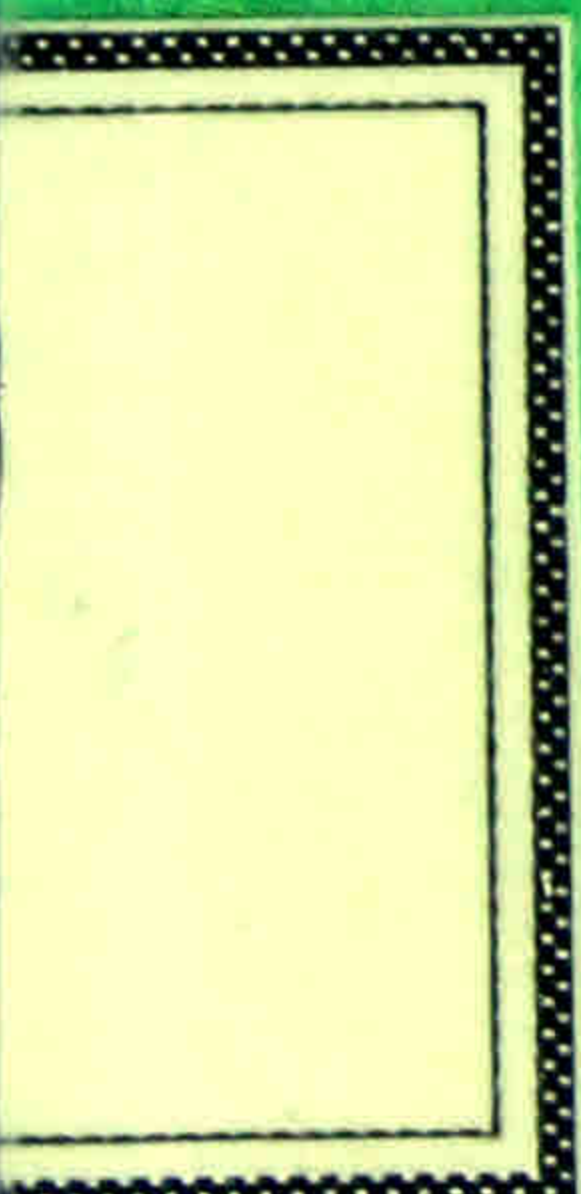


A DHAMMA GIFT

Discourses Delivered Abroad

Venerable U Kundalābhivamsa



Saddhammaramsi Meditation Centre

Yangon

2000

Myanmar

A DHAMMA GIFT

Discourses Delivered Abroad

Venerable U Kundalābhivamsa

Translated by Tin Oo Hlaing

A Lay - Attendant to Sayadaw

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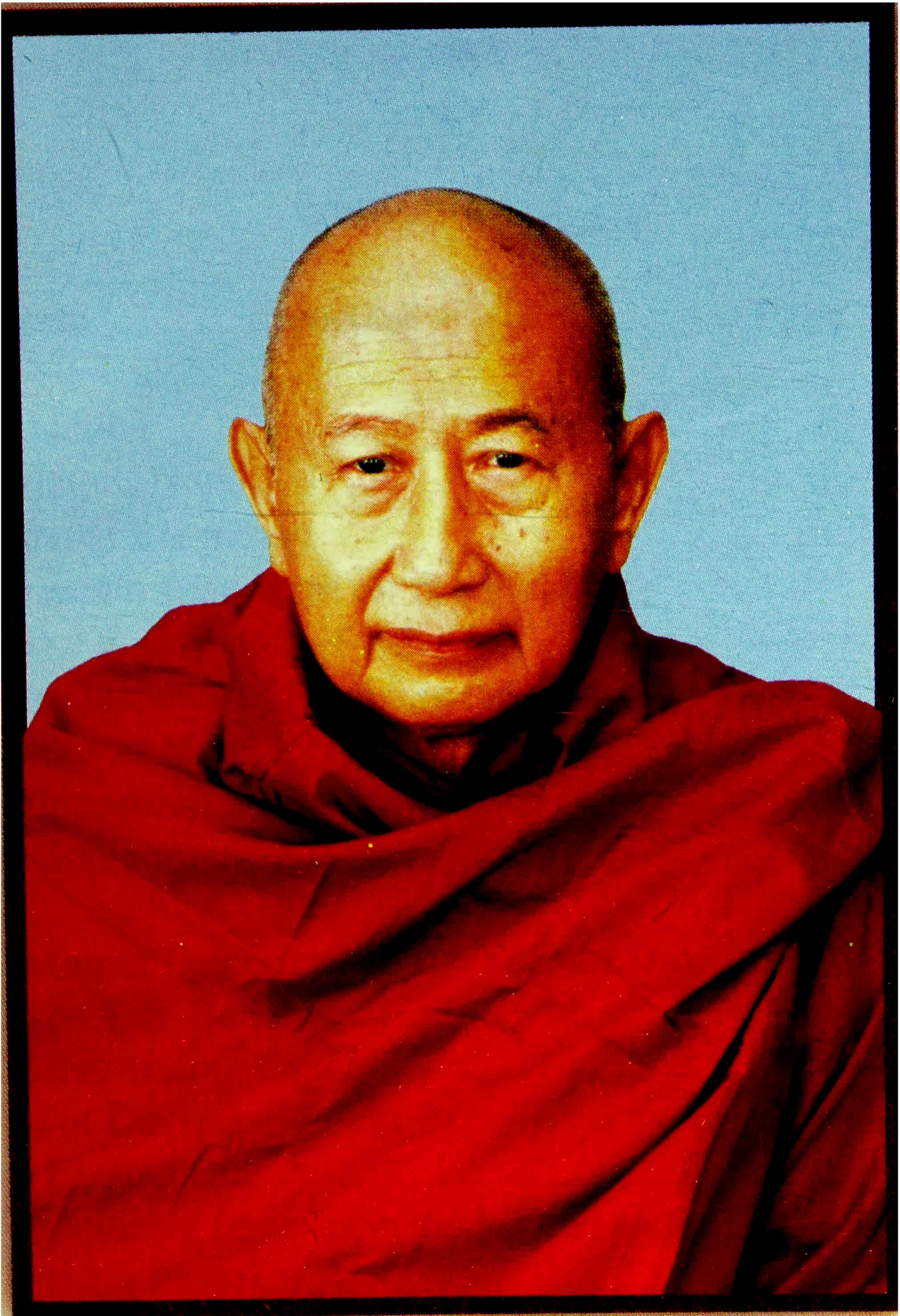
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**VENERABLE U KUNDALĀBHIVAM̐SA
SADDHAMMARAM̐SI MEDITATION
CENTRE SAYADAW
AGGA MAHĀ KAMMATṬHANĀCARIYA**

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INTRODUCTION

By reading this *Dhamma* Treatise titled "A DHAMMA GIFT " (Discourses Delivered Abroad), three benefits shall be gained.

By reading and studying the ten discourses in this *Dhamma* Treatise, the benefit of being able to give *vipassanā dhamma* talks and instructions with ease, if the sayadaws and *sangha*, who will go abroad desire to do so.

By reading and studying this *Dhamma* Treatise, the benefit of being able to give discourses with ease and without difficulty will be gained by those who will be delivering *dhamma* discourses in English on *vipassanā dhamma* to foreigners.

By reading and studying this *Dhamma* treatise, the benefit of being able to assess the stage of insight knowledge that one has already attained, will be gained by meditators who have already

(ii)

practised *vipassanā dhamma* at a ten-day-meditation-retreat or other retreats.

With the objective of giving these three benefits, this *Dhamma* Treatise has been composed.

**Saddhammaramsi Meditation Centre Sayadaw
Baddhanta Kundalābhivamsa
Agga Maha Kammatthānācariya.**

(iii)

TRANSLATOR'S NOTES

The translator is honoured and is very grateful to the Venerable Sayadaw for giving him the opportunity to render the Myanmar language version of the text into English.

