇa*, knowledge of cause and effect.

After the work is done, if you pay special attention, you will notice that the desire to arise is evident first and foremost. You must note the intention to rise ‘intending to rise’ ‘intending to rise’. Then, when the rising bodily movements appear note, ‘rising up’ ‘rising up’. The intention to rise is the consciousness, *nāma*. The rising bodily movement has no consciousness. Hence, you attain *nāmarūpa pariccheda ñāṇa*, knowledge of the distinction between *nāma* and *rūpa*.

Because of the desire to stand up the rising movements appear. The desire to rise is the cause, the rising bodily movements are the effect. The yogi has attained the knowledge of cause and effect, *paccaya pariggaha ñāṇa*.

(c) Moving forwards and back while sitting means, it is more prominent when paying homage to the Buddha when you concentrate and bow down in respect you have moved forward. After bowing down and paying respects you move back as you rise.

While sitting down, before bowing down to pay homage if you pay special attention you will notice that the desire to

bow down and pay homage is evident first and foremost, you must note this desire to pay homage ‘intending to pay homage’, ‘intending to pay homage’. Then when the bodily movements in paying respects appear, you must note ‘paying homage’, ‘paying homage’. The desire to pay respects is the consciousness, *nāma*. The bodily movements have no consciousness, *rūpa*. Hence, you have attained *nāma rūpa pariccheda ñāṇa*, knowledge of distinguishing *nāma* and *rūpa*, mind and matter.

Because of the desire to pay homage, the physical movements of paying homage appear. The desire to pay homage is the cause, the physical movements of paying homage are the effect. The yogi has attained *paccayapariggaha ñāṇa*, knowledge of cause and effect.

After bowing down and paying respects, the desire to rise became prominent first and foremost by paying special attention. You must note the desire to rise ‘intending to rise’, ‘intending to rise’. Then when the rising bodily movements appear, you must note, ‘rising’ ‘rising’. The desire to rise is the consciousness, *nāma*, the rising bodily movements have no consciousness, *rūpa*. You have attained *nāma rūpa pariccheda ñāṇa*, knowledge of the distinguishing between mind and matter.

Because of the desire to rise, the rising bodily movements appear. The desire to rise is the cause, the rising bodily movements are the effect. You have attained *paccaya-pariggaha ñāṇa*, knowledge of cause and effect.

(d) Moving forward and backward while lying down means, lying down from the sitting posture is moving forward. Rising up after lying down is moving backward.

By paying special attention you will realize that the desire to lie down from the sitting posture becomes prominent first

and foremost. You must note ‘intending to lie down’, ‘intending to lie down’. Then when the bodily movements of lying down appear note ‘lying down’ ‘lying down’.

The desire to lie down is the consciousness, *nāma*, the lying down bodily movements have no consciousness, *rūpa*. Hence you have attained *nāma rūpa pariccheda ñāṇa*, knowledge of the distinguishing between *nāma* and *rūpa*, mind and matter.

Because of the desire to lie down, you lie down. The desire to lie down is the cause, the lying down bodily movements are the effect. You have attained *paccayapariggaha ñāṇa*, knowledge of cause and effect.

After lying down, if you give special attention, the desire to rise again is evident first and foremost before rising. You must note this desire to rise, ‘intending to rise’, ‘intending to rise’. Then, when the rising bodily movements appear, you must note ‘rising’ ‘rising’. The desire to rise is the consciousness, *nāma* the rising bodily movements have no consciousness, *rūpa*. You have attained *nāma, rūpa pariccheda ñāṇa*, knowledge of the distinguishing between *nāma* and *rūpa*, mind and matter.

Because of the desire to rise, you rise. The desire to rise is the cause, the rising bodily movements are the effect. You have also attained *paccayapariggaha ñāṇa* knowledge of cause and effect.

Consequently, if you can be mindful of the desire in moving forward and backward you attain, *nāma, rūpa pariccheda ñāṇa*, and *paccaya pariggaha ñāṇa*, two stages of insight knowledge. Since you have attained these two stages of insight knowledge you will definitely be reborn in the human and *deva* worlds, in noble *sugatibhava*. Commentary teachers have pointed out that you have become a *cūla sotāpanna*.

You had listened to the *dhamma* talk on how delightful it is to have practised at the Tathagata Meditation Retreat for five whole days, not to stop meditating and to go on noting general detailed activities. By practising thus may you be able to reach the bliss of *nibbāna*, the extinction of all sufferings speedily, as you have aspired for, practising with ease and comfort.

Sadhu! Sadhu! Sadhu!



Missionary Work Abroad

Sayadaw has written this brief account on his missionary work abroad for the devotees concerned, in order to let them gain knowledge and accumulate merits.

For Sayadaw's travel abroad, Daw Myo Theint of Yangon and Daw Khin Khin Gyi from San Jose, California made arrangements.

The Buddhist Trust Association, London Vihara, invited Sayadaw to give *dhamma* discourses and *dhamma* instructions. Sayadaw, together with Doctor U Mya Aung and U Htun Kyi left Yangon airport for Singapore on (5-6-94).

At Singapore airport, U Aung Than and Daw Khin Mya Mya and family, U Nay Win and Daw Than Than Sein and family, U Moe Kyaw Thaung and younger sister Ma Pale and other devotees came to meet Sayadaw and party.

Sayadaw together with Doctor U Mya Aung and U Htun Kyi left Singapore on (8-6-94) and arrived at London airport on (9-6-94).

Sayadaw was met at the London airport by Birmingham Sayadaw Doctor U Rewata, U Hla Myaing from London Myanmar Embassy and devotees from London Vihāra Trust Association.

Duration of the visit.

1. The time taken was 2 months, 13 days
2. Five countries were visited
3. *Dhamma* discourse and meditation guidance were given at (8) centres.

1. The time taken 2 months and 13 days are 4 days in Singapore, 21 days in London, 7 days in France, 5 days travelling time 5 days in New York, 16 days in San Jose, 5 days in Chicago, 5 days in Los Angeles, 5 days in Hawaii.

2. Five countries were visited

1. Singapore
2. Britain
3. France
4. U.S.A
5. Japan (on transit).

3. *Dhamma* discourses and meditation guidance were given at 8 centres. The first Sojourn was at London Vihara. Starting from 9th June, 1994 *dhamma* talks and meditation guidance were given. *Dhamma* talks were given twice a day, once for the foreign audience and once for Myanmar audience. After the *dhamma* talks were delivered to the foreign audience, questions were asked by them. Some answers to the questions should be known by the Buddhists. They are good questions.

On 13th and 14th June 1994 Sayadaw gave a *dhamma* talk on the benefits of practising *vipassanā* meditation. Doctor U Mya Aung translated it into English.

Practising *satipaṭṭhana vipassanā* meditation is the best and the most beneficial work. Practising *satipaṭṭhana vipassanā* meditation is just doing one job, that is just noting. But two benefits are derived at the same time. By practising *satipaṭṭhana vipassanā* meditation, at every noting, you are eliminating *lobha, dosa, moha kilesa* which will lead you to *apāya* sufferings. At every noting your concentration conducive to the bliss of *nibbāna* gets mature and is strengthened. Hence, two benefits are being accomplished.

By practising *satipaṭṭhana vipassanā* meditation, you are getting further and further away from *apāya samisara* and

apāya suffering at every noting. At every noting you are getting nearer and nearer to the bliss of *nibbāna*. That is why, practising *satipaṭṭhana vipassanā* is the best and the most beneficial work for you.

Although practising *satipaṭṭhana vipassanā* meditation is the best and the most beneficial work, it is not evident at the beginning. It will become evident in the middle and in later stages. However, though the benefits gained are not obvious at the beginning, if calculated mathematically the benefits became evident.

Meditators practising *vipassanā* meditation will at least get one noting in a second. Hence, 60 times in a minute. There will be 3600 notings in one hour meditation. These 3600 notings are all *kusala dhamma* merits which will lead you to the bliss of *nibbāna* that you have longed for.

At every noting, the desire to get things, craving (*lobha tanha*) has no chance to arise and therefore, it is exterminated. Since *lobha* is eliminated, clinging (*upadāna*) which is caused by *lobha* is also eradicated. Because *upadana* is exterminated *kamma* caused by *upadāna* is also extinguished. Because *kamma* is extinguished existence (*bhava*) caused by *kamma* is annihilated. Because existence is annihilated suffering caused by rebirth, suffering cause by old age, sickness, death, anxiety, grief and lamentation, all kinds of sufferings are extinguished.

Thus, Sayadaw pointed out how 3600 *bhava* sufferings are exterminated by practising *satipaṭṭhana vipassanā* meditation for one hour.

At the end of the *dhamma* discourse a SriLankan lady, from among the audience living in London asked “By practising *vipassanā* meditation for one hour 3600 existences of old age, sickness, death, grief and lamentation, all these sufferings

are extinguished; are these points mentioned in *Sutta Piṭaka* or *Abhidhammā Piṭaka*?”

The answer to this question was given immediately. “The fact that by practising *vipassanā* meditation for one hour 3600 existences of old age, sickness, death, grief and lamentation, all these sufferings are extinguished; is not mentioned directly from *Sutta Piṭaka* or *Abhidhamma Piṭaka*. According to the doctrine of Dependent Origination, when the cause is exterminated the effect 3600 existences are exterminated. The benefit of 3600 existences being annihilated has been gained.

SriLankan, a gentleman living in London asked another question “The *nāma rūpa pariccheda ñāṇa*, *paccayaparigaha ñāṇa*, and so on that we have attained in this life after practising *vipassanā* meditation, will the insight we have attained can be carried over to our future existences?”

“You cannot carry *vipassanā* insight or *ñāṇa* that you have attained in this life after practising *vipassanā* meditation. Only if you practise again in future lives with the correct method, you will attain the insight again. However, if you can practise in this life till reaching *sotāpatti magga ñāṇa* and *phala ñāṇa*, you can attain *vipassanā ñāṇa*, *magga ñāṇa*, *phala ñāṇa* in future existences.” This was how Sayadaw replied to the question asked.

London to France

After staying at London Vihara giving *dhamma* discourses and *dhamma* instruction the Venerable U Vijaya from Sakyāmuni Sāsana Yeiktha, France, invited the Sayadaw. Hence, on 30th June, 1994, Sayadaw, U Pannasiha (London) and Doctor U Mya Aung left London for France.

At the airport in French, the Venerable U Vijaya and yogis of Sakyāmuni came to meet Sayadaw and party. From the airport, the Sayadaw and party were driven to Montbeon, a village where Venerable U Vijaya had founded Sakyamuni Sāsana Yeiktha (Meditation Centre). At this centre a retreat was opened from 1st to 6th July, where Sayadaw gave *dhamma* talks and instructions for meditation.

During the reporting session at the retreat centre, a Vietnamese nun named Susanta reported: “I have encountered a lot of suffering in my *khandhā*. The noting is not good, I am not attached to my *khandhā*, in the least, I find it repulsive”.

Sayadaw replied that this stage of insight is good, though the noting may not be good, according to the nature of *dhamma* and the progress of insight. At this stage of insight, one experiences miserable *dukkha vedanā*. But it is good in accordance with the nature of *dhamma* and the progress of insight. Not being attached to this *khandā*, according to the nature of *dhamma*, is very good. Not to be totally attached to this *khandā* is in *pāli virāga*. If there is no attachment (*virāga*), then there is only liberation from sufferings (*vimutti*).

Commentary teachers have pointed out that *virāga* means *magga dhamma*. *Vimutti* means *phala* and *nibbāna*. The mind that has no attachment to this *khandhā* is the cause conducive to attaining *magga phala nibbāna*. This is how Sayadaw gave the answer.

Two note worthy questions

On 2nd July, from 8 a.m. to 10 a.m. Sayadaw listened to the report of the yogis. On 3rd July, after having breakfast, Sakyamuni yogis and disciples held a veneration ceremony

to pay homage to the Sayadaws. At the ceremony, Vietnamese yogi who had practised *vipassanā* meditation in Yangon and ten days in France, requested to give her permission to put up a question and asked: “I have been practising *vipassanā* meditation. Are there possibilities for me to realize noble *dhamma* in this very life?”

Sayadaw answered: “Since you already have the fourfold rarity (*dhamma*) in your continuity of consciousness (*santāna*), there is a possibility that the noble *dhamma* can be realized. A brief answer was, thus, given initially.

Later on, Sayadaw gave a short and concise *dhamma* talk to the audience. He said that there is a possibility of realizing the noble *dhamma*, that one has been aspiring for, as the fourfold rarity (*dhamma*) is already present in your continuity of consciousness (*santāna*). The rarities present in your *santāna* are:

1. Privilege to enjoy the existence as human being - a rarity;
2. Privilege to enjoy the life of mortal - a rarity;
3. Privilege to enjoy hearing the virtuous *dhamma* - a rarity;
- and
4. Privilege to enjoy one’s presence at the time of *sāsanā* - a rarity

The Vietnamese yogi, living in France, after listening to the first answer asked a second question. “Apart from these four difficult conditions in attaining *dhamma* are there other factors?

“Apart from these four difficult conditions there are two other factors in attaining *dhamma*.”

1. The teacher or instructor must be able to give instruction on the correct method to practise *satipaṭṭhāna vipassanā* meditation till reaching *magga phala nibbāna*.

2. Meditators who are practising *satipaṭṭhāna vipassanā* meditation must also practise till reaching *magga phala nibbāna*. If these two factors are complete you will attain the highest and noblest *dhamma* that you have aspired for. If these two factors are incomplete you cannot attain the highest and the noblest *dhamma*.

France to Washington D.C.

At the end of six days's retreat at Sakyamuni Sāsana Yeiktha in France, on 7th July, 1994 Sayadaw, U Pannasiha (London) and Doctor U Mya Aung left France for London airport. After resting for a while at London airport, the party proceeded to Washington D.C, U.S.A. The Venerable U Vijaya from Sakyamuni Sasana Yeiktha also went along.

The party left London airport at 12 noon and arrived at 5 p.m. in Washington D.C. At the airport Sayadaw U Kelasa, Maung Htun Linn and Maung Hpyo Win were waiting to meet Sayadaw and party.

When Sayadaw and party arrived at Washington the Sayadaw and party stayed together with Chammyay Yeiktha Sayadaw and Bombay Sayadaw at the Mingalā Rāma Monastery, where Sayadaw U Kelasa lives. On 9th July, 1994 from 1 p.m to 2 p.m Sayadaw delivered a discourse on the four difficult conditions to attain. There were about twenty Myanmar devotees and they listened respectfully.

On the 10th July, from 1 p.m to 2 p.m Sayadaw gave *dhamma* talks to about 20 Myanmar listeners. The discourse was on the four qualities of becoming a *sotāpanna* and twenty-four types of *sotāpanna*.

When discoursing on the twenty-four types of *sotāpanna*, Sayadaw divided the discourse into three headings and gave

the discourse briefly:

1. Three types classified by the number of existences
2. Two types classified by predominating factors (*dūra*)
3. Four types classified by way of practice

Three types classified by the number of existences are multiplied by two types classified by *dūra* = six types

These six types are multiplied by four types classified by way of practice and therefore makes twenty-four types.

Later Sayadaw elaborated a little on the four categories classified by way of practice.

In practising *vipassanā* meditation till becoming a *sotāpanna*:-

1. Practising with strain and difficulty and slow in experiencing *dhamma*
2. Though practising with strain and difficulty experiencing *dhamma* quickly
3. Practising with ease and comfort but experiencing *dhamma* slowly.
4. Practising with ease and comfort and experiencing *dhamma* swiftly.

Among these four types, those who have to practise with strain and difficulty experiencing *dhamma* slowly must be able to practise till reaching the stage where only the physical body suffers, and not the mind. There are three methods to practise to overcome *dukkha vedanā*.

- (a) Practising with the aim of making the painful sensations (*dukkha vedanā*) disappear.
- (b) Practising to get rid of the *dukkha vedanā*, with an aggressive attitude.
- (c) Practising to know the true nature of *dukkha vedanā*.

(a) Practising with the aim of making *dukkha vedanā* disappear, the yogi is wishing for comfort which is *lobha*. Practising *vipassanā* meditation is to eliminate *lobha*. Now that the yogi is wishing for comfort at every noting, because of *lobha kilesa*, the yogi will be slow in experiencing *dhamma*, slow in making progress in *dhamma* and slow in attaining *dhamma*. Therefore, this approach should be avoided.

(b) Practising to get rid of the *dukkha vedanā* with an aggressive mind is developing *dosa* and *domanassa*. Practising *vipassanā* meditation is to eradicate *dosa* and *domanassa*. Now that the yogi has *dosa* and *domanassa kilesa* in his practice, he will be slow in experiencing *dhamma*, slow in making progress in *dhamma* and slow in attaining *dhamma*. Hence, this approach should be avoided.

(c) Practising to know the true nature of *dukkha vedanā* is the correct method. Practising *vipassanā* meditation is first and foremost to know the nature. Only when you know the nature you will comprehend the arising and passing away of all phenomena. Only when you comprehend the arising and passing away, you will realize *anicca, dukkha, anatta*. Only when you fully realize *anicca, dukkha, anatta ñāṇa*, you will attain the bliss of *nibbāna*, as have been aspired for. The *Buddha* had said that when *dukkha vedanā* arises in your *kandhā*, let the body suffer, and not the mind. Practise, so that your mind will not suffer.

At one time, the *Buddha* was living in a grove near *Sumsumāragira* City in *Bhagga* Country. At that time, there was a wealthy man named *Nakulapita* who had been his father for five hundred existences. Being very old, the wealthy man became weak and infirm. He had to suffer from

many ailments. Hence, he would not be able to go to the *Buddha* in future. He thought, “Now, while I am able, I will go and request the *Buddha* to give me a sermon”. So thinking, he went to the *Buddha* and asked:

“O *Buddha*, since I am getting very old, I have become very weak and infirm. I have so many ailments that I am hardly in good health. In future also, I will not be able to come to the *Buddha*. Therefore, please give me a sermon.”

The *Buddha* replied “Rich man, there is none who is free from diseases. Anyone who says he is free from disease, is either ignorant or foolish”. He said further, “Rich man only let your body suffer, not your mind. You must practise so that your mind does not suffer.

When this sermon was repeated to *Ashin Sariputta*, *Ashin Sariputta* gave a discourse on suffering in body and also in mind and the body suffering and not the mind.

Suffering both in body and mind means, those who cannot differentiate between mind and matter thinking body and mind to be one. Those who can practise and differentiate between mind and matter only suffer in body and not in mind.

While practising *vipassanā* meditation *dukkha vedanā* that are unbearable arise, you must resolve to bear it with patience initially. You must not worry thinking that you will have to bear it for one whole hour. The *vedanā* will have to be suffered according to its nature. Your duty is to keep on noting. When the *vedanā* becomes intense the yogi tends to keep the body and the mind tense. You must not keep your body and mind tense, but relax them a little.

After relaxing you must keep your noting mind directly on the *vedanā*. You must note whether it is on the flesh, in the

skin, up to the vein, bone or marrow and so on. Try to note attentively to know the nature and extent of the pain, noting as ‘paining’ ‘paining’.

After noting attentively four or five times, the pain may become more intense. According to its nature when it has reached its climax the pain may decrease. Knowing the increasing and decreasing of *vedanā* is realizing the nature of the *vedanā*. In noting continuously, when the *samādhi* is strengthened by one more stage, the yogi will notice that the pain increases at each and every noting. When it has reached its peak, it decreases according to its nature. Hence, at each and every noting the pain may increase or decrease. Experiencing this, is knowing more and more the nature of *vedanā*.

Noting continuously, concentration gets more mature and sharpened, as the yogi notes paining, he realizes that *vedana* appears and disappears. The appearance is arising and the disappearance is perishing. Comprehending the arising and perishing, knowing the pain is no more is not the main point. Knowing whatever arises, perishes is the main point. Hence, the noting mind is beginning to overcome *dukkha vedanā*.

Noting continuously concentration develops further and strengthened, reaching *bhaṅga ñāṇa*. The arising is no more evident, the passing away becomes evident. When the concentration is further strengthened, while noting paining, the yogi sees not only the passing away but also the disappearance of the noting mind. Realizing this, the noting mind has overcome the pain. Therefore, it has been discoursed that only the physical body suffers, not the mind.

