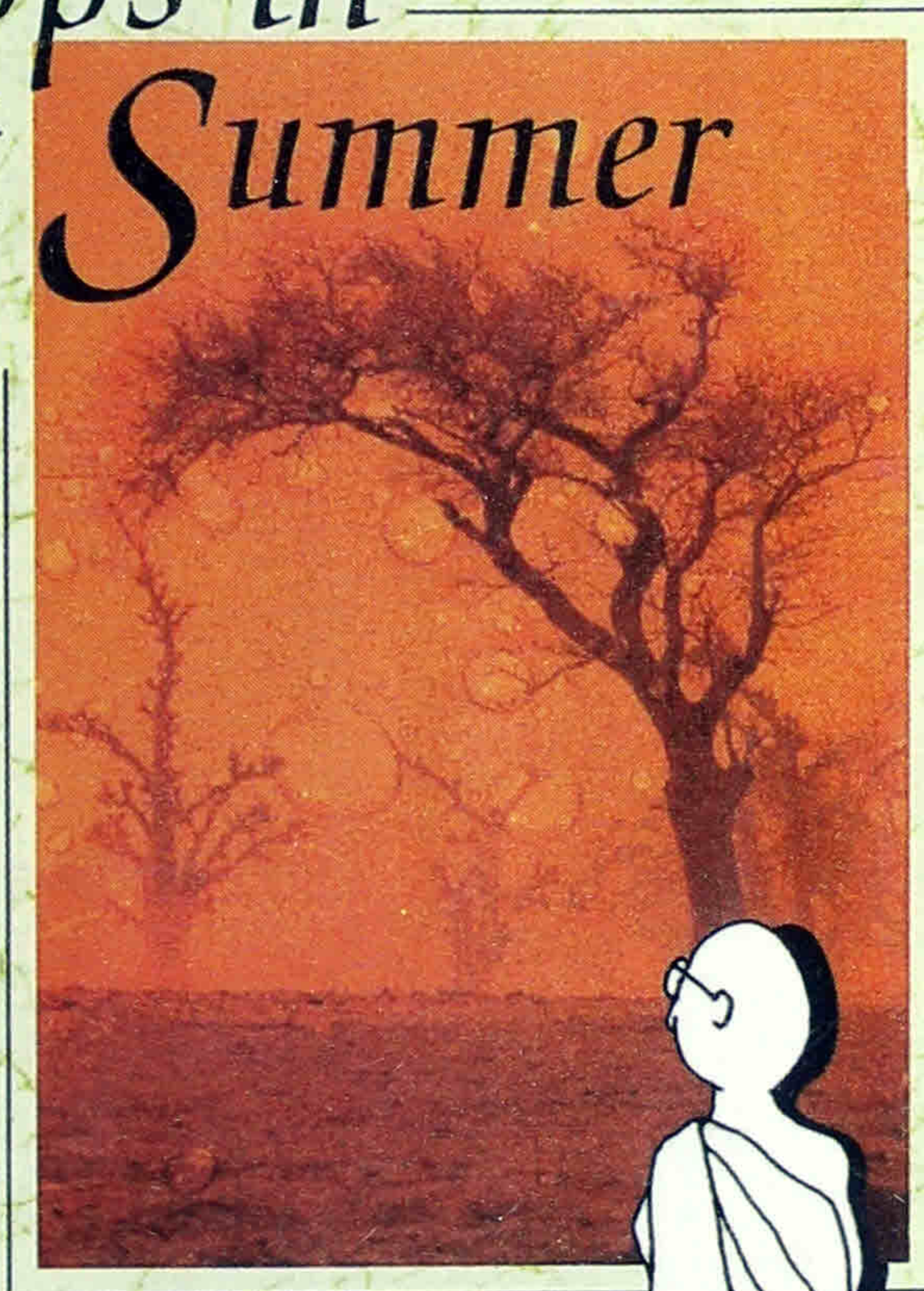


Raindrops in Hot Summer

Words of Advice from
Sayadaw U Pandita



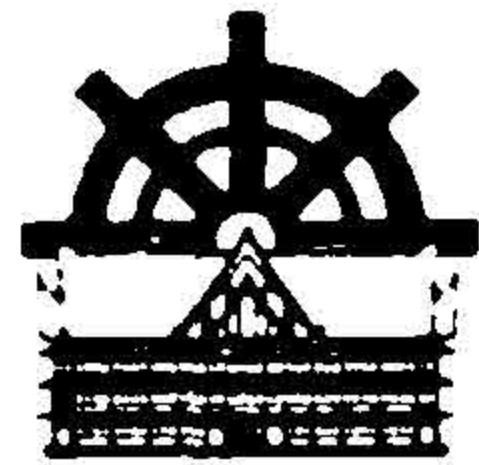
Also by Sayadaw U Pandita

In This Very Life: The Liberation Teachings of the Buddha

Raindrops in Hot Summer

Words of Advice from Sayadaw U Pandita

*Compiled by Thāmane Kyaw
Translated from Myanmar by U Kyaw Kyaw
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Illustrated by Hor Tuck Loon*



Malaysian Buddhist Meditation Centre
Penang, Malaysia

Sabbadānam dhammadānam jināti
The gift of *Dhamma* excels all gifts.

Published
for free distribution
by Malaysian Buddhist Meditation Centre
355 Jalan Mesjid Negeri
11600 Penang, Malaysia
Phone 04 6572534

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Grateful acknowledgements to donors
who contributed towards the publication cost.
List of donors is on back pages.

Typeset by *Mudita*, Penang
Layout and design by *Lim Hock Eng (Mudita)*
Cover design by *Hor Tuck Loon & Lim Hock Eng*
Printed by *Unique*, Penang

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(covering wide range of topics including right attitudes,
morality, Buddhist Culture, work, problems, children, life, monks,
teachers, missionary work, giving, lovingkindness, meditation
and so on)*1 - 155*

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List of Donors

Foreword

Gone are the soft fluffy carpets of wild grass which once overgrew fields of farmland to the horizon's end. As the cold season is gradually being engulfed by the encroaching heat of summer, cool soothing shades of green transform to patchy hues of yellow, orange, cream, brown and black, and the soft fluffy remains of dried blooms give way to skinny stalks protruding awkwardly from untidy clumps of wilted grass blades.

Almost everywhere skeleton trees can be seen - nude trunks and shameless branches stripped of fresh green leaves which are now parched dry and strewn on the ground, soon perhaps to become fresh fuel for the unpredictable forest fire. Here and there columns of smoke rise up to fill the already stifling atmosphere with more dust and ashes as farmers clear the land and set dried bushes and weeds on fire.

On top of that, the dirt roads are by now thoroughly baked by the

glaring sun, and as if to announce their condition, they gleefully churn up billows of dust to the ever spacious atmosphere whenever a cart, bicycle or motor vehicle comes along. Hardly a cloud is to be seen; yet the sky is far from clear and the sun far from bright. With the heat trapped between the ground and the layer of dust above, it is stifling in Myanmar during summer. Even in the countryside, the heat is oppressive, sultry, sweltering.

Then somewhere in the middle of hot summer, dark clouds suddenly billowed up from beyond the hills in the horizon and the sky is soon overcast. A cool breeze now blows softly in contrast to recent violent, hot, dry winds. And, lo, thunder rolls in the distance to usher in the first shower of the season.

Raindrops in the heat of summer are a welcome relief to all living things. They help to lower the temperature, clean the polluted atmosphere, provide moisture for plant growth, and supply water for the use of man and animals. After the first shower, it is refreshing to be able to breathe in fresh, unpolluted air again, to feel the comfortable change in weather and to see again the bright sun shining its clear rays through canopies of fresh green leaves and branches.

The next morning tiny tender blades of grass begin to sprout and the tips of naked branches betray little buds about to burst open. And if only a few more showers should come, even desert blooms would blossom for sure.

In a world scorched by greed, hate, delusion, pride and a host of other negative and destructive mental energy, Sayadaw U Pandita's words of advice are, indeed, as relieving, beneficial and refreshing as raindrops in hot summer. The first raindrops of the season may not be so pure because they contain dirt from the polluted sky but as the shower progresses, they become purer and purer until finally crystal-clear raindrops are produced.

Likewise, in this collection of Sayadaw's words of advice given to the Myanmar congregation and now translated into English, the first part deals generally with more worldly matters (e.g. work, problems, children, life, monks, teachers, missionary work, dāna) in the light of Buddhist principles. The subject matter becomes more and more profound towards the end when he discusses the importance of morality and gives picturesque similes to describe the mechanics of practical Vipassanā meditation.

If anyone thinks that a Vipassanā meditation teacher is staid, grave and nonchalantly detached, he is quite mistaken, at least as far as Sayadaw U Pandita is concerned. The diversity of topics dealt with in the collection bears testimony - though it cannot quite do justice to the fact - that Sayadaw is deeply concerned for humanity and actively involved in trying to create a more civilized and peaceful world in the way he believes to be the most effective. Personally, he is a man of indomitable spirit, with indefatigable energy and infectious enthusiasm. He is far from being staid or grave for he often glows with warm loving-kindness, or in his own words, with “moist sticky mettā” (see page 69), and he’ll readily throw a charming smile when pleased or a boyish grin when tickled. At the same time, he is renowned as a demanding and meticulous disciplinarian when it comes to teaching an intensive Vipassanā retreat. It may seem paradoxical, but that’s the way his *nāma-rūpas* operate.

In the Myanmar original, Sayadaw’s sayings were broadly grouped under General, Dāna (Giving), Sīla (Morality) and Bhāvana (Meditation). In



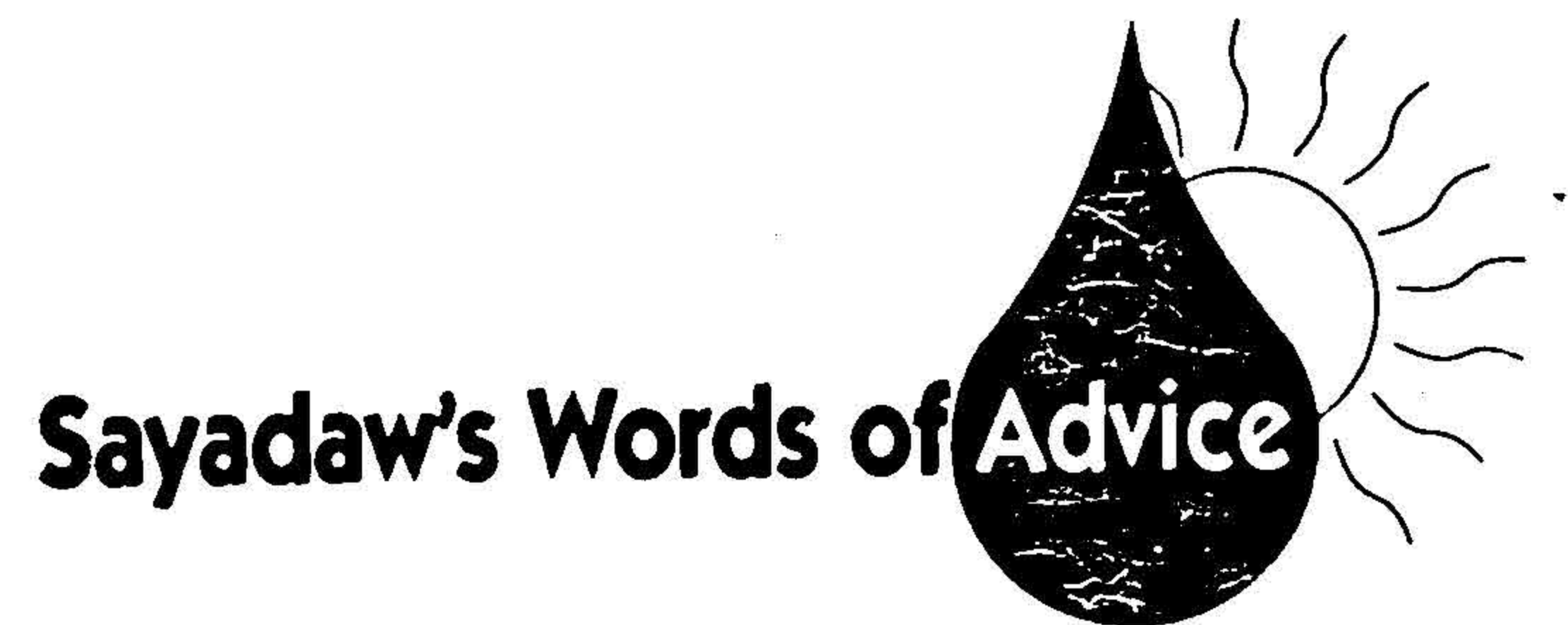
our present translation, we have not used the subject headings but the sequence of the sayings has been retained, so easy reference to the original can still be made. We have also added an appendix on the Buddhist Culture Course to give further information about Buddhist Cultural activities which Sayadaw often refers to.

Finally, we sincerely hope that after reading through and meditating on Raindrops in Hot Summer, you will not only be relieved and refreshed, but will also blossom in the Dhamma, as desert blooms after a rare shower.

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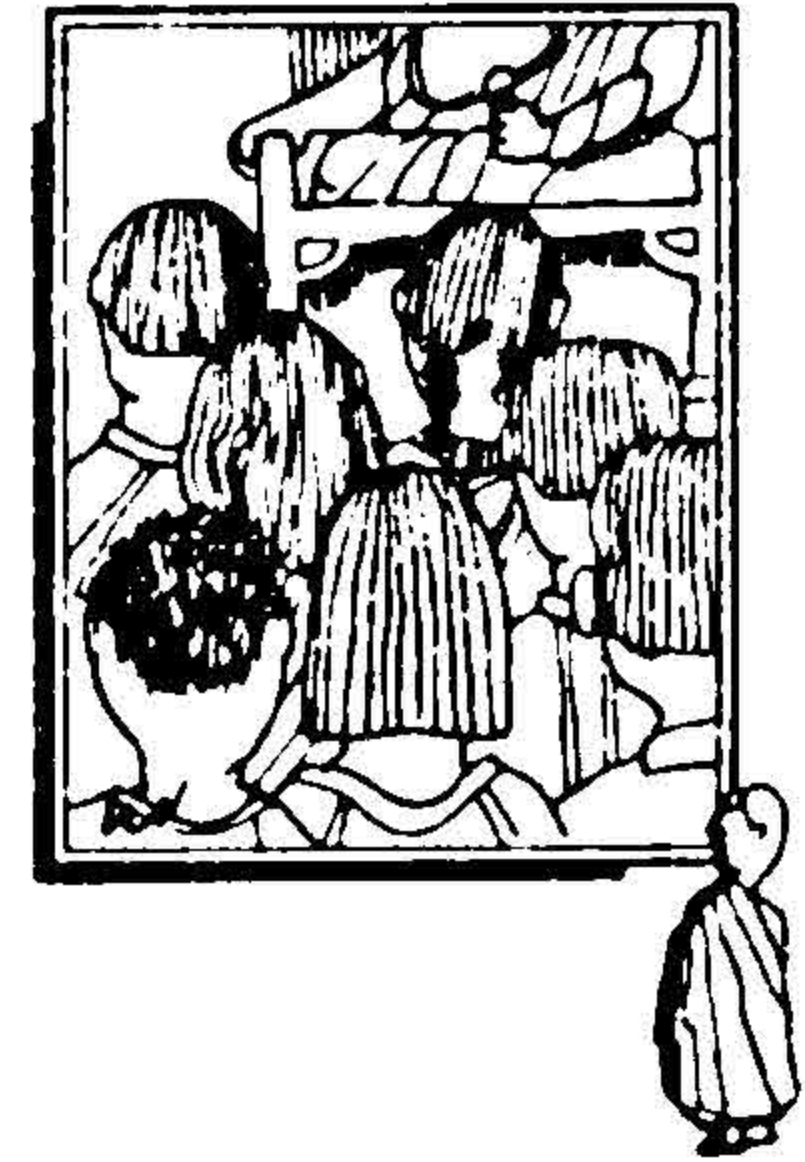






Prestige

When performing a task, it is more important to be impeccable than to do it for the sake of prestige. Impeccability naturally results in prestige.

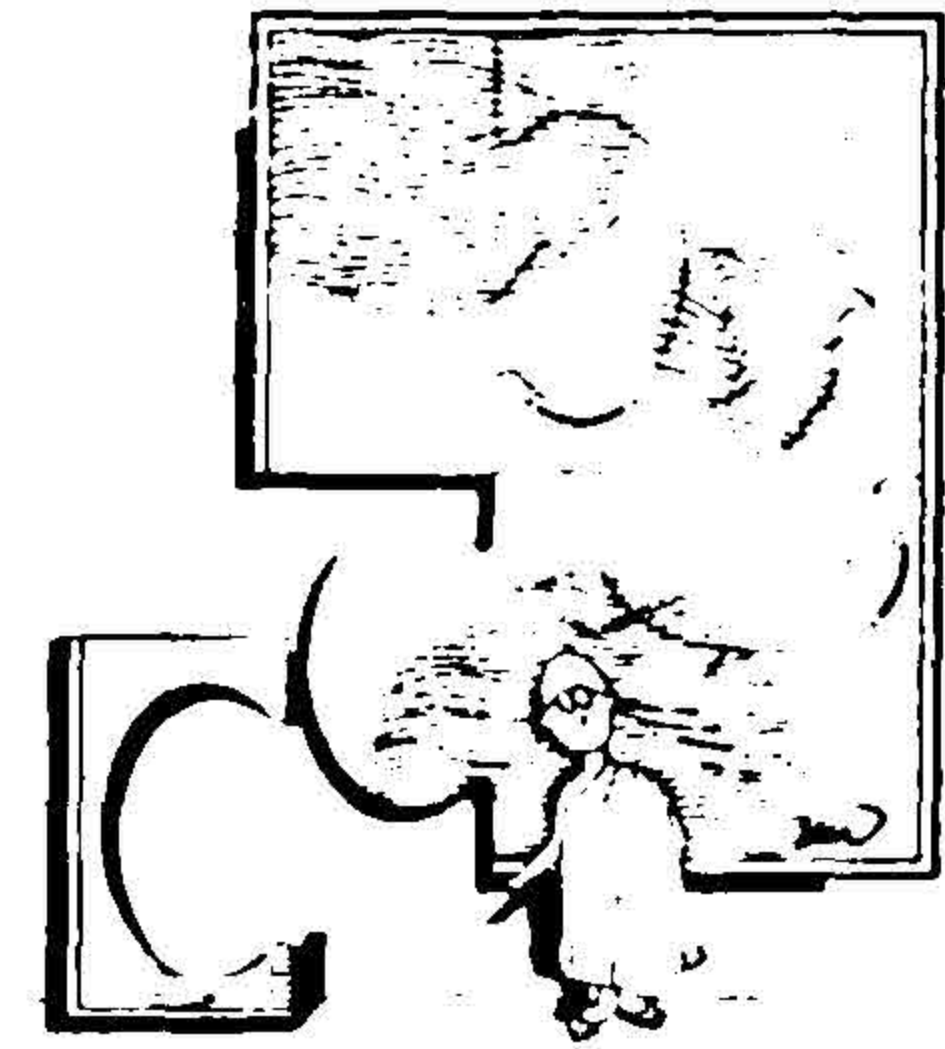


Selecting Tasks

There are three kinds of tasks: the desirable, the suitable and the possible. From the desirable tasks, suitable ones should be selected and carried out; from suitable tasks too, possible ones should be selected and carried out.