For the development of this translated text, the translator is indebted to-

-all members of the Editorial Board of the Saddhamaramisi Meditation Centre for their generous encouragement, advice and editing, and

-all the friends who had given supportive help by allowing to use their papers, short-treatises and books for reference.

Errors and weaknesses that may appear in this text are the entire responsibility of the translator.

**Saddhamaramisi
Meditation Centre.
June 3, 2000**

Tin Oo Hlaing

(iv)

A Brief Biography of

The Venerable Sayadaw U Kundalābhivamsa

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

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

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

Saddhammaramasi Meditation Centre was founded by him in 1979, and he is serving as the Presiding Sayadaw ever since. Five Branch

(v)

Centres are affiliated to the Saddhammaramāsi Meditation Centre. He is also a Patron of the Mahāsi Sasana Yeiktha (Mahāsi *Nayaka*) at present.

'*Agga Maha Kammatṭhānācariya*' title was conferred on him by the State in 1998, after being conferred with '*Maha Kammatṭhānācariya*' earlier.

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

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

Dhamma Discourse on the First Day

Today's discourse will be on four-point advice of the Venerable Elder *Mahā Kaccāyana Thera*. Meditators, who have not yet experienced the *dhamma* will like to experience it quickly. Those who have experienced the *dhamma*, will like to have the progress of insight quickly and there is a desire to have a quick realization of the noble *dhamma*. Thus, in order to have quick experience, progress of insight and realization of the noble *dhamma*, *vipassanā* meditation has to be practised by following the four-point advice of the Venerable Elder *Mahā Kaccāyana Thera*.

The Four Points of Advice:

(1) *Cakkhumassa yathā andho*

One may have a sharp vision but shall have to behave like a person who is unable to see or who is blind.

MOTTO:

In seeing,
Even if one has the sharpness,
Shall act as being unable to see or blind.

(2)

(2) *Sotavā badhiro yathā*

One may have a keen sense of hearing but shall have to behave like a person who is unable to hear or who is deaf.

MOTTO:

In hearing,
Even if one has the keenness,
Shall act as being deaf.

(3) *Paññā vassā yathā mugo.*

One may be an eloquent speaker but shall have to behave like a person who is unable to speak or who is dumb or mute.

MOTTO:

In speaking,
Even if one has the eloquence,
Shall act as being dumb or mute.

(4) *Balavā dubblorivā.*

One may be strong and healthy or fully endowed with strength but shall have to behave like a person who is weak or who is an invalid.

MOTTO:

In being strong and healthy,
Even if one can enjoy them,
Shall act as being weak.

(3)

By following the four-point advice given by the Venerable Elder *Mahā Kaccāyana Thera*, the meditators practising *vipassanā* meditation shall experience the *dhamma*, have progress of insight and realize the noble *dhamma* quickly.

MOTTO:

If, in this way,
Practising can be done,
The *dhamma* shall be comprehended.

Elaborate Exposition

(1) If meditators of *vipassanā* meditation keep on viewing widely as if viewing while dwelling in the city or countryside, concentration (*samādhi*) cannot be developed. *Vipassanā* knowledge is also not developed. If *vipassanā* knowledge is not developed, the noble *dhamma* that one has been aspiring for cannot also be realized. That is why, the Venerable Elder *Mahā Kaccāyana Thera* expounded that in practising the *vipassanā* meditation, one shall have to behave like a person who is unable to see or who is blind, inspite of one's vision being sensitive and sharp.

(4)

In saying that one should behave like a person who is unable to see or who is blind, it does not mean that one must keep the eyes closed like a person who is actually blind. It is only meant to guard the eye-faculty so that seeing is just "mere seeing".

For the visual object to be seen and cognized with certainty, and for the eye-consciousness to arise, these four essential conditions must be present:

- (1) Eye-sensitivity;
- (2) Visual object;
- (3) Light; and
- (4) Attention.

For instance, a meditator contemplating the walking meditation by noting as 'lifting' 'pushing forward' and 'dropping', the noting is going well on comprehending the upward ascending movement with increasing lightness on lifting; comprehending the forward displacing movement with increasing lightness on pushing forward; and comprehending the downward descending movement with increasing heaviness on dropping down. If a person passes by close to the meditator, it cannot be discerned, to know with certainty, who

(5)

the person is or whether the passer-by is a male or a female. It is the development of seeing just as 'mere seeing'.

Seeing just as mere-seeing is developed because among the four conditions: eye-sensitivity; visual object; light; and attention, paying attention (to the object) is not involved here. The meditator is paying attention only to the notings of lifting, pushing forward, dropping, feeling of lightness and feeling of heaviness. That is why, seeing just as mere-seeing is developed.

As seeing keeps on just as mere-seeing, the notings become continuous and noting power and the concentration power get stronger. Then, those who have not yet experienced the *dhamma* may experience the *dhamma*. Those who have experienced the *dhamma* may have progress of insight and realize the noble *dhamma* quickly.

An Instance of Realizing the *Dhamma* due to "Mere-Seeing."

The instance is about the Venerable Elder *Cittagutta Thera*, aged (80) with (60) years of priesthood (*vassā*). He realized the noble *dhamma*, reaching the stage of an *Arahant* by noting seeing

as 'mere seeing'. The Venerable Elder *Cittagutta Thera* dwelled in a cave named *Kurandaka*, practising *dhamma*. On the walls of the cave were painted very pleasant-looking murals about the "Seven *Buddhas*" including *Buddha Vipassi* and so on. He stayed there controlling his eye-faculty by not looking at them even once. At the entrance of the cave, there was an Indian Iron Wood tree. He controlled his eye-faculty here also by not looking up at the tree even once.

The ruling monarch of the country heard the news regarding the Elder's practice of the *dhamma* in the cave by controlling the eye-faculty. The King wanted to pay homage to The Venerable Elder *Cittagutta Thera*. Though the Elder was invited three times to visit the palace, the invitation was declined. Thus being the case, the King summoned all the breast-feeding mothers from the nearby village named *Mahā Gāma* and proclaimed that their breasts be wrapped with towels, sealed with sealing-wax and stamped with the king's royal seal. Until the Venerable Elder *Cittagutta Thera* came to *Mahā Gāma* village, there should be no unwrapping of the towels nor milk-feeding of the babies.

The Elder learned of the King's proclamation indirectly and took pity on the babies. So he paid a visit to *Mahā Gāma*. On reaching *Mahā Gāma*, the King invited the Elder to visit the palace from the village. As it would not be proper if the Elder did not pay a visit, the Elder visited the palace with his entourage of *sangha*, took alms-food and delivered the appreciative (*anumodanā*) *dhamma* discourse. After giving the discourse and on returning to *Mahā Gāma*, the King and his entourage, the Queen and her entourage accompanied the Elder up to an appropriate place on the courtyard of the palace ground to see him off.

When they had to return from that place, the King was the first to be in the presence of the Venerable Elder *Cittagutta Thera*. He paid homage to The Elder. The Elder blessed the King by saying; "May the King be healthy. May the King be happy". After the King had paid homage, the Queen approached and paid homage. At that time also, the Elder gave the same blessing by saying: "May the King be healthy. May the King be happy."

For seven consecutive days the Elder gave the

same blessing: "May the King be healthy. May the king be happy," whether the one who came to pay homage was either the King or the Queen. When the King learned of the same way of blessing, he realized that it was too much of a burden for the Elder to control the eye-faculty while dwelling in the city or the palace. He ordered that the Elder be taken back to the cave, and the responsible ministers took him back to the cave.