The audience listening to this *dhamma* talk being *vipassanā* yogi must have *dhamma* friends more or less. When you meet those *dhamma* friends, they are in the habit of asking

for *dhamma* gifts. When they do ask, now you have gifts of *dhamma* for them. “Friend, let your body suffer, not the mind, practise, so that the mind will not suffer.”

Let us repeat the motto of *dhamma* gift.

**Motto: Let the body suffer, not the mind,
Practise *satipaṭṭhāna*.**

Sayadaw learned that the audience who listened to the *dhamma* talk were very pleased with the method of noting *vedanā*. They phoned Daw Khin Khin Gyi who invited Sayadaw and told her that they appreciated very much the *dhamma* talk on how to be mindful of *vedanā*.

Washington D.C. to New York

After giving *dhamma* talk at *Mangalā Rāma* monastery in Washington for two days, Sayadaw, Doctor U Mya Aung and U Htun Kyi proceeded to New York on 11th July 1994. Sayadaw and party were met at New York airport by Sayadaw U Indaka, U Mahosatha Paṇita, U Bayā Laṅkara, disciple U Hun Kyu from Loka Chantha Temple in New York.

At Loka Chantha Temple on 12th July, from 8 p.m. to 10 p.m. Sayadaw delivered a *dhamma* discourse on the four difficult conditions to attain. There were about twenty *dhamma* audience. On 13th July from 8 p.m. to 9:50 p.m. the discourse was on the four characteristic of a *sotāpanna* and twenty-four types of *sotāpanna*. There were about twenty-five *dhamma* audience who listened respectfully and enthusiastically.

On July 14th, from 8 p.m. to 9:30 p.m. Sayadaw discoursed on *Anuggahita Sutta*. There were about twenty-five *dhamma* audience U Kwai Nyi and Daw Hpeik Lwan from Myeik,

staying in America, their daughter Doctor Myat Myat and Doctor Ma Su Thwe and Doctor Ma Cho Cho from Yangon also came to listen to the *dhamma* discourse.

Today is 1356 the 7th Waxing of Waso at Loka Chantha Temple, New York the *dhamma* discourse that will be given is from *Anguttara Anuggahita Sutta*. *Anuggahita* means supporting *vipassanā sammādiṭṭhi*.

The audience listening to the *dhamma* talk being Buddhists will one day practise *vipassanā* meditation till reaching *magga phala*. Thus, when practising *vipassanā* meditation, the *Buddha* had explained that you must support *vipassanā sammādiṭṭhi* by five factors.

The five supporting factors of *vipassanā sammādiṭṭhi*, are -

1. *Sīlā nuggahitā* - support by observing *sīla*
2. *Sutā nuggahitā* - support by listening to *dhamma* talks
3. *Sakassā nuggahitā* - support by discussing of *dhamma*
4. *Samatha nuggahitā* - support by practising *samatha* meditation
5. *vipassanā nuggahitā* - support by *vipassanā* meditation

In practising *vipassanā* meditation, commentators have given the example of comparing the planting a young tree to the five supporting factors. Those who plant young trees, to thrive and obtain flowers and fruits -

1. must support by fencing
2. must support by watering
3. must support by weeding
4. must support by removing insects
5. must support by removing webs

Similarly, meditators who are practising meditation must support *vipassanā sammādiṭṭhi* by five factors.

Repeat a memorable motto.

**Motto: When young trees are planted
Fencing, watering, weeding
Removing insects and webs
Must always be done.**

1. Those who have planted young trees have to build a fence so as not to be destroyed by the danger of cattle and other animals. Like wise, meditators who are meditating must have *sīla* as a fence a supporting factor for *vipassanā sammādiṭṭhi* to be secure.

If young plants are not fenced, they can be destroyed by the danger of cattle and other animals. In the same manner, if *vipassanā sammādiṭṭhi* is not fenced by the supporting factor *sīla*, *vipassanā sammādiṭṭhi* can be destroyed by the danger of *anātariya kamma* caused by physical and verbal offences leading to gross *lobha*, gross *dosa* and gross *moha*. That is why it must be fenced by *sīla* to support *vipassanā sammādiṭṭhi*.

Repeat a memorable motto:

Motto: *Sīla* is likened to a fence.

2. Those who have planted young trees have to water them so that they will thrive and not wither away. Likewise, meditators, practising meditation must listen to dhamma discourses which is like watering. It is supporting by knowledge so that *vipassanā sammādiṭṭhi* strengthened.

If young plants are not watered and supported they will wither and die. In the same way, meditators who are practising meditation do not support *vipassanā sammādiṭṭhi* by the

knowledge gained from listening to *dhamma* discourses, they become discouraged when their noting is bad and do not make any progress in their *dhamma*. They become weary and bored. Therefore, they must support *vipassanā sammādiṭṭhi* by listening to *dhamma* talks which is like watering a young plant.

Repeat a memorable motto -

Motto: Knowledge is likened to watering.

3. Those who have planted young trees have to clear away old rotten roots and weeds. In the same manner, meditators, practising meditation have to support *vipassanā sammādiṭṭhi* by discussing *dhamma* which is like weeding. If rotten roots and weeds are not cleared away at the base of young trees, they cannot grow well and thrive. In the same way, meditators practising meditation cannot make progress, will be slow in gaining insight and achieving noble *dhamma* if the way they note is not clear and incorrect, due to not having *dhamma* discussions. Therefore, they must support *vipassanā sammādiṭṭhi* by having *dhamma* discussions which is like weeding.

Repeat a memorable motto:-

Motto: *Dhamma* discussion is likened to weeding.

4. Those who have planted young trees have to remove insects on the trees. Likewise, meditators, practising meditation must eliminate *lobha, dosa, moha, kilesa* insects that arise in their mind continuity (*santāna*) by *samatha* meditation and support *vipassanā sammādiṭṭhi*.

If insects on the young trees are not removed, they will destroy the young trees. Likewise, if *lobha*, *dosa*, *moha kilesa* insects that arise in their mind continuity (*santāna*) are not eliminated by *samatha* meditation, *vipassanā sammādiṭṭhi* can be destroyed. Therefore, by eliminating *kilesa* insects, *vipassanā sammādiṭṭhi* is supported.

Repeat a memorable motto:-

Motto: *Samatha* meditation is likened to removing insects (*kilesa*).

At the present age, those who are practising *vipassanā* meditation, cannot practise till attaining *jhāna* which can eliminate *kilesa*. likened to insects. That is why, before practising *vipassanā* meditation (*pubbabhāga parikamma*) must be done preliminarily which is to develop *Buddhānussati Kammatṭhāna*, *Mettā Kammatṭhāna*, *Asubha Kammatṭhāna*, *Maranānussati Kammatṭhāna*, the four *dhamma* that safeguard the meditators.

Buddhānussati Kammatṭhāna especially have the power to get rid of *moha*. *Mettā Kammatṭhāna* eradicates *dosa*. *Asubha Kammatṭhāna* eliminates *lobha*. Reflecting death repeatedly *Marananussati Kammatṭhāna* eliminates conceit (*māna*).

Buddhānussati Kammatṭhāna means recollection of the virtues of the *Buddha* and being mindful of them repeatedly. The virtues of the *Buddha* are incalculable (*anandara*). In the same way the virtues of power and glory are also incalculable. The commentary teachers have pointed out that those who recollect the virtues of the *Buddha* have innumerable benefits.

That is why, by developing the nine great virtues of the *Buddha* one will get benefit according to their meaning. I will discourse on the benefits of developing the nine great virtues of the *Buddha*.

When you are about to encounter danger and while you are encountering it you must contemplate *Araham*. “Indeed the *Buddha*, the supreme one has extinguished all defilements, likened to enemies”. By developing this virtue, you can be free from danger.

Repeat a memorable motto:-

**Motto: Desiring to be free from danger,
Must cultivate *Araham*.**

When desiring to know things that are very difficult, like when appearing for a difficult examination, contemplate *Sammāsambuddho*. “In deed the supreme self Enlightened One, knows all kinds of truth.” By developing this virtue, you will come to know easily the difficult things.

Repeat a memorable motto:-

**Motto: Desiring to know difficult things,
Must cultivate *Sammāsambuddho*.**

When you wish to be endowed with *sīla*, *samadhi*, *pañña* in your continuity of consciousness (*santāna*); when you wish to comprehend *dhamma* swiftly, reach a higher level in practising *vipassanā* meditation, you must cultivate *Vijjācaranasampanno*. “Indeed the *Buddha* is endowed with these attributes (three *vijjā*, eight *vijjā*, fifteen *caraṇa*)”.

Thus, if you cultivate *Vijjācaranasampanno*, you will be complete with *sīla sikkhā*, *samādhi sikkhā* and *pañña sikkhā*.

Repeat a memorable motto:-

**Motto: Desiring to be complete with *sikkhā*
Must cultivate *Vijjācaranasampanno*.**

Just before travelling and while travelling if you wish to be safe and arrive at your destination peacefully, you must cultivate *Sugato*. “Indeed, the *Buddha* has attained blissful *nibbāna*.” Thus, cultivate *Sugato* if you wish to reach your destination peacefully without any danger.

Repeat a memorable motto:-

**Motto: Desiring to reach your destination peacefully
Must cultivate *Sugato*.**

When you have to speak successfully for any undertaking or when you have to appear for interviews you must cultivate *Sugato*. “Indeed, the *Buddha* is endowed with the quality of good and right words.” Thus, if you cultivate *Sugato*, any kind of work that you desire to accomplish will be accomplished easily.

Repeat a memorable motto:-

**Motto: Desiring to speak with success,
Must cultivate *Sugato*.**

When studying social affairs, economic affairs, progressive mundane affairs and so on and also when searching for lost property and people, you must contemplate *Lokavidū*.

“Indeed, the *Buddha* is the knower of all three worlds.” If you develop this virtue you will come to know things easily that you have been desiring to know.

Repeat a memorable motto:-

**Motto: Desiring to know the world,
Must contemplate *Lokavidū*.**

When you wish to discipline young ones and who are not cultured, you must contemplate *Anuttaro purisa dhammasarathi*. “In deed, the *Buddha* is an incomparable charioteer for the taming of men, *devas* and animals”. If you develop this virtue and discipline the uncultured ones, they will become cultured.

Repeat a memorable motto:-

**Motto: Desiring to discipline,
Must contemplate *Anuttaro*.**

If you are a teacher and is about to teach, you must develop *Satthādevamanussānam* virtue. “Indeed, the *Buddha* is teacher to gods and men”. If you teach after developing this virtue your students, will learn easily.

Repeat a memorable motto:-

**Motto: Desiring to teach.
You must develop *Sattha*.**

When you yourself is a learner, while learning you must contemplate *Buddho*. “Indeed, the Enlightened One, is the one who comprehends the Four Noble Truths”. If you develop this virtue and learn, you will learn the trades easily.

Repeat a memorable motto:-

**Motto: Desiring to learn the trade.
You must develop *Buddho*.**

When you are carrying out things for your own benefits and for other's you must contemplate *Bhagavā*, "Indeed the Exalted One is endowed with the six great qualities of glory." When you contemplate this virtue, affairs for your own benefits and for other's will be accomplished easily.

Repeat a memorable motto:-

**Motto: Desiring to accomplish benefits,
You must develop *Bhagavā*.**

While delivering this sermon on the benefits of developing the virtues of the *Buddha* some listeners among the audience wrote them down and memorized them.

5. Those who plant young trees have to remove webs at the top of the trees that defer the growth of the young trees. In the same manner, meditators who are practising *vipassanā* meditation have to remove *arammanānussaya kilesa* webs which exist at the sense-doors due to six sense objects, by strong *balavant vipassanā* and support *vipassanā sammādiṭṭhi*.

If webs that are stuck at the top of young trees are not removed, the trees will not grow well and thrive. Likewise, at the six sense-doors such as eye, ear, nose, tongue, body and mind, the six sense objects such as visible objects, sound, odour, taste, tangible things and mind objects constantly come into contact every day. When they come into contact, if you cannot note by *balavant vipassanā*, seeing, hearing,

smelling, tasting, touching, thinking or planning, *arammaṇānussaya kilesa* webs will be stuck. Hence, *vipassanā sammādiṭṭhi* will make no progress, it can deteriorate. Therefore, *arammaṇānussaya kilesa* webs must be removed by *balavant vipassanā* and support *vipassanā sammādiṭṭhi*.

Repeat a memorable motto:-

Motto: *Vipassanā* is likened to removing webs.

Consequently, after listening to *Anuggahita Sutta dhamma*, men and women who are practising *vipassanā* meditation, *vipassanā sammādiṭṭhi* that arises in your *santāna* be.

- fenced by *sīla*
- watered by knowledge
- weeded by *dhamma* discussion
- removed insects by *samatha* meditation
- removed *anussaya* webs by *balavant vipassanā*

Thus may you attain *magga phala*, the most noble *dhamma* that you have aspired for, by practising with ease and comfort, swiftly and easily.

Sadhu! Sadhu! Sadhu!

From New York to San Jose

After giving *dhamma* discourse for three nights at Loka Chantha temple, New York, Sayadaw, Dr. U Mya Aung and U Htun Kyi left New York airport on 1356 M.E. 8th Waxing of Waso, 15th July, 1994 for San Francisco. At the airport, Daw Khin Khin Gyi, U War Kyu, U Soe Khaw and Dr. Maung Maung Myint met Sayadaw and party.

From that airport Sayadaw and party were taken to San Jose Tathagata Yeiktha (centre) which was about fifty miles away in U Soe Khaw's car. At Tathagata centre in San Jose, a meditation retreat was opened from 1356 M.E. 13th Waxing day of Waso, 20th July, Wednesday to 2nd Waning day of Waso for 5 days. There were about thirty yogis.

On the opening day of the retreat Sayadaw gave some *ovāda* (advice) and persuasive words and four factors that must be followed when practising *vipassanā* meditation.

Today is 1356, 13th Waxing day of Waso, 20th July 1994, the opening day of 5 days' retreat at SanJose Tathagata centre. At the opening ceremony, I shall give some *ovāda* and four points to follow when practising *vipassanā* meditation.

The *vipassanā* meditation that the yogis, the audience listening to the *dhamma* talk, will undertake is the best and the most beneficial work for this life, future existences and to reach the happiness of *nibbāna*.

Practising *vipassanā* meditation is just one work of being mindful and two benefits are accomplished. On one hand, you achieve in extinguishing *lobha, dosa, moha kilesa* leading to *apāya samisara, apāya* sufferings. On the other hand, you attain the maturity of *samādhi* insight knowledge conducive to attaining the bliss of *nibbāna*. That is why, you must practise *vipassanā* meditation as much time as you can spare. This is how I gave *ovāda* and encouraging words.

As my *ovāda*, words of encouragement are fairly complete, I must now give you four factors to follow when practising *vipassanā* meditation. Meditators practising *vipassanā* meditation must first and foremost develop *samādhi*, concentration. Only when you have *samādhi*, you can attain *vipassanā ñāṇa*, insight.

To develop and practise, Ashin Kiccayana Thera had pointed out four conditions.

1. *Cakkhumassa yatha andho* = though the eye-sight is good, you must practise like the blind.
2. *Sotavā badhiro yathā* = though the hearing is good you must practise like the deaf.
3. *Pannavassa yathā* = though gifted in speech you must practise like the dumb.
4. *Balavā dubbalo riva* = though having good strength you must practise like a weak invalid.

1. Meditators practising *vipassanā* meditation have to close their eyes while sitting meditation. Hence, they do not need to practise like the blind but during walking meditation and noting general detailed activities, if they do not guard their eyes and keep looking everywhere just as they stay in their homes, towns and villages, they will not gain calmness of the mind, *samādhi*. If even *samādhi* is not gained, there cannot be *vipassanā ñāṇa* insight. Therefore, even if your eye sight is good, you must practise like the blind or as though you are blind.

Repeat a memorable motto:-

Motto: Though the eye sight is good, practise as if being blind.

2. Meditators who are practising meditation keep listening to all kinds of sounds just as they are staying in their own homes, towns and villages, they will not gain *samādhi* due to

those sounds. If there is no *samādhi* there cannot be *vipassanā ñāṇa*, insight. That is why even though your hearing is good you must practise like the deaf mute.

Repeat a memorable motto:-

**Motto: Though the hearing is good,
Practise like the deaf mute.**

3. Meditators, while practising meditation, if there is nothing special to talk about must remain silent. Talking destroys concentration, *samādhi*. If two yogis practising together talk to each other, both their mindfulness and *samādhi* are destroyed. If they talk for five minutes, their noting and their *samādhi* will be ruined for ten minutes. While talking also, the noting and *samādhi* are wrecked. After talking and reflecting, it destroys about five minutes' noting and *samādhi*, concentration. Consequently, though you may be gifted in speech, you must practise as though you are dumb.

Repeat a memorable motto:-

**Motto: A gifted person in speech,
Must practise like the dumb.**

4. Meditators practising meditation, having energy and strength move about swiftly. If they do so their noting mind will not catch up the bodily activities and cannot note precisely right on the "present". If you cannot note precisely right on the present you cannot gain *samādhi*. If you have no *samādhi*, you cannot attain *vipassanā* insight. That is why, you may be strong and active, but when practising meditation you must practise like a weak invalid.

Repeat a memorable motto:-

**Motto: Though you have strength and energy,
You must practise as if you are weak.**

When practising meditation, your activities must be gentle. Only then you can note precisely at the present moment. Only when you note the present moment, you can gain *samādhi*. Only when you have *samādhi*, you will experience the nature of lightness and heaviness, pushing and pulling. Only when you know the nature of phenomena, you will comprehend arising and passing away, *udayabbaya*. Only when you know arising and disappearing, will you perceive *anicca, dukkha, anatta*. Only when you perceive *anicca, dukkha, anatta*, will you reach the happiness of *nibbāna* as you have aspired for. Consequently, when practising *vipassanā* meditation your activities must be gentle like an invalid.

Men and women of good parentage who will practise *vipassanā* meditation till attaining *magga phala*, the happiness *nibbāna* must control their eyes *cakkhundriya* (eye-faculty); *sotindriya* (ear-faculty); *jivitindriya*-control their speech. *Kāyindriya*-physical movements/activities must also be gentle.

Thus, by following the instruction of Ashin Kiccayana and practising *vipassanā* meditation, may you attain the bliss of *nibbāna* extinguishing all sufferings, as you have aspired for swiftly and easily.

Sādhu! Sādhu! Sādhu!

1356 M.E 14th Waxing of Waso from 21st July 9 to 11 a.m, 2 to 3 p.m Sayadaw interviewed yogis. Vietnamese and American yogis were interviewed through the translation of Dr. U Mya Aung.

At San Jose five days' Meditation retreat, some extra ordinary questions were asked. The Vietnamese monk asked "At sitting meditation, I can sit for two and a half hours at a stretch. While sitting my left leg that had been folded stretched out of its own accord. Then the right leg stretched out. I did not do it. Then the legs folded of their own accord. My arms and hands happened the same way. Is that the nature of *dhamma*?"

Sayadaw answered that it was the nature of *dhamma*. At this level of insight other yogis also have the same experience like the monk their hands and legs stretched out and folded automatically. The nature of *dhamma* is said to be *ubbegā pīti* when extra ordinary things happen. When the noting is good, yogi can also be lifted up. The movements of hands and legs can be of all kinds. They can be like dancing sometimes.

The yogis must not be afraid or worry about these movements. He/she must note these movements respectfully and energetically. The yogi must note "stretching" "stretching" "bending" "bending" as they occur. You must incline towards the passing away of the movements and note.

The question raised by another Vietnamese monk is "During walking meditation, I note "lifting" "pushing" and "dropping" three notings in one step. When I note "lifting" it becomes light, when noting "pushing" I felt the force of pushing, when noting "dropping" I felt heavy. The lightness, the force of pushing and the heaviness, are they all the nature of *dhamma*?"