Towards Greater Success

Instead of taking pride in and being satisfied with the success of one's work, one will become even more successful if one fills in the gaps, furnishes what is lacking and rectifies mistakes in connection with it.



In the Wake of Success

When one becomes successful at a task, there is a tendency for the mind to become elated and loose, and for one to talk big and too much. We have to be wary of these tendencies.

Result of A Big Task

Our Lord Buddha was somebody who carried out a really big task; because of that he reached the pinnacle of achievement as the Omniscient One.



Task and Benefit

When a task is not big, its benefit is also not big.

Don't Talk Big

It is of big importance to work big and not to talk big.



Cashew-like Activities

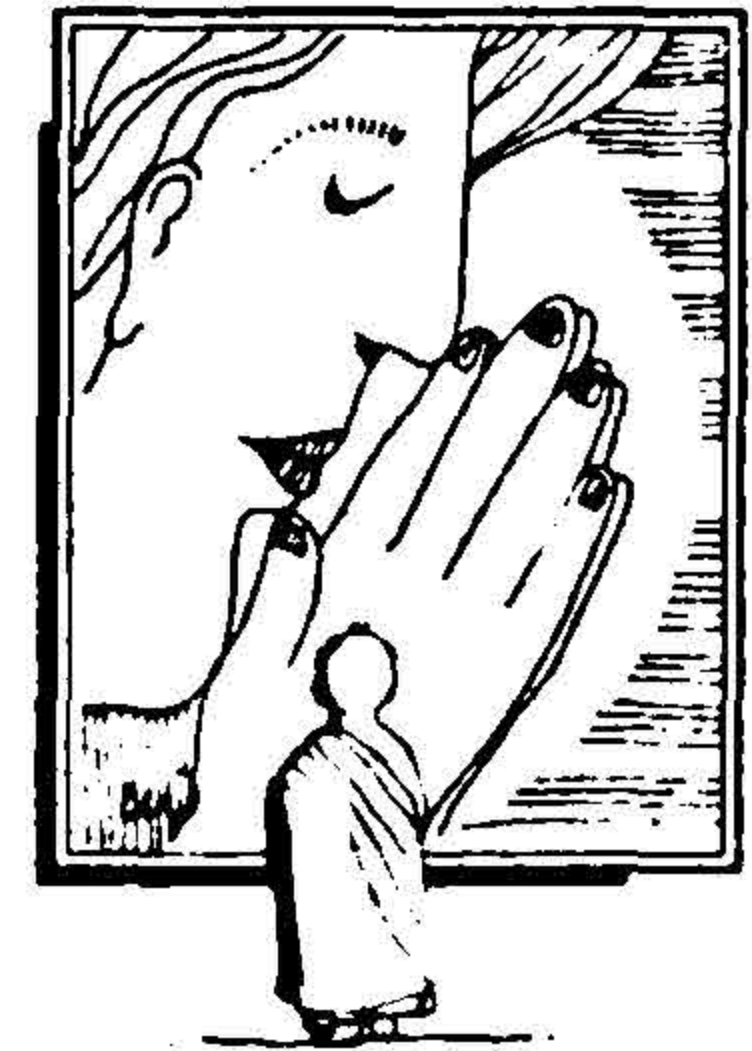
The cashew first sprouts its seed before fruiting. In the Buddha Sāsana¹ such cashew-like activities are not in the least desirable.²

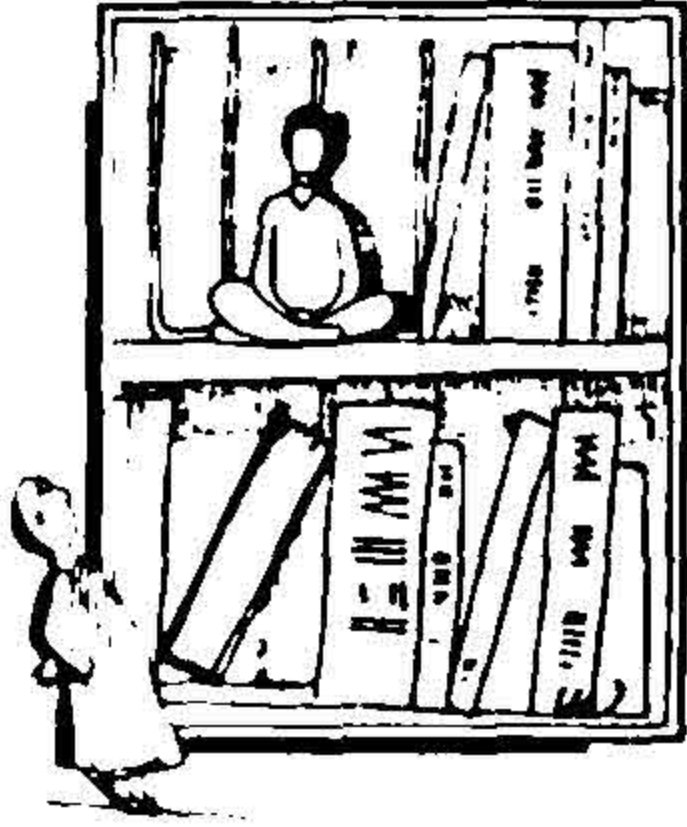
1 Dispensation of the Buddha.

2 By this simile, Sayadaw alludes to immodest behaviour while engaged in activities carried out for the Sāsana. Like the seeds of most fruits, good things about oneself e.g. virtues, qualities, capabilities, should be hidden within and not self-advertised.

Before Doing A Task

When you are about to carry out a task, please consider whether or not it is beneficial or suitable. If it is both beneficial and suitable, please carry on.





Uneffectual Sāsana

We should try to establish a *paṭipatti sāsana*³ which is not separate from pariyatti, and a *pariyatti sāsana*⁴ which is not separate from paṭipatti. Practice without theory, and theory without practice, are not effectual.

3 *paṭipatti* - the practice of morality, concentration and Vipassanā (Insight) meditation.

4 *pariyatti* - the study of Buddhist Scriptures, the theory of practice.

Brothers, Let's Amend Ourselves

If scholar monks and practising (meditative) monks say to one another: "You are such and such. You are this and that," they will be like brothers saying to one another, "You are such and such. You are this and that." As the Myanmar saying goes, "Let us, father and son, amend and sit together." So let us, our brothers, amend such speech.





A Must for Meditation Teachers

A meditation teacher must respect the *Vinaya*,⁵ make it a point to study Buddhist scriptures regularly, and himself meditate consistently every day.⁶

⁵ *Vinaya* - the disciplinary rules for monks.

⁶ Sayadaw is obviously referring to a meditation teacher who is a monk.

Keeping Appearances and Practice

Monks who merely keep appearances but do not “keep” practice cannot experience the peace that tranquilizes the *kilesas*.⁷ So monks should keep not only appearances but practice as well.



⁷ *kilesa* - mental defilements such as greed, hatred, delusion, pride, jealousy and so on.



Good Soldiers and Good Monks

Those who merely wear soldiers' uniform but cannot fight to conquer the enemy at the battle-front cannot be called good soldiers. Those who just wear robes but cannot fight to conquer the kilesa enemy in battle cannot be called good monks.

Advice for the Altruistic Teacher

One who wants to be a teacher and work for the welfare of the many should know how to avoid that which ought to be avoided and do that which ought to be done. And as wisdom is needed, so is compassion.

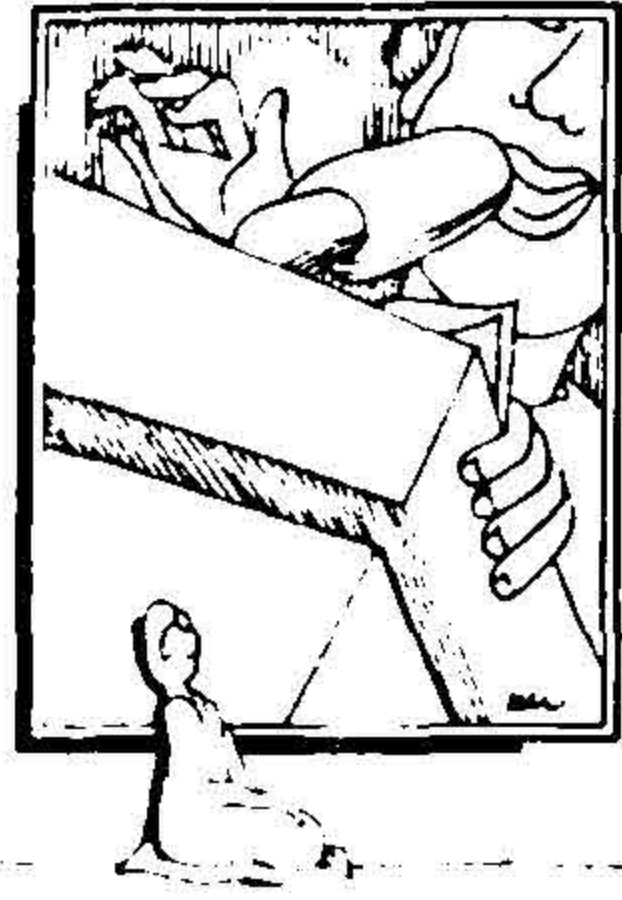


Advice for Altruistic Service

When carrying out a task for the benefit of the many, one should pay particular attention to have unity, goodwill and fairness.

Avoid Selfish Individualism

When carrying out a task for the benefit of the many (in co-operation with others), the Individualistic Mentality - which is but a display of selfish individual capability - should be avoided.



Eloquent Good Organizer

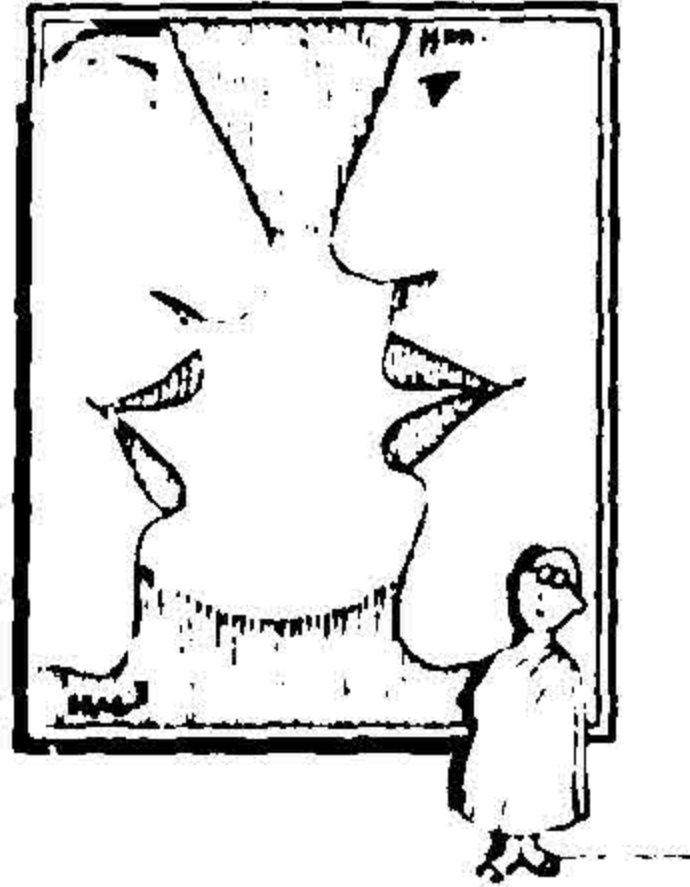
To become an eloquent, good organizer, one should speak words that are truthful, conducive to friendship and conciliation, sweet, polite and meaningful.

Qualifications for A Buddhist Missionary

One who intends to do Buddhist missionary work must

- a. be pleasant looking if not handsome,⁸
- b. be neat and clean if not splendid,
- c. have really good reputation and
- d. strive to fulfil standards related to morality, concentration, insight knowledge and scriptural learning.

Sayadaw is acknowledging here the role beauty plays in life. Usually a person with good looks will easily attract others. An ugly or deformed person will not have that instant appeal. But, of course, good looks alone is not good enough - it must, in this case of the missionary, be accompanied by a good character. Sayadaw also often emphasizes on neatness and cleanliness. Monks, for example, should wear their robes neatly. Untidy and unkempt habits reflect an untidy and unkempt mind. Of course, the last requirement with regard to morality and wisdom is the most important of all. In this context, looks are secondary, and a not good-looking person too, can serve with distinction.



Solving a Problem

When medical experts and specialists rally to the aid of a patient, they have to consult and discuss with one another, and give treatment with the sole purpose of curing the patient's ailment. When trying to solve a problem too, people have to consult, discuss and negotiate with one another with the sole purpose of coming up with a solution.



When a Problem Crops Ups

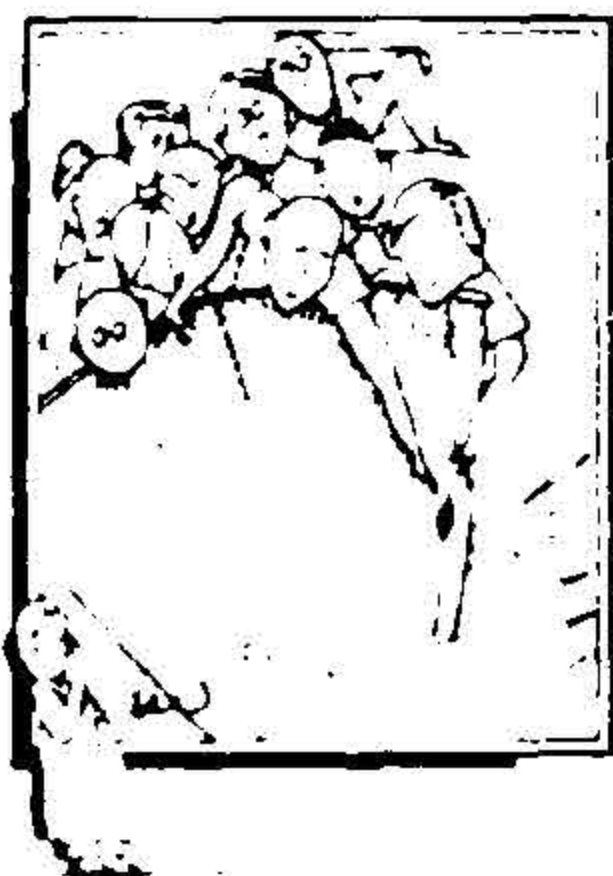
As a Myanmar saying goes, "If there is a crowd, there's bound to be a (law) case." In a community it is natural for problems to arise. If a problem does crop up, look at it, consider it in a family spirit and then, with good intentions and lots of patience, search for a solution.

Patience

Let it be such that one shall have patience with others, not others shall have patience with oneself.

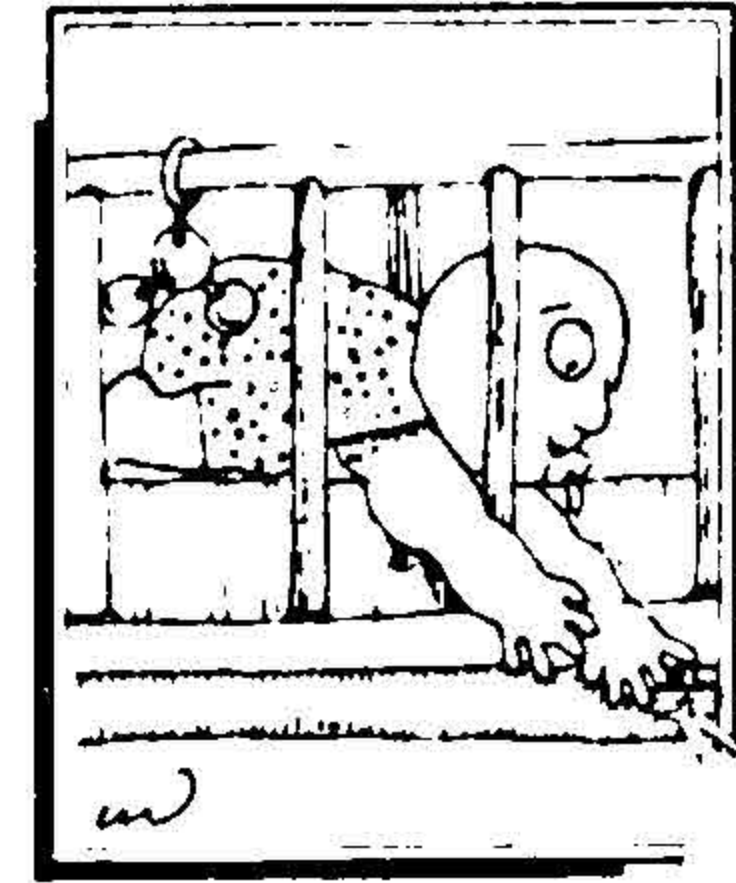
None of Monks' Business

Some people are inclined to say, “This matter is not monks’ business. Monks do not understand.” They do not realize that there are comprehensive teachings of the Buddha for every situation.