While practising *vipassanā* meditation on the very night of arriving at the cave, the nature of matter and mind, the nature of arising and passing away, the nature of dissolution, and the nature of *anicca*, *dukkha* and *anatta* became more evident than before. Being evident thus, the Elder practised continuously through the night from early-night watch to midnight watch and from midnight watch to and until dawnwatch, imposing no limit on time taken. At dawnwatch, he became an *Arahant* after progressing through series of insight.

The fact that should be paid special attention to is that, though the Elder is aged (80) with (60) years of *vassā* he has not yet become an *Arahant* in the days before visiting the palace, but had

become an *Arahant* only after returning from the palace.

The Elder looked at the pleasant sights of the King and his entourage, and the Queen and her entourage with special mindfulness and keep seeing as mere-seeing. Therefore his power of mindfulness became stronger. In accord with the strengthening of the power of mindfulness, the power of concentration became stronger as well. In accord with the strengthening of power of concentration, the insight knowledge that comprehended the nature of matter and mind, the nature of arising and passing away, the nature of dissolution, and the nature of *anicca*, *dukkha* and *anatta* developed more evidently.

As the nature of *dhamma* became more evident, the Elder did not impose limit on time taken. And the Elder practised through the night continuously from earlynight watch to midnight watch, from midnight watch to dawnwatch. Therefore, he thus became an *Arahant* after progressing through the series of insight. It is really beneficial for the audience and meditators to follow the example of the Venerable Elder *Cittagutta Thera*. This instance is the one that shows the example of

realizing the noble *dhamma* and becoming an *Arahant* by keeping seeing as mere-seeing.

(2) If meditators of *vipassanā* meditation let the ear keep on following all the sounds heard and cognize them as while dwelling in city or countryside, concentration cannot be developed because the minds wander. If concentration is not developed, *vipassanā* knowledge is also not developed. If *vipassanā* knowledge is not developed, the noble *dhamma* that one has been aspiring for cannot also be realized. That is why the Venerable Elder *Mahā Kaccāyana Thera* expounded that in practising the *vipassanā* meditation, one shall behave as a person who is unable to hear (or who is deaf) however sensitive or keen is one's hearing.

In saying that one shall behave as a person who is unable to hear or who is deaf, it is not meant that one must keep the ears closed. It is only meant that it shall be practised so that hearing shall be kept just as mere-hearing without the mind following the sound.

For an audible object to be heard and cognized

with certainty, and for the ear-consciousness to arise, these four conditions must be present:

- (1) Ear-sensitivity;
- (2) Audible object;
- (3) Space (no obstacle); and
- (4) Attention.

For instance, say, a meditator is contemplating 'rising,' 'falling' in sitting posture. The noting is going well on comprehending the rising in stages and falling in stages. At that instant even though the sounds of human, automobile, fowl and so on are heard, it cannot be discerned with certainty to know these sounds. It is the development of hearing just as mere-hearing.

Hearing just as mere-hearing is developed because among the four conditions: ear-sensitivity; audible object; space (no obstacle); and attention, paying attention (to the object) is not involved here.

As hearing is just mere-hearing, the notings are continuous for the meditator and noting and concentration powers get stronger. Those who have not yet experienced the *dharmma*, may experience the *dharmma*. Those who have

experienced the *dhamma* may have progress of insight and realize the noble *dhamma* quickly.

(3) It is said that meditators practising *vipassanā* meditation shall behave as a person who is unable to speak or who is dumb or mute even though one may be able to speak eloquently, because speaking shall distract the notings of both the speaker and listener and make the notings discontinuous and widen the gaps between notings. Speaking for about five minutes can make the notings discontinuous for about ten minutes, because of the inability to note while thinking on what to speak about and on what had been spoken about.

Talking also causes disturbance to fellow meditators, who are practising *vipassanā* meditation. The disturbance causes discontinuity in notings and slowness in experiencing of the *dhamma*, slowness in the progress of insight and slowness in realization of the noble *dhamma*. That is why, the Venerable Elder *Mahā Kaccāyana Thera* expounded that one may be an eloquent speaker, but shall have to behave like a person who is unable to speak or who is dumb or mute.

If the meditators of *vipassanā* meditation stay without speaking, the notings are continuous and the noting power gets stronger. Those who have not yet experienced the *dhamma* may experience it. Those who have experienced the *dhamma* may have progress of insight and realize the noble *dhamma* quickly.

(4) It is said that meditators practising *vipassanā* meditation shall have to behave as a person who is weak or who is an invalid even though one may be strong and healthy. If any action is done with full energetic strength and fastly, the noting mind cannot follow the fast action of the body and will not synchronize with the occurring process at the very present moment.

If there is no synchronization with the process occurring at the very present moment, the natures of matter and mind that exist only in the present moment cannot be comprehended. Thus, those who have not yet experienced the *dhamma*, may not experience it. Those who have experienced the *dhamma*, may not have progress of insight and may not realize the noble *dhamma*. That is why, the Venerable Elder *Mahā Kaccāyana Thera* had expounded that even though one may be

strong and healthy, one shall have to behave as being weak or as an invalid.

The nature of matter and mind that exist in the continuity of consciousness (*santana*) of the audience and meditators exist only in the very present moment. If missed by a second or a hair's breadth, they exist no more. Their dissolution has already resulted. Concentration cannot be developed by contemplating the *dhamma* that had already dissolved and exist no more. If concentration does not develop, insight knowledges (*vipassanā ñānāni*) cannot arise. If insight knowledges do not arise, the noble *dhamma* that one has been aspiring for cannot be realized. Therefore the bodily actions shall be done slowly and gradually so that the noting mind can catch up and synchronize with it at the present moment.

The nature of *dhamma* shall be comprehended, when the noting mind catches up and synchronizes with the slow and gradual bodily actions at the present moment. Those who have not yet experienced the *dhamma* may experience it. Those who have experienced the *dhamma* may have progress of insight and may realize the noble *dhamma* quickly.

Opposition between Mundane (*lokiya*) and Supramundane (*lokuttara*) Affairs

People engaged in mundane affairs enjoy more benefits only if their eyes can view widely and observe ahead of others. Meditators engaged in supramundane affairs can enjoy the quick experiencing of the *dhamma*, progress of insight and realization of the noble *dhamma* only if practising can be done as a person who is unable to see or who is blind even though one's vision may be sharp. Thus the two affairs are diametrically opposite to one another.

People engaged in mundane affairs enjoy more benefits only if any sound can be heard and cognized. Meditators engaged in supramundane affairs can enjoy more benefits only if practising can be done as a person who is unable to hear even though one's hearing or ear-sensitivity may be keen. Thus the two affairs are diametrically opposite to one another.

People engaged in mundane affairs enjoy more benefits only if one can speak eloquently and fluently. Meditators engaged in supramundane affairs can enjoy more benefits only if practising can be done as a person who is dumb or mute

even though one is endowed with the intelligence to speak eloquently. Thus the two affairs are diametrically opposite to one another.

People engaged in mundane affairs enjoy more benefits only if one can act swiftly in accord with one's strength. Meditators engaged in supramundane affairs can enjoy more benefits only if practising can be done as a person who is weak or who is an invalid. Thus, mundane and supramundane affairs are diametrically opposite to one another.

Sayadaw

Saddhammaramsi Meditation Centre

Dhamma Discourse on the Second Day

Today's discourse will be on acquiring the two benefits from the practice of *vipassanā* meditation by the Four Foundations of Mindfulness.

The Two Benefits

- (1) Long-lasting of Buddha's Dispensation, which is the great element (property) of light for the world; and
- (2) The realization of noble *dhamma* by initially attaining the stream-winnerhood (*sotāpanna*), which closes the gateway to the woeful states (*apāya*).

Elaborate Exposition

- (1) Buddha's Teachings, the Dispensation, is the great element of light that illuminates and points out three ways to the Buddhists and truth-loving worldbeings.