The answer given was “Experiencing lightness, the force of pushing, heaviness, in walking meditation is the nature of *dhamma*. Experiencing lightness is *tejo dhātu* and *vāyo dhātu*; the force of pushing is also *vāyo dhātu*, heaviness is *pathavī dhatu* and *āpo dhātu*”.

The question raised by another monk is “During sitting meditation “I experience ‘rising’ step by step, also ‘falling’ step by step. At the end of rising and falling I notice that it stopped. Is this experience the nature of *dhamma*?”

The answer is “It is true, that it is the nature of *dhamma*. As *samādhi*, strengthens and sharpens, you will experience rising and falling step by step. Noticing that it stopped at the end of rising and falling is the beginning of experiencing the nature of dissolution. Noticing that stopped means, rising and falling are not continuous. You comprehend the nature of dissolution when rising stops, falling appears, (vice versa), when falling stops rising appears, that is the nature of dissolution of the phenomena.”

An American man yogi asked “My noting improved on 23rd July. I could note better ‘rising’ and ‘falling’. When my mind wandered, I could note it at once. When I note it I realised that it disappears. Is that the nature of *dhamma*?”

The answer is “If you can note immediately as soon as the mind wanders, your noting has become advanced. According to the level of insight you have attained. *baṅga ñāṇa*, comprehending impermanence.”

A forty-five year old Chinese lady yogi reported “I can note the *dukkha vedanā* of my physical body but cannot note the *dukkha vedanā* of mind. I can differentiate between *paññatti* and *paramattha* in my physical body. But I cannot differentiate *paññatti* and *paramattha* of my mind.”

“When the noting mind deepens, you will be able to note the *dukkha*, sufferings of the mind. Your noting must be sustained so that it will gain momentum. You must be able to note general detailed activities. You must give special attention and practise.”

“You can be mindful of *paññatti* and *paramattha* of the physical body. But you cannot note *paññatti* and *paramattha* of the mind. Why? Because the mind itself is *paramattha*. Because it is just one reality or ultimate reality. You cannot separate it again into *paññatti* and *paramattha*”.

On 24th July, the 2nd Waning day of Waso 1356 M.E. from 4 to 5:30 p.m. Sayadaw gave a *dhamma* talk at the closing ceremony of the retreat. Dr. U Mya Aung translated it into English. Vietnamese monk U Virapanno translated it into Vietnamese.

1356 M.E. the 2nd Waning day of Waso, 24th July at San Jose Tathagata centre, closing ceremony of 5 days' retreat, Sayadaw delivered a *dhamma* discourse.

The closing ceremony of retreats

At the present age *vipassanā* meditation practice has been flourishing. Hence, in towns, villages and places there have been retreat centres. In some towns and villages, 10 days retreat, in some places 7 days and in some places 5 days retreat centres have been opened and practise *vipassanā* meditation.

On the closing days of the retreat, there are closing ceremonies. At these ceremonies, Sayadaws and members of *sangha* deliver *dhamma* discourses. At San Jose, in California, there was a 5 days' retreat centre in 1356 M.E, the 13th Waxing day of Waso, (20.7.94) and practise *vipassanā* meditation, Sayadaw as chief instructor.

On the closing day of the retreat, 2nd Waning day of Waso, Sunday from 4 to 5:30 p.m. a closing ceremony was held. As requested *Saddhammaramisī* Yeiktha Sayadaw had to deliver a *dhamma* discourse.

At this closing ceremony I will give three kinds of *dhamma*.

1. To be delighted for having practised *vipassanā* meditation for 5 days.
2. Note to stop being mindful till reaching the goal.
3. To continue being mindful of general detailed activities.

1. To be delighted for having practised *vipassanā* meditation for 5 days means you have practised the *vipassanā* meditation which *Buddhas*, *Pacceka Buddhas* and *Arahats*, who have entered the bliss of *nibbāna*, have practised before. You have also followed the path of the *Buddhas*, *Pacceka Buddhas* and *Arahats*. You will one day definitely reach the bliss of *nibbāna* where *Buddhas*, *Pacceka Buddhas* and *Arahats* have entered. Reflecting thus, you should be delighted.

Practising *vipassanā* meditation is highly beneficial for you. You should feel very delighted. Practising *vipassanā* meditation is the most beneficial work. Hence, if you wish to make use of your spare time most beneficially you must practise *satipaṭṭhāna vipassanā* meditation.

Practising *satipaṭṭhāna vipassanā* meditation is just one work of being mindful and two benefits are accomplished. On one hand, you have eradicated *lobha*, *dosa*, *moha* which will lead you to *niraya*, neither worlds, *apāya saṃsarā*, *apāya* sufferings. On the other hand, you have reaped the benefit of your *samādhi*, insight knowledge conducive to the happiness of *nibbāna*, to be mature and strengthened. Thus, two benefits are being accomplished.

Practising *satipaṭṭhāna vipassanā* takes you further and further away from *apāya samisara*, at every noting and leads you nearer and nearer to the bliss of *nibbāna*. Each time you do meritorious deeds, you have prayed “May I be free from *apāya samisara*, *apāya* sufferings and may I reach the bliss of *nibbāna* quickly.” Thus prayer may be fulfilled. Therefore, because you have practised *vipassanā* meditation which is highly beneficial, you should be much delighted. Those meditating *satipaṭṭhāna vipassanā* are able to note at least once in a second, 60 times in one minute and 3600 times in one hour. You are able to note 14 hours in a day.

Therefore, in one day there are 50400 notings. In 5 days there are 252,000 notings. These 252,000 notings will give you *kusala* benefits till you reach the bliss of *nibbāna*. Mathematically calculating it is so beneficial that you should be delighted.

2. In saying that you should not stop being mindful till you reach the goal is, when you go home after 5 days’ retreat from the centre and stop being mindful, your time will be taken up by other affairs. You might not achieve the noble *dhamma* that you should get in this life. Hence, you must not stop being mindful before reaching the goal.

Aṭhakatha masters have said, “*Antarāca Abyosanena*”. You must not stop noting before reaching the goal, *magga phala nibbāna*. It means you must continue noting.

**Motto: Do not surrender before reaching the goal
continue through.**

The human life that you have attained being-

1. The most difficult condition of being a human being.
2. The most difficult condition of being alive.
3. The most difficult condition of being able to listen to virtuous *dhamma*.

4. The most difficult condition of being in the presence of *Buddha's sāsana*.

Having attained the 4 most difficult conditions, you can reach the happiness of *magga phala nibbāna*, the ultimate goal of *dhamma*. That is why, though you leave the retreat centre, you must not stop being mindful, you must continue noting.

The ultimate goal of the *dhamma* audience, yogis and Buddhist devotees have-

- a. Realizing *nibbāna* the ultimate goal as the object of thought, through *sotāpatti magga ñāṇa* and *phala ñāṇa*.
- b. Realizing *nibbāna* the ultimate goal as the object of thought, through *sakadāgāmi magga ñāṇa* and *phala ñāṇa*.
- c. Realizing *nibbāna* the ultimate goal as the object of thought, through *anāgāmi magga ñāṇa* and *phala ñāṇa*.
- d. Realizing *nibbāna* the ultimate goal as the object of thought, through *arahatta magga ñāṇa* and *phala ñāṇa*.

In saying that you must continue being mindful of general detailed activities means, after 5 days' meditation retreat when you go home, you must keep on noting the general detailed activities such as walking, standing, sitting, lying down to know the true nature of physical activities.

General detailed activities mean *sampajañña* notings that the *Buddha* had preached. *Sampajañña* means noting to have a clear comprehension of the physical activities such as walking, standing, sitting and lying down.

Abhikkante patikkante sampajānakārihoti

First and foremost the *Buddha* had preached, going forward, going back, physical movements must be noted to have a clear comprehension of their true nature.

Movements forward and back are-

- (a) going forward and going back while walking
- (b) going forward and going back while standing
- (c) going forward and going back while sitting
- (d) going forward and going back while lying down

(a) Going forward and going back while walking is evident while practising walking meditation. Lifting, pushing, dropping, noting this, is going forward. At the end of the walking path, turning back is walking back.

Noting lifting, pushing and dropping, according to *sampajañña*, is noting the movements of the physical body. However, *Buddha* had given permission to start or begin noting from the obvious movement.

When noting lifting, pushing, dropping etc. you move to go forward and at the end of the walking path, you stop a while and then turn back, when turning back and moving back, if you pay special attention, the intention to turn back is evident. Thus, you have to note “intending to turn” “intending to turn”. Then when the turning movements appear, you have to note ‘turning’ ‘turning’.

When you can note the intention to turn, you have attained two levels of insight knowledge. The intention to turn is the conscious mind, *nāma*, the turning movements of the body is the corporeality, *rūpa*. Thus, you have attained *nāma rūpa pariccheda ñāṇa*, distinguishing mind and matter. Because of the intention to turn, the turning movements appear. The conscious mind that wishes to turn is the cause, the turning movements of the body is the effect. Hence, you have attained *paccayapariggaha ñāṇa*, knowledge of cause and effect. In this way, you have attained two levels of insight knowledge.

(b) Going forward and going back while standing means, when you bend down to do something while standing, it is obvious. Bending downwards is going forward. Strengthening up after things are done is going back.

Before bending down to do things while standing, if you pay special attention, the intention to bend down is evident first and foremost. You have to note the intention to bend “intention to bend” “intention to bend”. Then when the bending movements appear, you have to note, ‘bending’ ‘bending’. The intention to bend is the conscious mind, *nāma*. The bending movement is the corporeality that has no consciousness, *rūpa*. Thus, you have attained *nāma rūpa pariccheda ñāṇa*, knowledge that distinguishes between *nāma* and *rūpa*.

Because of the intention to bend, the bending movements arise. The intention to bend is the cause, the bending movement is the effect. Now you have attained *paccayapariggaha ñāṇa*, knowledge of cause and effect.

After the actions are done, when you pay special attention, the intention to straighten up is first and foremost evident. You have to note the intention to straighten up ‘intending to straighten up’ ‘intending to straighten up’. Then when the straightening up movements appear, you must note ‘straightening up’ ‘straightening up’.

The intention to straighten up is the conscious mind *nāma*, the straightening up movement is the corporeality that has no consciousness, *rūpa*. You have attained *nāma rūpa pariccheda ñāṇa*, knowledge that distinguishes between *nāma* and *rūpa*.

Because of the intention to straighten up, the straighten up movement arises. The intention to straighten up is the cause, the straightening up movement is the effect. You have attained *paccayapariggaha ñāṇa*, knowledge of cause and effect.

(c) Going forward and going back while sitting is, when you pay homage to the *Buddha*, it is evident. When you concentrate, bow down and pay homage, you are going forward. After bowing down and paying homage, you straighten up, that is going back.

Before paying homage while sitting down, if you pay special attention, the intention to pay homage is first and foremost evident you have to note that intention ‘intention to pay homage’ ‘intention to pay homage’. Then when the paying homage movements appear, you have to note ‘paying homage’ ‘paying homage’. The intention to pay homage is the conscious mind *nāma*. The paying homage movement is the corporeality, that has no consciousness, *rūpa*. You have attained *nāma rūpa pariccheda ñāṇa*, knowledge that distinguishes between *nāma* and *rūpa*.

Because of the intention to pay homage, the paying homage bodily movements appear. The intention to pay homage is the cause. The paying homage bodily movement is the effect. You have attained *paccayapariggaha ñāṇa*, knowledge of cause and effect.

After paying homage, if you give special attention, the intention to straighten up is first and foremost evident. You have to note the intention to straighten up ‘intending to straighten up’ ‘intending to straighten up’. Then when the straightening up movements appear, you must note ‘straighten up’ ‘straighten up’. The intention to straighten up is the conscious mind *nāma*. The straighten up movement is the corporeality that has no consciousness, *rūpa*. You have attained *nāma rūpa pariccheda ñāṇa*, knowledge that distinguishes between *nāma* and *rūpa*.

Because of the intention to straighten up, the straightening up bodily movement appear. The intention to straighten up is

the cause. The straightening up bodily movement is the effect. You have attained *paccayapariggaha ñāṇa*, knowledge of cause and effect.

(d) Going forward and going back while lying down means lying down from the sitting posture is going forward. Rising up again is going back. Before lying down while sitting, if you give special notice the intention to lie down is first and foremost evident. You have to note the intention to lie down ‘intention to lie down’ ‘intention to lie down’. Then when the lying down movements appear, you must note ‘lying down’ ‘lying down’. The intention to lie down is the conscious mind *nāma*, the lying down bodily movement is the corporeality that has no consciousness, *rūpa*. You have gained *nāma rūpa pariccheda ñāṇa*, knowledge distinguishing between *nāma* and *rūpa*.

Because of the intention to lie down you lie down. The intention to lie down is the cause, the lying down bodily movements is the effect. You have attained *paccayapariggaha ñāṇa*, knowledge of cause and effect.

After lying down, if you give special notice, the intention to rise again is first and foremost evident. You must note this intention to rise ‘intending to rise’ ‘intending to rise’. Subsequently when the rising movements appear, you must note, ‘rising’ ‘rising’. The intention to rise is the conscious mind *nāma*, the rising bodily movement is the corporeality that has no consciousness, *rūpa*. You have achieved *nāma rūpa pariccheda ñāṇa*, knowledge distinguishing between *nāma* and *rūpa*.

Because of the intention to rise, you rise. The intention to rise is the cause, the rising bodily movement is the effect. You have attained *paccayapariggaha ñāṇa*, knowledge of cause and effect.

When you can note going forwards and back etc. the intention to do things you have attained *nāma rūpa pariccheda ñāṇa* and *paccayapariggaha ñāṇa*, two levels of insight knowledge. Because you have attained these two *ñāṇa*, insight knowledge you can be rest assured that you will be reborn in the human and *deva* abodes etc. in good and noble planes in the next existence. *Aṭhakathā* teachers have pointed out that you have become a *cūla sotāpanna*.

Consequently, by having practised *vipassanā* meditation at the Tathagata Centre five days's retreat and by practising as you have-

- to be delighted
- not to stop being mindful
- to continue noting general detailed activities and by virtue of listening to the noble *dhamma* discourse as you have listened, may you attain special and noble *dhamma* and reach the happiness of *nibbāna* as you have aspired for, swiftly by practising easily with ease and comfort.

Sadhu! Sadhu! Sadhu!

From San Jose to Chicago

On the 6th Waning day of Waso 1356 28th July 1994, Sayadaw and Dr. U Mya Aung left SanFranciso airport for Chicago. At Chicago airport Sayadaw and party were met by Sayadaw U Kaysava, U Vijaya and U Dhammapiya from Myanmar monastery, Daw May Kyi Win and other disciples concerned.

At Chicago Myanmar monastery, there have never been meditation retreats. Daw May Kyi Win had specially organized to conduct a meditation retreat. Due to Daw May Kyi Win and other disciples' effort a meditation retreat was successfully conducted.

The retreat at Chicago Myanmar Monastery

On the 7th Waning day of Waso 1356 M.E from 8-9:30 p.m *dhamma* talk was given on the 4 difficult conditions to attain. There were about 25 or 30 *dhamma* audience. There were two Americans. At the end of the discourse some disciples reported to the Sayadaw that they had gained a lot of benefits in listening to the *dhamma* talk and that they were delighted.

Today, the 7th Waning day of Waso 1356, *dhamma* discourse that will be given is “This Noble Life”. The *dhamma* audience have gone through incalculable existences according to *Anamatagga Sutta*. Out of these existences, this life is the best and the noblest.

As to why this life is the best and noblest, is not because the life-span is very long. In our past existences, the life-span had been ten thousands and a hundred thousand years long. We do not remember them because there have been other existences in between. That is why this present life is the best and the noblest not because it is long.

Life is noble not because we have wealth and property in abundance. We do not have so much wealth and property. We have been very wealthy and had much more wealth than in this life in our past numerous existences. We do not remember because there have been other existences in between. That is why this life is the best and noblest not because we have riches and wealth in abundance.

It is the best and noblest life not because we have power and influences. We have been Kings and Feudal Lords with much more power. We do not remember because there have been other existences in between. That is why, it is the best and noblest life, not because we have power and influence.

Why then is it the best and the noblest life? It is because in this life noble *dhamma*, can be achieved, the door of *apāya* can be closed and *nibbāna* can be attained.

Why can the door of *apāya* be closed? Why can *nibbāna* be attained and why can noble *dhamma* be achieved? It is because the *dhamma* audience have attained the four difficult rarities to attain in their *santāna* (mind continuum).

The four rarities attained in the *santāna* of the *dhamma* audience and Buddhist devotees were expounded near one of the big seven rain trees by the *Buddha* while he was travelling to the *Gaṅga* river in *Barānasī* with the example of the *Erakapatta* Dragon King, who had lost his human life and had been reborn as a dragon.

1. To attain human life is very difficult.
2. For a person to be alive is very difficult.
3. To be able to listen to noble *dhamma* is very difficult.
4. To be in the presence of Buddha's *sāsana* is very difficult.

Because these four rarities exist in the *santāna* of the *dhamma* listening audience, if they practise *satipaṭṭhāna vipassanā* with the correct method, the door of *apāya* can be closed in this very life, achieve noble *dhamma* and attain *nibbāna*. That is why, the life they have attained is the best and the noblest.

1. The *Buddha* had preached that it is difficult to be a human being in *Nakhasikha Sutta* by putting some earth dust on His nail.

At one time the *Buddha* was residing at *Jetavana* monastery in *Savatthi*. One day monks and *dhamma* audience were assembled to listen to the *dhamma* discourse of the *Buddha*. As there was no time on that day to deliver a *dhamma* discourse the *Buddha* himself came to the place where the *dhamma* audience and monks were assembled.

When the *Buddha* arrived, he picked up some earth dust, put it on His nail and asked “O, monks, which is more, the earth dust on my nail or the dust on the earth? The monks answered the dust on the *Buddha*’s nail compared to the dust on the earth is too little, the dust on the earth is much more”.

The *Buddha* continued “O, monks, the human life that you have attained is like the dust on my nail. After the demise of human beings, those who are reborn as human beings are like the earth dust on my nail. After the death of human beings those who go to *apāya* are as numerous as the dust on the earth. Hence, it is very difficult to become a human being.”

The *dhamma* audience who have attained this human life are like the dust on the finger nail. It is very difficult to attain. Knowing the difficulty to attain, one must practise *vipassanā* meditation ardently. The Most Venerable Mahasi Sayadaw has composed a motto for future generations to memorize easily and practice ardently.

**Motto: To be a human being is very difficult,
You have attained the difficulty of being
a human being.**

Since the *Buddha* had no time to give a sermon on that day, he reminded, “Because you have attained a rarity to be a human being which may be compared to the earth dust on my thumb nail and while you are in the presence of my *sāsanā*, do not neglect, be mindful.”

The meaning of “Do not forget, practise and be mindful” is, to accomplish *dāna*, *sīla*, *samatha kusala* and enjoy the luxuries of human, *deva* and *brahma*. Is that true? It is not true Venerable sir.

The meaning of what the *Buddha* had reminded, “Do not forget”, is that the *dhamma* audience and all sentient beings, beginning from this life to be entirely free from *apāya samisara* all kinds of *samisara* sufferings and to attain the bliss of *nibbāna*, should not forget to practise *vipassanā* meditation.

It is for the *dhamma* audience and all sentient beings to be entirely free from *apāya samisarā* and all kinds of *samisarā* sufferings beginning from this life, not to forget, to practise *vipassanā* meditation which is conducive to attain the bliss of *nibbāna*. This is the meaning of what the *Buddha* had reminded “Do not forget.”

As to why the meaning of simple words “Do not forget is taken to be free from all kinds of *samisarā dukkha*, to practise *satipaṭṭhāna vipassanā* meditation conducive to *nibbāna* is because the *Buddha* as *Bodhisatta* had accumulated *paramita* for four incalculable and a hundred thousand world cycles without caring for his life and limbs. Sacrificing himself is not with the aim for the *dhamma* audience and all beings to enjoy the luxuries of human, *deva* and *brahma* worlds.

It is for the *dhamma* audience and all beings to be free from *apāya samisara* sufferings and to attain the bliss of *nibbāna*, the *Bodhisatta* had sacrificed his life and limbs for four incalculable and a hundred thousand world cycles and accumulated *paramita*.