Patch Up the Leak

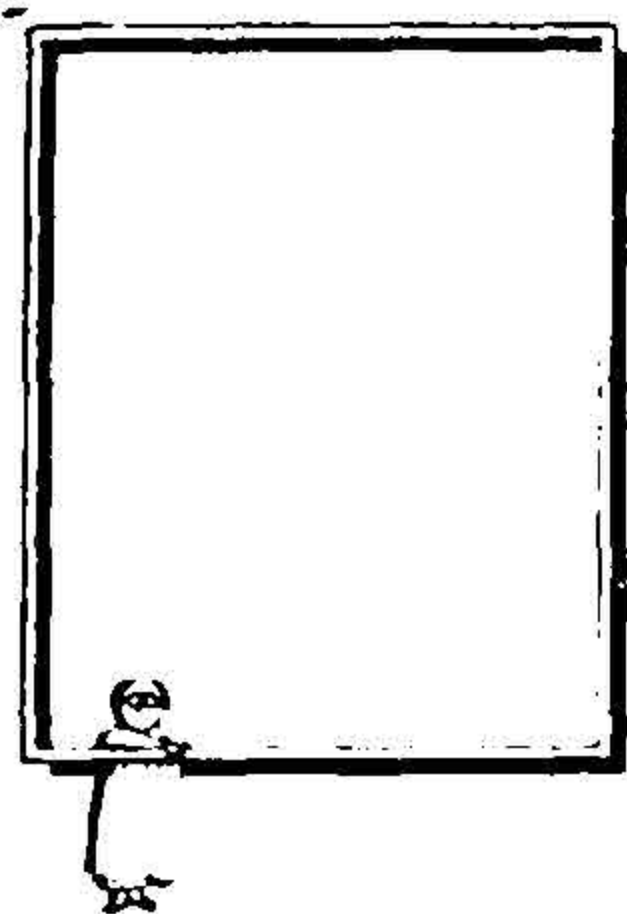
If a big boat in which many people are travelling on a water-borne journey is discovered to be leaking, it should be patched up; otherwise water will leak in and it will soon sink. If it is discovered that the Big Boat called Buddha Sasana is leaking, it should be patched up; otherwise water will leak in and it will sink.



'Don't be Cold-Blooded

To prevent the Buddha Sāsana in Myanmar from dying, it is necessary to have the Blood of Buddhist Culture⁹ circulating continuously in the body and heart of every Buddhist. It is necessary to have the Blood of Buddhist Culture nice and warm without letting it become cold.

- 9 Sayadaw frequently talks about Buddhist Culture and the importance of imparting it to succeeding generations at a receptive young age. By "Buddhist Culture" he means all aspects of Buddhist morality, concentration and knowledge ranging from the minutest details of etiquette, discipline and self-restraint to the loftiest attainments of Path and Fruition Knowledges. He is acutely aware that the future of the Buddha Sāsana and the cultural heritage of Buddhist Myanmar lies in the hands of young people - for are not the children of today the leaders of tomorrow? This visionary awareness has been the prime motivating force behind his rather passionate patronage of the Buddhist Culture Course, since its inception more than 20 years ago. For more details about the course, a brain-child of Sayadaw, see Appendix at Page 157.



Into the Voids of Buddhist Culture

Into the voids in space, air enters naturally. Into the space voids in the Buddhist Culture of vague, weak, traditional, nominal Buddhists rush beliefs of other religions, foreign culture, reliance on the power of mantras, worship of gods and the occult, paganism, slavery to drugs and intoxicants and so forth.

Spiritual Self-Defence

Foreign religionists, like cancer, are corroding and eating up the insides of Buddhists. Like plants sprouting from fallen leaves, they are breaking people and swallowing up the Myanmar race. Like the water hyacinth that silts ponds and lakes, they are moving actively and with great determination to destroy the race and the Buddha Sāsana. Like the banyan tree taking root to eventually engulf everything beneath it, they are trying to slowly swallow up the race and its religion. Buddhists should try to be ready for this by developing potent self-defence capabilities - they should study and practise Buddhist Culture until they achieve a satisfactory standard of learning and practical experience.¹⁰

Sayadaw is expressing concern here over unethical “tactics” by some foreign religionists in trying to convert Myanmar Buddhists. There is nothing wrong in trying to spread or inform another of one’s religion and beliefs in a legitimate manner, but when unethical ploys are used to convert, one needs to alert one’s fellow wayfarers. Sayadaw’s response is to ask Buddhists to study and understand their own religion. That is the best defence against conversion.



‘Fruits from a Seedling

The fruit of a tree planted by grafting has large seeds, thick skin, little flesh and much fibre, while that of a tree grown from a seed has small seeds, thick skin, much flesh and little fibre. Imparting Buddhist Culture to a person at a late age is just not effectual. It is effectual only at a young age.

Feeding after Maturity

A baby who did not get enough milk when he needed it, or a child who lacked proper nourishment at a time when it was needed is short, skinny and stunted, and has a bloated body. Nourishment provided only after the age of maturity is no longer effectual in making the body strong, stout, tall and of good build. Similarly, children should be nurtured with the Milk and Nourishment of Buddhist Culture in suitable proportions while still at a young age - for it will no longer be as effectual if it is done at a late age.

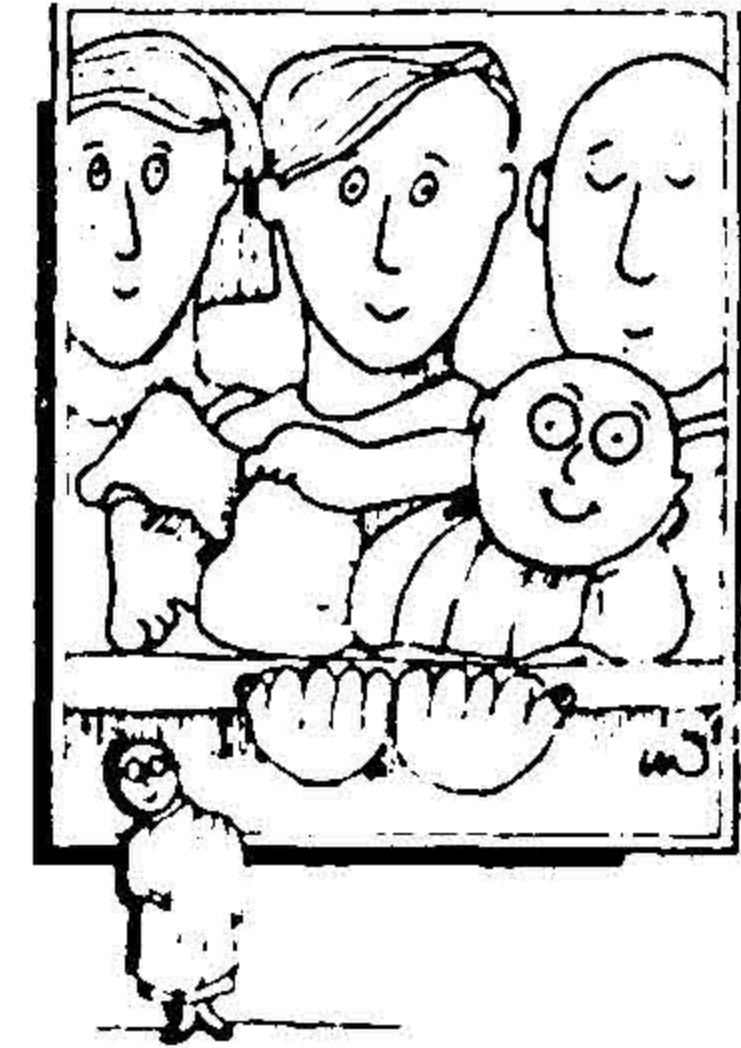


Bullied Child

When bullied by a burly child, an under-nourished, big-bellied, short, skinny child is unable to resist his attack. He has to take it with a bowed head. Similarly, when a (Buddhist) culturally under-nourished, big-bellied, short, skinny person is lured into conversion to a new faith by those of other religions, he is unable to resist them but succumbs readily.

Three-Legged Table

A three-legged table will no longer be able to stand properly if one leg is broken. What more is there to say if two or three legs are broken? Similarly, three people are inseparately important for a child to become steeped in Buddhist Culture: the child, his parents and teacher.



Pleasurable Buddhist Gems

Every Buddhist parent should try to pass on to succeeding generations the Genes,¹¹ customs and (meditative, especially *Vipassanā*) experience of the Buddha Sāsana. If they can do so, then the joy and pleasure of having well-bred children will greatly surpass that of having riches and other treasures.

11 By the "Genes of the Buddha Sāsana" Sayadaw means the genes of a child inherited from true Buddhist parents who have had deep meditative (*vipassanā*) practice.

Yogis' Children

The mind-body qualities of children who received the genes¹² of the Buddha Sāsana from parents who are more than mere traditional, nominal Buddhists (because they have experience in *Satipaṭṭhāna* meditation) are much better than those of children who received them from parents who are merely traditional, nominal Buddhists.

¹² Please refer to previous footnote 11.

Children of Boon

Parents wanting to have children who can be boons to the family, the Sāsana and the country must, first of all, themselves have had practical experience in the Buddha's Teaching of morality, concentration and insight knowledge.

Creating' a New Buddhist Generation

In every Buddhist lies the responsibility of trying to create a new, good generation infused with the genes,¹³ customs and (meditative, especially *Vipassanā*) experience of Buddhist Culture.



¹³ Please refer to footnote 11 on Page 32.

World Peace

In order for our own little worlds to be peaceful, we should try to fulfil the Buddha's Teachings personally.¹⁴ According to our own capabilities we should try to spread the Buddha's Teachings to the little worlds within our reach - the Family World, the Relation World, the Friend World and so on - so that they can be at peace.

14 Fulfilling the Buddha's Teachings personally means attaining at least the Path and Fruition of the Stream Enterer

High Standard of Life

If you want a high standard of life, practise the Buddha's Teachings. If you want a high standard of life as a person cultured in speech and action, practise Morality. If you want a high standard of life as a person cultured in mind, practise Concentration (meditation). If you want a high standard of life as a person developed in mind and advanced in insight knowledge, practise (*Vipassanā*) Insight (meditation).



Please be Clean, Neat and Quiet

For the Eye of Insight to open, it is essential to have cleanliness, neatness and quietness.



Beautification

People beautify the body only. When it comes to beautification of the mind, they are pretty slow at it. The Buddha is the greatest Beautician who can make things beautiful throughout *saṃsāra*.¹⁵ The practices of Morality, Concentration and Wisdom are like cosmetics. A little practice makes you a little beautiful; much practice makes you more beautiful and thorough practice makes you thoroughly beautiful.

*Beautifying the body only
but not the mind,
makes only the body beautiful
not the mind.*

*Beautifying both
the body and the mind
makes both beautiful
the body and the mind.*

¹⁵ *saṃsāra* - the round of birth and death; the cycle of rebirth.

Just Practise Simply

In the Dhamma scene, it is not befitting to give priority to fame. The world likes to neglect one who practises simply, yet, understanding this nature of the world, we should just practise simply.

Making A Profit

A market-seller does not sell his goods just to regain his capital or to make a loss; he sells in order to make a profit. In the same way, having become human beings and meeting with the Buddha Sāsana, we should not merely be satisfied with regaining our capital, nor should we make a loss; but we should try to make a profit. If, in the next life, one becomes a human being again, that's just regaining one's capital; if one falls into the Woeful States, that's making a loss; but if one gets to the Deva World or the Brahma World, that's making a profit. However, this profit is one without a guarantee - there's no guarantee that one will never fall into the Woeful States. So Nibbāna is the best profit.



Three Kinds of Sāsana

There are three kinds of Sāsana - the Dead, the Living and the Strong. In those who do not abide by Buddhist laws (for monks and nuns) the Sāsana is dead; in those who abide by them, it is alive; and in those who practise Concentration and (*Vipassanā*) Insight (meditations), it grows from the state of being alive to become strong and developed.

Three Kinds of Paritta ¹⁶

There are three kinds of *Paritta*: Audio Paritta, Recitative Paritta and Practical Paritta. We should not just stop at Audio and Recitative Parittas, but should keep on trying for Practical Paritta as well. Practical Paritta means Morality Paritta, Concentration Paritta and Insight Paritta. Only they can really protect us from the nearest internal dangers (i.e. greed, hatred, delusion and other defilements).

¹⁶ *Paritta* means protection. Popularly, it refers to the *Suttas* (e.g. Ratana Sutta, Khandha Sutta, Metta Sutta) which, when recited, are supposed to give protection to the reciter and listener. Sayadaw, wishing to extend the popular usage of the word to cover other means of protection as well, qualifies it by adding adjectives. Thus Audio Paritta means the protection got by listening to parittas (suttas) recited by others (usually monks); Recitative Paritta means the protection got by reciting the parittas (suttas) personally. Practical Paritta means the protection got by practising Morality, Concentration and Insight.



A Good Death

Only a good life will result in a good death.

Merit Given by the Dead

The meritorious deed of *dāna* dedicated to the departed may be called *the merit given by the dead and received by the living*.



Cool Water for the Thirsty

To a thirsty person coming in from the hot sun, we give cool water, not hot or warm water. Similarly, to the departed one who is thirsting for a share of merits, we should transfer them with clear, cool intentions, not with grief and sorrow.

Vice and Virtue

Vice can be found in everyone but not virtue.



Beware

Beware of eloquent speakers who, with good and beautiful words, can almost make stone statues nod in approval. Beware, too, of learned braggarts who have no practical experience.

Difficult to Part

Once you've approached a teacher, it'll be difficult for you to part. If he is misguided, it may also turn out to be unbeneficial to you. You should not approach a person just on hearing that he is extraordinary. If you approach a person as a teacher because he is famous, you may mistakenly take a liking to one point or another about his reputation. Then it'll be difficult to part. Women are apt to be rather fanatical in approaching teachers, and come under their control. They are also liable to become victims of scandalous accusations made by the surrounding community.

The Opportunist and Individualist

He who has achievement of effect without achievement of its cause¹⁷ is apt to be called an opportunist. He who has both achievements of cause and effect but does not work for the welfare of the many is apt to be called an individualist, and he will not get the respect of the many. The Buddha is neither an opportunist nor an individualist.

17 Achievement of effect means successful accomplishment of an end, e.g. becoming a qualified physician. Achievement of its cause means successful accomplishment of a legitimate means to the end, e.g. successfully going through a course of study and practice culminating in an M.B.B.S. or M.D. degree and housemanship. An example of a person who has achievement of effect without achievement of its cause is a quack doctor who, without having successfully gone through the legitimate course of study and practice, claims to be a qualified physician and practises as such. The Buddha's achievement of effect is his attainment of Omniscient Knowledge for the welfare of the many. His achievement of cause is his accomplishment of the Perfections in innumerable lives throughout aeons of time.

Consider Before Acting

After having considered whether or not it is beneficial and suitable, act in body and speech.

Don't Just Follow Preferences

Sentient beings should not just follow preferences. Instead, they should follow what is suitable. One should eat nutritious food conducive to health even though one may not like it. On the other hand, one should avoid food injurious to health even though one may like it. One should do a good deed although one may not like to do it, and avoid an evil deed even though one may like to do it.

Blameless Deed, Good Results

Just as eating agreeable food conduces to nourishment and good health, so too, doing a blameless deed begets good results. And as eating disagreeable food causes illness, so too, doing a blameworthy deed begets bad results.



Black and White

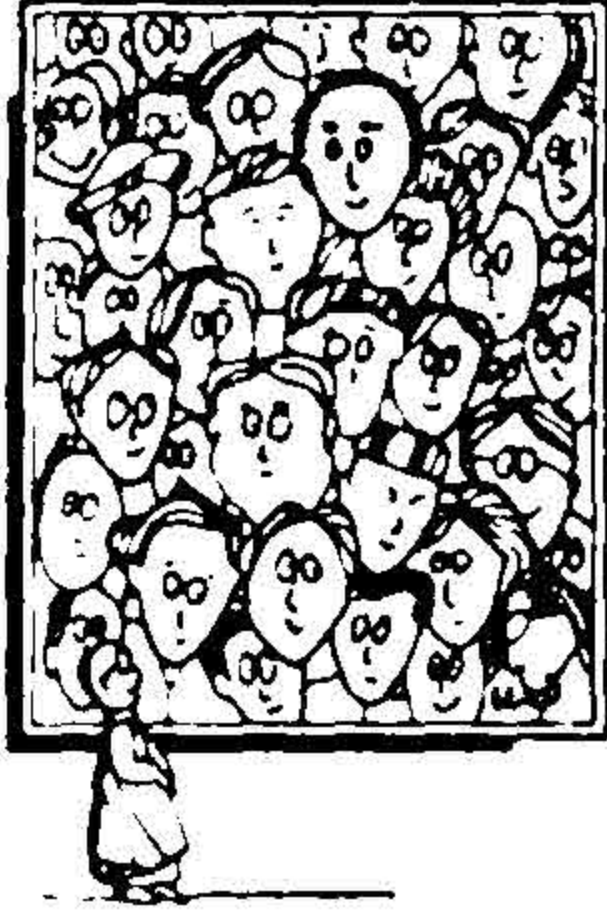
If one wears black in the hot sun, heat is absorbed; if one wears white, it is reflected. If the White of *hiri-ottappa*¹⁸ is present, the Heat of *kilesas*¹⁹ can be repelled. If the Black of *ahiri-anottappa* is present, the Heat of *kilesas* cannot be repelled.

18 *Hiri* is disgust (or shame) at unwholesome thought, speech and action. *Ottappa* is dread of them. *Ahiri-Anottappa* are the opposites of *hiri-ottappa* and can be rendered as non-disgust (or non-shame), and non-dread.

19 *kilesa*: mental defilements. See footnote on page 13.

Getting Nearer to Nibbāna

The more sense of urgency (*samvega*) one has, the more one practises Morality, Concentration and Insight. The more one practises, the more purified one becomes of the *kilesas*. The more purified one is of the *kilesas* the nearer one is to Nibbāna.