The Three Ways are:

- (a) By following this way one will be led to the woeful worlds, the state of darkness;
- (b) By following this way one will be led to the world of human beings, or celestials, or brahmas, the state of brightness; and
- (c) By following this way one will be led to blissful *nibbāna*, where no darkness will ever arise again.

The great element of light, Buddha's Dispensation, illuminates and points out that the way of the practice of ten evil conducts (*duccaritas*) is the way to the woeful worlds, the state of darkness.

MOTTO:

The Tenfold Evil Conduct
Is the way of practice
That shall lead
To the state of darkness,
The woeful worlds.

The ten evil conducts are the three bodily evil conducts, four verbal evil conducts and three mental evil conducts.

The great element of light, Buddha's Dispensation, illuminates and points out that the way of the practice of the ten good conducts (*sucaritas*) is the way to the world of human beings, or celestials, or brahmas, the state of brightness.

MOTTO:

The Tenfold Good Conduct
Is the way of practice
That shall lead
To the state of brightness,
The world of human beings, or celestials, or
brahmas.

The tenfold good conduct is avoidance of three bodily evil conducts, avoidance of four verbal evil conducts and avoidance of three mental evil conducts.

The great element of light, Buddha's Dispensation, illuminates and points out that the way of the practice of the Four Foundations of Mindfulness is the way to blissful *nibbāna*, where no darkness will ever arise again.

MOTTO:

The Four Foundations of Mindfulness
Is the way of practice
That shall lead
To the state of eternal brightness,
One and only *nibbāna*.

The Four Foundations of Mindfulness

(a) Contemplation of the Body in the Body
(*kāyānupassanā*) is taking note to know the every
arising of the bodily actions.

MOTTO:

Bodily action,
Every arising of it,
Shall actually be known.

(b) Contemplation of Feelings (*vedanānupassanā*)
is taking note to know the sensation (*vedanā*),
a pleasant one (*sukkha vedanā*), or an unpleasant
one (*dukkha vedana*), or neither pleasant-nor-
unpleasant, neutral, one (*upekkha vedanā*).

MOTTO:

Either pleasant, or unpleasant, or neutral,

The feeling
Shall be known on arising.

(c) Contemplation of Consciousness (*cittā-nupassanā*) is taking note to know the every arising of the consciousness together with greed (*lobha*) or the consciousness together with anger (*dosa*), or the consciousness together with delusion (*moha*).

MOTTO:

The Consciousness,
Every arising of it,
Shall actually be known.

(d) Contemplation of Dhammas (*dhammā-nupassanā*) is taking note to know by discerning the nature of phenomenon of seeing, in seeing, nature of phenomenon of hearing, in hearing, and the nature of phenomenon of smelling, in smelling.

MOTTO:

Nature of *Dhamma*,
On appearing,
Shall be known by discerning

Thus practising of *vipassanā* meditation by the Four Foundations of Mindfulness shall give the benefit of long-lasting of Buddha's Dispensation, the great element of light that points out three ways.

Long-lasting Capability (of Dispensation) as Expounded by the Exalted One.

At one time, the Exalted One was residing at *Sāvātthi* in *Jetavana* Monastery. At that time, a certain obscure brahmin came to the Exalted One. Being very reverential towards the Exalted One, on having joyous and pleasant conversation, he addressed,

"Venerable Exalted One, Sir, after the passing away of the Exalted One (*parinibbāna*), how long can the Buddha's Teachings or Dispensation (*sāsana*) last?"

Because of this address, the Exalted One replied on the cause for the long-lasting or otherwise of the Dispensation by saying,

"O' Brahmin! After my passing away, if my disciples *sangha*, and the donors and the donees, who take refuge in the Dispensation,

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do not repeatedly study and practise *vipassana* meditation by the contemplation of Four Foundations of Mindfulness, my dispensation (the *sāsana*) will not be able to last long and will disappear."

MOTTO:

The Four Foundations of Mindfulness,
If not contemplated,
Even the *Sāsana*
Will disappear forever.

"O' Brahmin! After my passing away, if my disciples *sangha*, and the donors and the donees, who take refuge in the Dispensation, do repeatedly study meditation by the contemplation of Four Foundations of Mindfulness and practise *vipassana* meditation by the Four Foundations of Mindfulness, My teaching, the Buddha's Dispensation, shall be able to last long."

MOTTO:

For non-disappearance of *sāsana*,
The Foundations of Mindfulness
Shall actually be contemplated.

If non-disappearance of *sāsana* is desired,
The Foundations of Mindfulness
Must definitely be contemplated.

Considering the discourse given thus by the Exalted One, practising *vipassanā* meditation by the Four Foundations of Mindfulness, audience and meditators bestow the long-lasting benefit of the Buddha's Dispensation, the great element of light, for the world.

(2) In saying that practising *vipassanā* meditation bestows one with the benefit of realizing the noble *dhamma* by initially attaining stream-winnerhood (*sotāpanna*) that closes the gateway to the woeful states. The benefits gained is not evident to the meditators at the beginning phase of practising. It, however, is the performance of the best and the most beneficial work. If it is desired to make use of one's available time in the best and the most beneficial way, one must dwell practising *vipassanā* meditation.

How can it be most beneficial? Practising *vipassanā* meditation, on the one hand accomplished the abandoning of greed (*lobha*), anger

(*dosa*) and delusion (*moha*). These defilements shall lead one to the cycle of sufferings of woeful states (*apāya samisārā*). On the other hand, it also accomplished the maturing and strengthening of concentration that can lead one towards realization of blissful *nibbāna*. It is the most beneficial work if one can thus complete the two beneficial purposes.

To say it in utmost clarity, practising *vipassanā* meditation keeps one further and further away from the *apāya samisārā*, the suffering round of woeful states, at each and every noting. It takes one closer and closer to all-the-suffering-free blissful *nibbāna*. Therefore it is the best and the most beneficial work.

Everytime wholesome deeds are done, it is prayed so as to be free from the *apāya samisārā*, the suffering round of woeful states, and it is prayed for the realization of all-the-suffering-free blissful *nibbāna*. These prayers shall be fully answered by the contemplation of *vipassanā* meditation. Therefore, it is the best and the most beneficial work.

The benefits gained by the meditators are not apparent in the initial phase. The benefits acquired are apparent only in the middle and the later phases. Though the benefits acquired are not apparent in the initial phase, the benefits gained are quite evident by mathematical computations. *Vipassanā* meditators can get at least one noting per second. Veteran meditators and people efficient in noting can get two or three notings per second as well. Getting one noting per second is getting 3600 notings in one hour of sitting meditation. These 3600 notings are the wholesome properties (*kusala dhamma*), that will bestow benefits up to the realization of the blissful *nibbāna*. Thus the benefits acquired are quite apparent by mathematical computations.

Acquiring Benefits in the Middle and Later Phases

On reaching the middle and the later phases (of meditation) the fivefold benefit acquired by the meditators become apparent. The benefits acquired are:

1. The clarity and purity of mind. The happiness of mind.
2. Strong-mindedness. (firmness of mind).

3. Keeness of intellect.
4. Remedial effect on diseases.
5. Realization of noble *dhamma* by initially attaining stream-winnerhood that closes the gateway to the woeful states.

Elaborate Exposition

1. Meditators momentarily abandon the mind-defiling greed (*lobha*), anger (*dosa*) and delusion (*moha*) at each and every noting. Thus the benefits of clarity and purity of mind and happiness of mind is acquired.
2. Meditators abandon the mind-wavering gross *lobha*, the strong craving and strong clinging, and gross *dosa*, the strong anger and raging fury, at each and every noting. Thus the benefit of strong mindedness is acquired.
3. Meditators abandon the delusion (*moha*) that covers up the truth at each and every noting. Thus the benefit of keeness of intellect is acquired.
4. Meditators can enjoy the remedial effect on ordinary diseases because *vipassanā* joy (*pīti*) and happiness (*sukha*) are developed on attaining the

knowledge of Arising and Passing Away (*Udayabbaya-ñāṇa*). The remedial effect on chronic deceases is also enjoyed on attaining the knowledge of Equanimity (*Sankhārupekkhā-ñāṇa*). Thus the benefit of enjoying the remedial effect on diseases are acquired.