That is why the meaning of the simple words, do not forget, do not forget, is not to forget to practise *satipaṭṭhāna vipassanā* so as to be free from *apāya samisarā* to be free from all *samisara* sufferings and to attain the bliss of *nibbāna*.

As reminded by the *Buddha* not to forget, not to neglect, the *dhamma* audience have now been practising *satipaṭṭhāna vipassanā* meditation as much as time allows.

During the life time of the *Buddha*, practising *dhamma* to become a *sotāpanna* was not the wish of the *Buddha*; practising *dhamma* to become a *sakadāgāmi* was not also the *Buddha's* wish; practising *dhamma* to become an *anāgāmi* was not also the *Buddha's* wish; practising *dhamma* till becoming an *arahat* was in accordance with the *Buddha's* wish.

During the life time of the *Buddha*, most disciples were mature in their *paramita* or perfection. Hence, most of them aim to become *arahats*. At this present age of the *dhamma* audience, it is the latter period of the *sāsana*. Hence, to be able to practice till becoming an *arahat* has become rare. However, there are those who aim to become at least *sotāpanna* and practise *dhamma*.

While in the presence of the *sāsana* and having attain human existence, you should practise at least to be free from *apāya* danger and attain the *sotāpanna ñāṇa* stage, shouldn't you practise? (We should, Venerable sir).

The Most Venerable Mahāsi Sayadaw, Webū Sayadaw, Taungpulu Sayadaw and other sayadaws who have great compassion, urged their close disciples when they meet to practise *dhamma*, while in the presence of the *sāsana*, at least to be free from *apāya* danger. They have urged so because it is attainable, otherwise, they would not have done so. Now, the *dhamma* audience also are practising as much as possible as urged.

The Most Venerable Mahasi Sayadaw has urged gently with this motto:

**Motto: To be free from *apāya* danger,
Practice to be ready for the stage of *ñāṇa*.**

The *Buddha* also often urged, *khanove ma upaccaga*, which means do not miss the great opportunity of the *sāsanā*, you must practise at least till attaining the stage of the door of *apāya* to be closed. As urged by the *Buddha*, the *dhamma* audience have been practising as much as time allows.

If however, you cannot practise as urged by the *Buddha*, *khanatitā* which means those who miss the great opportunity of the enlightenment of the *Buddha*, *nirayamhi*-which means in hell, *samapita*-which means will go to hell. Hence *socanti-anusocanti* which means will have to worry repeatedly. Thus, the *Buddha* has with compassion and wisdom delivered the sermon.

Those who miss the great opportunity of the enlightenment of the *Buddha* and his teachings, *sāsanā* without attaining *dhamma*, may go down to *niraya* in one of their life existences and suffer. Only when they have to bear *apāya* sufferings they will repent and worry a great deal. The *Buddha* had said that, when they were human beings and in the presence of the *sāsaṇa* and were able to practise till the door of *apāya* is closed. Despite of that, because they had not practised till attaining the level of closing the door of *apāya* which they could, now they have to bear *apāya* sufferings, they repent and worry repeatedly with tears.

Thus, not to have repentance and worries, while you are in the presence of the *Buddha's sāsanā*, you must practise with great physical and mental effort. While it is within your reach you must practise at least to attain *sotāpatti magga* which is likened to a small boat by which you can reach the other shore of *samsara*, *nibbāna*, extinction of all worries.

2. Through His insight the *Buddha* discerned that it is very difficult for a human being to be alive. If the *dhamma* audience reason with knowledge, will also know fairly how difficult it is for a human being to be alive.

With divine knowledge the *Buddha* discerned that the life existence you have today may or may not be the next day. In other words, you may or may not be alive the next day. That is why, you must practise today. The *Buddha* had preached that it is difficult for a human being to be alive. Recite the motto of our Benefactor, Most Venerable Mahasi Sayadaw.

Motto: It is very difficult for a human being to be alive.

Difficult as it is, you are alive.

The *Buddha* had expounded in *Baddekarattha Sutta* that though you are alive today, you may not be alive tomorrow. Why is it that though you are alive today, you may not be alive tomorrow?

You have 96 kinds of ailments in your physical bodies. Externally, there are weapons such as daggers, spears, poisons and so on, death has many warriors. You cannot make any appointments, pleading him to let you stay one, two, three years, or even one, two, three months. You cannot bribe him.

You cannot make friends with Death also. You can neither collect warriors to fight and conquer death. That is why, though you are alive today, you may not be, the next day. Hence, if you have the opportunity to give *dāna*, observe *sīla*, practise *samatha*, *vipassanā kusala* today, you must do them today. Especially, if you have the opportunity to

practise *vipassanā* that closed the door to *apāya* practise *vipassanā* today, reminded the *Buddha*.

Recite the motto of the Most Venerable Mahāsi Sayadaw.

**Motto: With many warriors, appointments with
Death you cannot bribe.**

**To fight against Death, you have not col-
lected warriors.**

**Hence, we do not know whether we be
alive tomorrow.**

Thus, do not postpone, practise today.

3. To be able to listen to noble *dhamma*, the correct way of practising *satipaṭṭhāna vipassanā* till reaching *magga phala nibbāna*.

It is not so difficult to listen to *dāna*, *sīla*, *samatha dhamma*. The *dhamma* audience have listened many times. Because of other life existences, you do not know. You cannot listen to *satipaṭṭhāna vipassanā* noble *dhamma* when there is no *sāsanā*. Because there is no Enlightenment of the *Buddha*, you cannot listen.

During the presence of the *sāsanā* also at the age of *dāna* and *sīla*, you cannot hear *satipaṭṭhāna vipassanā dhamma*. People are satisfied with only *dāna* and *sīla*. They are pleased and satisfied to be donors of pagodas and monasteries. They are satisfied and contented with their donations.

Sayadaws and *saṅghas* lay emphasis on moral training and observe *sīla* especially. The *saṅghas* who are complete with *sīla sikkhā* are revered very much by the people. Some Sayadaws are satisfied with just *sīla sikkhā*. They do not preach *satipaṭṭhāna vipassanā* noble *dhamma*.

That is why, in the age of *dāna* and *sīla*, it was very difficult to listen to *satipaṭṭhāna vipassanā* noble *dhamma*.

Now, at the age of this *dhamma* audience, because *satipaṭṭhāna vipassanā* noble *dhamma* has flourished you are able to listen to it. Although *satipaṭṭhāna vipassanā dhamma* is flourishing those who have no perfection as foundation they cannot listen to it. To be able to listen to it is very difficult.

Recite the motto of the Most Venerable Mahāsi Sayadaw.

Motto: To be able to listen to the noble *dhamma* is very difficult.

Difficult as it is you are having to listen to it.

4. It is very difficult to be in the presence of the *Buddha's sāsana*. Only when there is the Enlightenment of *Buddha*, there can be *sāsana*. For the Enlightenment of a *Buddha paramita* has to be accumulated for four incalculable and a hundred thousand world cycles; eight incalculable and a hundred thousand world cycles, sacrificing his life and limb. Only when the *paramita* is complete, *Buddha* is Enlightened.

The world cycles when a *Buddha* is Enlightened and world cycles when a *Buddha* is not Enlightened cannot be compared. World cycles when *Buddha* is not Enlightened are numerous and the worlds when *Buddha* is Enlightened are too few. That is why, it is very difficult to be in the presence of *Buddha* and *sāsana*.

The *dhamma* audience now must have accumulated *paramita* in the previous life existences to be in the presence of the *sāsana*. That is why, you are in the presence of the

sāsana now. While you are in the presence of the *sāsana*, do you not think that you should practise at least to reach the level of closing the door of *apāya*. (We should Venerable sir).

Recite the motto of the Most Venerable Mahasi Sayadaw.

Motto: To be in the presence of the *sāsana* is very difficult.

Difficult as it is you are in the presence of the *sāsana*.

As mentioned before, all the four conditions to converge is very difficult.

- (a) Have attained the difficult condition of a human being.
- (b) Is alive which is a difficult condition.
- (c) Are able to listen to *satipaṭṭhāna vipassanā* noble *dhammā* which can close the door of *apāya* in this very life.
- (d) Is in the presence of the *Buddha's sāsana* which a very difficult condition.

These four conditions may not have converged, though uncountable life existences may have passed. The *dhamma* audience have accumulated special *paramita* in the past numerous existences. That is why, you have attained the four difficult conditions.

Recite the motto of the Most Venerable Mahasi Sayadaw.

Motto: The four conditions to converge is very difficult.

Difficult though it is, you have attained the four conditions.

The *Buddha* had expounded the four difficult conditions knowing that if you practise *vipassanā* meditation with the correct method having attained the four difficult conditions you can achieve *ariyā magga*.

The Most Venerable Mahasi Sayadaw has composed a motto according to the wish of the *Buddha* to let his disciples and future generations know the meaning clearly and to practise *satipaṭṭhāna vipassanā* diligently to reach the stage of the closing of the door of *apāya*.

**Motto: When the four conditions converge,
Should be realised *ariyā magga*.**

The *dhamma* audience are now convinced that they can attain *dhamma* in this life existence; they can close the door of *apāya* in this life; and they can attain *nibbāna* in this life. Do you really have faith? (We do have, Venerable Sir). If you have faith it is only left for you to practise *satipaṭṭhāna vipassanā* with the correct method.

Therefore, I should discourse on the correct method of practising *vipassanā* meditation briefly. There are three ways of practising mindfulness meditation.

1. Meditating while in the sitting position.
2. Meditating while walking.
3. Meditating while performing daily activities.

1. Meditating while in the sitting position.

As instructed by the Most Venerable Mahasi Sayadaw, meditators who wish to practise *vipassanā* must choose a quiet place and a comfortable posture either folding your knees or cross-legged, which will enable you to sit for a long time, you must keep your head and back erect, close your eyes and focus your mind on the abdomen attentively.

As you inhale, the abdomen rises gradually stage by stage. From the beginning of rising till the end, without letting your mind wander, you must note attentively, 'rising'. While noting you must not be aware of the form of the abdomen, you must note the nature of the air that forces up from the inside, attentively, so as to know as much as possible. The form of the abdomen is *pannatti*, which is not to be noted. You must only note the nature of the movement, the feeling of pressure and tautness which is *paramattha*.

As you exhale, the abdomen falls gradually stage by stage. From the beginning of falling till the end, without letting your mind wander, you must note attentively 'falling'. While noting thus, you must not be aware of the shape of the abdomen. You must note attentively the gradual movement as the abdomen contracts, to know as much as possible. The form of the abdomen is *pannatti*, not for noting. The nature of the stage by stage movement from inside is *paramattha* that is to be noted.

In noting the two objects rising falling, two notings, if the mind is not calm and wanders about increase by one more object of noting, touching. When noting touching also, do not be aware of the form or shape, note the hardness attentively and hotness of the floor that is touching the bottom, to know as much as possible.

In noting the three objects rising falling touching, three places if the mind is still not calm and keeps wandering. You must increase by another object of noting, sitting. When you are noting sitting also the shape of the head, body, legs and hands must be ignored as much as possible. Because of the desire to sit, your body has become taut. You must note attentively to realize this nature as much as possible. When you have four objects to note, your mind mostly becomes calm.

When your noting is good and gain *samādhī* by noting two objects rising falling, then, note only these two objects. If you can gain *samādhī* by noting rising falling touching then note these three objects. If you gain *samādhī* and the noting is good by noting four objects rising falling sitting touching, then note four objects.

When practising *vipassanā*, to experience *dhamma* quickly, to make a speedy progress, the shape and form *paññatti* must be ignored as much as possible. To comprehend the true nature of *paramattha* as much as possible, you must note attentively. You must also be able to note precisely at the present moment. These are the two important factors in practising *vipassanā*.

To distinguish between *paññatti* and *paramattha*, things that can be seen by the natural eye and are tangible are *paññatti* (apparent reality). Things that cannot be seen by the natural eye, that are not tangible, but can only be comprehended with mind and wisdom, such as heat, cold, hardness, softness, the force that pushes up, tautness, movement, cohesion, fluidity, pain and tingling sensation, all these are *paramattha* (ultimate reality). Of these two *paññatti* and *paramattha*, you must not be aware of *paññatti* as much as possible, but must know the true nature of *paramattha* as much as possible, by noting attentively.

Motto: Ignore *paññatti*,

Truly be mindful of *paramattha*.

You must note precisely the present moment as much as possible. Only if you can note the present moment can you precisely, realize the nature of *dhamma*. Mind and matter that are in the continuum (*santāna*) of the *dhamma* audience exist presently at the present moment. If you miss

by a fraction of a second they are no more. If you are noting that which does not exist you will not experience *dhamma*.

Since corporeality and mentality exist at the present moment the *Buddha* had expounded in *pali*, how to note at the present moment.

Rūpa and *nāma dhamma* that arise in the *santāna* of the *dhamma* audience cannot be seen in any place of the *khandā* before they exist. As soon as they arise they perish instantaneously. After perishing, they are not left in any part of the *khandā*. They exist only at the precise present moment. For example, it is likened to a lightning that flashed across the sky.

The lightning that flashes across the sky when two layers of clouds collide disappears instantaneously. Nothing is left in any cloud. Before the flash, you cannot find it in any cloud. After the flash nothing is left in any cloud. You cannot find it.

In the same manner, *nāma* and *rūpa dhamma*, before they arise you cannot find them in any part of the body. When they vanish, you cannot find them in any part of the aggregates (*khandā*). They exist at the precise present moment. That is why the *Buddha* had said you must be mindful of the present moment.

The *nāma rūpa dhamma* that have passed do not exist any more. The future *nāma rūpa dhamma* that have not appeared do not also exist. Therefore, you cannot be mindful of the past *nāma rūpa* and the future *nāma rūpa*. You must only be mindful of the present *nāma rūpa* or that exist in the present. This had been discoursed in *Baddekarattha Sutta* by the *Buddha*.

The Most Venerable Mahasi Sayadaw had composed the following motto to memorize easily.

**Motto: Do not think of the past
Do not think of the future
Be mindful of the present *nāma rūpa* that
arise without missing.**

2. When noting lifting pushing dropping so on in walking meditation also, note the precise present moment attentively so as to know the ultimate reality, *paramattha*. If you can note in this way, you will often realize the nature of *dhamma*.

When noting lifting, you must not be aware of the shape of the foot. Why? Because it is *pannatti*. But you must be mindful of the movement of the foot going upwards. Why? Because, the nature of the movement is *paramattha*. Also be mindful of the process of the movement in stages precisely at the present moment.

When noting lifting, you are not aware of the shape of the foot, you can be mindful of the nature of movement, you can also note the process of the movement precisely at the present moment. When you are able to note these, apart from knowing how the foot rises upwards gradually you also know that it becomes light as it goes upwards.

When noting pushing also, you can be unaware of the shape of the foot, you can also note the nature of the movement going forward, you can also note the process of movement precisely at the present moment. When you are able to note these, when you are noting pushing, apart from knowing the movement forward, you will also realize that it becomes light as it moves forward.

Thus, knowing the lightness as you lift your foot and then knowing the lightness as you push your foot forward. You are realizing the nature of *tejo dhātu* and *vāyo dhātu*.

Recite the motto:

**Motto: *Te* and *Vā*, in the two *dhātus*
Lightness is evident.**

Te is *tejo*, gas, fire *dhātu* which is light.

Vā is *vāyo*, wind element, light *dhātu*.

When noting dropping, you are not aware of the shape of the foot, *pannatti* you can note the nature of the movement downward. If you can also note the process of the movement precisely at the present moment, when you note dropping, apart from knowing the movement downward you also realize that it becomes heavy.

Knowing the heaviness is knowing the nature of *pathavī dhātu* and *āpo dhātu*.

Recite the memorable motto:-

**Motto: *Pa* and *Ā*, in the two *dhātus*, heaviness
is evident.**

Pa is *Pathavī*, earth element, hardness and heaviness element.

Ā is *Āpo*, water element, cohesion and heaviness element.

3. When it is neither sitting meditation nor walking meditation, when you go back to your rooms and carrying out general affairs too, you must be mindful. Beginning from the four significant postures, you have to be mindful.

Now, after listening to the sermon, before rising and when standing up after sitting meditation without standing up quickly, if you pay attention, the desire to stand up is first

and foremost significant. You have to note this desire to stand up “intending to stand up” “intending to stand up”. Then, when the standing movements arise, you have to note “standing up”. When noting “standing up” “standing up” also, you must not be aware of the shape of the head, body, legs and hand. You must be attentively mindful of the movement of the body going upwards gradually, to know the nature of the movement as much as possible.

When you can note the intention to stand up, you know it yourself that you have attained two levels of insight. The intention to stand up is the conscious mind is it physicality or mentality? (It is mentality Venerable Sir) Yes, it is true, it is *nāma*. The standing up bodily movements have no consciousness. Is it *rūpa* or *nāma*? (It is *rūpa* Venerable Sir). Yes, it is *rūpa*. Thus, distinguishing *nāma* and *rūpa* is attaining *nāma rūpa pariccheda ñāṇa*.

Because of the intention to stand up, you stand. Is the intention to stand up, cause or effect? (It is cause Venerable Sir). Yes, it is cause. The standing bodily movement, is it cause or effect? (It is effect, Venerable Sir). Yes, it is effect. Thus, having the knowledge of cause and effect, you have attained *paccayapariggaha ñāṇa*.

Recite the memorable motto:-

Motto: The intention to stand up is *nāma*,
 The bodily movement is *rūpa*,
 It is neither he nor I; it is *nāma* and
rūpa,
 Discerning clearly, you work while stand-
 ing up.

After standing up, when you are about to go, do not walk away at once, if you pay attention, the intention to go is

significant first and foremost. You must note that intention “intending to go” “intending to go”. Then, when the walking movement appears, you must note ‘going’ ‘going’ ‘left foot forward’ ‘right foot forward’ and so on when you are noting, without being aware of the form or shape of the head, body, legs and hands note attentively the gradual movement that is going forward, to know its nature as much as possible.

When you can note the intention to go, the yogi himself knows that he has attained two levels of insight. The intention to go has consciousness, is it *rūpa* or *nāma*? (It is *nāma* Venerable Sir). Yes, it is *nāma*. The bodily movement has no consciousness is it *rūpa* or *nāma*? (It is *rūpa* Venerable Sir). Yes, it is *rūpa*. Hence, knowing the distinction between *nāma* and *rūpa* is attaining *nāma rūpa pariccheda ñāṇa*.

Because of the desire to go, you go. Is the intention to go cause or effect? (Cause Venerable Sir). Yes, it is cause. The bodily movements of going, is it cause or effect? (Effect Venerable Sir). Yes, it is effect. Thus, knowing cause and effect is the attainment of *paccayapariggaha ñāṇa*.

Recite the memorable motto:-

Motto: The intention to go is *nāma*,
 The bodily movement of going is *rūpa*,
 neither he nor I going it is *nāma* and
 rūpa,
 Clearly comprehending *nāma* and *rūpa*,
 you are working while going.

After going, when you are about to stop, if you pay special attention, the intention to stop becomes evident, one, two,

three steps before stopping. You have to note the intention to stop “intending to stop” intending to stop”. Then, when the physical movements appear, you must note ‘stopping’ ‘stopping’ when noting ‘stopping’ ‘stopping’ without being aware of the form or shape of the head, body, legs and hands, note the nature of being taut because of the intention to stop, attentively to know as much as possible.

When you can note the intention to stop, yogis themselves know that they had attained two levels of insight. Because the intention to stop has consciousness, is it *rūpa* or *nāma*? (*Nāma* Venerable Sir). Yes, it is *nāma*. The physical movement that stopped has no consciousness is it *rūpa* or *nāma*? (*Rūpa* Venerable Sir). Yes, it is *rūpa*. Thus, knowing *nāma* and *rūpa*, mind and matter distinctly is the attainment of *nāma rūpa pariccheda ñāṇa*.

Because of the intention to stop, you stop. Is the intention to stop cause or effect? (Cause Venerable Sir). Yes, it is cause. The physical activity that stopped, is it cause or effect? (Effect Venerable Sir). Yes, it is effect. Thus, discerning cause and effect is the attainment of *paccayapariggaha ñāṇa*.