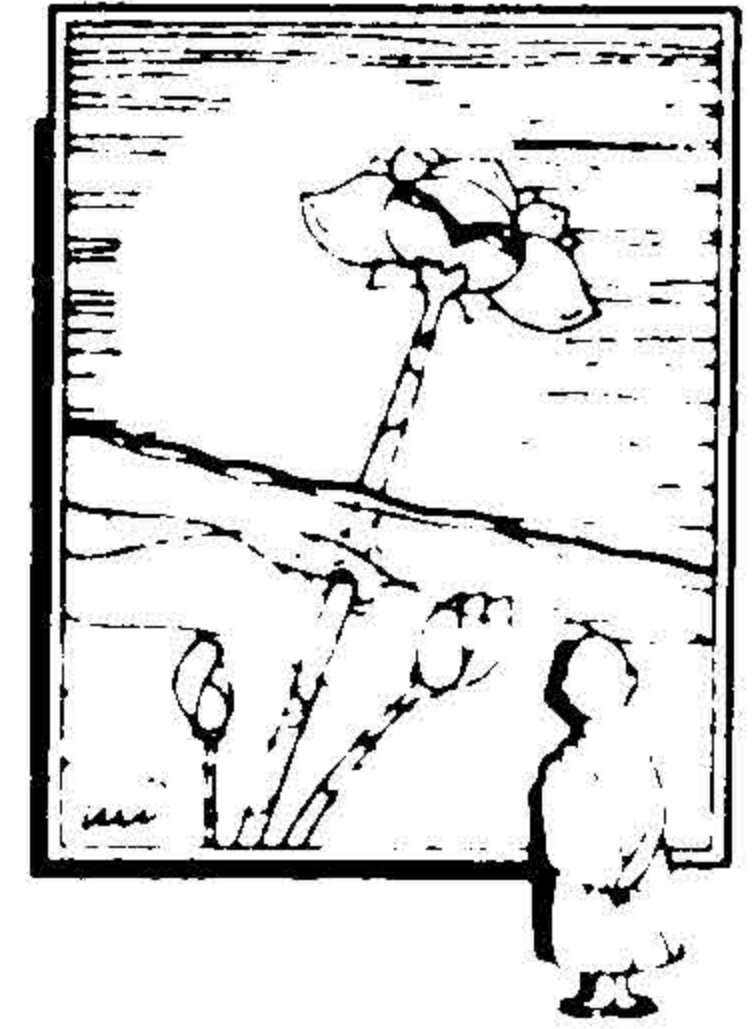


Creating a Peaceful and Pleasant 'W'orld

If there is self-moulding into good (moral) shape (*attasammāpanidhi*), then friends, families, societies and countries can, joining hands with and embracing each other, create a peaceful and pleasant world.

Seeing the Buddha

If you see the Dhamma, you see the Buddha. If you know the Dhamma, you know the Buddha. If the virtues of the Dhamma emerge, the virtues of the Buddha emerge.



A Worthy Life

It is more important to have a worthy life than a successful one.

Threat to Growth

When a tree is planted in an area shaded from direct sunlight by overhanging trees, it will not grow strong even though the seed, soil and weather may be right. In the Sāsana too, “shades” overshadowing it²⁰ pose a threat to its healthy growth and so they should be avoided.



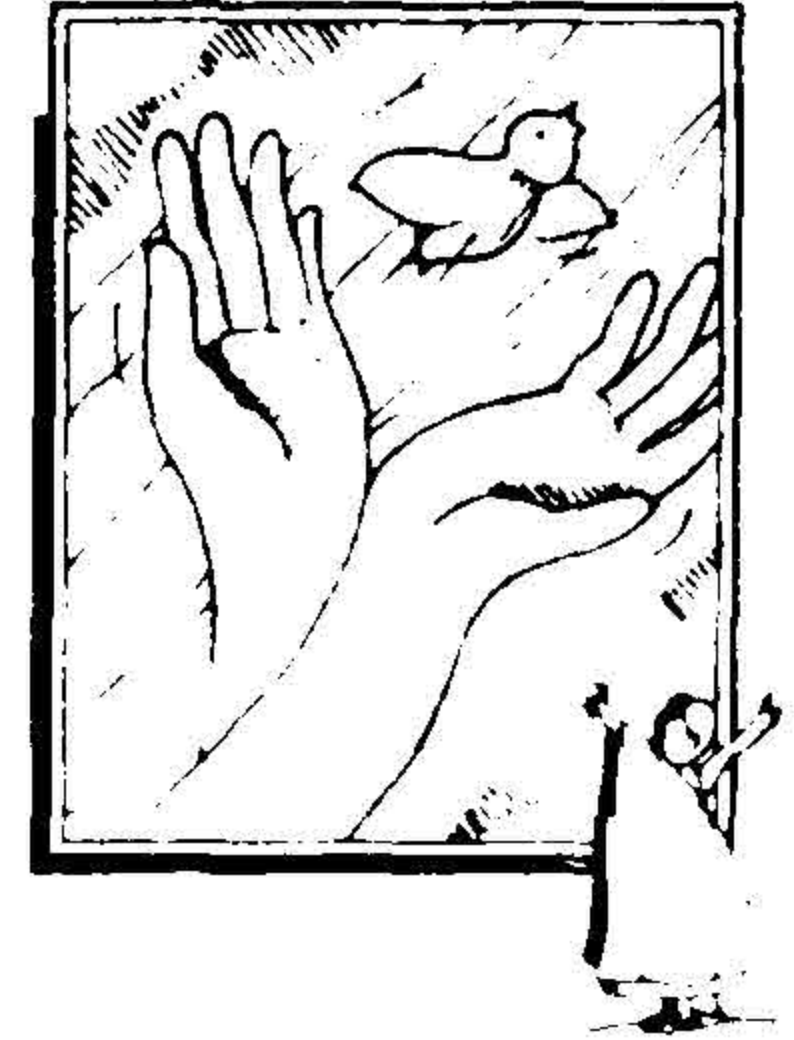
²⁰ “Shades” overshadowing the Sāsana refers to any dominating influence (person or circumstance) that hampers one’s practice or missionary work.

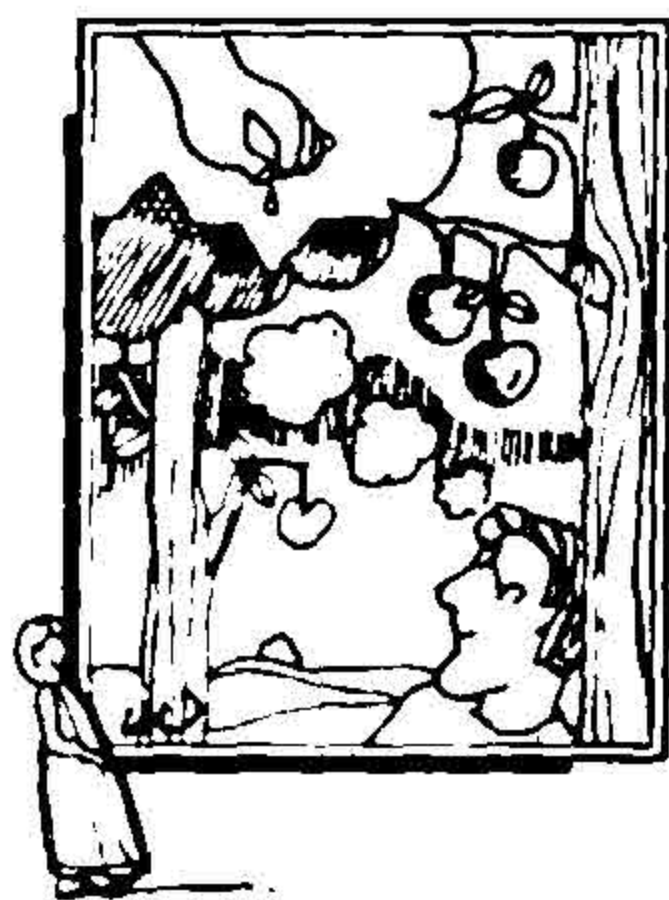
Beneficial Dāna

When doing a wholesome deed of *dāna*, it shouldn't be just an extravagant cloak for enjoyment but it should be beneficial, really wholesome and done with discretion, little wastage of money and the least regard for entertainment.

‘Dos and Don’ts of Doing Dāna

When doing *dāna* you should not desire fame, expect mundane benefits and be attached to the gifts for donation. Instead you should have affection, kindness and appreciation for the donee. Also, do it with discretion.



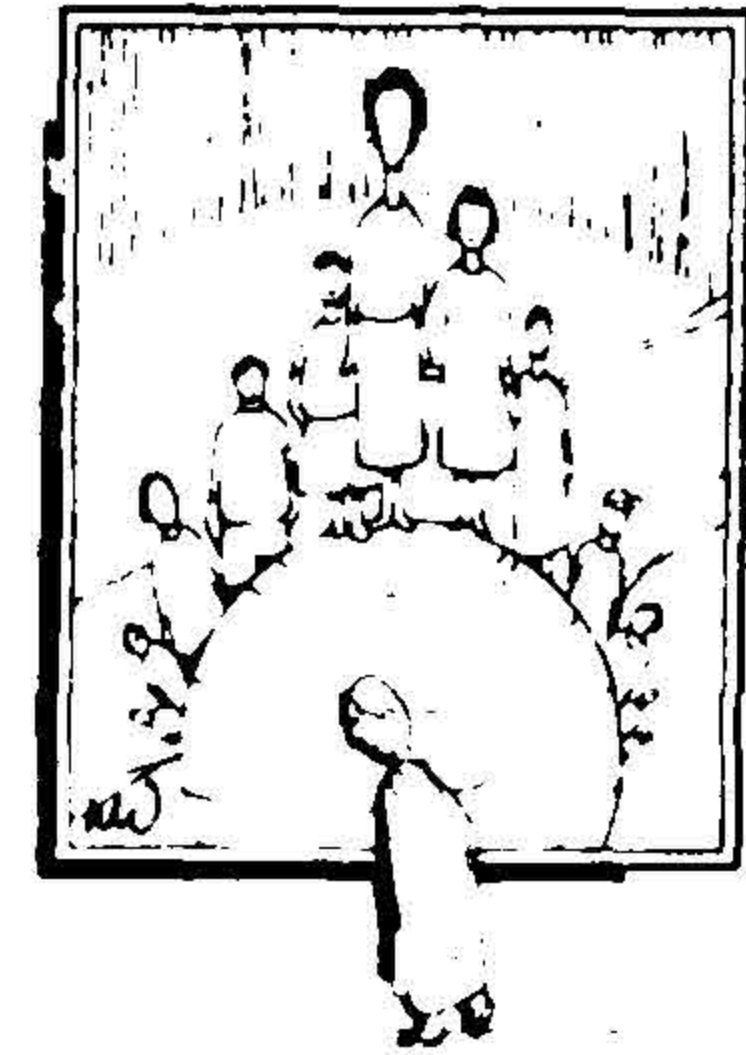


Withered Trees Can't Fruit

When doing a practice conducive to mental culture and the development of Insight, purity of conduct in speech and action is essential. If conduct is not pure, the mind is not pure. If the mind is not pure, it cannot be cultivated, and Insight cannot develop. A tree cannot bear fruits and develop them if its branches are broken or withered. Similarly, if the Branches of Morality are broken or withered, it cannot bear the Fruits of Path and Fruition and develop them.

Universal Morality

The five-fold Morality called *The Five Precepts* concerns not only an individual person. Nor does it concern only Buddhists. It concerns everyone, no matter what religion he may profess. Everyone should abide by it. Since it concerns the whole universe, it can be called *Universal Morality*. It can also be called *World Morality* because it concerns the whole world.



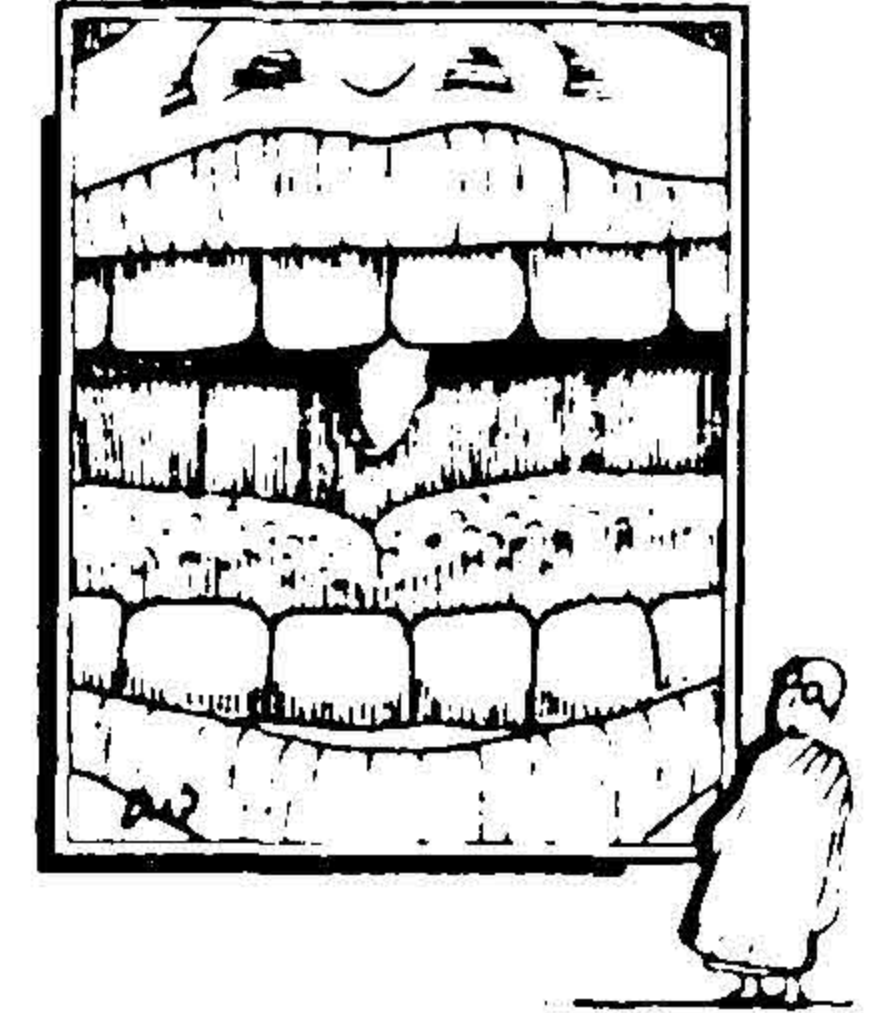
Polished Wood Shines Better

When wood is planed, sandpapered and polished, it becomes more shiny. In addition to *vāritta sīla*²¹ - otherwise called The Five Precepts - which is observed with considerateness and wisdom, yogis also observe *cāritta sīla*²² - comprising the last three of the Eight Precepts - which removes, during meditation, the disturbances that encourage sensual desire. So, yogis' Morality becomes as shiny as polished wood.

-
- 21 *Vāritta sīla* - Prohibitory Precepts refer to those precepts which must be observed. Failure to observe them entails an offence, kammic or monkish, or both.
- 22 *Cāritta sīla* - Disciplinary Precepts refer to those precepts which, if appreciated and observed, bring about special benefits. Failure to observe them due to ignorance does not entail any significant offence apart from censure.

Indispensable Mouth

Morality is like one's mouth. Only if one has a mouth can food enter. And only when food enters, can the body become strong. Similarly, only if there is the Mouth of Morality can the Food of Concentration and Insight enter, and only when the Food of Concentration and Insight enters does the mind have strength.



Don't Get Wounded

A person may be alive but it is not good for him to get cuts and wounds. Even though the Sāsana is alive in one who observes moral precepts, it is not good for him to get “wounded” by minor transgressions.

Do Guardian Meditations Daily

A yogi should practise the Four Guardian Meditations - Recollection of the Virtues of the Buddha, Loving-Kindness, Contemplation of the Foulness of the Body and Contemplation of Death - for about a minute each at least once daily.

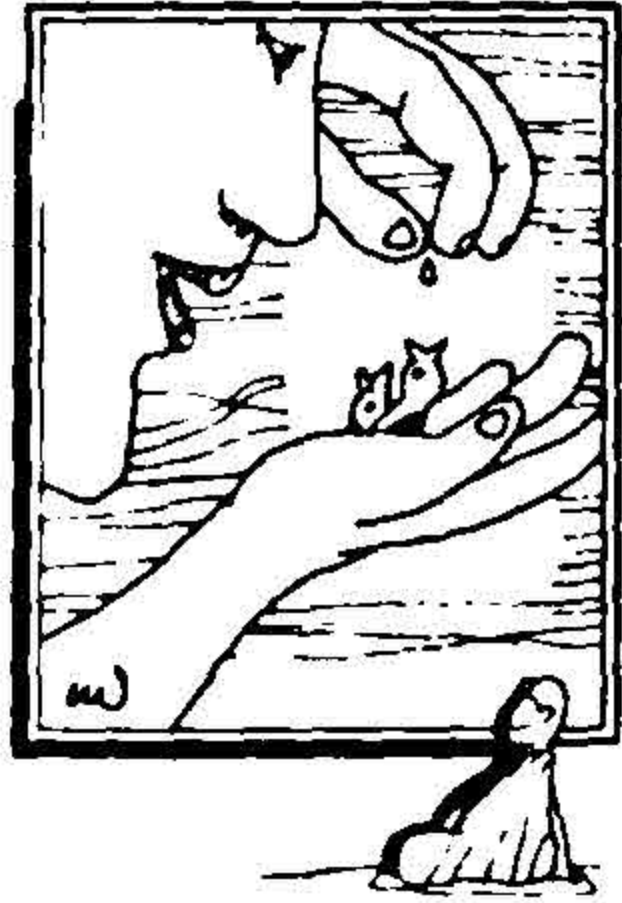


Garden of Buddha-Virtues

The Virtues of the Buddha are like the flower plants of an assorted flower garden. Flower lovers enter the garden and gaze at the first flower plant. They circle it to get a better look. When they are satisfied, they gaze at the next flower plant, circle it to get a better look, then move on to the next plant, and so on, hardly ever being quite content. They are so captivated by the flowers that they can hardly bear to leave the garden.

Moist, Sticky Mettā

If a material is dry, it is not easy for it to stick to another material. But two pieces of damp material, when brought into contact, quite easily stick together. Similarly, if there is no moist, sticky *Mettā* in the hearts of sentient beings, it can be difficult to relate to one another. Therefore, moist, sticky *Mettā* is essential for sentient beings to relate to one another, to fraternize with one another.