5. Meditators realized the knowledge of path and the knowledge of fruition of a stream-winner when the requirements for the notings are fulfilled, and attain stream-winnerhood. The gateway to the woeful states is absolutely (unconditionally) closed. By a round of utmost seven existences, *nibbāna* shall be realized. Thus the benefit of realizing the noble *dhamma* is acquired.

* The Discourse for Second Day is fairly complete now.

Sayadaw

Saddhammaramsi Meditation Centre

* The seven benefits discoursed by the Exalted One shall definitely be acquired also.

Dhamma Discourse on the Third Day

Today's discourse will be on successive conditioning of five controlling faculties (*indriya*) and the First Way of sharpening the faculties.

Meditators who have not yet experienced the *Dhamma* will like to experience it quickly. Those who have experienced the *dhamma* will like to have the progress of insight quickly. There is a desire to have a quick realization of the noble *dhamma*. Thus, in order to have a quick experience of the *dhamma*, quick progress of insight and realization of the noble *dhamma*, the commentary teachers expounded Nine Ways of sharpening the faculties to achieve progress of insight.

MOTTO:

Five Faculties.
For their Sharpening,
There are Nine Ways.

It is meant that there are Five Faculties and Nine Ways to Sharpen them.

The Five Faculties

1. Faculty of Faith (*saddhindriya*) - Powerful in Faith.
2. Faculty of Effort (*viriyindriya*) - Powerful in Effort.
3. Faculty of Mindfulness (*satindriya*) - Powerful in Mindfulness.
4. Faculty of Concentration (*samādhindriya*) - Powerful in Concentration.
5. Faculty of Wisdom (*paññindriya*) - Powerful in Wisdom.

These Five Faculties are involved in each and every noting in the contemplation of *vipassanā* meditation accordingly. When these Five Faculties are sharpened and balanced, those who have not yet experienced the *dhmma* shall experience it. Those who have experienced the *dhmma* shall enjoy progress of insight, and shall realize the noble *dhmma*.

Of the Five Faculties, each preceding faculty conditions the immediate succeeding one in a

successive process. Corresponding to the powerfulness of the Faculty of Faith, the powerfulness of the Faculty of Effort is developed. The Faculty of Faith conditions the Faculty of Effort.

Corresponding to the powerfulness of the Faculty of Effort the powerfulness of the Faculty of Mindfulness is developed. The Faculty of Effort conditions the Faculty of Mindfulness.

Corresponding to the powerfulness of the Faculty of Mindfulness, powerfulness of the Faculty of Concentration is developed. The Faculty of Mindfulness conditions the Faculty of Concentration.

Corresponding to the powerfulness of the Faculty of Concentration, powerfulness of the Faculty of Wisdom (*vipassanā*) insight is developed. The Faculty of Concentration conditions the Faculty of Wisdom. Thus each preceding faculty conditions the immediate succeeding one in a successive process.

The word *saddhindriya* has two components. *Saddha* means faith and *indriya* means controlling faculty or powerfulness. *Saddha* means having

faith in *Buddha*, *Dhamma*, *Sangha*, *Kamma* and Consequences of *Kamma*. It is having faith in these Five entities.

While practising *vipassanā* meditation, the principal factor among the five-fold conviction is having faith in the *dhāmma* that one is practising. While one is still in the process of contemplation, noting 'rising', 'falling', 'sitting', 'touching', 'lifting up', 'pushing forward', 'dropping', 'bending', 'stretching', 'handling', 'taking', 'eating', 'chewing' and so on, one must have faith in such a way that the gateway to the woeful states can be closed and *nibbāna* realized when the requirements for the insight are fulfilled, and *nibbāna* can be attained by a stream-winner within seven existences at the utmost.

Corresponding to powerfulness of faith, the effort which is the ceaseless uninterrupted diligence that has been put forth, becomes powerful. Corresponding to the powerfulness of the effort, noting can be done on arising objects without being forgetful and the mindfulness becomes powerful. Corresponding to the powerfulness of the mindfulness, the concentration becomes powerful

from the beginning to the end of the phenomenal object noted. Corresponding to the powerfulness of concentration, insight (*vipassanā*) knowledge such as the analytical knowledge that discerns mind and matter (*Nāma-rupa-pariccheda ñāṇa*) and so on are developed. When the requirements for the insight (*vipassanā*) knowledge are fulfilled, the noble *dhamma* of path knowledge, fruition knowledge and *nibbāna* shall be realized.

Thus, starting from the Faculty of Faith, each preceding faculty conditions the immediate succeeding one in a successive process.

The discourse on successive conditioning rendered by the Five Faculties is fairly complete now. The discourse on the First Way of sharpening the faculties shall be delivered.

Uppannuppannānamī saṅkhārānamī khayameva passati

On summing up there are only two components of *dhamma*, the nature of matter and the nature of mind in the continuity of consciousness (*santana*) of the *dhamma* audience and meditators

present. These two, the nature of matter and the nature of mind, are subject to swift dissolution after each arising. In order to be aware of this phenomena of dissolution, the mind shall be kept strictly on it. Thus noting by keeping the mind inclined towards the phenomena of dissolution is a cause for the sharpening of the faculties resulting in the progress of insight.

MOTTO:

Every time matter and mind arise,
The way of dissolution
Shall actually be noted.

Inclining Towards Dissolution in Sitting Meditation

Inclining the mind towards dissolution means that on noting 'rising' and 'falling', it shall be noted by inclining the mind in such a way that the rising action is not carried over to the falling action as it has already passed away by dissolution at the end of the 'rising'. Similarly it shall be noted by inclining the mind in such away that the falling action is not carried over to the rising

action as it has already passed away by dissolution at the end of the 'falling'. The end of the 'rising' and the end of the 'falling' shall be noted by attentive focusing. When knowledge of concentration is powerful, the passings away at the end of the 'rising' and the end of the 'falling' shall be comprehended.

It may happen that at the initial phase of contemplation, the dissolutions are experienced only at certain times. Thus as the dissolution is experienced once in a while and not always, one's mind might be conditioned towards nondissolution and might think that the dissolution is just an imagination and not a reality. The mind should not be conditioned that way. Noting shall be done by inclining the mind towards dissolution and think that dissolution is being presently experienced and will be actually experienced in the future.

In noting successively by keeping the mind inclined towards the dissolution, and on attaining the Knowledge of Dissolution (*Bangha-ñāṇa*), the dissolutions are experienced as if they are seen by the actual eye. It shall be experienced that

on noting 'rising', the rising action dissolves fleetingly, and on noting 'falling', the falling action dissolves fleetingly.

By successive noting, and when the knowledge of dissolution becomes powerful and stronger by another step, if the 'rising' is noted, not only the fleeting dissolution of the rising action is experienced, but also the accompanying dissolution of the noting mind that notes the rising action is also experienced. On experiencing thus, the rising action, the nature of matter, is being comprehended as impermanent and the noting consciousness, the nature of mind, is also being comprehended as impermanent (*anicca*). The dissolutions are happening so fast, it seems as if they are tormenting. This is also perceived as suffering (*dukkha*). The suffering caused by the tormenting dissolution cannot be prevented in any way. It is tormenting in accord with its own nature. Therefore it is also perceived as uncontrollable (*anatta*).

Thus, in noting by inclining the mind towards dissolution, people who are endowed with keen intellect, experience both the dissolution of the

nature of matter and the nature of mind. To those who are endowed with lesser intellect, the dissolution of only the nature of matter is experienced. But by successive noting with attentive focusing, dissolution of both the nature of matter and the nature of mind may be experienced.