Recite the memorable motto:-

**Motto: The intention to stop is *nāma*,
The activity that stopped is *rūpa*, physically.
It is neither he nor I. It is *nāma* and *rūpa*,
that stopped.
Comprehending *nāma* and *rūpa*,
You are working while stopping.**

While standing when you are about to sit, without sitting down immediately, if you pay attention, the intention to

sit down becomes prominent first of all. You have to note the intention to sit down “intending to sit down” “intending to sit down”. Then when the physical movements of sitting down appear, you have to note “sitting down” “sitting down”.

When noting “sitting down” “sitting down” also, without being aware of the shape of the head, body, legs and hands note attentively, the physical movements that keep going down gradually in stages to know as much as possible.

When you can be mindful of the intention to sit down, yogis themselves know the attainment of two levels of insight. Because the intention to sit down has consciousness, is it *nāma* or *rūpa*? (*Nāma* Venerable Sir). Yes, it is *nāma*. Because the activity of sitting down has no consciousness, is it *rūpa* or *nāma*? (*Rūpa* Venerable Sir). Yes, it is *rūpa*. Distinguishing *nāma* and *rūpa* and knowing, is the attainment of *nāma rūpa pariccheda ñāṇa*.

Because of the intention to sit down, you sit down. The intention to sit, is it cause or effect? (Cause Venerable Sir). Yes, it is cause. The activity of sitting down, is it cause or effect? (Effect Venerable Sir). Yes, it is effect. Thus, knowing cause and effect is the attainment of *paccayapariggaha ñāṇa*.

Recite the memorable motto:-

Motto: The intention to sit is *nāma*,
 The activity of sitting is *rūpa*.
 'Tis neither he nor I,
 It is *nāma* and *rūpa* that is sitting.
 Comprehending clearly *nāma* and *rūpa*,
 You are working while sitting.

While sitting, when you are about to lie down, without lying down immediately, if you are aware of your mind

the intention to lie down is first and foremost evident. You have to be mindful of the intention to lie down, and make a mental note “intending to lie down” “intending to lie down”. When the physical movements of lying down appear, you have to note “lying down” “lying down”. When noting, without being aware of the shape of the head, body, legs and hands, you must note attentively to know as much as possible the nature of the movement that is going down forwards gradually in stages. Thus, if you can note the intention to lie down, the yogis know for themselves that they have attained two levels of insight. Because the intention to lie down has consciousness is it *rūpa* or *nāma*? (*Nāma* Venerable Sir). Yes, it is *nāma*. Because the activity of lying down has no consciousness, is it *nāma* or *rūpa*? (*Rūpa*, Venerable Sir). Yes, it is *rūpa*. Thus, distinguishing and knowing *nāma* and *rūpa* is the attainment of *nāma rūpa pariccheda ñāṇa*.

Because of the intention to lie down, you lie down. Is the intention to lie down cause or effort? (Cause Venerable Sir). Yes, it is cause. The physical activity that is lying down is it cause or effect? (Effect Venerable Sir). Yes, it is effect. Thus, knowing cause and effect is the attainment of *paccayapariggaha ñāṇa*.

Recite the memorable motto:-

Motto: The intention to lie down is *nāma*,
 The movement that is lying down is *rūpa*.
 ‘Tis neither he nor I,
 It is *nāma* and *rūpa* that is lying down.
 Comprehending clearly *nāma* and *rūpa*,
 You are working while lying down.

To be mindful in taking meals

When you are taking meals also, you must be mindful of the general detailed activities. When seeing the meal you must note 'seeing' 'seeing'. When stretching your hand towards the lunch table, you must note 'stretching' 'stretching'. When you touch the food 'touching' 'touching'. When you prepare the morsel of food 'preparing' 'preparing'. When you take the morsel of food 'taking' 'taking'. When you lower your head 'lowering' 'lowering'. When you open your mouth 'opening' 'opening'. When you put the food into the mouth 'putting' 'putting'. When you raise your head 'raising' 'raising'. When you chew 'chewing' 'chewing'. When you know the taste 'knowing' 'knowing'. When you swallow 'swallowing' 'swallowing'. This is the instruction of our benefactor the Most Venerable Mahasi Sayadaw of how to eat a morsel of food.

At the beginning, you may not be able to note everything. You will miss a lot but do not despair. When your *samādhī ñāṇa* strengthens, you will be able to note everything. When you start noting, you must note the most prominent bodily movement without missing. Which activity is the most prominent? If stretching your arm is the most distinctive movement, you must be mindful of it attentively. If lowering your head is evident, you must note the lowering movement of the head without missing. If chewing movement is prominent note the chewing activity without missing. When chewing, it is the lower jaw that is moving. This movement is chewing. Hence, you must note 'chewing' 'chewing'.

When practising *vipassanā* meditation, you must not only be mindful of becoming activities but must also be mindful of the call of nature activities that are unbecoming. Before the call of nature activities, the intention to do so becomes evident first and foremost. You must note that intention,

“intending to ease the call of nature activities” “intending to ease the call of nature activities”.

Then when the call of nature activities arise, you must note ‘easing the call of nature activities’ ‘easing the call of nature activities’. While easing the call of nature, if pain, tingling and dull pain appear, you must note ‘paining’ ‘tingling’ and so on. Thus, being mindful of these unbecoming activities of the call of nature is gaining *sampajañña kusala* merit.

**Motto: While easing the call of nature with *ñāṇa*.
It is *sampajañña* mindfulness.**

Commentators have pointed out that meditators who are mindful constantly can attain *magga phala* noble *dhamma* while being mindful of any activity. A yogi can close the door of *apāya* by practising this mindfulness meditation. He has strong faith that he will realise the bliss of *nibbāna* and is also constantly practising *vipassanā* meditation.

This meditator while noting ‘walking’ ‘walking’ as he is walking can realise *magga phala*, noble *dhamma*. While standing and noting ‘standing’ ‘standing’ he can realise *magga phala*, noble *dhamma*. While sitting and noting, ‘sitting’ ‘sitting’ he can realise *magga phala*, noble *dhamma*. While lying down and noting ‘lying down’ ‘lying down’ he can realise *magga phala*, noble *dhamma*. While eating fruits and sweets and noting ‘eating’ ‘eating’ he can attain *magga phala* noble *dhamma* while eating a meal and noting ‘eating’ ‘eating’ ‘chewing’ ‘chewing’ he can realise *magga phala*, noble *dhamma*.

**Motto: While going , standing, sitting, lying down,
eating
Being mindful, can attain noble *dhamma*.**

Consequently, by virtue of listening to the *dhamma* talk, and by following and practising as you have heard, may you attain noble *dhamma*, the bliss of *nibbāna*, extinction of all sufferings, easily and rapidly, as you have aspired for.

Sadhu! Sadhu! Sadhu!

The *dhamma* audience was so happy that they enjoyed *pīti*, some even shed tears of *pīti* after listening to *dhamma* discourse.

From San Jose to Los Angeles

On the 14th Waning day of Waso 1356 M.E. (5.8.94) Sayadaw, Doctor U Mya Aung, U Htun Kyi and U Khin Hlaing left San Jose airport for Los Angeles. At Los Angeles airport, U Tin Tun and U Maung Maung were waiting to meet Sayadaw and party.

From U Tin Tun's house Sayadaw went to Sundarārama Byanma vihāra Monastery in Los Angeles, conducted retreats, gave *dhamma* talks and *dhamma* instructions.

On the New Moon of Waso 1356 M.E.(6.8.94) from 8:00 to 9:30 p.m. a *dhamma* talk was given on the four conditions which are difficult to attain. On the 1st Waxing day of Wagaung 1356 M.E. (7.8.94) from 8:00 to 10:00 p.m. the *dhamma* talk on the four factors of becoming *sotāpanna* and 24 types of *sotāpanna* was given.

Today is 1356, the 1st Waxing day of Wagaung (7.8.94). The *dhamma* talk that will be given on this day is the four factors of becoming a *sotāpanna* and the 24 types of *sotāpanna*.

The *dhamma* audience now desire to be *sotāpanna* who close the door of *apāya* in this very life. Do you all wish to be *sotāpanna*? (We do Venerable Sir). Can you become *sotāpanna* in this very life? You can because you have the four conditions difficult to attain in your continuum (*santāna*).

In the *santāna* of the *dhamma* audience-

1. Being a human being which is a very difficult condition.
2. Being alive which is a very difficult condition.
3. Being able to listen to noble *dhamma* which is a very difficult condition.
4. Being in the presence of *Buddha's sāsana*.

Although you can become *sotāpanna*, you must be endowed with the four factors of *sotāpanna* in your *santāna*. Hence, you must practise to have the four factors to become *sotāpanna*. The four factors are-

1. *Sabburisa sansevo* - To take refuge in a good teacher who can instruct *satipaṭṭhāna vipassanā* conducive to attaining *magga phala*.
2. *Saddhammasavanam* - To listen to noble *dhamma* conducive to attaining *magga phala*.
3. *Yonisomanasikāro* - To have the right attitude to gain *kusala*.
4. *Dhammānu dhamma patipatti* - To practice *vipassanā* conducive to the nine *Lokuttara Dhamma* which are *magga phala* and *nibbāna*.

1. To take refuge in a virtuous teacher means, one who can give *dhamma* talks and instructions so as to become

sotāpanna. During the life time of the *Buddha*, the *Buddha* himself was the best teacher to take refuge in to become *sotāpanna*.

At this present age, the best teacher to take refuge in, to become *sotāpanna* is an *arahat*. If an *arahat* is not available, an *anāgāmi*. If an *anāgāmi* is not available a *sakadāgami*. If a *sakadāgami* is not available, a *sotāpanna*. If a *sotāpanna* is not available, *araddhavi-passakā*, one who is practising *vipassanā* meditation with the correct method.

2. To listen to noble *dhamma* conducive to attaining *magga phala* means, to listen to *satipaṭṭhāna vipassanā* noble *dhamma* by which those who practise can reach *magga phala nibbāna* in this very life.

With the exception of *Buddha* and *Pacceka Buddha* there has been none who realized *dhamma* without listening to sermons. Every disciple (*savaka*) attained *dhamma* only by listening to sermons. Even *Ashin Sariputta* who received *ettadagga* in wisdom become a *sotāpanna* because he had listened to a sermon from *Ashin Assaji*. That is why, those who wish to be *sotāpanna* in this very life must listen to sermons.

3. To have the right attitude to gain *kusala* means, it is very important to have the right attitude to gain *kusala*. When encountering all kinds of sensual objects, you can gain *kusala* only by having the right attitude. If you cannot have the right attitude *akusala* will arise. *Akusala* and *magga ñāṇa*, *phala ñāṇa* are entirely opposite. Only when *kusala* exists in your continuum, can you attain *sotāpatti magga ñāṇa*, *phala ñāṇa*. Therefore, it is very important to have the right attitude to gain *kusala*.

The moment you rise in the morning, sense objects for the eye, ear, nose, tongue, body and mind come into

contact. When pleasant sense objects come into contact, if you cannot have the right attitude, you will enjoy and be attached to them which is *lobha*. When unpleasant sense objects come into contact and if you cannot have the right attitude, *dosa*, *domanassa* will arise. Thus, if in your continuum, if *akusala* such as *lobha*, *dosa* exist, can you become *sotāpanna*? (No, we cannot Venerable Sir). Consequently, whenever any kind of sense objects come into contact, you must have the right attitude.

Generally, you will enjoy and be attached to them which is *lobha*. When unpleasant sense objects come into contact and if you cannot have the right attitude, *dosa*, *domanassa* will arise. Thus, if in your continuum if *akusala* such as *lobha*, *dosa* exist, can you become *sotāpanna*? (No, we cannot Venerable Sir). Consequently, whenever any kind of sense objects come into contact, you must have the right attitude.

When you encounter pleasant visual objects, pleasant sounds, pleasant odour, pleasant taste and pleasant touch, how you should reason is, because you had done wholesome deeds in your previous existences, you come into contact with pleasant sense objects.

To encounter pleasant sense objects in future existences and to attain the best and noblest *nibbāna* only if we do wholesome deeds, we will encounter pleasant sense objects and attain the best and noblest bliss of *nibbāna*. If we can reason thus, we will not be attached to the pleasant sense objects but only *kusala dhamma* will be gained.

When you encounter unpleasant sense objects how should you reason? Encountering these unpleasant and opposite sense objects, is it because you were good or bad in your past? (Bad venerable Sir). Yes because you were bad, you had done unwholesome deeds you encounter unpleasant

sense objects in this life. When you reflect that way don't you feel better? (We feel better Venerable Sir).

Can these unpleasant sense objects, bad results be overcome by bad *akusala kamma*? (No, they cannot Sir). By what can they be overcome, they can be overcome by good *kusala kamma*. You must perform good *kusala kamma* more than before. As soon as you have reflected thus, there will be *kusala dhamma*.

That is why ancient Sayadaws have said "True *vipāka* (result, consequence) *javana* (impulsive consequences) may be reverse. *Vipāka* is the bad result of bad *akusala* which is true. Because you can reflect rightly *javana* impulsive consciousness becomes opposite, that is they become *kusala* impulsive consciousness.

Those who desire to be *sotāpanna* in this very life must be able to reflect or think so as to gain *kusala* whether they encounter good or bad sense objects. If you can think rightly, you have in your continuum (*santāna*) the third factor to be a *sotāpanna*.

4. The practice what is conducive to nine *lokuttara dhamma* is giving *dāna*, as observing *sīla* and practising *samātha*. When giving *dāna*, which is a supporting factor, you reflect upon attaining *magga phala nibbāna*, when you observe *sīla*, which is a supporting factor, you reflect upon attaining *magga phala nibbāna*. When you are practising *samātha*, which is a supporting factor, you reflect upon attaining *magga phala nibbāna*. Reflect and pray in practising *dāna*, *sīla* and *samātha*. This practice is conducive to attaining *magga phala nibbāna*.

Satipaṭṭhāna vipassanā practice is the most conducive to attaining *magga phala nibbāna*. Without practising *satipaṭṭhāna vipassanā*, there is none who has reached

magga phala nibbāna. If you desire to reach *magga phala nibbāna* in this very life, you must practise *satipaṭṭhāna vipassanā*.

Hence, those who wish to be *sotāpanna* in this very life must practise *satipaṭṭhāna vipassanā*. When practising *satipaṭṭhāna vipassanā* it is of vital importance to practise with the correct method. Only if you practise with the correct method can you become a *sotāpanna*, as you have aspired for.

Therefore, I shall deliver a *dhamma* talk briefly on the correct method of practising *satipaṭṭhāna vipassanā* as instructed by the Most Venerable Mahāsi Sayadaw.

According to the method, of the Most Venerable Mahāsi Sayadaw, briefly there are three kinds of nothing.

1. Noting while in the sitting position;
2. Noting while walking;
3. Noting while performing daily activities.

1. Firstly, noting while in the sitting position will be explained.

Those who wish to practise *vipassanā* according to the method of the Most Venerable Mahāsi Sayadaw, must choose a quiet place and a posture which enables you to sit for long time, either folding your knees or sitting cross-legged. Keep your head and back straight, close your eyes and focus your mind on the abdomen attentively. As you inhale, the abdomen rises gradually stage by stage. Without letting your mind wander from the beginning of rising till the end, you just note attentively 'rising'. When noting thus do not be aware of the shape of the abdomen but be mindful of the movement of the air that pushes up from inside. Be mindful of the nature of the movement to realise as much as possible. The

shape of the abdomen *pannatti* which is not for noting. *Vipassanā* is to note its true nature of tautness and pressure (*paramattha*).

When exhaling the abdomen falls gradually., stage by stage without letting your mind wander, you must note attentively 'falling' from the beginning to the end. While noting thus you must not think of the shape of the abdomen but be mindful attentively of the true nature of the movement stage by stage. The shape of the abdomen is *pannatti*. It is not for the *vipassanā* noting. The nature of the stage by stage movement inside is *paramattha* which is to be noted.

When noting the two objects of rising, falling and if your mind still wanders and is not very calm, add another object of noting, touching. When noting touching and also do not be aware of the shape but be mindful of the nature of hardness of the floor touching the bottom and the hotness. Note attentively to know the nature as much as possible.

Though, you are noting, rising, falling, touching as three objects of noting and if your mind is not very calm but still wanders, add another object of noting, sitting. Hence, there are four objects of noting. When noting sitting, the shape of the head, body, legs and hands must be ignored. In noting sitting because of the intention to sit, the pressure makes the body become taut. You must note as much as possible note this nature of tartness attentively. When you note these four objects of noting your mind usually becomes calm.

If you can gain *samādhi* by noting, rising, falling as two objects of noting then note only two objects. If you can gain *samādhi* by nothing, rising, falling, touching as three

objects of noting then note only three objects. If you feel comfortable noting four objects of rising, falling, sitting, touching and gain *samādhi* note four objects.

When practising *vipassanā* to be able to experience *dhamma* rapidly and progress to a higher level quickly, ignore the form and shape (*paññatti*) as much as possible and to note attentively the true nature (*paramattha*) as much as possible. Also note as much as possible on the present moment precisely. Those are the two important factors in *vipassanā*.

To differentiate between *paññatti* and *paramattha*, things that can be seen with the natural eye and are tangible are *paññatti*. Those that cannot be seen with the natural eye, and which are not tangible, but only known with the mind and wisdom, are the nature of hotness, coldness, hardness, softness, pressure, tautness, movements, cohesion, fluidity, pain, tingling sensation, numbness and so on. All these are the nature of *paramattha*. Of the two *paññatti* and *paramattha* ignore *paññatti* as much as possible and note attentively the nature of *paramattha* to know as much as possible.

Recite the memorable motto:-

**Motto: Ignore *paññatti*,
Truly be mindful of *paramattha*.**

You must also note as much as possible on the present moment precisely. Only when you can note precisely on the present moment can you realise the nature of *dhamma*. In the *santāna* of the *dhamma* audience there exists at the present moment *nāma* and *rūpa*. If you miss by a hair's breadth or a split second there is no more *nāma* and *rūpa* in existence. If you are noting the phenomena that are no more, you will not realise *dhamma*.

Nāma and *rūpa dhamma* exist only at the present moment. Hence, the *Buddha* had expounded before they exist *nāma* and *rūpa dhamma* cannot be found in any place of the *santāna* of the *dhamma* audience. After they exist they vanish instantaneously. After vanishing they do not remain in any place of the *khandhā*. They exist precisely only at the present moment. For example, it is like a lightening that flashes across the sky.

Because two layers of clouds collide in the sky electric light flashes with brightness and disappears immediately. It does not remain in any cloud. You cannot find this light in any cloud before the occurrence. After it has flashes, it does not remain in any cloud, you cannot find it.

In the same manner, *rūpa dhamma* and *nāma dhamma*, before they come into existence, they do not exist in any part of the body. After they vanish soon after their appearance, they do not remain in any part of the body. They exist only at the present precise moment of their appearance. That is why the *Buddha* had said that you must be mindful of the precise present moment.

Rūpa and *nāma dhamma* in the past are no more. Future *rūpa nāma dhamma* that have not come into existence are also not there. Hence, you cannot be mindful of the past *rūpa nāma dhamma*, nor the future *rūpa nāma dhamma*. You must be mindful of the *rūpa nāma dhamma* that exist in the present moment. This has been discoursed in *Baddekarattha Sutta* by the *Buddha* and our benefactor the Most Venerable Mahāsi Sayadaw had composed mottos to memorise easily.

Motto: Do not go into the past,
 Neither plan for the future,
 Be mindful of the present *rūpa nāma*
 As they occur, without missing.

2. When meditating while walking, lifting, pushing, dropping also be mindful of the present moment attentively to realise *paramattha*. If you can be mindful in this way, you will realize the nature of *dhamma* within a short time.

When noting lifting, do not think of the shape of the foot. Why? Because it is *pannatti*. You must note to realize the nature of the movement upward gradually stage by stage as much as possible because the nature of movement is *paramattha*. You must note precisely on the present moment in the series of movement.