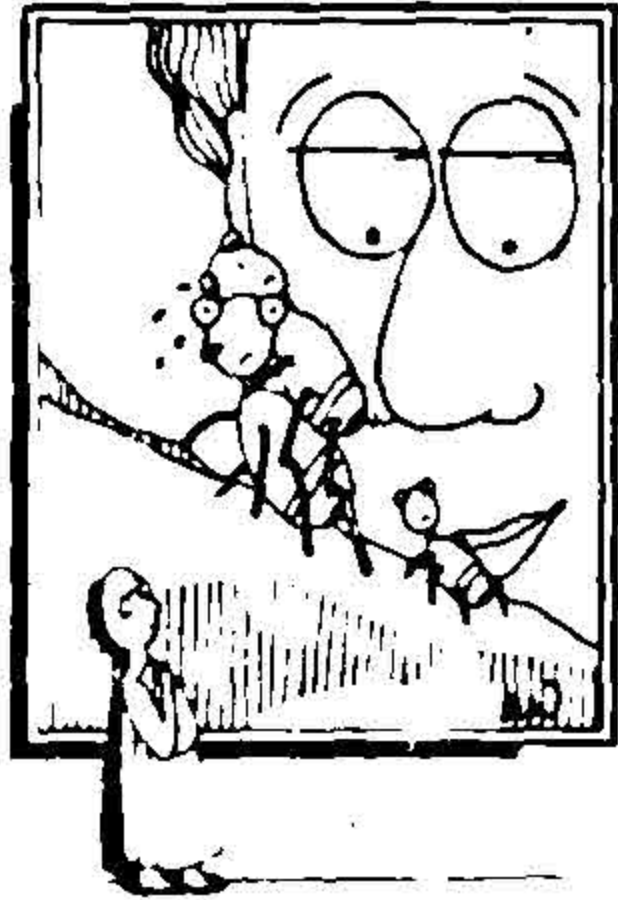


Strong Mettā Power

If mettā can merely be evoked and sustained in the heart, it is not yet powerful. Only if it follows in speech and action can the power of mettā be said to be strong.

Mutual Mettā

If one cultivates mettā in thought, word and deed for another, then mutual mettā will blossom. As the Myanmar saying goes: “One’s mettā for another’s.”



See the Good in Others

If you overlook others' hateful, bad points, and know how, are able, or manage to spot their lovable, good points, then mettā - the heartfelt wish for others' benefit and welfare - will arise.

Key to Longevity

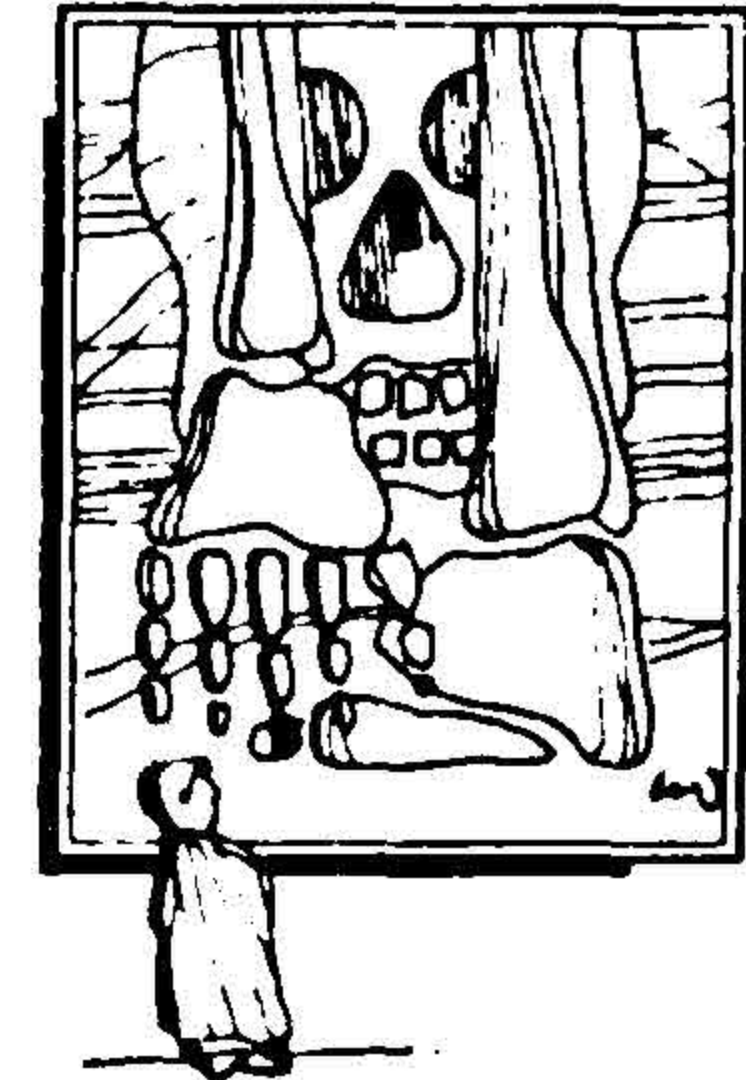
Ordinarily perishable food lasts longer if kept in a refrigerator. The cold prevents physical matter from decaying and can preserve it for a long time. One may perhaps suppose that Brahmas live a long life because of the refrigerative quality of the Diving Abidings - Loving-kindness, Compassion, Sympathetic Joy, and Equanimity.

Ugliness Begets Beauty

Look at the ugliness of the body so that the mind can become beautiful, i.e. develop the Meditation on the Foulness of the Body.

Death Begets Deathlessness

If you yearn for the Deathless, then you should contemplate on the inevitability of death, i.e. develop the Contemplation of Death.



Samatha and Vipassanā

Samatha (Tranquility Meditation) is merely the placing of the mind on a single object without seeing it as impermanent, suffering and just phenomenon (without any abiding and controlling self). Its ultimate goal is to reach the Brahma World after having attained Absorptions (*jhāna*) and Psychic Powers (*abhiññā*). The Brahma World can be reached even from outside the Buddha Sāsana.

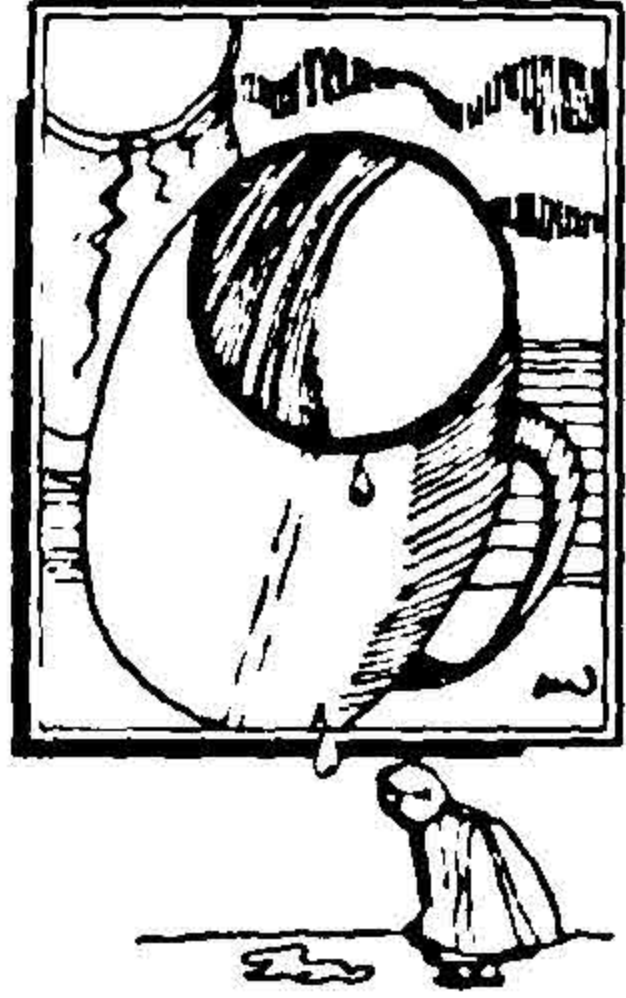
Vipassanā, on the other hand, is the observation of whatever arises as impermanent, suffering and just self-less phenomenon. Its ultimate goal is Path, Fruition and Nibbāna, which can be attained only within the Buddha Sāsana, not outside of it.

Seeking Knowledge

If concentration arises while practising for Absorption Concentration of Tranquility Meditation, then one can easily obtain comfort. When practising for Vipassanā Concentration, however, one can easily meet with discomfort even as Momentary Concentration gets to be a little strong.

A person looking for knowledge at home gets only the knowledge available in the house. As he doesn't go anywhere else, he doesn't get tired; but at the same time, he has acquired only a little general knowledge about the outside world.

Absorption Concentration of Tranquility Meditation is like the person looking for knowledge at home, and Vipassanā Concentration like one looking for general knowledge (at home and) outside as well.



Glass Cup and Steel Cup

Mundane Absorption is like a glass cup - it is not stable. Vipassanā, Path and Fruition are like steel cups - they are stable.

Seeing Impermanence

Vipassanā is the Insight Knowledge that perceives arising objects in the light of the threefold characteristics of impermanence, suffering and being mere phenomena. When a hot sensation is noted as “heat,” the heat that is occurring is *anicca* (an impermanent thing); the disappearance of the heat after its appearance is *anicca lakkhana* (the characteristic of impermanence) and comprehending that it is impermanent after seeing its disappearance is *aniccānupassanā* (contemplation of impermanence). Of the three characteristics, if impermanence is seen, then suffering and non-self can also be considered seen.

Self Research

Practising Vipassanā meditation is working to find out what “I” is. It is actually research into oneself.

Sati the Doorkeeper

Sati (mindfulness) is like a doorkeeper. A doorkeeper does not admit bad people; he admits good people. *Sati* does not admit unwholesomeness (*akusala*); it admits wholesomeness (*kusala*).



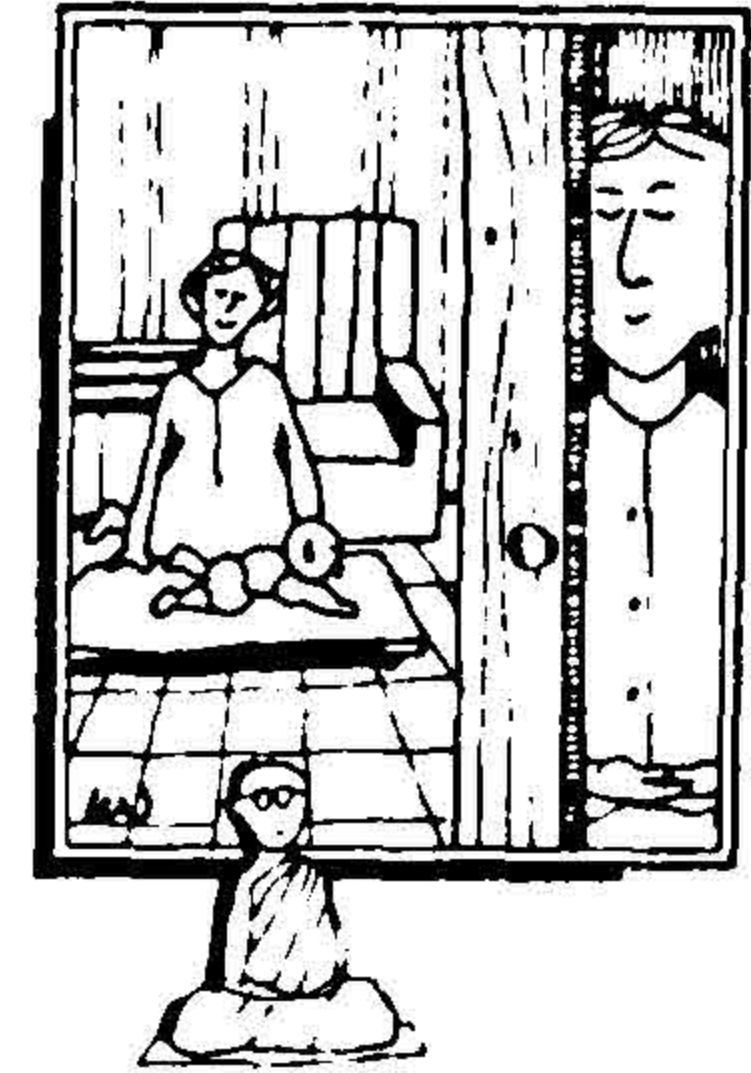
Importance of Satipaṭṭhāna

It is very important to practise *Satipaṭṭhāna* (Mindfulness) Meditation because

- a. it is a task that must be done without fail;
- b. it is something that can only be done personally;
- c. it must be done in time and regularly and
- d. it has many benefits.

Separate Time for Practice

You may have family and social affairs to attend to, but you should nevertheless set aside a separate time for Satipaṭṭhāna Meditation. There ought to be a division between worldly and Satipaṭṭhāna affairs.

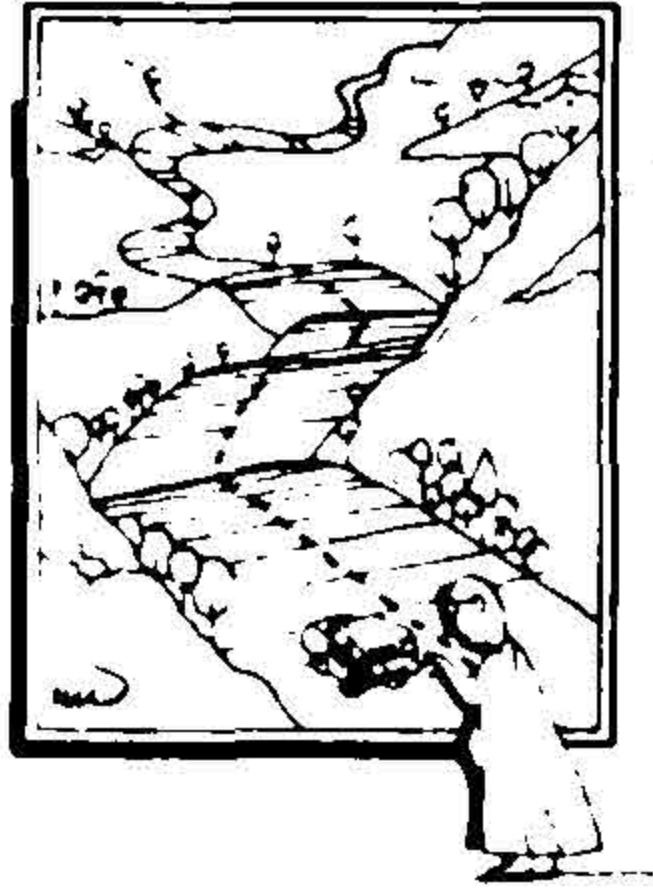


Fresh, Clean Air

Fresh, clean air is necessary for life. Without it one can become dizzy or unhealthy or even die. If you practise a lot to easily get the fresh, clean air of Satipaṭṭhāna, it is likely to be with you everywhere.

Power for Purity and Peace

Just as bodily power of resistance is necessary for good health, so too mental power is needed for purity and peace of mind. However, power does not come of itself; it has to be cultivated. Satipaṭṭhāna, if effectively developed, can fully provide this mental power.



Steering Wheel of Life

When driving a car, it is necessary to be able to handle the steering wheel. So too, it is necessary to be able to handle the Steering Wheel of Satipaṭṭhāna when driving on Life's Journey.

Make Hay while the Sun Shines

People who have had the rare opportunity of becoming human beings, and the even rarer one of meeting with the Buddha Sāsana should practise Satipaṭṭhāna meditation - which can cultivate the mind and develop insight - daily and regularly, at least until they get a guarantee for life (in forthcoming *samsāric* wanderings)²³ so that they can reap the rare benefits of having become human beings and of having met with the Buddha Sāsana.

23 Sayadaw means here that one should attain at least the first stage of a stream-enterer (*sotāpanna*) who will have, at most, seven existences before he attains full enlightenment as an *arahant*.

Automatic Battery Charging

The body at work is drained of strength proportionate to the amount of work done. The mind working at Satipaṭṭhāna meditation gains in strength proportionate to the amount of work done. It's just like the automatic charging of a car battery when the car engine is kept running.

World Peace Starts from Within

Practising Satipaṭṭhāna Meditation means building peaceful little worlds within each of those (who practise). Without peace in our own little worlds, crying for peace in the Big World with clenched fists and raised arms is something to think of.

Small, Tender Mind

A person may be advanced in age but if his mind is still small (infantile) and tender, it is not good. Saplings and young fruits cannot withstand the Elements of Nature. Similarly, a small, tender mind cannot withstand the vicissitudes of life.

Warm-Blooded Sati

Only if blood in the body is comfortably warm can it be free from disease; if the blood cools or congeals, then disease enters. Similarly, only if the Blood of Sati (mindfulness) is kept comfortably warm by the momentum of ardent striving can the mind be free from the Disease of Mental Defilements. If the cold, congealed Blood of Unmindfulness is present, then the Disease of Mental Defilements enters the mind.



Unsuitable for Satipaṭṭhāna

The task of Satipaṭṭhāna meditation is not suitable for gawks (persons who look at things foolishly as if in a daze or stupor), habitual thinkers and sluggards.

Key Factor in Mental Reformation

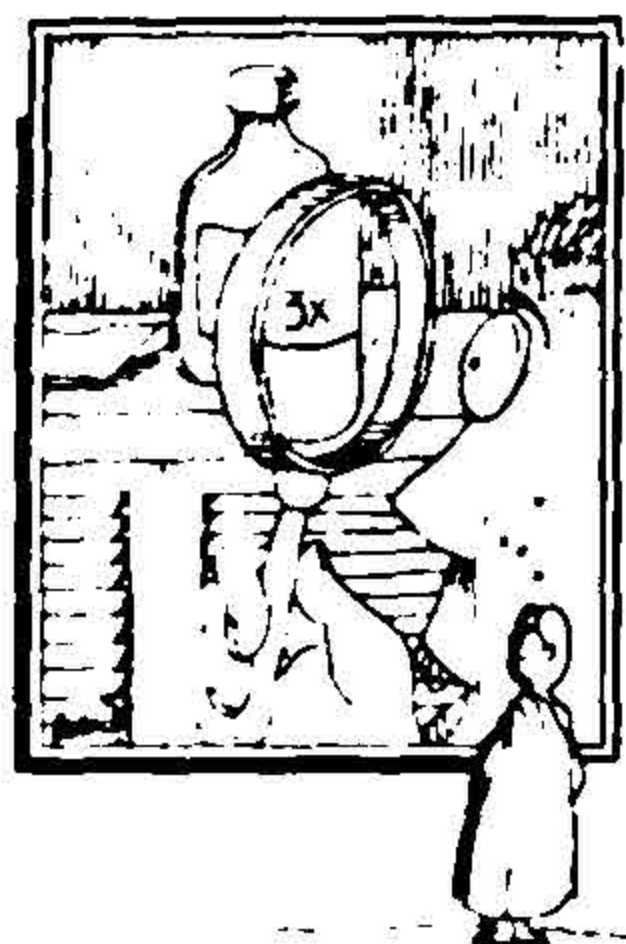
Satipaṭṭhāna meditation is very important in the task of reforming the mind.