Inclining Towards Dissolution in Walking Meditation

In noting 'lifting', 'pushing forward' and 'dropping' in the Walking Meditation, the mind should be inclined towards the dissolution in such a way that the lifting action does not follow into the pushing-forward action, as it has already passed away at the end of the lifting, that the pushing-forward action also does not follow into the dropping action, as it has already passed away at the end of pushing-forward action and the dropping action does not follow into the next lifting action, as it has already passed away at the end of the dropping action. Noting must be done by attentive focusing to know the end of lifting, end of pushing-forward and end of dropping actions. When the knowledge of concentration gets powerful and strong, the dissolution at

the end of lifting, end of pushing-forward and end of dropping actions shall be experienced.

Due to repeated notings by inclining the mind towards dissolution, and on attaining the Knowledge of Dissolution (*Bangha-ñāṇa*), the fleeting dissolution of the lifting, pushing-forward and dropping actions will be experienced as if they are seen by the actual eye at each and every noting. When *Bangha-ñāṇa* becomes stronger by another step, not only the dissolution of the nature of matter, lifting, pushing-forward and dropping actions are experienced, but also the dissolution of the nature of mind, the noting consciousness, that notes the lifting, pushing-forward and dropping are experienced. It will also be perceived as *anicca*, *dukkha* and *anatta*.

On perceiving the actual characteristic and its attribute of impermanence (*anicca*) in dissolutions, it seems as if the dissolutions are tormenting because they are happening so fast. The suffering (*dukkha*) is also perceived in succession. On perceiving *dukkha*, it is also comprehended in succession that it cannot be prevented in any way. The dissolution is tormenting in accord with

its own nature, and it is uncontrollable (*anatta*). Therefore, if a genuine characteristic of *anicca*, is perceived, the characteristic of *dukkha* and the characteristic of *anatta* are also perceived successively. After having a thorough perception of the characteristics of *anicca*, *dukkha* and *anatta*, the blissful *nibbāna* that one has been aspiring for shall be realized.

MOTTO:

Among the genuine characteristics
Comprehending one,
Is comprehending all.

The Discourse on First Way of Sharpening the Faculties is fairly complete, so also Discourse for Third Day is complete now.

Sayadaw

Saddhammaramsi Meditation Centre

Dhamma Discourse on the Fourth Day

Today's discourse will be on the Second Way of sharpening the faculties.

Tatthaca sakkaccakiriyāya sampādeti.

In bending or inclining the mind towards dissolution, it must be done with respect and attentiveness in order to be able to actually perceive the dissolutions. It means that by noting with respect and attentiveness, the faculties will be sharpened, and there shall be progress of insight.

MOTTO:

In noting,
With respect
Shall it be done properly.

How to Note with Respect

By noting with respect and attentiveness, it is meant that in walking, standing, sitting, lying down, bending, stretching, eating and drinking,

the bodily actions should be done slowly and gently. Only if the bodily actions are done in this way, the noting mind will be able to note right on the present moment.

Only if the noting can be done right on the present moment, the nature of *dhamma* can be experienced. If it is missed by a hair's breadth or half a second, the nature of *dhamma* cannot be experienced anymore. The nature of matter and the nature of mind that exist in the continuity of consciousness of the *dhamma* audience and meditators exist and last only momentarily at the present moment. They arise and quickly pass away. That is why, The Exalted One had expounded by giving lightning as a simile. The lightnings that flash in the sky immediately disappear after the flashings. Before the flashing, the lightning cannot be found in the clouds. After flashing also, the lightning cannot be said to remain in the clouds. The disappearance occurs after the flashings.

Similarly, the nature of matter and the nature of mind that exist in the continuity of consciousness of the *dhamma* audience and meditators cannot

be presumed that they exist in this body-aggregates, before their arising, and remain at such and such place after their passing away. The rapid passing away of them occurs after arising, without being left remaining in any place of this body-aggregates. They can exist only during their appearance at the 'present' or present moment.

Though it has been thought that from the younger days up to this old age, this body-aggregates of matter and mind are permanently existing, It is not so. It is changing by rapid arisings and passings away. As the changes due to arising and passing away are happening so fast it seems to be in continuity. That is why it is thought that, this same body-aggregates, matter and mind, that existed in the younger days are still existing at this old age.

For example if a lighted candle is being looked at for five or ten minutes, though it may be thought that the flame of the light is the same one, actually it is not. It is thought to be the same flame, even though the time had passed on for five or ten minutes, because the old flame of light rapidly passes away and that the new

flame of light rapidly arises continuously. Similarly, the body-aggregates, the matter and the mind, of the younger days do not remain the same as the one that exists in the old age. They cannot exist even within half a second. In a period of a lightning, there are more than a thousand thousand million (in US one billion) arisings and passings away.

Therefore, the bodily actions should be done gently and noting should be done right on the 'present. The nature of matter and the nature of mind can be comprehended on being able to note right on the 'present.' Those who have not yet experienced the *dhamma*, shall experience the *dhamma*. Those who have experienced the *dhamma* shall have the progress of insight and realize the noble *dhamma*.

How to Note Attentively, in the Sitting Posture

By 'noting attentively', it is meant that noting should be done attentively so that it falls right on the 'present' and the ultimate reality is also known. The meditators should note 'rising', 'falling', 'sitting,' and 'touching' in accordance with the method instructed by the Benefactor, Mahāsi Sayadaw.

While noting 'rising, the abdomen expands consecutively in proportion to the inhalation of in-breath and it shall be mentally and attentively noted as 'rising'. Noting should be done so as to be able to catch up with the stage by stage rising and the noting must be kept right on the 'present' as much as possible. However, the material form of the abdomen, which is of a conceptual nature (*paññatti*)' shall be ignored as much as possible. The tenseness and pressure, the ultimate reality (*paramattha*), should be attentively focused on to know as much as possible and note as 'rising'.

Also while noting 'falling', the abdomen contract consecutively in proportion to the exhalation of out-breath and it shall be mentally and attentively noted as 'falling'. Noting should be done to be able to catch up with the stage by stage falling and the noting is kept right on the 'present' as much as possible. However, the material form of the abdomen, which is of the conceptual nature, should be ignored as much as possible. The movement, the nature of ultimate reality, should be attentively focused on to know as much as possible and note as falling.

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While noting 'sitting' also, the material form of the head, body and the limbs (*concept*) should be ignored. The tenseness, the nature of ultimate reality, arising due to the property of air associated with the intention to sit down should be attentively focused on to know as much as possible and note as 'sitting'.

While noting 'touching' also, the material form of the touching-bottom, the floor and so on (*concept*) should be ignored. But the nature of warmth and the nature of hardness, the ultimate reality, arising due to the touching, should be attentively focused on to know as much as possible and note as 'touching.'

MOTTO:

Ignore the concept.
Only the ultimate reality
Should be actually noted.

How the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*) Arises.

At the beginning of noting, when concentration is not developed yet, nothing significant is experienced. When the concentration is developed

and while noting 'rising', 'falling', 'sitting' and 'touching', it is especially experienced that rising action is one phenomenon and the noting mind is another. Falling action is one phenomenon and the noting mind is another. Sitting action is one phenomenon and the noting mind is another. The touching action is one phenomenon and the noting mind is another. Thus the difference is known analytically.

Rising, falling, sitting and touching actions are not conscious of the object. Therefore they are of the nature of matter. Noting consciousness is conscious of the object, therefore it is of the nature of mind. Thus, knowing analytically the nature of matter and the nature of mind is the development of The Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*).

It is now known that there are only the nature of matter and the nature of mind in this body-aggregates. Only these two exist and there is no 'self' and no 'I'. By knowing thus, the personality belief (*atta diṭṭhi*) and Ego-illusion (*sakāya diṭṭhi*) are abandoned. This is the best foundation and the fundamental factor in closing of the gateway to the woeful states.