If when noting lifting, you are able to detach yourself from the shape of the foot and can also note the nature of movement precisely on the present moment, you will realize not only the gradual movement upwards but also that it becomes lighter and lighter as it goes up.

If when you are noting pushing you have detached yourself from the shape of the foot and able to note the nature of the movement forward and the stage by stage gradual forward movement precisely on the present moment, you not only know the gradual forward stage by stage movement, but also that it becomes lighter and lighter.

Knowing that it becomes lighter as you lift and becomes lighter as you push forward, you have realized *tejo dhātu* and *vāyo dhātu*.

**Motto: In *Tē* (*tejo*) and *Vā* (*vāyo*) the two *dhatus*,
Lightness is evident.**

If when noting dropping, you have detached yourself from the shape of the foot and able to note the nature of the movement downward and stage by stage gradual dropping movement precisely on the present moment, you not only know the movement of dropping but also that it becomes heavier and heavier as it goes down.

Knowing the heaviness is knowing the nature of *pathavī dhātu* and *āpo dhātu*.

**Motto: In Pa (*pathavī*) and Ā (*āpo*) the two *dhātus*,
Heaviness is evident.**

3. While neither meditating sitting, nor walking and you are back at your room carrying out various affairs, you must also be mindful. You must note beginning from the conspicuous four postures.

After listening to the *dhamma* talk or after sitting meditation, when you are about to rise do not rise abruptly. If you pay attention, the intention to rise becomes first and foremost evident. Hence, you have to note this intention “intending to rise” “intending to rise” Later, when the rising movement takes place you must note “rising rising” when you are noting “rising” “rising” also, you must detach yourself as much as possible from the shape of the head, body, legs and hands. You must note attentively the nature of the movement of the body that rises up gradually.

Thus, if you can note the intention to rise, you have attained two levels of insight which you realize yourself. The intention to rise has consciousness, is it *rūpa* or *nāma*? (*Nāma*, Venerable Sir). Yes, it is *nāma*. The rising bodily movement has no consciousness, is it *rūpa* or *nāma*? (*Rūpa*, Venerable Sir). Yes, it is *rūpa*. Hence, knowing the difference between *nāma* and *rūpa* is attaining *nāma rūpa pariccheda ñāṇa*.

Motto: The intention to rise is *nāma*.

The bodily movement of rising is *rūpa*,
‘Tis neither he/she nor I

It is *nāma* and *rūpa* that is rising

Clearly comprehending the two, *nāma* and
rūpa

You are noting while rising.

After standing up and before walking, do not start to walk abruptly, if you give attention to your mind, you will realize that the intention to walk is first and foremost evident. You have to note this intention, “intending to walk, “intending to walk”. Later, when the bodily movement takes place note, “walking,” “walking”, left foot forward, right foot forward and so on. While noting, detach yourself as much as possible from the shape of the head, body, legs and hands, but you must note attentively to know the nature of the gradual movement.

Thus when you can note the intention of walking, the yogi himself knows that he has gained two levels of insight. The intention to go has consciousness, is it *rūpa* or *nāma*? (*Nāma* Venerable Sir). Yes it is *nāma*. The bodily movement has no consciousness, is it *rūpa* or *nāma*? (*Rūpa* Venerable Sir). Yes it is *rūpa*. Hence knowing the difference between *nāma* and *rūpa* is attaining *nāma rūpa pariccheda ñāṇa*.

Due to the intention to walk, you walk. Is the intention to walk cause or effect? (Cause Venerable Sir). Yes it is cause. Is the bodily movement of walking cause or effect? (Effect Venerable Sir). Yes it is effect. Hence knowing cause and effect is attaining *paccayapariggaha ñāṇa*.

**Motto: The intention to walk is *nāma*,
 The bodily movement is *rūpa*.
 It is neither he/she nor I
 It is *nāma* and *rūpa* that is walking.
 Clearly comprehending the two *nāma* and
rūpa.
 You are noting while walking.**

After walking, as you stop, if you give attention to your mind, the intention to stop is likely to become evident first and foremost one, two, three steps before stopping. You have to note this intention “intending to stop” “intending to stop”. Later when the stopping activity takes place, you have to note “stopping” “stopping”. When stopping also, detach yourself as much as possible from the form of the head, body, legs and hands. But you must note attentively to know as much as possible, the nature of the body that has become taut due to the intention to stop.

When you are able to note the intention of stopping the yogi himself knows that he has attained two levels of insight. The intention to stop has consciousness, is it *rūpa* or *nāma*? (*Nāma* Venerable Sir). Yes it is *nāma*. The activity of the body that has stopped has no consciousness, is it *rūpa* or *nāma*? (*Rūpa* Venerable Sir). Yes it is *rūpa*. Thus, knowing the difference between *nāma* and *rūpa* is attaining *nāma rūpa pariccheda ñāṇa*.

Due to the intention to stop, you stopped. Is the intention to stop, cause or effect? (Cause Venerable Sir). Yes it is cause. The stopping activity, is it cause or effect? (Effect Venerable Sir). Yes it is effect. Thus knowing cause and effect is attaining *paccayapariggaha ñāṇa*.

Motto: The intention to stop is *nāma*

The activity that has stopped is *rūpa*.

It is neither he/she nor I

It is *nāma* and *rūpa* that is stopped

Clearly comprehending the two *nāma* and *rūpa*.

You are noting while stopping.

After standing and before sitting, without sitting straight away, if you pay attention to your mind you will notice

that the intention to sit is first and foremost evident. You have to note this intention ‘intending to sit, ‘intending to sit’. Then when the sitting activity takes place, you must note ‘sitting, sitting’.

When noting ‘sitting, sitting’ also detach yourself as much as possible from the shape of the head, body, hands and legs but be mindful attentively to know as much as possible, the movement of the body going downwards gradually stage by stage.

If the intention to sit can be noted, the yogi himself knows that he has attained two levels of insight, the intention to sit has consciousness, is it *rūpa* or *nāma*? (*Nāma* Venerable Sir). Yes it is *nāma*. The bodily movement of sitting has no consciousness, is it *nāma* or *rūpa*? (*Rūpa* Venerable Sir). Yes it is *rūpa*. Thus knowing the difference between *nāma* and *rūpa*, is attaining *nāma rūpa pariccheda ñāṇa*.

Motto: The intention to sit is *nāma*

The movement of sitting is *rūpa*.

It is neither he/she nor I

It is *nāma* and *rūpa* that is sitting

Clearly comprehending the two *nāma* and *rūpa*.

You are noting while sitting.

Due to the intention to sit, you sit. Is the intention to sit cause or effect? (Cause Venerable Sir). Yes it is cause. Is the bodily movement cause or effect? (Effect Venerable Sir). Yes it is effect. Hence knowing cause and effect is attaining *paccayapariggaha ñāṇa*.

From the sitting position when lying down also, without lying down abruptly, if you pay attention to your mind, the intention to lie down, first and foremost becomes evident.

You must note this intention to lie down ‘intending to lie down, intending to lie down’. Later when the lying down bodily movement takes place, note ‘lying down, lying down. While noting thus, detach yourself from the shape of the head, body, hands and legs as much as possible. But be mindful of the nature of the gradual movement downward stage by stage attentively to know as much as possible. When the intention to lie down can be noted, the yogi himself knows that he has attained two levels of insight. The intention to lie down has consciousness, is it *rūpa* or *nāma*? (*Nāma* Venerable Sir). Yes it is *nāma*. The lying down bodily movement has no consciousness, is it *rūpa* or *nāma*? (*Rūpa* Venerable Sir). Yes it is *rūpa*. Hence knowing the difference between *nāma* and *rūpa*, is attaining *nāma rūpa pariccheda ñāṇa*.

Due to the intention to lie down, you lie down, is the intention to lie down cause or effect? (Cause Venerable Sir). Yes it is cause. Is the lying down bodily movement cause or effect? (Effect Venerable Sir). Yes it is effect. Thus knowing cause and effect is attaining *paccayapariggaha ñāṇa*.

Motto: The intention to lie down is *nāma*

The movement of lying down is *rūpa*.

It is neither he/she nor I

It is *nāma* and *rūpa* that is lying down

Clearly comprehending the two *nāma* and *rūpa*.

You are noting while lying down.

Noting while eating.

When you are eating also you have to be mindful of all the actions. As soon as you see the alms food, you must note ‘seeing seeing’ when you stretch your hand towards the alms-food, note ‘stretching stretching’. When your

hand touches the food, note ‘touching touching’ when you prepare the morsel of food to eat, ‘preparing ...preparing’ when you are taking the food ‘taking taking’ when you are lowering your head’, ‘lowering lowering’ when you are opening your mouth to eat ‘opening opening’, when you are putting the food into your mouth, ‘putting putting’, when you raise your head again, ‘raising raising’ when you chew, ‘chewing chewing’ when you know the taste, ‘knowing ... knowing’ when you swallow ‘swallowing swallowing’ This is the instruction of eating a morsel of food by our benefactor the Most Venerable Mahasi Sayadaw.

At the beginning you cannot be mindful of all the actions you keep missing a lot but you must not be discouraged. When your *samādhī* strengthens, you will be able to note everything. At the beginning you must note the most prominent action without missing. Which action is the most prominent for you? If stretching your hand is most prominent, be mindful of it without missing. If lowering your head is the most prominent, be mindful of it without missing. If chewing is most prominent, be mindful of chewing without missing. When chewing, out of the upper and lower jaw, only the lower jaw is moving. This movement, must be noted as ‘chewing chewing.’

When practising mindfulness meditation, you are not only being mindful of becoming activities, you must also be mindful of unbecoming activities such as the call of nature activities. Before the call of nature activities, the intention to ease them is first and foremost evident. Hence, you have to note, ‘intending to ease intending to ease’, later, when the action takes place you must note ‘easing easing’, while easing the call of nature activities. if you feel pain, tingling or throbbing sensation, you must note ‘paining

paining', 'tingling tingling', 'throbbing throbbing'. Thus, being mindful of easing activities you are gaining *vipassanā kusala* by way of noting general activities (*samipajañña*).

**Motto: Easing call of nature activities
Noting them with full attention.
That is *samipajañña*.**

Commentators have pointed out that meditators who are practising *vipassanā* without any break in noting any of the activities can attain *magga phala*, noble *dhamma*. A meditator who practises *vipassanā* has full faith that the door of *apāya* can be closed and can realise the bliss of *nibbāna*. He also practises *vipassanā* continuously.

If this meditator, while walking, notes 'walking walking', he can attain *magga phala*, noble *dhamma*. While standing if he notes 'standing standing', he can also attain *magga phala*, noble *dhamma*. While sitting if he notes 'sitting sitting' he can attain *magga phala* noble *dhamma*. While lying down if he notes 'lying down lying down' he can also attain *magga phala*, noble *dhamma*. While eating if he notes 'eating eating' he can attain *magga phala* noble *dhamma*. While eating food if he notes 'eating eating' 'chewing chewing', he can also attain *magga phala* noble *dhamma*. Thus, the commentators have pointed out.

**Motto: Noting while walking, sitting, standing,
lying down and eating,
Noble *dhamma* can be realized.**

Consequently, if the correct method is used in practice, which is conducive to attaining *magga phala nibbāna* and if it is up to the mark, you will become a *sotāpanna*.

The discourse on the four factors of becoming a *sotāpanna* is fairly complete. I will continue with the twenty-four types of *sotāpanna*. To be able to memorize easily the twenty-four types of *sotāpanna*, I will explain first and foremost how to enumerate briefly.

The *sotāpanna* are -

1. The three types of *sotāpanna* according to the number of existences they undergo.
2. Two types of *sotāpanna* according to the predominating factors of *dūra*.
3. Four types of *sotāpanna* according to the ways of practice.

Motto: *Sotāpanna* by number of existences are three.

**By *dūra*, predominating factors, are two.
By ways of practice, are four.**

The three types of *sotāpanna*, according to the number of existences, multiplied by the two types of *sotāpanna*, by predominating factors *dūra*, makes six. Multiply these six by the four types of *sotāpanna* by ways of practice make twenty-four types of *sotāpanna*.

The three types of *sotāpanna* classified by the number of existence are three.

1. Those who will attain *nibbāna* in seven existences (*sattakkhatuparama*) is one type.

Motto: Realizing *nibbāna* in seven existences is termed *sattakkhatuparama*.

2. *Sotāpanna* who will undergo two to six existences and realize *nibbāna* (*kolankola*) is one type.

Motto: Realizing *nibbāna* in six existences is termed *kolankola*.

3. *Sotāpanna* who will realize *nibbāna* in one existence (*ekabīja*) is one type.

Motto: Realizing *nibbāna* in one existences is termed *ekabīja*.

The two *sotāpannas* classified by predominating factors (*dūra*) in practising *vipassanā* meditation to become a *sotāpanna*, one has faith or *saddhā*, predominating factor the other has the predominating factor of wisdom (*pañña nāṇa*). Therefore it makes two.

The distinction between *saddhā dūra* and *pañña dūra*
Saddhā dūra sotāpanna and *pañña dūra sotāpanna* differ in realizing *dhamma* when practising *vipassana* meditation. There is a distinction. After realizing *dhamma*, in finding peace and happiness, there is no more difference, they are equal.

In practising *vipassanā* meditation according to the instruction of the Most Venerable Mahasi Sayadaw, the meditators have to be mindful of the rising, falling, sitting, touching and so on.

At the beginning, before *samādhi* develops, though you are noting, rising, falling, sitting, touching, there is no particular significance. You think that your abdomen is rising and it is you that is noting, when falling also you think that it is your abdomen that is falling and it is you who is

noting. It is you who is sitting and it is you who is noting. It is your body that is touching and it is you who is noting. You are not able to differentiate between *nāma* and *rūpa*, they are thought to be the same.

When you keep noting continuously and *samādhi* develops, as you note rising, you come to know the rising movement is separate and the noting mind is separate. When noting falling, the falling movement is separate and the noting mind is separate. When noting, sitting, the sitting is separate and the noting mind is separate. When noting, touching, the touching is separate, the noting mind is separate. You come to know the difference distinctly. Rising, falling, sitting, touching have no consciousness, *rūpa*. The noting mind has consciousness, *nāma*. The would be *pañña dūra sotāpanna* knows the difference.

However, the would be *Saddhā dūra sotāpanna* does not know the difference distinctly. He is likely to see tiny lights like fireflies that could be seen at *nāma rūpa pariccheda ñāṇa*. Sometimes the body is no more evident. Only the rising and falling are evident. The beginning and end of rising and falling is not known, only the middle part is known evidently. Thus the nature as encountered at *nāma rūpa pariccheda ñāṇa* is experienced.

He will not know *nāma* and *rūpa* distinctly like the would be *pañña dūra sotāpanna*. Because he does not know this distinctly he might become depressed and discouraged thinking that he will never realize *dhamma*. Must you be discouraged? (No Venerable Sir). You must not be discouraged. *Saddhā dūra* will also one day become *sotāpanna* definitely.

After becoming *sotāpanna* and attaining *sotāpatti magga phala dhamma* the bliss of *nibbāna* will be equally at-

tained. There will be no difference between *saddhā dūra sotāpanna* and *pañña dūra sotāpanna*.

I have explained fairly completely the difference between *saddhā dūra sotāpanna* and *pañña dūra sotāpanna*. Now, I shall talk on the ways of practice and four different types of *sotāpanna*. The four types of *sotāpanna* by way of practice are:

1. *Dukkhaṭṭipadā dandābiññā* = The would be *sotāpanna* in practising *vipassanā* meditation has to undergo a lot of strain and difficulties, and is slow in attaining *dhamma*.
2. *Dukkhaṭṭipadā khappābiññā* = The would be *sotāpanna* in practising *vipassanā* meditation has to undergo a lot of strain and difficulties, but is quick in attaining *dhamma*.
3. *Sukhaṭṭipadā dandābiññā* = The would be *sotāpanna* in practising *vipassanā* meditation does it easily and pleasantly, but is slow in realizing *dhamma*.
4. *Sukhaṭṭipadā khappābiññā* = The would be *sotāpanna* in practising *vipassanā* meditation does it easily and pleasantly and realizes *dhamma* swiftly and easily.

Hence, there are four types of *sotāpanna* by ways of practice. As to the reason why there are four types of *sotāpanna* is because of two reasons, some had practised *samatha* and *vipassanā* and some had not practised *samatha* and *vipassanā* in their past lives.

In practising to become *sotāpanna*, those who have not practised *samatha* and *vipassanā* meditation in their pre-

vious lives, have to undergo a lot of strain and difficulties and are slow in attaining *dhamma*.

In practising *vipassanā* meditation to become *sotāpanna*, those who have practised only *vipassanā* and not *samatha* in their previous lives will find a lot of strain and difficulties but will experience *dhamma* swiftly.

In practising to become *sotāpanna*, those who have practised *samatha* in their previous lives, but not *vipassanā* will be able to do it easily and pleasantly but will be slow in experiencing *dhamma*.

In practising *vipassanā* meditation to become *sotāpanna*, those who have practised *samatha* as well as *vipassanā* in their past existences will be able to do it easily and pleasantly and also be able to experience *dhamma* swiftly.

The main factor in noting for the two types of slow meditators

Among the four types of *sotāpanna*, by way of practice, those who have to practise with strain and difficulty and are slow in attaining *dhamma*, what is the main factor, that is necessary when they practise to attain *dhamma*? ‘Patience’ must be the factor in meditating.

Having to practise with strain and difficulty is because of *dukkha vedanā*. Without having patience in bearing *dukkha vedanā* if the posture is changed very often they will be slow in experiencing *dhamma*. That is why, they must meditate keeping patience as the main factor. ‘Patience’ leads to *nibbāna* is the most useful phrase in practising *vipassanā* meditation. If noting is done with patience there will be *samādhi* and calmness of mind on the *vedanā*. If there is *samādhi* there will be *vipassanā ñāṇa*. When *vipassanā ñāṇa* is up to the mark they will become *sotāpannas*.

There have been many examples in olden times of those who have attained *nibbāna* by having patience. At one time there was a thera who was practising *dhamma* at *Cittala* hill. Because he practised the whole night he suffered severe colic in the morning. As the pain was unbearable he lay in bed turning from left to right. When *Piṇḍapātika* Thera saw the suffering, he reminded the monk, ‘O, monk, it is in the nature of monks to have patience’.

When the monk who was suffering from severe pain heard the utterance of *Piṇḍapātika*, he said ‘*sadhu sadhu*’ it is good it is good. ‘I agree, I will have patience’. Then, without turning and tossing, he bore the pain silently and patiently. While noting the *dukkha vedanā* he realized *nibbāna* as an *anāgāmi* and passed away. If that thera had no patience and kept on turning and tossing, he would not have realised *nibbāna*. Because he had patience he realised *nibbāna*.

Meditators who are slow in experiencing *dhamma* but is able to practise *vipassanā* meditation easily and pleasantly, what is that main factor for meditators when noting. If it is asked ‘what is the important factor?’ Noting must be done attentively. If there is little attentiveness, the mediator is slow in experiencing *dhamma*.

That is why, meditators must note precisely on the present moment and to know ultimate reality (*paramattha*) they must note respectfully and attentively. As you inhale, the abdomen rises. When noting ‘rising’ you must note on the present moment from the beginning of rising, stage by stage till the end of rising. As it becomes taut you must note attentively to know the nature of ultimate reality (*paramattha*). By noting continuously *samādhi* deepens and strengthens. The rising movement appears and disappears stage by stage, the break between each of them will be experienced.

From Los Angeles to Hawaii

When the meditation retreat at Los Angeles was over on the 9th august 1994, at 3 p.m. the Sayadaw, together with Doctor U Mya Aung. U Htun Kyi and U Khin Hlaing left Los Angeles airport to San Jose. They were met by U Thein Maung's son, U Thein Naing.

After staying at San Jose Tathagata meditation centre for three days the Sayadaw, together with Doctor U Mya Aung and U Htun Kyi left San Francisco airport on 12th August 1994, at 5 p.m. for Hawaii. At the airport, U Kyi Lwin, U Tin Aye and U Kyaw Myint were waiting to meet the Sayadaw. Staying at Hawaii Thai monastery the Sayadaw gave *dhamma* talks and *dhamma* instructions.