What is Satipaṭṭhāna

Satipaṭṭhāna is mindfulness of a noted object by entering it, rushing into it, spreading over it so that the mind can stay closely and firmly in it. When noting “rising”, the mind enters the noted object i.e. the rising movement of the abdomen, rushes into it, spreads all over it so that it (the mind) stays closely and firmly on it (the object). The process is the same when noting “falling” and so on.

Running with Backs Stuck Together

A habitual thinker and practical meditation are like two persons trying to run with their backs stuck together. In the practice of meditation, thinking slows down the progress of Insight. Doubt in the guise of wisdom is difficult to cure. (Doubt has the appearance of deliberation.)



Just Reading Directions Can't Cure

Just by reading the directions on a bottle of medicine, you cannot be cured of your illness. Only by taking the medicine according to its directions can you be cured. Similarly, just by reading or listening to instructions found in Buddhist Scriptures, one's spiritual illness cannot be cured; only by practising according to the instructions can it be cured.

A More Successful Journey

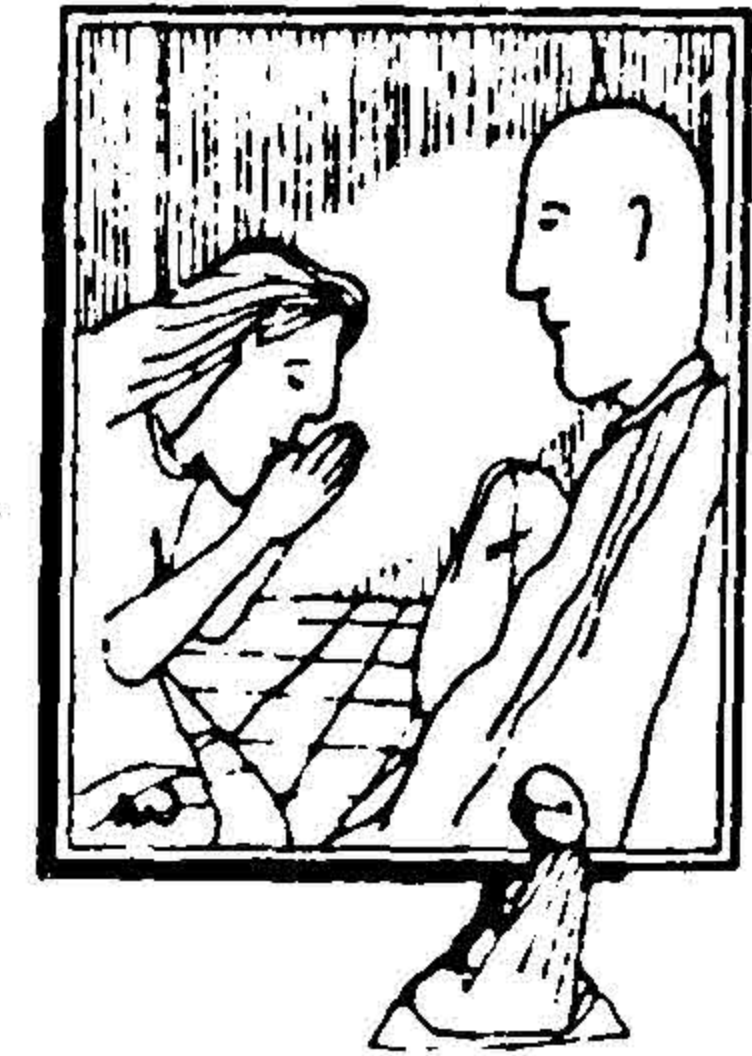
When you are travelling, your journey will be more successful if you go with a good guide than with a road map. When you are travelling to Nibbāna, your journey will be more successful if one goes with a good guide (i.e. a good teacher) than with a “road map” (an instruction manual).

Time to Call the Fire-engine

If fire-extinguishers at home can put out the fire burning the house, well done! If it is a big blaze however, the assistance of fire-engines will be needed because only they can put it out. In the same way, sometimes a teacher's help may not be very necessary in extinguishing the Fire of Mental Defilements. But if the Blaze of Mental Defilements is a great one, it can be put out only with the help of a good teacher.

Obedience in Battle

A soldier at the battlefield must follow his officer's commands. The yogi engaged in battle with mental defilements must follow the meditation teacher's instructions.

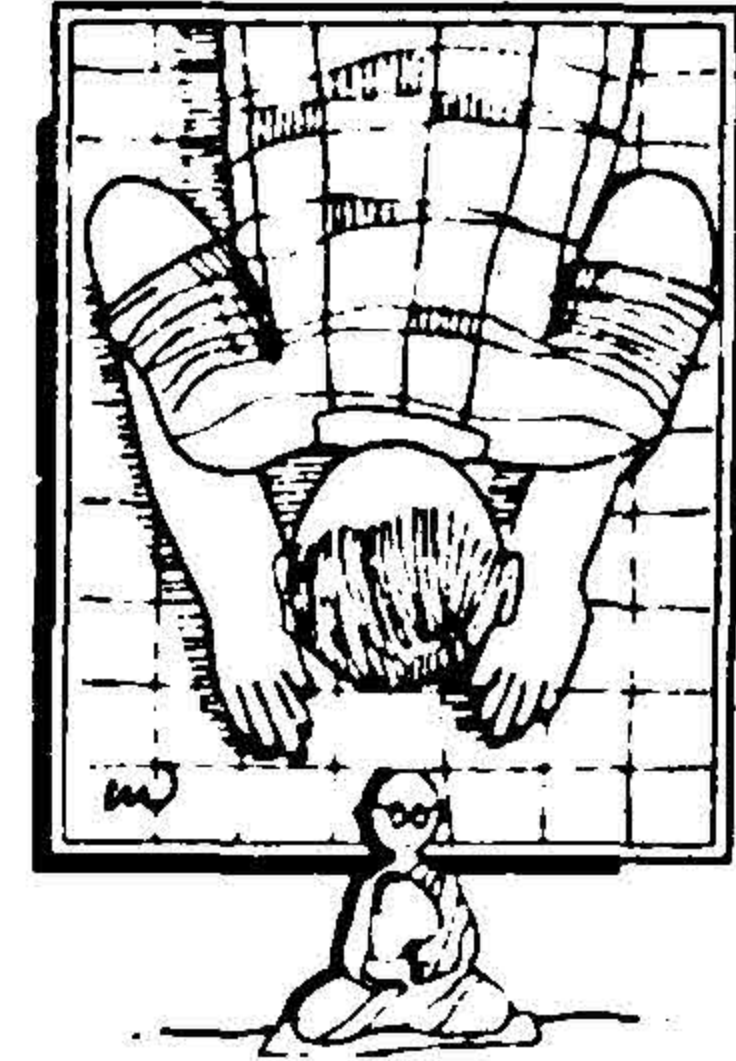


Better to Practise with a Teacher

When one falls sick, it would be more effective to be treated by a doctor who is expert in both theory and practice than to treat oneself after having studied medical texts. Similarly, the prospective meditator would find it more effective to practise meditation with a teacher who is expert in both theory and practice rather than to do it by himself after having studied books on meditation.

Correct Prescription

A meditation teacher is like a doctor treating a patient. If the patient's report is correct, the doctor's prescription will be correct and the patient's illness can be cured easily. If the report of a yogi, who is like the patient, is correct, the teacher's instructions will be correct and the yogi can easily make progress in meditation.





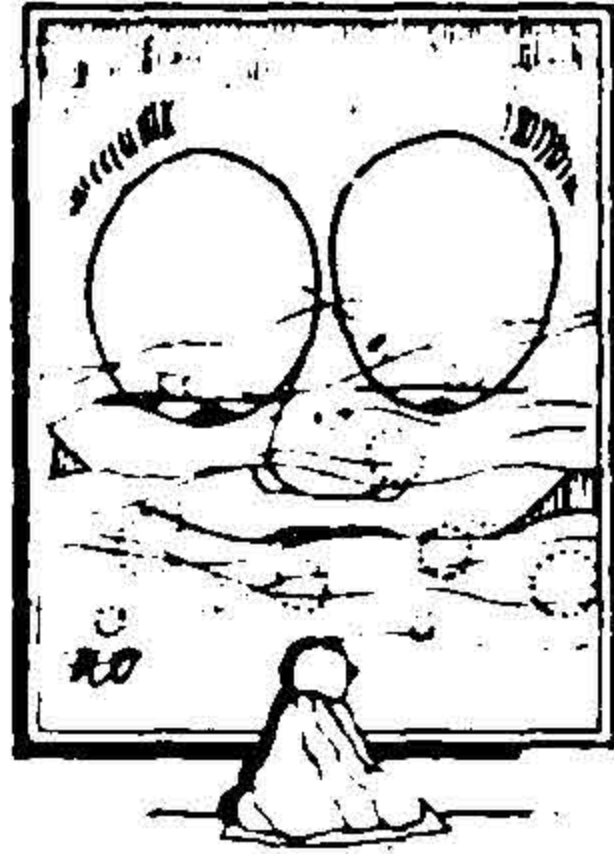
Quick Arrival

In order to reach a desired destination quickly, one who is travelling by boat has to go to the pier; one travelling by plane to the airport; one travelling by train to the railway station and one travelling by bus to the bus-stand. Then they have to board their respective vehicles and ride in them. Only then can they reach their respective destination quickly.

Similarly, those who are travelling on the journey to Nibbāna have to go to Meditation Centres - pleasant ports of embarkation for Nibbāna - to practise meditation. Only then can they quickly arrive at their desired destination.

Yogi's Job

ust note continuously whatever occurs - that is a yogi's job.



Look, See and Tell

A yogi has to observe what is occurring and be able to say what he perceives.
In other words, he must be able to tell his teacher what he looked at and what he saw.

Defend to Attack

To fight and knock out a boxing champion, one has to build up bodily strength. To fight and knock out the Big Enemy of Mental Defilements, one has to build up mental strength. One has to make progress step by step: from a defensive strength to a repellent one; from a defensive strategy to an offensive one.



Creepers and Weeds

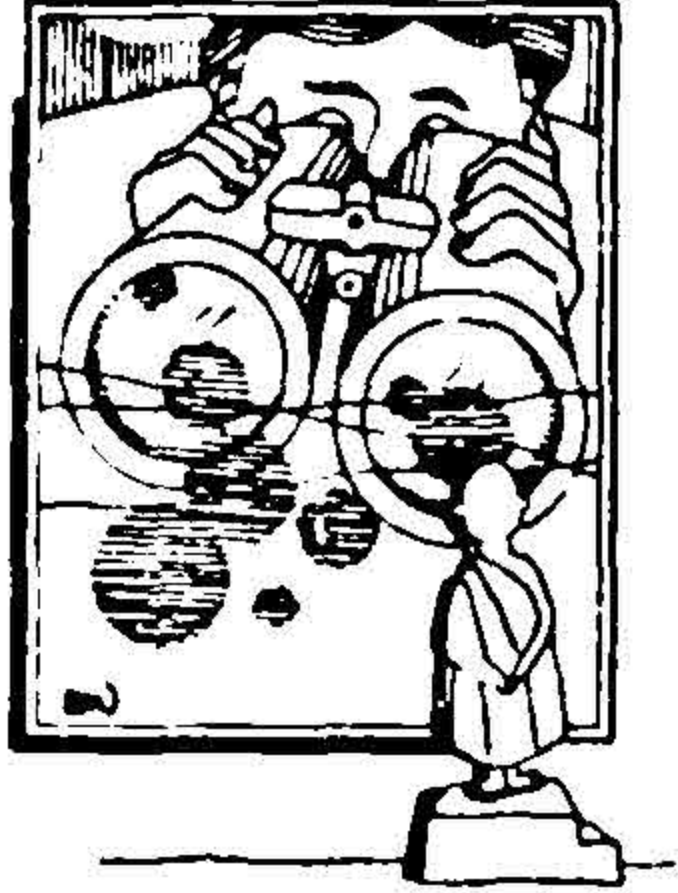
If a tree is overgrown with creepers and weeds it cannot develop. If the mind is overgrown with the Creepers and Weeds of the Hindrances,²⁴ it cannot develop.

²⁴ The five hindrances are sensual desire, ill-will, sloth-and-torpor, agitation and uncertainty.

Stiff, Dull Mind

Gold is not soft, pliant or bright in the presence of five defects. The mind is not soft, pliant or bright in the presence of the Hindrances.²⁵

²⁵ Please refer to footnote 24 on previous page.

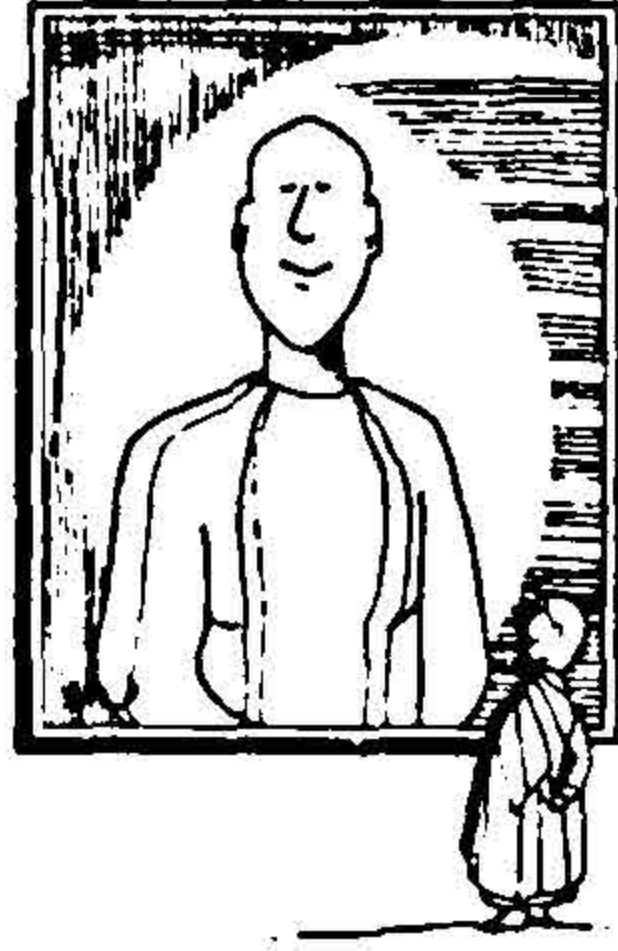


Never Out of Sight

Just as a footballer never loses sight of the football, a badminton player the shuttlecock and a boxer his opponent's movements, so too the yogi never loses sight of the object of mindfulness.

As Steady as a Rock

A cork dropped onto water floats but a rock dropped into it sinks. A yogi's mindfulness of the object of meditation should not be (as wobbly) as a cork, but should be (as steady) as a rock.

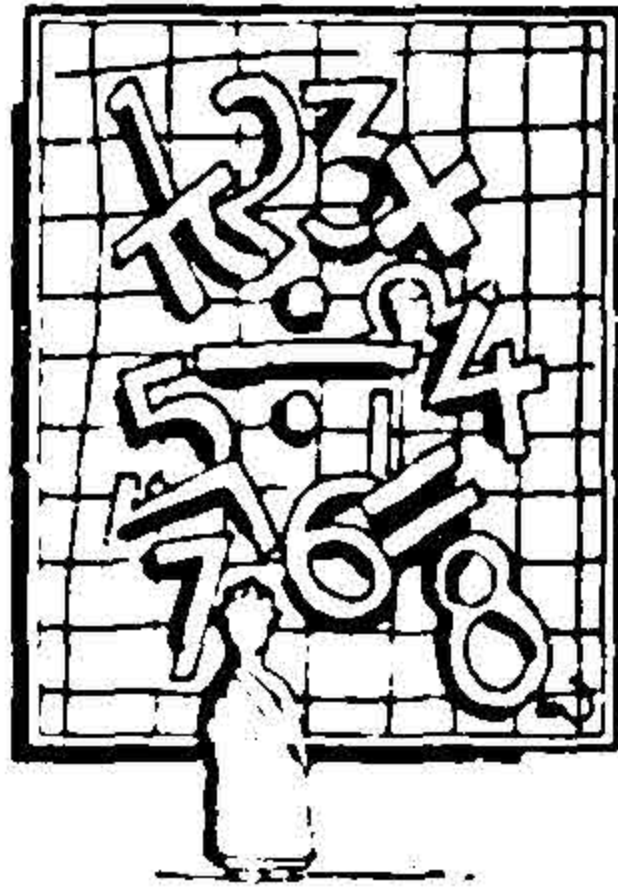


Unrelinquishable Unique Peace

A yogi who comes to see the swift appearance and disappearance of mind and matter as a result of developed insight and good-naturedness will experience an unrelinquishable, unique peace.

Top Priority

In weeding a farm, only significant weeds are removed; the insignificant ones are ignored. When a yogi is ardently engaged in (intensive) meditation he should give top priority to being mindful and ignore devotional practices such as offering flowers to the Buddha and so on.



Mention the Formula, Please

It is not quite alright, not quite correct for a person solving a mathematical problem to give only the answer without mentioning the formula used. If a yogi reports only what he knew (or perceived) without mentioning the procedure of noting, it is not quite alright, not quite correct.

Direct Seeing

A yogi must not take what he thinks for what he sees, and reports it as such in a definite and firm manner. It is essential for him to have direct, experiential seeing.



Don't Change Object Yet

Even though another object may arise, there is no need to change it if (attention on) the primary object is not distracted.

Get the Taste

Only if one chews food well can one savour its taste. Only if a yogi concentrates on being mindful of the object to be noted can he comprehend its true nature.

Who is Who

If people call every person born “Human” without giving them any other individual names, then they will not know who is who. Only if individual names such as “Maung Phyu, Maung Hla,” etc. are given can people know distinctively who is who. A yogi should note any object that occurs according to conventional terms i.e. by labelling “rising,” “falling,” etc. Only then can concentration be easily developed.

Keep the Engine Running

Ships, trains, motor cars and aeroplanes can set out on their respective journeys and safely reach their desired destinations only if their engines are kept running. Yogis too can travel on the journey to Nibbāna and safely reach their destination only if the Engine of Mindfulness is kept running.