How the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*) arises

By successive noting and when concentration gets stronger by another step, while noting rising, falling, sitting and touching, it is known that because of rising, falling, sitting and touching actions keep on appearing ahead, the noting mind has to follow and keep on noting them. The rising, falling, sitting and touching actions appearing ahead serve as the nature of cause. The noting consciousness that follows to note them is the effect. That constitutes the knowledge of cause and effect. Thus, the cause and effect are known or the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*) is developed.

The commentary teachers expounded that those meditators who attain the stage of *Paccaya-pariggaha-ñāṇa* already felt comfortable in the *Buddha's* Dispensation and have already gained a foot-hold in it.

Those meditators, who attain the stage of *Paccaya-pariggaha-ñāṇa* already know that the effect is wholesome if the cause is wholesome and that the effect is unwholesome if the cause is

unwholesome. However much they are told that prosperity enjoyed and poverty suffered by people and creatures have no cause but arise automatically, and that people or creatures are created by powerful creators like *Brahma Vishnu*, they neither belief in them nor are shaken. They are feeling comfortable and are having a foothold in the Buddha's Dispensation.

The people who attain the stage of *Paccaya-pariggaha-ñāṇa* are assured to be born again in the pleasant destinies (*sugāti*) such as in the realms of humans, celestials and brahmas.

The commentary teachers had expounded that they had now become lesser stream-winners (*Culasotāpanna*).

How to Note Attentively, in the Walking Posture

There is a fourfold method of taking note in the walking posture:

- (a) Taking one note in each step.
- (b) Taking two notes in each step.
- (c) Taking three notes in each step.
- (d) Taking six notes in each step.

By taking one note in each step, it is meant that noting is done as 'left foot forward' or 'right foot forward.' In noting left foot forward, the material form of the leg (*concept*) shall however be ignored as much as possible, while the nature of the stage by stage movements in the forward movement, the nature of ultimate reality, should be noted attentively as much as possible.

Similarly, in noting 'right foot forward', the material form of the leg (*concept*) shall however be ignored as much as possible, while the nature of the stage by stage movements in the forward movement, the nature of the ultimate reality, should be noted attentively as much as possible.

By taking two notes in each step, it is meant that noting is done as 'lifting' and 'dropping'. In noting 'lifting', the material form of the leg (*concept*) shall however be ignored as much as possible, while the stage by stage movements in the upward movement, the nature of ultimate reality, should be noted attentively as much as possible. Similarly, on noting 'dropping', the material form of the leg (*concept*) shall however be ignored as much as possible, while the nature

of stage by stage movements in the downward movement, the nature of ultimate reality, should be noted attentively as much as possible.

By taking three notes in each step, it is meant that noting is done as 'lifting', 'pushing forward' and 'dropping'. In noting 'lifting', the material form of the leg (*concept*) shall however be ignored as much as possible, while the stage by stage movements in the upward movement, the nature of ultimate reality, shall however be noted attentively as much as possible. In noting 'pushing forward' also, the material form of the leg (*concept*) shall however be ignored as much as possible, while the nature of the stage by stage movements in the forward movement, the nature of ultimate reality, shall be noted attentively as much as possible. In noting 'dropping' also the material form of the leg (*concept*) shall however be ignored as much as possible, while the stage by stage movements in the downward movement, the nature of ultimate reality, shall be noted attentively as much as possible.

How the *Dhamma* is Experienced

On noting 'lifting', after already being able to ignore the material form of the leg (*concept*), and

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having been able to attentively focus on to know the stage by stage movements in the upward moving continuity of present moment, then not only the stage by stage movements in the upward movement, but also the ascending movement with increasing lightness is experienced. Experiencing the lightness is knowing the property of *tejo* and the property of *vāyo*.

Also in noting 'pushing forward', after already being able to ignore the material form of the leg (concept), and attentively focus on to know the stage by stage movements (reality) in the forward moving continuity of present moment, then not only the stage by stage movements in the forward movement, but also the displacing movement with increasing lightness is experienced. Experiencing the lightness is knowing the property of *tējo* and the property of *vāyo*.

MOTTO:

In *Te (jo)* and *Va (yo)*,
The two elements,
Lightness is evident.

Also in noting 'dropping', after already being able to ignore the material form of the leg (concept), and attentively focus to know the stage by stage movements (reality) in the downward moving continuity of present moment, then not only the stage by stage movements in the downward movement, but also the descending movements with increasing heaviness is also comprehended. Experiencing the heaviness is comprehending the property of *pathavī* and the property of *āpo*.

MOTTO:

In *Pa (thavī)* and *Ā (po)*,
The two elements,
Heaviness is evident.

By saying taking six notes in each step, it is meant that noting is done as 'beginning of lifting', 'end of lifting', 'beginning of pushing forward', 'end of pushing forward', 'beginning of dropping' and 'end of dropping'. Beginning of lifting means only the heel has been lifted up. End of lifting means the toes are as well lifted up. Beginning of pushing forward means just forward stepping. End of pushing forward means a slight pause

when about to drop down. Beginning of dropping means just starting to drop down. End of dropping means touching of the foot either with the floor or the ground. Thus there are six notings in each-step.

Another method of taking six notes in each step is that noting is done as 'intending to lift', 'lifting', 'intending to push forward', 'pushing forward', 'intending to drop' and 'dropping'. When the foot is about to be lifted up, the intention to lift initially arises and it shall be noted as 'intending to lift up'. After that the action of lifting-up occurs and it shall be noted as 'lifting'. Similarly, when the foot is about to be pushed forward, the intention to push forward initially arises and it shall be noted as 'intending to push forward'. After that the action of pushing forward occurs and it shall be noted as 'pushing forward'. Similarly, when the foot is about to be dropped down, the intention to drop down initially arises and it shall be noted as 'intending to drop'. After that, the action of dropping down occurs and it shall be noted as 'dropping'. Thus, in another way, six notes are taken in one step.

Another way of taking six notes in one step is that noting is done as 'lifting', 'raising', 'pushing forward', 'dropping', 'touching' and 'pressing'. There are six of them. Lifting means only the heel has been lifted up. Raising means the toes are raised as well. In pushing forward, only one note is taken. Dropping means the initial downward dropping. Touching means, touching of the foot either with the floor or the ground. Pressing means, pressing with one foot so that the other foot can be lifted.

How to Take Note on General Detailed Activities in the Four Postures

When about to stand up after sitting meditation or after listening to the *Dhamma* discourse, without standing up immediately, if the mind is taken as the object of thought, the intention to stand up tends to be evident. That intention to rise up shall be noted initially as 'intending to rise up', 'intending to rise up'. After that the action of rising up occurs and it shall be noted as 'rising up', 'rising up'. When the intention to rise up can be noted, one can personally know that two stages of insight knowledge have been attained.

The intention to rise up is conscious of the object and is of the nature of mind. The bodily rising up action is not conscious of the object and is of the nature of matter. The one who is rising up is not 'I' or 'self'. The process of rising up is performed by the nature of matter and the nature of mind. As such, matter and mind are analytically discerned and this constitutes the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāna*).

Rising up has to be done, because of the intention to rise up. If there is no intention to rise up, rising up can not occur. The intention to rise up is the cause. While the bodily rising up action is the effect. Knowing thus constitutes the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*). Thus when the meditator can note the intention to rise up, it can be personally known that twofold knowledge in the series of insight. *Nāma-rūpa-pariccheda ñāṇa* and *Paccaya-pariggaha-ñāṇa* has been attained.