On the 13th August 1994 from 7 to 9 p.m. the Sayadaw delivered a *dhamma* talk on the four conditions difficult to attain. There were about 20 *dhamma* audience. they listened attentively and respectfully.

On the 14th August 1994, the Sayadaw had breakfast at the Thai monastery. After having breakfast, the Sayadaw held the libation ceremony. After which Daw Pyone Pyone Aye from Mandalay who had taken the M.Sc. degree in Hawaii, asked Sayadaw one question.

Foreigners have asked us why *Buddhist* monks cannot have a meal after noon time. We cannot answer precisely, please give us a *dhamma* talk on why *Buddhist* monks cannot have a meal after noon time. The Sayadaw answered that because monks went round for alms food in the evening, the lay people criticized. However in reality it is not because monks went round for alms food but because they had their meal. Hence, the *Buddha* enforced a law that monks must not eat after noon time.

At one time, the *Buddha* was residing at *Veluvunna* Monastery at *Rajajo*. At that time seventeen young monks went to see an entertainment on top of a hill. The relatives of the monks who were watching the entertainment offered alms-food to the monks. They also gave the monks some food to take with them to the monastery.

The young monks brought the food to the monastery and offered them to their friends, the six monks *chavaggai* to eat. *Chavaggi* monks asked did you all have the food at the concert entertainment at night, after noon time and they admitted it. *Chavaggi* monks and others criticized them.

Referring to these seventeen young monks eating after noon time the *Buddha* pronounced a law those monks who eat food after noon time be guilty of offence (*pācitta abatti*). Because of this law that *Buddha* had proclaimed, up to this day monks cannot eat food after noon time.

After that Daw Pyone Pyone asked again why monks cannot take food by themselves to eat and why must the disciples take the food and offer them?

As to why they can eat only when offered by the disciples is because at one time when the *Buddha* was residing at a monastery with turrets, in *Vesālī*, a monk who was observing the practice of taking only the discarded things (*pansakū dutiṅga*) stayed at a cemetery. He ate the food that had been offered for the ancestors. This monk became fat. The laity thinking that this monk was eating human flesh spoke ill of him. Those monks who had few wants also criticized him.

Because of these criticisms the *Buddha* pronounced that those monks who take food by themselves without being offered be guilty of offence (*pacitta, abatti*). Thus, because the *Buddha* proclaimed this *vinaya* rule, monks can eat

only when they are offered by others. This was how the Sayadaw gave the answer.

A Vietnamese doctor Sanbiwhein residing in Hawaii invited the Sayadaw to his retreat opened at his house. Hence, on the 14th August 1994 from 6 to 6;30 p.m. the Sayadaw meditated together with foreign yogis. After that Sayadaw gave *dhamma* talk. Doctor U Mya Aung translated it into English. The *dhamma* talk was on the benefits of *vipassanā* meditation and instructions on how to meditate while walking, standing, sitting and lying down the four postures beginning with the intention to do them. Doctor Sanbiwhein's wife a house wife yogi was very pleased with the instruction of how to note general activities beginning with intention to do them.

Then the house wife yogi told the Sayadaw that she had been at a meditation retreat for one month recently and was satisfied with the practice. At times her body became so light that she seemed to be in the sky. Sometimes she seemed to be travelling in the clouds and also saw very reverential scenes. She also felt peaceful, and happy. 'Have I become a *sotāpanna*?' She asked.

The Sayadaw answered that she would certainly become a *sotāpanna*, if she continued practising diligently.

'How would I know when I become a *sotāpanna*?' She asked again.' To know whether you have become a *sotāpanna* you must reflect yourself. If you believe in *Buddha*, *Dhamma* and *Sanḅha* even if you have to give up your life then, you can decide that you are a *sotāpanna*'.

If some authority tells you, you must not worship *Buddha*, *Dhamma* and *Sanḅha* and if you do, you will be killed', but if you say you cannot stay without taking refuge in *Buddha*, *Dhamma* and *Sanḅha* and you say, you may take my life then, you can decide that you are a *sotāpanna* for having such firm faith.

Form Hawaii to Tokyo, Japan

On 16th August 1994, at 12;30 p.m. the Sayadaw, Doctor U Mya Aung, and U Htun Kyi left Hawaii airport for Tokyo, Japan. The Sayadaw and party rested at Tokyo airport for 2 hours and waited for the Singapore flight.

From Tokyo to Singapore

On the 17th August 1994, at 4 p.m. Sayadaw together with Doctor U Mya Aung and U Htun Kyi left Tokyo airport for Singapore. At the airport, U Aung Than - Daw Khin Mya Mya and family, U Nay Win - Daw Than Than Sein and family, U Moe Kyaw Thaung and his younger sister Ma Pale were waiting to meet the Sayadaw and party. The Sayadaw and party went to the S.B.Y.O Centre and spent one night there.

Form Singapore to Yangon

On 18th August 1994, 2 p.m, the Sayadaw, Dr. U Mya Aung and party left Singapore airport and arrived at Yangon airport at 4 p.m. At the airport, *Saddhammaramisī* Yeiktha monks, members of *veyyāvacca* association and *Saddhammaramisī* yogis, altogether about (80) were waiting to meet the Sayadaw and party. The Sayadaw had spent 2 months and 13 day for *sāsanā* abroad.



Points to Note in Giving Dhamma Talk

Buddhism has flourished at this present age because the teaching of *Buddha* is true to nature, and the concept of cause and effect is logical. That is why scientists and scholars have come to believe and revere Buddhism. Hence, the *Buddha's* teachings have flourished.

In so much as *Buddha's dhamma* has flourished *dhamma* talks have to be given and books have to be written, published and distributed. In giving *dhamma* talks and writing books, only if they are perfectly good, the *Buddha's* teachings will flourish increasingly.

The *Buddha* had expounded the five qualities of a person giving a good *dhamma* discourse and writing a book on the *dhamma* discourse.

Those who give *dhamma* talks-

1. must include contents and headings.
2. must have a cause for the talk.
3. must have kindness and compassion for the *dhamma* audience.
4. must not expect gifts.
5. must not hurt others in giving *dhamma* talks.

**Motto: Include contents, have a cause
With kindness and compassion
Without expecting gifts and hurting others
Noble *dhamma* must be given.**

1. There must be a heading in giving a *dhamma* talk means-

When *dhamma* audience have to listen to a *dhamma* talk which has no heading, they will be confused with the former and latter parts of the *dhamma* talk and will find difficulty in understanding. That is why there must be a heading. For example, "the *dhamma* talk that will be given now is on the three topics of *Buddha*, *Dhamma* and *Saṅgha*. First on *Buddha*, second on *dhamma* and third on *saṅgha*."

2. The cause must be given in giving a *dhamma* talk means-

A *dhamma* talk without giving the cause but only the effect will be confusing, and incomprehensible for the *dhamma* audience. That is why, the cause must be given when giving a *dhamma* talk.

For example, by taking refuge in the *Buddha* who is endowed with the innumerable great qualities of glory beginning with the nine great qualities of glory such as *Araham*, we get all kinds of happiness that are uncountable. Thus, the cause of the *dhamma* talk must be given.

By taking refuge in *dhamma* and practising accordingly in the six great qualities of *dhamma* beginning from *Savakkhato*, we will become free from all kinds of *apāya samsara* sufferings and realise the happiness of *nibbāna*. Thus the cause of the *dhamma* talk, must be given.

By taking refuge in the *saṅgha*, who are endowed with the nine great qualities of virtue beginning from *Suppatipanno* and by donating the four requisites, we

become wealthy and happy in every existence and reap great and many benefits (*mahapphala*). Thus, the cause of the *dhamma* talk must be given.

3. Having kindness and compassion for the *dhamma* audience means-

As parents have kindness and compassion for their young children who are ignorant and disobedient the parents teach them to be knowledgeable and to be good. So also the *saṅgha* must give the *dhamma* talk to the *dhamma* audience with kindness and compassion.

The *dhamma* talk must be given to the audience who have not heard the *dhamma* before so as to hear and also to those who have heard before but have not been clear about it, so as to remove their doubts and put right their wrong views. So also to those, whose reasons, minds are tainted with defilements for several reasons, for their minds to become purified.

4. In saying that you must not expect gifts in giving *dhamma* talk means-

When you give a *dhamma* talk expecting to get gifts, there is greed. Therefore, it is not a good *dhamma* discourse which is not conducive to be free from *samsara vatta dukkha*. It is not a *dhamma* discourse according to the wish of the *Buddha*, neither it is beneficial for the *sāsanā*. Consequently, the *dhamma* discourse must be given without any expectation of gifts. (*amisa*)

5. In saying that you must not hurt others in giving *dhamma* talk means-

If the *dhamma* talk attacks an individual, a sect or an association there will arise problems. That is why the discourse must be given without hurting others.

For the teachings of *Buddha* to flourish, those who are giving *dhamma* talks and those who are writing on Buddhism, must see that the *dhamma* talks and the books on Buddhism are good.

- having a list of contents
- giving reasons
- having the qualities of compassion
- giving no hint that gifts are expected.
- having no desire to hurt others.

Buddha had expounded that these points must be included in giving *dhamma* talks and writing *dhamma* books.



Facts About *Moneyya* Monk

At every enlightenment of a *Buddha* there is only one monk who practises *moneyya* practice. It is usual for just one monk to appear at every enlightenment of a *Buddha*. *Moneyya* practice is the highest austere practice in keeping with the *Buddha's* Teachings, which only one disciple can practice in one *Buddha's sāsana*. When *Gotama Buddha*, whom we venerate was enlightened. *Nalaka* hermit requested *Buddha* that he would like to practise *moneyya* practice. This *Nalaka* Hermit stayed at the *Himavanta* as a hermit, for 35 years before the *Buddha* was enlightened.

The devas who wanted *Nalaka* to gain benefit told him that the *Buddha* had become enlightened and that after delivering *Dhammacakkappavattana Sutta*, is now residing at *Migadavun*. Ashin *Nalaka* left *Himavanta* on the 7th Waning day of Waso 103 ME and came to *Migadavun* and asked the *Buddha* to give him instructions on *moneyya* practice.

Three kinds of *moneyya* persons.

There are three kinds of people who practise *moneyya* practice.

1. One who practises the highest and noblest *moneyya* practice is *ukkattha* person.
2. One who practises the middle *moneyya* practice is *majjka* person.
3. One who practises *moneyya* practice laxly is *mudu* person.

Among the three types-

1. One who practises the highest and noblest *moneyya* practice, *ukkattha* person can live only for seven months. He passes away into *parinibhāna* after completing seven months.
2. One who practises middle *moneyya* practice, *majjka* person can live only for seven years. He passes away into *parinibhāna* after completing seven years.
3. One who practises *moneyya* practice laxly, *mudu* person, can live only for sixteen years. He passes away into *parinibhāna* after completing sixteen years.

When the *Buddha* was enlightened he expounded elaborately on *moneyya* practice. *Ashin Nalaka* practised the highest *moneyya* practice meticulously. He was an *ukkattha* person who practised the highest and the noblest *moneyya* practice.

The *Buddha* expounded *moneyya* practice elaborately in 23 verses for *Ashin Nalaka* to reach *arahatta phala*. When the *Buddha* had elaborately delivered the discourse on *moneyya* practice in 23 verses, *Ashin Nalaka* desired less in three things.

1. less desire in paying homage to the *Buddha*
2. less desire in listening to the *dhamma*
3. less desire in asking about *moneyya* practice

Thus, he became a person who had less desire in these three things.

1. After listening to the *dhamma* on *moneyya* practice from the *Buddha*, *Ashin Nalaka* revered the *Buddha* so much that he entered a forest after paying obeisance

to the *Buddha*. Ever since he entered the forest, he did not have any desire not even once, in his continuum that it would be good to pay homage to the *Buddha* again. Thus, *Ashin Nalaka* had less desire in paying homage to the *Buddha*.

2. In the like manner, *Ashin Nalaka* did not desire even once in his continuum to listen to the *dhamma* on *moneyya* practice. Thus, *Ashin Nalaka* had less desire in listening to the *dhamma*.

3. In the same way *Ashin Nalaka* did not desire even once in his continuum to ask the *Buddha* on the practice of *moneyya*. Thus, *Ashin Nalaka* had less desire in asking for the practice of *moneyya*.

***Ashin Nalaka* became an arahat**

In this manner, *Ashin Nalaka* desiring less in three things was achieved. After entering a forest, he stayed just one day, so also he stayed at the foot of a tree and went for alms round into a village for one day, only. He did not do the same thing twice.

He behaved in the same manner, forest after forest, tree after tree and village after village. In practising *moneyya* practice that was suitable for him, he attained *arahatta phala* and became an *arahat* before long.

Out of the three kinds of people practising *moneyya* practice, *Ashin Nalaka* being *ukkaṭṭha* person, practising the highest and noblest practice, he lived only for seven months. He knew that his life-span would come to an end (*āyusaṅkhāra jīvitindriya*) by reflecting.

Hence, he took a bath and cleaned himself. He wore the lower robe properly and the belt neither tightly nor

loosely. After wearing the thick double robe on the upper robe (*eikasi*) and facing *Rajajo* where the *Buddha* was residing, he paid homage. Then leaning on the "*Teinguklaka*" hill, he passed away into *parinibbāna*, standing.

The *Buddha*, knowing that *Ashin Nalaka* had passed away into *parinibbāna*, went with His *saṅgha* followers and cremated *Ashin Nalaka* who had practised *moneyya* practice. His relics were picked up and enshrined in a stupa and then the *Buddha* returned.



One and Only Moneyya Monk

At one *sāsanā* of a *Buddha*, there is one and only disciple who could practise *moneyya* practice. At the *sāsanā* of *Gotama Buddha*, the disciple who practised *moneyya* practice was *Ashin Nalaka*. *Ashin Nalaka* was a hermit who lived at *Himavanta* for thirty-five years before the *Buddha* was enlightened. The devas who wished well for *Ashin Nalaka* told him that there has been an enlightenment of *Buddha*, who had expounded *Dhammacakkappavattana sutta* and was now residing at *Migadavun*.

Since the devas had told him thus, he left *Himavanta* on the 7th Waning day of Waso, 103 ME, and came to *Migadavun*. He asked the *Buddha* to deliver a sermon on *moneyya* practice. At that time, *Buddha* delivered a sermon on *moneyya* practice elaborately with 23 verses.

Moneyya means the four *maggañāṇa*. *Arahatta magga ñāṇa* is especially known as *moneyya*. Hence, the practice that leads to the four *magga ñāṇa* is known as *moneyya* practice.

1. "My disciple *Nalaka*, I shall explain *moneyya* practice elaborately to you. My disciple, you have the capability and effort which are very difficult. Keep yourself physically fit and practise diligently." The *Buddha* said first and foremost.

2. *Moneyya* practice is a difficult practice you must practise treating equally someone who abuses you and someone who reveres and pay obeisance to you.

3. When there is forest fire light in different colours appear, which can be likened to different sense objects, which must be prevented from distracting you and in your practice.

4. Dispel all kinds of *kamma* sense objects and keep strictly away from sexual conduct.

5. You must practise by not opposing and hating people who belong to other societies and not love and have attachment for those who are in your society. You, yourself must not kill or torture living beings, neither must you ask other people to kill or torture.

6. You must not be attached to the four requisites, not desire what you have not got yet, not be reluctant to give away what you have got and be attached to them. You must abandon greed. You must practise *moneyya* practice that you have already heard, that which is being expounded and that which will be expounded later.

7. A monk practising *moneyya* practice must reduce four or five mouthfuls when eating alms-food, and eat with mindfulness. He must eat reasonably and must be complete with the virtue of *appiccha*, having little desire.

Appiccha, having little desire, are of four kinds.

- (a) Having less *taṇhā* (craving) *lobha* (greed) in one's four requisites (*paccaya appiccha*).
- (b) Not letting others know that you are practising *dhutiṅga*. (*dhutiṅga appiccha*).
- (c) Not letting others know that you are learned and have knowledge and wisdom (*pariyatti appiccha*).
- (d) Not wishing to let others know that you have attained *magga phala* noble *dhamma* (*adigama*

appiccha). The monk must be completely imbued with these four *appiccha dhamma*.

8. A monk practising *moneyya* practice must not converse for long with other people after meals. He must enter into the forest, his rightful place. He must be sitting and meditating at the foot of a tree. The *Buddha* delivered a sermon on the practice of thirteen *dhutंगा* to *Nalaka Thera* who wished to practise according to the teachings of the *Buddha*.

9. The monk who practises *moneyya* practice, the thirteen *dhutंगा*, will attain *lokiya jhāna* that he has not yet attained, and have five kinds of mastery over the *jhāna* he had attained. He must be a person who likes staying in a forest and practising diligently till his *jhāna* becomes an ingrained habit. It is not enough practising only for *lokiya jhāna*, he must take delight in *lokuttara jhāna* conducive to *sotāpatti magga*. He must be pleasantly absorbed in *lokuttara jhāna*.

10. The monk who practises *moneyya* noble practice, after going for alms-round into a village must go back into the forest. Before the time of going for alms round he must carry out his duty at the *cetiya* and practise serenity of the body and mind (*kāya viveka*) (*citta viveka*) *dhamma*. While going into the village for alms-food and on the way back also he must be mindful, reflecting on *kammathana*.

11. The monk practising *moneyya* practice, when going into a village for alms-food, must not mingle with lay disciples, which is not in keeping with the *sāsanā*. He must be like a mute. He must not give any hint as to get food and nutriment.

12. The monk who practises *moneyya* practice, when entering a village for alms-food, must not be moved either by getting or not getting alms-food. He must have the virtue of patience. He must be just like a man who approaches a tree searching for fruit. Whether he gets fruit or not he leaves the tree in equanimity, without love or hatred. In the like manner whether he gets alms-food or not, he must leave the house of the donors in equanimity, without having love or hatred.

13. The monk who practises noble *moneyya* practice, while going round for alms-food with his alms-bowl must practise as though he is mute, although he is not. If the alms food is little, he must not despise it. He must not belittle them and act impudently.

14. The monk practising noble *moneyya* practice should not be contented only with the duty of going for alms-round. He must be practising austerity and the noblest practice till completing the ultimate goal of a monk.

This is true because practising *dhamma* is the essence of *sāsana*. *Paṭipatti* practice is the essence of *sāsana*. Only by practising *paṭipatti* the essence of *sāsana*, *magga* can be attained. As discoursed by *Buddha* the practice of the essence, conducive to *magga* are of two kinds, superior and inferior practice.

15. My disciple *Nalaka*, the monk practising noble *moneyya* practice, out of the superior and inferior two kinds of practice, you must practise one which is suitable for you till reaching *arahatta phala* as you can rightly earn *moneyya*. The monk who has reached *arahatta phala* has annihilated a hundred and eight kinds of *tanhā*, craving. *Kilesa* stream is totally cut off. *Kusala* and *akusala* affairs have been eliminated. Sufferings caused by *rāga* and *dosa* are no more, not even a little bit.

16. The monk practising noble *moneyya* practice can be compared to a person who licks honey off the edge of a blade. A person who licks honey from the edge of a blade has to be careful and protect his tongue from being cut off. Likewise, a *moneyya* monk when using the four requisites acquired lawfully must protect his mind from the danger of *kilesa*.

17. The monk practising noble *moneyya* practise must be free from sloth and laziness in practising meritorious deeds (*kusala dhamma*) continuously. He must not be thinking and planning about relatives, towns and villages. He must be free from the obnoxious odour of *kilesa*. He must have no attachment for any existence with craving and wrong view (*taṇhā diṭṭhi*). He must only depend on the noble practice of *sāsana*.

18. The monk practising noble *moneyya* practice must stay alone in a quiet place, without having friends. Serenity of body (*kāya viveka*) and serenity of mind (*citta viveka*) are attained if one stays alone, without looking for friends. The *Buddha* pointed out that this is *moneyya* practice. If he can be happy with *kāya viveka* and *citta viveka*, he will be famous in the ten directions.