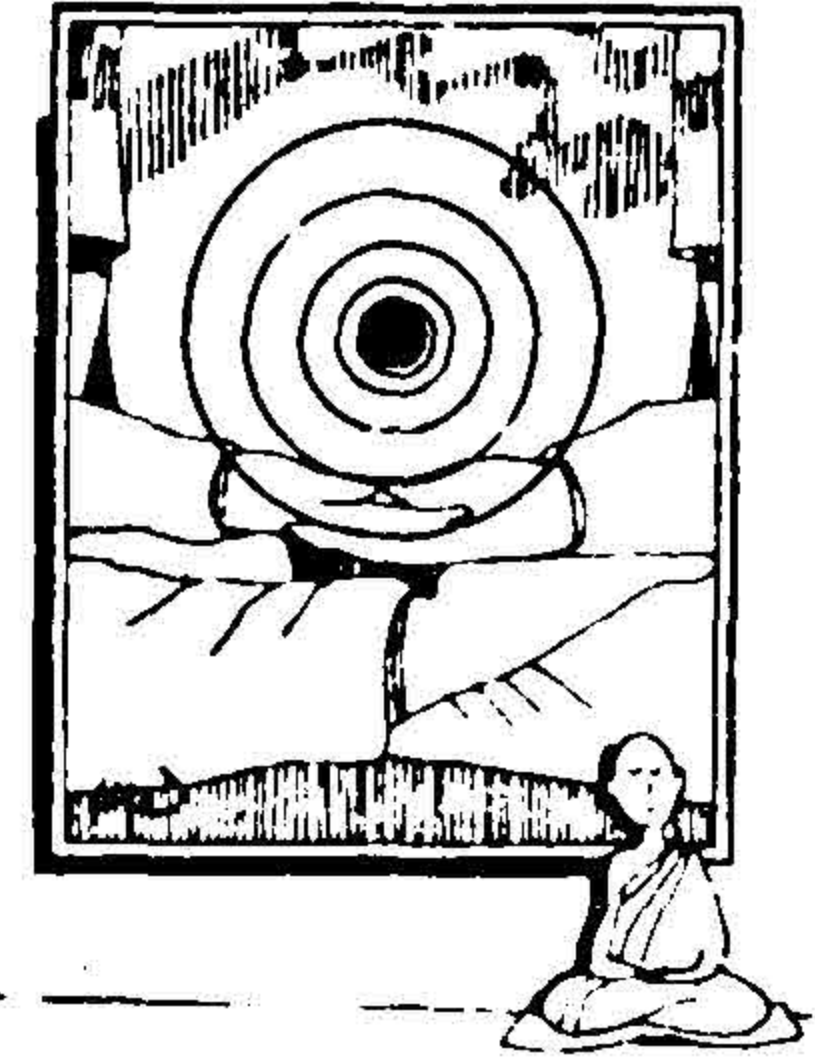


Swim to Nibbāna

A swimmer has to keep his arms and legs moving all the time. A yogi cannot afford to give any rest to the application of mindfulness; he too has to keep it moving all the time.

Bull's Eye!

A marksman takes aim at the target and shoots to hit a bull's eye. A yogi takes aim at the object of mindfulness (such as the rising and falling movements of the abdomen) and notes it to hit a bull's eye.



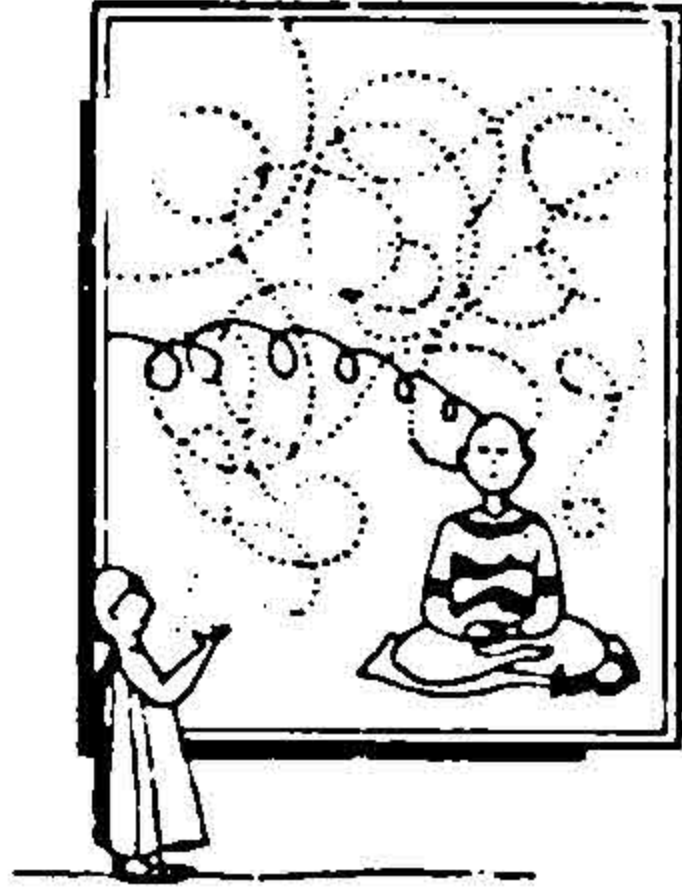
Sharp and Bright

A knife is sharp only if it is whetted - otherwise it becomes blunt. Brass vessels are shiny only if they are polished - otherwise they become dull. Similarly, a yogi's insight is sharp and bright only if he is mindful.

No Target, No Hit

An oil painter cannot paint without a canvas. A marksman cannot practise without a target. No one can paint in empty space; no one can practise marksmanship in empty space.

A yogi has to distinctively comprehend mind and matter (which are like the painter's canvas and the marksman's target) by noting and observing them as they occur. After that he carries on noting them, discerns their cause-and-effect relation and comes to perceive them arising and falling away in the light of conditionality.



Power of Insight

Among the fastest things in the world, the mind is the fastest. The power of following and noting the mind that has wandered off can only be found in Vipassanā Insight; it cannot be found in scientific knowledge.

When Labelling is Optional

When the objects to be noted are occurring at a rapid rate, the yogi may not be able to keep pace with labelling and noting them at each occurrence. He should then let go of labelling and just look at them attentively with the mind. Of, if he wants to keep on labelling, he should just note as much as he can.



Read Carefully

One who reads a book lightly is not aware of all the letters in it. He will come to be more aware of them if he reads carefully. Similarly, a yogi who is superficially mindful does not completely comprehend the object noted. If he is attentively mindful he will come to know more.

Bowl Brimful of Oil

A person carrying a bowl brimful of oil has to be very careful and move calmly and gently so as not to spill the oil. A person walking along a very narrow footbridge barely wide enough for a foot to be placed has to be very careful and move calmly and gently so as not to fall down. Like these two persons, a yogi ought to be very careful with bodily movements, performing them with mindfulness, calmly and gently.

Balance of Power

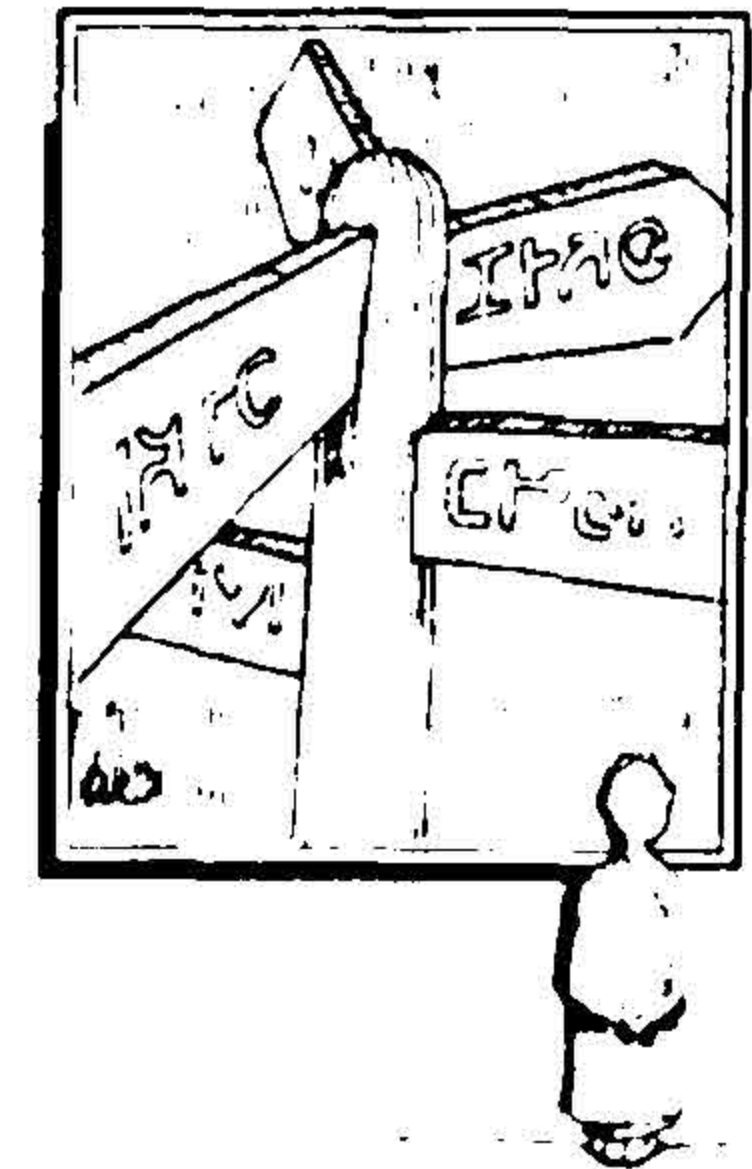
A load to be carried together by four persons cannot easily be carried if there is unequal distribution of strength: if one of them relaxes his effort, then the other three will have to put in more strength.

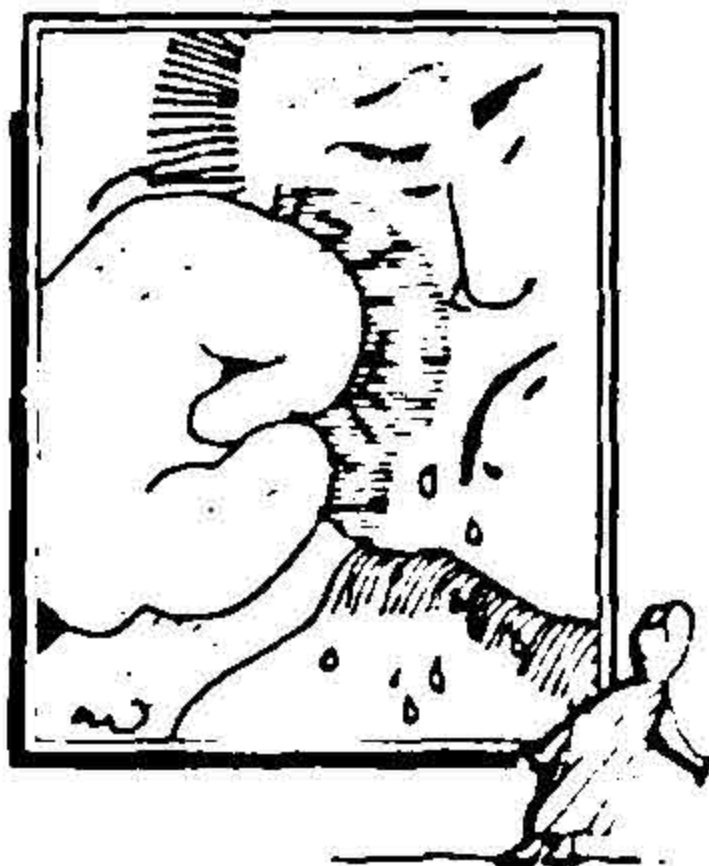
Only if there is balance of power among the two pairs of mental states, Faith and Intelligence, and Effort and Concentration, can extraordinary experiences be attained. If (one of a pair) relaxes, the other will have to exert more; so there is no balance.

Fulfilling Wishes

If you wish to travel from one place to another and you just jump into a car and take off in whatever direction it is facing, you'll probably land up anywhere else except where you wish to go. To get to your intended destination, you first have to aim the car in the direction where you wish to go. If you just aim it but don't start the engine and drive away, you won't get anywhere. On the other hand, if you start the engine and drive off aimlessly, you won't get there either. So you must have an aim, start the engine and drive the car - only then will you get where you wish to go.

Wishes and resolutions (to regain previous experiences of the Dhamma) can be fulfilled only if there is aim and adequate performance.





Knock-out

A boxer has to avoid his opponent's blows and look for a good chance to throw a punch. When he gets the chance he gives a thump and another when he gets a next chance. Each blow weakens his opponent a little and as more blows are received he gets weaker and weaker. Finally the boxer strikes him with a knock-out punch and gains victory.

A yogi, too, has to avoid the blows of his opponent (the mental defilements called *kilesa*) and look for a good chance to throw a punch. When he gets the chance he strikes a heavy blow of strong noting and again when he gets another chance. Each blow of strong noting weakens his *kilesa* opponent some, and as many blows are received, it gets weaker and weaker. Finally the yogi knocks out some of the *kilesas* with the *Sotāpattimagga* Punch²⁶ and gains victory.

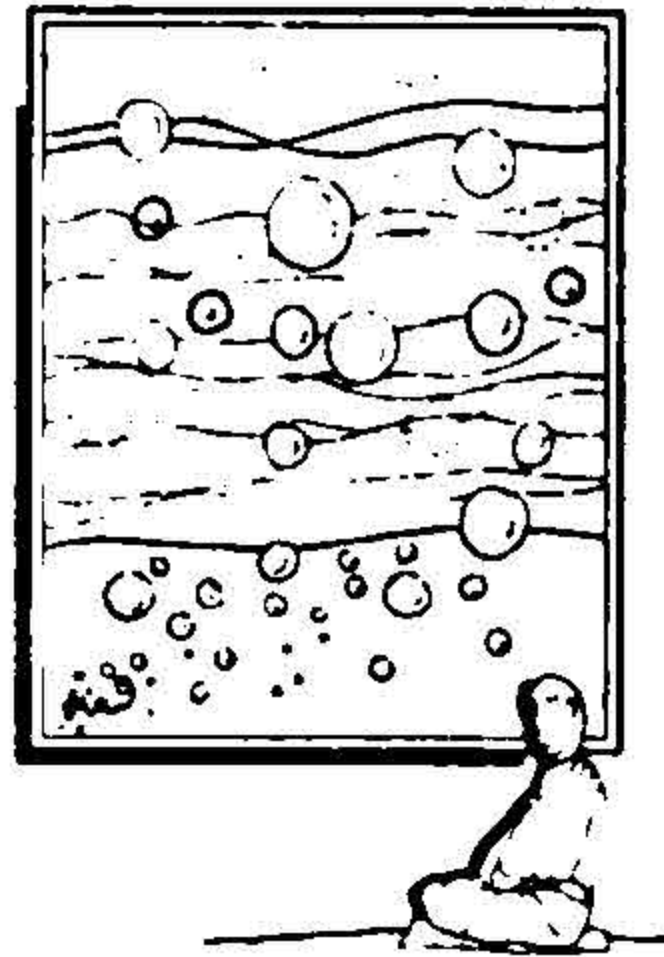
26 *Sotāpattimagga* - Path Consciousness of Stream-Entry.



*A Billiken's Life*²⁷

A person who has mental strength as a result of Vipassanā meditation is not perturbed by the mind's elation and depressions. He is able to establish a billiken's life - to stay composed in the face of ups and downs. And while doing so, he also comes to possess such qualities as contentment with what there is, patience under all circumstances, thriftiness, smooth relations, health-consciousness, and so on.

27 Billiken: Translation from the Myanmar of "pit-tain-thong" - a toy with a weighted bottom that erects itself everytime it is pushed down. It is also called by various other names, e.g. tumbling kelly, rebounding clown doll, weebol.



Magnifying Power

One can see even minute things under a strong magnifying glass. A yogi can see even minute phenomena when the power of concentration is strong.

Getting Closer to Nibbāna

Each step of a person walking towards the Shew Dagon Pagoda takes him a step closer to it whether he is interested in getting there or not. Each noting of a yogi mindfully walking on the path to Nibbāna brings him a noting closer to Nibbāna whether he is interested in getting there or not.

Power of Concentrated Sati

When concentrated *sati* (mindfulness) becomes strong, events submerged in the yogi's life emerge.

Reaching the Top

If you drive your car according to traffic rules and traffic lanes, you won't get into trouble and you can reach your destination. If you don't neglect health, education, business, politics and social affairs, but pay attention to them, you'll reach the top.



Confession

When a criminal is interrogated intensively and repeatedly, he has to confess the truth. When the object of mindfulness is noted intensively and repeatedly, it has to reveal the truth of impermanence, suffering and being mere phenomenon (without having any abiding Self).

Guts to Challenge

If a soldier fought with the enemy at the front line and won a battle once before, he naturally becomes encouraged, brave enough and unhesitant to fight again. If the yogi fought with the thought of cowardly withdrawing from painful sensations and won a battle once before, he naturally becomes encouraged and brave enough to fight again. And if he was able to confront most of the unbearable sensations and overcome them step by step once before, he has the guts to challenge any unbearable sensations.





Change for the Better

When a child is about to grow from a stage of lying to that of sitting, he gets irritable and has loose bowels - that's just a sort of change in the process of development. When a yogi is about to advance from one stage of Insight to another, he gets irritable - that's just a sort of change in the process of Insight development.

Proficient Yogi

When one becomes proficient in reading, it will no longer be necessary to read by spelling out the words; one can read straight. Similarly, when a yogi becomes proficient in being mindful, he will automatically perceive whatever occurs in his field of awareness without having to label them any more.

Aimless Hit

A sharpshooter can make a correct hit without specially having to take aim at the target. Similarly, when a yogi becomes accustomed to being mindful, and proficient in it, he can accurately be aware of objects without having to take special aim at them.

Yogis' Goodies

Yogis have four kinds of “goodies” - springy goody, cool goody, serene goody and extinguished goody. Springy goody is *pīti* (rapture); cool goody is *passaddhi sukha* (cool, calm pleasure);²⁸ serene goody is *upekkha santi* (equanimity) and extinguished goody is *Nibbāna* (*santisukha* - cool, calm, supramundane pleasure).²⁸

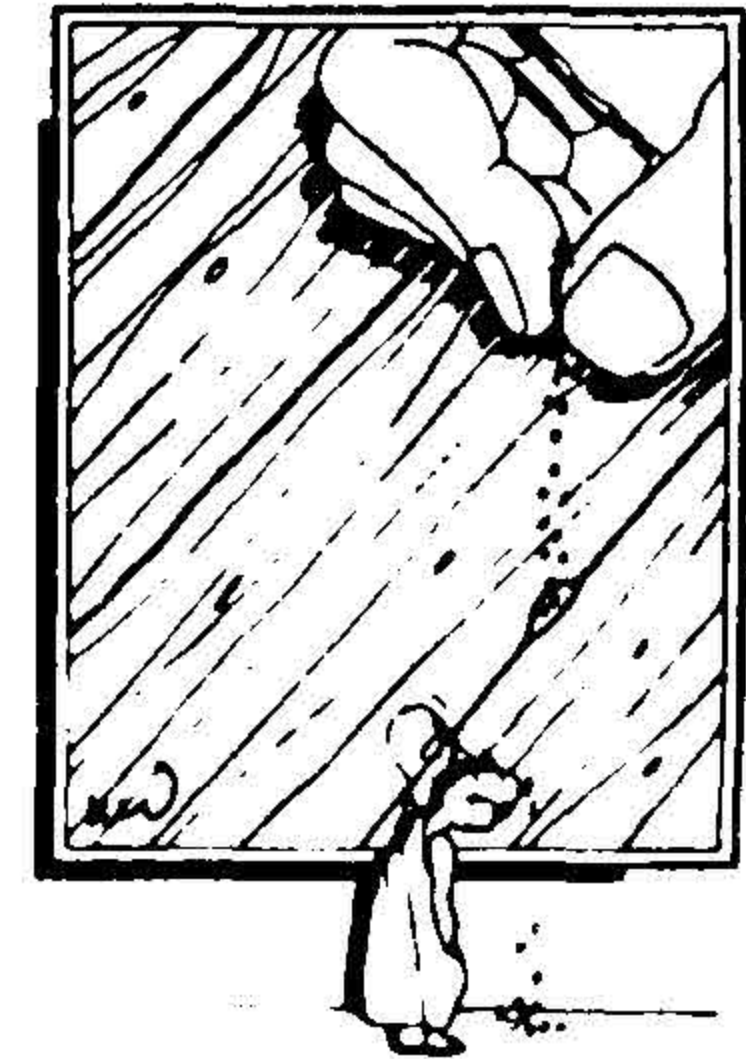
28 The cool, calm pleasure of *passaddhi sukha* is experienced because the hot, agitative *kilesas* (mental defilements) are absent (i.e. they do not occur together with the stream of wholesome mental states during meditation due to the momentum of good mindfulness and concentration). The cool, calm supramundane pleasure of *Nibbāna* is experienced because the ever-changing phenomena of mind and matter are absent or extinguished (i.e. they are not in the field of awareness of Path and Fruition Consciousness).

Panoramic Insight

By noting just one object, the noting mind that has become strong is aware of other objects too. Noting one object, it comes to perceive many. Insight becomes firm and panoramic because mindfulness dominates.

Gaps

If there is a gap between two floor planks, dust and sand enter. If there is no continuity of mindfulness and there is a gap, defilements enter. If there is a Concentration-breakdown, defilements enter through the gap.



Approaching the Goal

When approaching the finishing line, a sprinter must keep running without slackening. When approaching the Goal, a yogi must keep striving and noting without slackening.

Wiper and Clear-view-screen

Being aware of defilements occurring during meditation is like a wind screen wiper. Continuous mindfulness is like a clear-view screen. A wiper removes fallen drops of water and snowflakes from the windscreen. A clear-view screen, revolving at a rate of about 500 rev. per min., does not allow drops of water and snowflakes to even fall on it. Noting defilements only after they have occurred removes the Drops of Water and Snowflakes of Defilements which constitute mental *kamma*. On the other hand, mindfulness activated continuously to prevent defilements from occurring does not allow them to come near the noting mind at all.

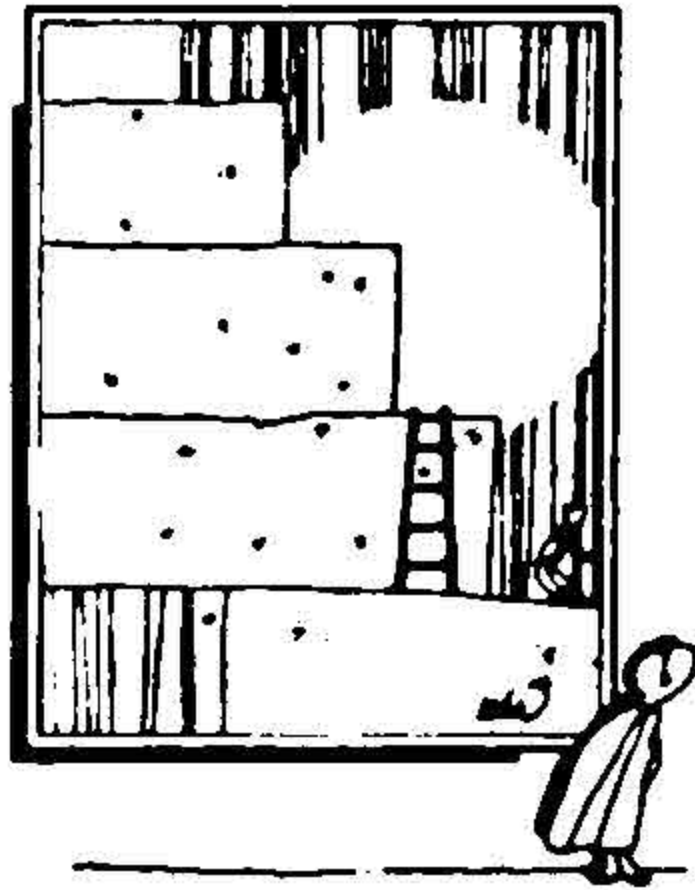


Statistics of Mindfulness

Note once and you are purified of defilements once. At a rate of one noting per second, if you note for one minute, you are purified 60 times; if you note for one hour, you are purified 3,600 times.

Experiential Knowledge

The Dhamma knowledge gained from practical (meditation) experience is far nobler than that obtained from books, teachers or thinking. In other words, cultivated knowledge very much excels knowledge obtained by listening or thinking.



Yogi

A yogi is one who has the effort -

- a. initially made to develop the mind and insight,
- b. boosted by a step until boredom is overcome
- c. increased step by step until the Goal, *Nibbāna*, is reached.

Beautiful

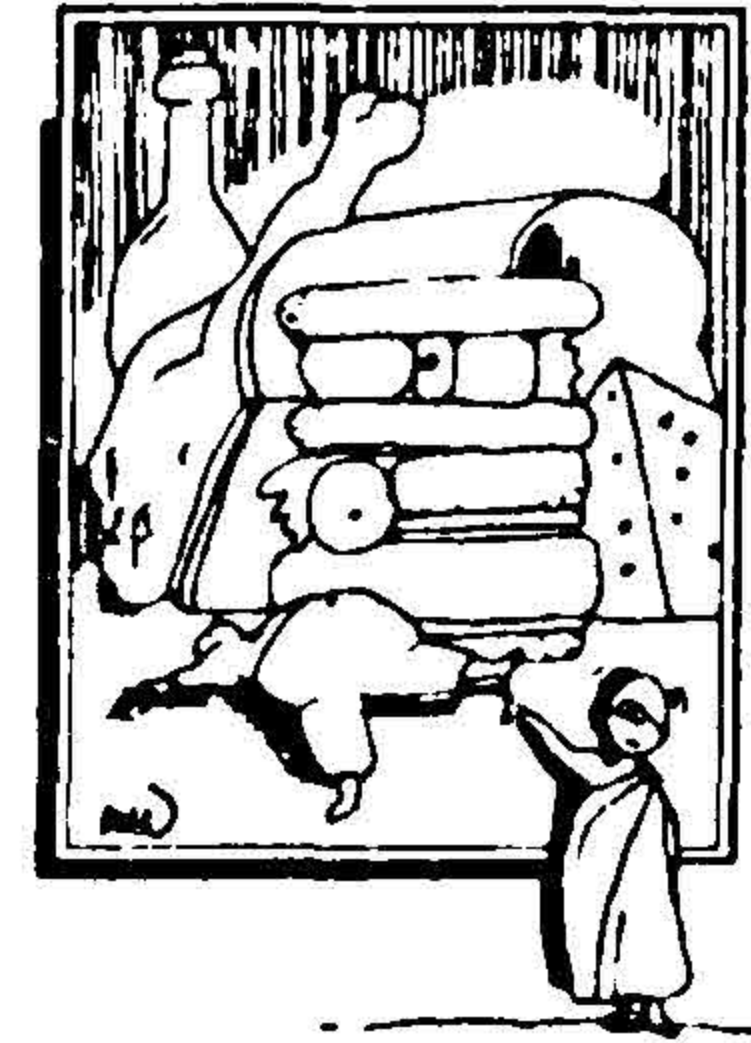
When the mind stays fixed on a noted object because of effort, aim and steady observation, it is beautiful and so is the mouth (speech) and body (action).

Steps to Peace and Happiness

The better one's defence is, the more secure one becomes; the more secure one is, the freer one becomes; the freer one is, the more peaceful one becomes; the more peaceful one is, the happier one becomes.

Sensual Pleasure

Ants go in and come out of a jar of honey only to go in and come out again and again to drink the honey. In the process they drown in it. If they must drink it because they cannot do without it, they have to drink it carefully. Sentient beings get into trouble too as they go round and round in the pursuit of sensual pleasure. If they must enjoy it because they can't do without it, then it should nevertheless not be excessive. Sensual pleasure is a good sort of pleasure that gets you into trouble - it is a pleasure that is not trouble-free. Beings can and should take the pleasure that is trouble-free.²⁹



²⁹ Sayadaw is referring here to the bliss of meditation, which kind of pleasure is trouble-free



Hungry Ghosts of America

“In a land where there is so much material progress that you can get almost anything you want at the touch of a button, Americans must be living as if they’re in the *Deva* (Celestial) World.” When I said that at a Retreat in America to find out how the Americans would react, a woman yogi responded:

“Bhante, our life is such that the heart is scorched in an air-conditioned room.”

“That must be just your own opinion,” I said, to which she replied:

“I’m not the only one, Bhante. Almost everybody in America must be in the same situation.”

Other yogis who were listening to the Dhamma talk supported her statement.

“It’s true, Bhante. Other people are like her too,” they said and even added: “Our life is like that of the Hungry Ghost, the Thirsty Ghost.”

So in order *not* to get scorched in an air-conditioned room, you must drink the Cool Water of Satipaṭṭhāna that cools the heart. You must eat the Food of Satipaṭṭhāna that can appease and quench perpetual hunger and thirst.

Best Export from Myanmar

Yogis from abroad tell me that the best export from Myanmar is Satipaṭṭhāna.

Potent but Ineffectual

A medicine may be potent, but if it is not taken regularly as prescribed by the physician, it cannot cure the disease it is supposed to cure. The Buddha's Teaching (Dhamma) may be powerful, but if it is not put into practice as instructed by the Buddha, it cannot cure the *kilesa* disease.



Nyanzin

One who is going on a totally unfamiliar journey has to follow a good leader's directions. The leader takes him along just to get to the end of the journey smoothly, without any breaks, without even telling him the names of the towns and villages passed along the way. If he is down-hearted the leader encourages him and takes him on. He points out the difference between the right road and the wrong one. He marks the places already reached with twigs. He takes him along so as not to walk on the wrong road but to follow the right one. Finally, walking on the right route, they reach the right stop.

Similarly, yogis who are now trying to complete their progressive Insight development and travelling on the Journey of Satipaṭṭhāna which they have not gone before have to follow the instructions of a competent good guide (teacher). He takes him along just to get to the end of the journey

smoothly, without any breaks, without even telling him the names of the Insight Knowledges experienced along the way. When he is down-hearted, the guide encourages him and takes him on. He points out the difference between the right path and the wrong one. He marks down the Insight Knowledge attained by him. He takes him along so as not to walk on the wrong path but to follow the right one. Finally, walking on the right path, the yogi reaches the right stop.

Discoursing on *Nyanzin* (Progressive Insight Development) is just naming the stops in the itinerary of the journey one has travelled - just posting up sign-boards (in accordance with the Buddha's Discourses) along the route one came from.

Appendix

THE BUDDHIST CULTURE COURSE

Introduction

Sayadaw U Pandita often talks about Buddhist Culture and the importance of imparting it to succeeding generations at a receptive young age. By Buddhist Culture he means all aspects of Buddhist morality, concentration, and knowledge ranging from the minutest details of etiquette, discipline and self-restraint to the loftiest attainments of Path and Fruition Knowledge. He is acutely aware that the future of the Buddha Sāsana and the cultural heritage of Buddhist Myanmar lies in the hands of young people - for are not the children of today the leaders of tomorrow? This visionary awareness has been the motivating force behind his rather passionate patronage of the Buddhist Culture Course, a brainchild of his, since its inception more than 20 years ago.

Place and Time

The Buddhist Culture Course is given annually during the Summer vacation for a period of one month in Panditarama Shwe Taung Gone Thathana Yeiktha, Yangon, since 1991 (before that in Mahasi Thathana Yeiktha, Yangon).

Admission

Participation in the Course is normally open to children between the ages of seven and 18 who are required to become novice monks and nuns at least for the duration of the course. However, overage University students and those who cannot put on the robes for some reason or other are also accepted. In 1993, 210 novice monks, 223 novice nuns and 20 lay students (seven boys and 13 girls) participated in the course at Panditarama.

Aims

The course aims to:

- a) increase and consolidate faith in the Buddha Sāsana starting from a young age.
- b) produce conscientious novices, monks and nuns who will be of service to the Sāsana (referring to those who choose to remain in the robes after the course) and
- c) produce true Buddhists who transcend the level of traditional (nominal) Buddhists and who will become benefactors of the Sāsana (referring to those who disrobe at the end of the course).

Class Division

The children are grouped into four classes by age and merit: primary class (7-12 yrs), middle class (13-15 yrs), advanced class (16-18 yrs) and special class (only for those who have passed advanced class). Those who are below the age limit

set for the respective classes (except primary) but who have passed a lower class at a previous course may proceed to a higher one. For example, a novice nun who passed primary class at the age of seven last year may proceed to middle class this year.

Syllabus

The syllabus of the course has grown substantially through years of experience ever since its humble beginnings more than 20 years ago when teachers had to write almost everything on the blackboard and students copy them in note books. In 1981 the syllabus was finally determined, systematized and standardized but it was only in 1989 that textbooks were printed and made available to all participants and interested persons. Generally, participants of all four classes are required to take up two main subjects: Training Rules for novice monks and nuns, and Buddhist Studies.

The former is primarily concerned with etiquette so the novice learns how to put on his robes properly and behave with self-restraint while eating, sitting,

moving about, etc. Buddhist studies is wider and deals with the following topics: Taking the three Refuges, Precepts, Virtues of the Triple Gem, Biography of the Buddha, Law of Kamma and its Effects, Misconduct (duccaritta), Good Conduct (sucaritta), Bases for Doing Merit (puññakiriya-vatthu), Practical Vipassanā Meditation, Loving Kindness Meditation, Mangala Sutta, Sigālovada Sutta, Dāraḷovada (Advice for Young People), Fundamental Abhidhamma, Dhammacakkaḷavattana Sutta, Sallekha Sutta, Sakkapañha Sutta. The topics are, of course, graded according to the class of the participants.

Schedule

Being an intensive course, the daily schedule is rather tight, with five hours for lessons, one hour for Dhamma Talk and two hours for recitations and meditation. Besides the children have to get up at 3.30am(!) and go to bed at 9 pm.

Daily Timetable

3.30am	Rise and Wash
4.00am - 5.00am	Morning Service (recitations and 15 min. meditation)
5.00am	Breakfast
6.20am - 7.00am	Almsround (optional)
7.00am - 8.00am	Lessons
8.00am - 9.00am	Lessons
10.00am	Lunch
12noon - 3.00pm	Lessons
3.00pm - 4.00pm	Dhamma Talk
5.00pm - 6.00pm	Evening Service (Retaking precepts, recitations, meditation)
9.00pm	Lights out

Apart from meals, personal hygiene, group activities and short rest and visiting hours, the rest of the time is to be spent in self-study - which may well become a supervised group activity in future courses.

Evaluation

Weekly tests are conducted and the total results at the end of the month will be decisive in the selection of the Best, Good, and Clever participants for each sex in each class. The criteria for selection are as follows:

- a) The participant who is outstanding both in studies and behaviour will be selected as the Best Novice Monk/Nun.
- b) The participant who is outstanding in behaviour but mediocre in studies will be selected as the Good Novice Monk/Nun.
- c) The participant who is outstanding in studies but mediocre in behaviour will be selected as the Clever Novice Monk/Nun.

Graduation

At the end of the course certificates are given to those who passed at least two of the four weekly tests. Prizes, however, are given according to merit to all participants, even to those poor novices who did not manage to pass a single test.



In the blazing heat of the hot season, raindrops are a welcome relief to all living things. Like those raindrops, Sayadaw U Pandita's words can give us mortal beings - who are scorched by the heat of greed, hate, delusion, pride, envy and a host of other defilements - relief, comfort and inspiration.

As Sayadaw is here addressing the Myanmar Buddhist congregation, his words are of particular relevance to the Buddhist. Nevertheless, there are in this collection general advice on living and precise advice on the practice of *Insight-Mindfulness* Meditation.

Sayadaw U Pandita is a renowned meditation master of the Mahasi tradition. He entered the monastery as a novice Buddhist monk in a remote village in Myanmar at the age of 12. Now in his seventies, Sayadaw has taught thousands of meditators both in his Myanmar country and abroad - in Asia, United States, Europe and Australia.

Formerly *Ovadacariya* (Chief Preceptor) of the Mahasi Meditation Centre, Sayadaw U Pandita presently heads his own Panditarama Meditation and Dhamma-Study Centre in Yangon where he teaches ordained monks and lay meditators from Asia and the West. Despite his age and sometimes poor health, Sayadaw - with his indomitable spirit and indefatigable energy - continues to teach actively, including making regular trips abroad to conduct Retreats.