19. The monk practising noble *moneyya* practice on hearing the praise of learned monks who have abandoned the two *kāma* and have perfected *jhāna*, must without letting their minds wander practise moral shame, *hiri* and *saddhā dhamma* more than before. They must practise for freedom. If they can practise accordingly, they will be the *Buddha's* true disciples.

20. They must know the above admonition which will be given by examples of small streams and creeks. Small streams and creeks flow noisily. Big rivers like

the *Ganges* flow silently. Likewise those who are not the *Buddha's* true disciples are like small streams and creeks, are emotional and their minds wander. One who is the *Buddha's* true disciple has *hiri* moral shame by developing *saddhā*, like a big river has humiliation and stays silent.

21. I would like to give further admonition, "An empty vessel makes the most sound." In the same way, a foolish person is like a vessel half full and makes a sound. A wise person is like a vessel full of water.

22. The *Buddha* explained that he had delivered the talk with full of meaning so as to be beneficial. I have given the talk in all seriousness. In reality I have given the talk after analysing with wisdom whether it is beneficial or not. I have given different and various talks knowing that the different types of talks are beneficial for different types of people.

23. A monk practising noble *moneyya* practice knows that the *Buddha* has given the *dhamma* talk with discernment. He also comprehends the *dhamma* and abides by it securely. This monk is worthy of practising *moneyya* practice. This monk who has *moneyya* practice will attain *arahatta magga phala* for certain. The *Buddha* concluded the *dhamma* talk by expounding that *moneyya* practice is the highest and noblest practice which leads to the attainment of *arahatta phala*.

Thus, at the *sāsanā* of *Gotama Buddha*, the one who practised the noble *moneyya* practice was the one and only *Ashin Nalaka*. *Ashin Nalaka* was the person who practised *ukkaṭṭha moneyya* practice. Hence, he entered *parinibbāna* after seven months.



About Earthquakes

At this present age, we read and hear news about earthquakes in various countries, towns, and villages quite often. We have also experienced earthquakes ourselves. Scientists have also made research on the causes of earthquakes and explained about them.

Young children and those in search of general knowledge would ask old or experienced people who have general knowledge about the causes of earthquakes. Experienced people and those who have general knowledge would answer as they have heard and known.

Ashin Anandā had asked about the causes of earthquakes and the *Buddha* himself had given a sermon. Due to the eight causes there had been earthquakes.

1. The first cause of earthquake.

It is due to the disturbance of elements, Disturbance is caused by extremely strong winds striking the natural existing wind. Hence, the wind element is disturbed and there occurs earthquakes.

This universe is made up of earth, water, air and space. Air exists in space. In this universe, earth, water, air and space exist layer by layer. Underneath the earth there is water and underneath the water there is a great volume of air.

The natural air underneath the water is being struck by very strong winds and the natural air being disturbed the volume of water in the air moves up and down

and is shaken. Thus, because the water is shaken, the earth also trembles and there occurs earthquakes.

2. The second cause of earthquake.

It occurs due to those who have supernatural powers (*abhiññā*). With their supernatural powers and *jhāna abhiññā*, they can cause earthquakes. Hence there occurs earthquakes.

Persons with supernatural powers with their *abhiññā*, to make others become fearful and remorseful make the earth tremble and cause earthquakes. To test their power of *abhiññā* also, they make the earth tremble and cause earth-quakes.

Ashin Maha Monggalana, desiring the king of celestials to be remorseful, shook *Vejayanta* palace, with a tiered roof, as if an earthquake had occurred, *Saṅgha Rekkhita Sāmanera*, desiring to test his *abhiññā* supernatural powers shook the palace with a tiered roof of the king of celestials, just as if an earthquake had occurred. Due to these two causes there occurred earthquakes.

3. The third cause of earthquake

When *Bodhisatta* came from *Tusita deva* world after his demise and was conceived in *Maha Maya's* womb because of *Bodhisatta's kusala paramita* (perfection) and power of glory there was an earthquake.

The *paramita* of *Bodhisatta* which he had accumulated for four incalculable and a hundred thousand world cycles had all supported *Bodhisatta* to be enlightened as the *Buddha* to be conceived in *Maha Maya's* womb. He was conceived on Thursday, the Full Moon day of

Waso, Maha Era 67 because of the strong dependence condition (*uppanissaya*). Due to the power and glory of the *kusala paramita* wholesome deed, there was an earthquake.

4. The fourth cause of earthquake.

When *Bodhisatta* was born because of *Bodhisatta's kusala paramita* and the glory and power of wholesome deeds, there was an earthquake.

The perfections (*paramita*) accumulated by the *Bodhisatta* for four incalculable and a hundred thousand world cycles have supported, the *Bodhisatta* to be born on the full moon day of Kason, Maha Era 68, Friday. When the *Bodhisatta* was just born of *Maha Māya* He walked seven paces towards the north. His dependent origin (*upanissaya*) was so strong and powerful that he was able to utter five sentences; "I am the noblest" and so on. Because of the power of wholesome deeds (*kusala paramita*), there was an earthquake.

5. The fifth cause of earthquake.

When the *Bodhisatta* gained the knowledge of the Four Noble Truths at the Bodhi tree and was enlightened as the *Buddha*, due to the power of penetrative knowledge (*paṭivedha ñāṇa*) there occurred an earthquake.

The *Bodhisatta*, after practising austerity (*dukkara cariyā*) for six years at *Uruvela* forest, on the Fullmoon day of Kason, Maha Era 103, Wednesday, gained the knowledge of the Four Noble Truths with twelve constituents. Due to this knowledge of the Four Noble Truths with twelve constituents, penetrative knowledge (*paṭivedha ñāṇa*) earthquake occurred.

6. The sixth cause of earthquake.

After being enlightened as the *Buddha* and when *Dhammacakkappavattana Sutta* was expounded, there occurred an earthquake due to the power and glory of *dhamma* (*desana ñāṇa*).

The *Buddha*, after being enlightened as the *Buddha* at the Bodhi tree, went to *Migadāvun* at Benares (*Varanasi*) and expounded *Dhammacakkappavattana Sutta* with *desanā ñāṇa* to the five ascetics (*pancha vaggi*) and billions of *devas* and *brahmas*. Because of the power and glory of the *desanā ñāṇa*, an earthquake occurred.

7. The seventh cause of earthquake.

On the day, the *Buddha* had fixed the date of *parinibbāna*, (*Āyusaṅkhāra*) due to the power and glory of the knowledge of *Saṅkhāra dhamma*, which brings on boredom and disgust, there occurred an earthquake.

The *Buddha*, after giving *dhamma* discourses for the whole of forty-five years (*vassa*) to all beings, on the fullmoon day of Tabodwe (*Māgha*) Maha Era 148, said, "From today up to the Full Moon day of Kason (*Jettha*), for three months, I shall practise *Āyupālaka phala samāpatti* which protects my life. I will not practise likewise after that". As such he made this decision. The making of this decision is known as *Āyusaṅkhāra*. (fixed the date of *Parinibbāna*).

This decision was made with the knowledge of *Saṅkhāra dhamma*, the knowledge bringing on disgust and boredom with physical and mental formations (volitional activities). Because of the power and glory

of this *ñāṇa*, knowledge of boredom and disgust, there occurred an earthquake.

8. The eighth cause of earthquake.

When the *Buddha* entered *parinibbāna* in the garden of Malla Kings, because of the power and glory of the distinctive *ñāṇa*, which is in no way related to *savaka* persons, there occurred an earthquake.

On the Full Moon day of Kason, *Maha Era* 148 Tuesday, nearing *Parinibbāna*, *Buddha* reflected "After accumulating special *kusala pāramita* for four incalculable and a hundred thousand world cycles, I am accomplishing the *parinibbāna* which I had aspired for." When he reflected thus he was filled with happiness and with the power of *piti* (rapture) together with the power of the distinctive *ñāṇa*, which is in no way related to the *savakas* (disciples), there occurred an earthquake.

Āyusañkhāra and Parinibbāna.

Releasing *Āyusañkhāra* and entering *Parinibbāna* seem to be the same on the surface, but actually different. Releasing *Āyusañkhāra* means making a decision three months before entering *parinibbāna*. The *Buddha* had decided not to enter *Āyupālaka Phala Samapatti* which can prolong life span (*jivitindriya*). This decision is known as releasing *āyusañkhāra*. After the completion of three months the five aggregates became extinct which is known as *parinibbāna* i.e entering *nibbāna*. Thus, the two terms releasing *āyusañkhāra* and *parinibbāna* are different.



Practising *Vipassanā* Meditation

At the present age *vipassanā* meditation practice is flourishing. For Buddhist devotees, *dāna*, *sīla* and *samatha* practice is not complete to reach *nibbāna*, extinction of all sufferings. They know that it will be complete only by practising *vipassanā* meditation. Therefore, those who have the opportunity and time are practising *vipassanā* meditation. Those who do not have the opportunity yet, are studying the correct method so as to practise when they have the time.

Those who practise *vipassanā* meditation should know the correct fundamental method. Only if they practise what they have known correctly can they perceive *dhamma* and make a progress. Thus attaining noble *dhamma* as they have aspired for.

Facts to know and differentiate when practising *vipassanā* meditation.

1. Apparent reality (*paññatti*) and ultimate reality (*paramattha*).
2. Tranquillity (*samatha*) meditation and insight (*vipassanā*) meditation.

The difference between *paññatti* and *paramattha*.

1. In your *khandā* there are two phenomena, *paññatti* and *paramattha*. *Paññatti* means, forms and shapes such as head, body, legs, stomach and so on that can be seen with the natural eye, *Paramattha* means the nature that

is latent within the shapes and forms. It cannot be seen with the natural eye. With your mind and insight by observing penetratively, you can experience heat, cold, hardness, softness, motion, pressure, tautness, slackness, tightness, cohesion, fluidity, pain, aches and so on.

Paññatti causes suffering for those who cannot practise *kammaṭṭhāna bhāvana*. If people and beings see them as man, woman, pleasant, beautiful and so on is knowing *paññatti* only. Because they see them as *paññatti*, they have been immersed in suffering for many existences in *samsara*. Therefore, *paññatti* causes people and beings to suffer.

People and beings will increase in knowledge and not suffer if *paramattha* is known although they are not able to meditate up to the stage of *kammaṭṭhāna bhāvana*. Those who can meditate *kammaṭṭhāna bhāvana* will attain the bliss of *magga*, *phala* and *nibbāna*. It can only be experienced and attained during the enlightenment of a *Buddha* and in the presence of the *sāsana*.

The difference between *samatha* and *vipassanā*

2. Out of the two kinds *samatha kammaṭṭhāna* and *vipassana kammaṭṭhāna*, *samatha* meditates on apparent reality (*paññatti*). Those who wish to practise *samatha kammaṭṭhāna* have to keep one sense object and contemplate on it persistently. When contemplating, they must have the sense object to be fixed in their minds.

**Motto: Noting persistently on the sense object
Is *samatha* meditation.**

For example, those who wish to contemplate *pathavi* *kasina*, (object of intense mental concentration), *samatha kammatthāna* must keep a circular patch of earth as large as a circular tray and without closing the eyes, look at the circular patch of earth, *paññatti* and contemplate earth...earth... *pathavi*...*pathavi* till it is fixed in the mind. After meditating for a period of time when *samadhi* develops, although the eyes are closed, the *paññatti* patch of earth remains clearly fixed in the mind. Hence, meditating on *paññatti* object to be fixed permanently in the mind is known as *samatha kammatthāna*.

Vipassanā meditation contemplates on the *paramattha* object. Those who are practising *vipassanā* meditation have to be mindful of *rūpa* and *nāma* the ultimate reality (*paramattha*) attentively. In noting also they must be aware of the impermanence of *paramattha*.

**Motto: To note on the impermanence of
paramattha Is *vipassanā*.**

For example, according to the instructions of our benefactor the Most Venerable Mahasi Sayadaw, when noting rising... falling... sitting...touching, as you note rising, you must not be aware of the shape or form of the abdomen (*paññatti*) but be mindful of the intrinsic nature of the tautness due to the force so as to know *paramattha* as much as possible. Your mind must be inclined towards impermanence when the disappearance takes place at the end of rising which is impermanent.

When noting...falling...also, you must detach yourself from the shape of the abdomen so as to know the nature of the movement inside. Your mind must be inclined

towards the impermanence when the disappearance takes place at the end of falling.

When noting...sitting...touching also detach yourself from the shape of your head, body, legs and hands, *paññatti*, but note attentively the tautness and hardness, to know as much as possible the nature of *paramattha*. Your mind must be inclined towards disappearance and impermanence. This is known as *vipassanā kammaṭṭhana*.

By noting continuously *samadhi ñāṇa* develops stage by stage and becomes matured, strengthened and sharpened and *baṇḍa ñāṇa* is reached. While noting rising...falling...sitting...touching you will experience that these disappear fleetingly. You will also experience that the noting mind, which notes... rising... falling... sitting... touching also disappears.

When realising the disappearance of the phenomena of the rising...falling...sitting...touching activities and also the noting mind, you experience impermanence (*anicca*). They also happen so rapidly that they seem to oppress you (*dukkha*). You can by no means protect and control the suffering which keeps on happening of their own accord (*anatta*). Perceiving these, you are complete with *anicca, dukkha, anatta ñāṇa* and you will attain the bliss of *nibbāna*, as you have aspired for.

Men and women of good parentage who are practising *vipassanā* meditation till attaining *maggā phala* and *nibbāna* should be able to differentiate between *paññatti* and *paramattha*, *samatha* and *vipassanā* meditation. Only when you know the difference, you can meditate with correct method. Only if you can practise with the correct method you will experience *dhamma* swiftly, make a speedy progress and attain noble *dhamma* rapidly.



The Eight Wonders of *Sāsana*

Buddhist devotees have strong faith in the *Buddha sāsana* and rely on it. They are following the teachings of the *Buddha*, the *sāsana* and are practising. The great *sāsana* is like a bright light showing Buddhist devotees to know the difference between the right and the wrong paths.

The *sāsana* is a great light which is showing the Buddhist devotees, this practice leads you to a dark path; this practice leads you to a bright path and this practice leads you to a bright path which will never lead you to a dark path but will always be bright.

The *Buddha* had expounded that the *sāsana* is fully endowed with the eight wonders.

At one time the *Buddha* was residing at the foot of a neem tree called *naleru* near *Verinja* city. At that time *Pahārāda asurinda* asked the *Buddha* why can *Buddha's* disciples be happy in the *sāsana*. Thus the *Buddha* delivered a sermon on the eight wonders of *sāsana* comparing with the eight wonders of the ocean.

"*Pahārāda asurinda* just as *asuras* are happy in the ocean because of the eight wonders, my disciples are happy in the *sāsana* because of the eight wonders". Comparing with the eight wonders of the ocean, the

Buddha gave a discourse on the eight wonders of *sāsanā*.

Motto: Gradually deeper and deeper,
 Never over flowing of shores,
 Impurities washed ashore,
 Just one name,
 Neither receding nor overflowing,
 Treasure-trove of ten gems,
 Salty in taste and abode of huge living beings
 Are the eight wonders of the ocean.

Like the great ocean, the eight wonders of the *sāsanā* are:-

1. Just as the great ocean slopes gradually from the shore by one inch, or two inches till the depth of eighty-four thousand *yojanas*, likewise in the *Buddha's sāsanā*, *dhamma* practice, such as *sīla* practice, 13-*dhutंगा* practice and *satipaṭṭhāna* practice till *arahatta phala*, becomes deep and profound. This is one of the wonders of the *sāsanā*.

Sabbaññuta, the exalted ones had to practise perfection for four incalculable and a hundred thousand world cycles to attain *arahatta phala*. Therefore the depth of the practice of *dhamma* for *Bodhisattas* take four incalculable and a hundred thousand world cycles.

For the *Pacceka Buddhas* it takes two incalculable and a hundred thousand world cycles to accumulate perfections. For *Pacceka Buddhas*, *sasana dhamma* practice has the depth of two incalculable and a hundred thousand world cycles.

Eggasavaka, the noble ones had to practise one incalculable and a hundred thousand world cycles for perfection. The *sāsana dhamma* practice has the depth of one incalculable and a hundred thousand world cycles for the *Eggasavaka*, noble ones.

Mahasavaka, noble ones had to practise a hundred thousand world cycles for their *paramita*. The *sāsana dhamma* practice has the depth of a hundred thousand world cycles for *mahasavaka*, noble ones.

Never overflowing shores.

2. The great oceans have the nature of steadfastness. Just as the shores of the oceans never overflow the disciples of the *Buddha* such as *sotāpanna* never breach the stringent laws and regulations laid down by the *Buddha*, even at the cost of their lives. This is one of the wonders of the *sāsana*.

Impurities washed ashore

3. Just as the great ocean disposes off rotten dead animals as the big waves wash them ashore. Likewise the *Buddha sāsana* expel immoral people just as the rotten corpses. Holy monks who have *sīla*, moral training expel immoral monks from the *sāsana*. This is one of the wonders of the *sāsana*.

Single name for all.

4. Just as when the *Ganges* River, *Yamona* River, *Aciravady* River, *Sarabu* River, *Mahi* River flow into the great ocean, they drop their names and become the

great ocean. Likewise, kings, brahmins, merchants and poor people, when they enter the *saṅgha* order, and become monks, they abandon their names and becomes sons of the *Buddha*. This is one of the wonders of the *sāsana*.

Neither receding nor overflowing.

5. All the waters of the big and small rivers flow into the great ocean. Rain water from the sky also drop into the great ocean. Just as the waters of the great ocean does not recede nor overflow, likewise in the *Buddha's sāsana*. There are innumerable *arahats* attaining peace of *nibbāna*. Except *Pacceka Buddhas* there is no one entering *nibbāna* when there is no *sāsana*. In spite of being so, the peace of *nibbāna* gets neither narrower nor broader. This is one of the wonders of the *sāsana*.

Treasure-trove of ten gems.

6. In the great ocean just as there are ten kinds of gems such as pearl, emerald, moonstone, conch shell, quartz, coral, silver, gold, ruby, star ruby, which are countless in number. Likewise, in the great *sāsana* of the *Buddha*, there are numerous *dhamma* gems such as the four foundations of mindfulness, four supreme efforts, four means of accomplishment, five faculties, seven factors of enlightenment (*Bojjhanga*) and Eight-fold Noble Paths.

Salty in Taste.

7. Just as the water of the great ocean in the four directions, in the eight directions and in the ten directions is salty in which ever place you taste, likewise,

in *Buddha's sāsana*, the taste of the *Tipiṭaka* and eighty four thousand *dhammakhandhā* is *vimutti*, liberation from *kilesa*, is the only taste. This is one of the wonders of the *sāsana*.

Abode of huge living beings.

8. Just as the great ocean is the abode of huge *timila* and *tippingala* fishes, *asura*, dragons *gandhabbha* devas and huge aquatic creatures which are one, two, three, four, five *yojanas* big. Likewise, in the *Buddha sāsana* those who are imbued with *sīla*, *samādhi* and *paññā* and attain *Sotāpatti Maggahtan*, *Sotapatti Phalahtan*, *Sakadagami Maggahtan*, *Sakadagami Phalahtan*, *Anagami Maggahtan*, *Anagami Phalahtan*, *Arahatta Maggahtan*, *Arahatta Phalahtan* are the eight great *ariyā* noble persons. *Sāsana* is the abode of the eight *ariyā* noble persons. This is one of the wonders of the *sāsana*.

Eight Wonders

Consequently, the *Buddha* explained, just as *asuras* are happy in the great ocean because there are eight wonders. My disciples are happy in My *sāsana* because there are also eight wonders.

Dhamma Padetha Volume V concludes here.



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Sādhu! Sādhu! Sādhu!

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MOTTOS IN THIS BOOK THAT SHOULD BE NOTED

- * Killing shortens life
Abstention leads to longevity.
- * Ill treating brings diseases
Abstention leads to good health.
- * *Dosa* disfigures
Abstention beautifies.
- * Jealousy leads to little authority
Devoid of jealousy always brings much authority.
- * Little *dāna*, scarcity of things
Much *dāna*, wealth in abundance.
- * If proud will be born inferior
If humble will always be born noble.
- * If do not inquire, will have little intellect
If inquire, will have high intellect.