When about to walk from standing posture, or to stand from walking posture, or to sit from standing posture, or to lie down from sitting

posture, if special attention is paid, the intention to walk, or to sit, or to stand, or to lie down may become evident. This intention to walk, or to stand, or to sit, or to lie down shall be initially noted as 'intending to walk ', or 'intending to stand', or 'intending to sit', or 'intending to lie down'. After that, only when the bodily action of walking away, or standing, or sitting, or lying down occurs, it shall be noted as 'walking', or 'standing', or 'sitting', or 'lying down' respectively.

Meditators who can already take note of the intention to walk or intention to stand, or intention to sit, or intention to lie down, can personally know that two-fold knowledge in the series of insight has been attained. The intention to walk, or to stand, or to sit, or to lie down is conscious of the object and is of the nature of mind. The bodily walking action, or standing action, or sitting action, or lying down action is not conscious of the object and is of the nature of matter. As such, the nature of matter and nature of mind are analytically discerned and this constitutes the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*).

Walking, or standing, or sitting, or lying down has to be done because of the intention to walk, or intention to sit, or intention to lie down. The intention is the cause, while the bodily action of walking, or standing, or sitting, or lying down is the effect, knowing thus constitutes the Knowledge of Discerning Conditions (*Paccya-pariggaha-ñāṇa*). Thus when the meditator can note the intention to walk, or intention to stand, or intention to sit, or intention to lie down it can be personally known that twofold knowledge in the series of insight, *Nāma-rūpa-pariccheda-ñāṇa* and *Paccaya-pariggaha-ñāṇa* have been attained.

The *Dhamma* Discourse on the Fourth Day is fairly complete now

Sayadaw

Saddhammaramasi Meditation Centre

Dhamma Discourse on the Fifth Day

Today's discourse will be on three types of feelings or sensations (*vedanā*) and how to abandon the tendencies or inclinations (*anusaya*) that dwell in them. The Exalted One in His teachings dealt with the pleasant sensation before the unpleasant sensation. However, since the meditators will experience the unpleasant sensation first, this discourse will deal with the unpleasant sensation first.

- (1) Unpleasant Sensation - *Patigā nusaya*, an inclination towards anger (*dosa*) dwells in unpleasant sensation. The word "dwell" means repeated arisings.
- (2) The Pleasant Sensation - *Ragā nusaya*, an inclination towards greed (*lobha*) dwells in the pleasant sensation.

- (3) The Neither-Unpleasant - *Avijjā nusaya*, an
 -nor-Pleasant Sensation inclination towards
(Upekkhā Vedanā) delusion (*moha*)
 dwells in the Nei-
 ther-Unpleasant-nor-
 Pleasant Sensation.

Only when these three inclinations, namely, *lobha*, *dosa*, and *moha* can be abandoned, the *dhamma* audience and meditators shall realize the noble *dhamma* that they have been aspiring for. Therefore, the discourse will be given on how to abandon the three inclinations that dwell in the three sensations. First of all, abandoning of *patigā nusaya (dosa)* that dwells in the unpleasant sensation has to be done by contemplating on that very unpleasant sensation.

The meditators experience 'pain', 'tingling', 'aches', 'dull pain' and so on, on attaining the Knowledge of Comprehension (*Sammasana-ñāṇa*). Because of that unpleasant sensation, unpleasantness in mind such as grief (*domanassa*) and anger (*dosa*) result. It is said that *patigā nusaya (dosa)* dwells if it happens that way. To abandon that *patigā nusaya (dosa)*, it has to be done by contemplating

on that very unpleasant sensation until it is overcome.

MOTTO:

When unpleasantness dwells,
Anger is the one
Actually to be abandoned.

*Dukkhā bhikkhave vedanā
sallato datṭhabbā*

It has been taught that to abandon the unpleasant sensation by contemplating to overcome it, is like removing a thorn. Those who work in the countryside usually get the palm of the hand or sole of the foot pierced by a thorn. On continuing working, only after removing the thorn can their work be completed. Similarly, when the thorn-like unpleasant sensation is experienced, the meditators shall have to contemplate on the unpleasant sensation until it is overcome, as if removing the thorn. Other objects shall have to be contemplated only after the unpleasant sensation is overcome.

MOTTO:

When unpleasant sensation arises,
As a thorn or stake,
Shall it actually have to be contemplated.

Nowadays meditators have three ways of contemplating the unpleasant sensation.

1. One way is by contemplating the unpleasant sensation for its disappearance.
2. One way is by contemplating the unpleasant sensation by developing a gross mind to wipe it out in one sitting or in one day.
3. One way is by contemplating the unpleasant sensation to know its nature.

Elaborate Exposition

(1) In fact, contemplating the unpleasant sensation with the aim to have its disappearance is nothing but fostering greed (*lobha*). Practising of *vipassanā* meditation is done to achieve freedom from greed. Now the defilement, greed, gets involved in each and every noting. No experiencing of *dhamma* and no progress of insight can be achieved for a considerable time. Thus, this method of contemplation is not appropriate to be taken. The Exalted One taught about the unpleasant sensation as:

*"Dukkhamivā vedanamī
vedayamāno dukkhamī
vedanamī vedayāmiti
pajānāti"*

It means that contemplation shall be done to know the unpleasant sensation. However, meditators are now contemplating for its disappearance. This is not in accordance with the wish of the Exalted One. No experiencing of *dhamma* and no progress of insight shall be achieved for a considerable time. Thus, contemplation shall not be done for its disappearance but shall be done to be aware of it.

(2) In fact, contemplating the unpleasant sensation by developing a gross mind with the aim of wiping it out to finish it off is fostering anger (*dosa*) and grief (*domanassa*). Practising of *vipassanā* meditation is done to achieve freedom from anger and grief. Now, the defilements, anger and grief, get involved in each and every noting. So no experiencing of *dhamma* and no progress of insight shall be achieved for a considerable time. Thus, this method of contemplation is not appropriate to be taken and shall not be taken.

(3) In fact, contemplating the unpleasant sensation to know its nature is in accordance with the wish of the Exalted One. It is the right way of contemplation and it shall be taken.

As the saying goes: 'Arising (*udaya*) and passing away (*vaya*) can be comprehended only when the nature is known'. Thus, arising and passing away can be comprehended only when the nature of *vedanā* is known.

If severe unpleasant sensation is experienced, attention must be paid initially to have tolerance. In practising *vipassanā* meditation, the saying: "*Nibbāna* can be realized only by being tolerant" is most useful. Anxiety such as 'will this unpleasant sensation has to be suffered throughout the entire sitting session' shall not be allowed to occur. The unpleasant sensation shall go on in accord with its own nature. The mind shall be kept at ease by considering that only taking note is one's obligation.

Realizing *Nibbāna* by being Tolerant

In the olden days, there was a Venerable Elder, who practised the *dhamma* with effort for the whole night and when the morning came, he suffered griping pain due to severe colic. It was an illness that would terminate his life. It was so griping that he had to lie down and he was tossing and turning. As it became impossible for

him to wear his robe securely, the monks nearby had to help him.

While thus rolling from side to side, the Venerable *Pindapātika*, the Elder, who was endowed with wide learning arrived at the scene and reminded him by saying: "O' Venerable Sir!, a monk by nature shall be tolerant."

On being reminded thus, he calmed down after giving a single-sentence reply:

"Very well Sir, tolerance shall prevail".

On attentively contemplating the sensation of pain with patience, he passed away as a non-returner (*anāgāmi*), while taking *nibbāna* as the object of thought.

If that Venerable Elder was not patient but kept on tossing and turning, then *vipassanā* insight could not be developed and resulting in not being able to realize *dhamma* and could not be able to take *nibbāna* as the object of thought. Now, because of being reminded by the Venerable *Pindapālīka*, the Elder, tolerance prevailed and

nibbāna could be taken as the object of thought as a non-returner. The unpleasant sensation has to be contemplated by being tolerant as this Venerable Elder had done.

When the unpleasant sensation gets intense, the meditators used to keep the body taut and the mind tense. Let it not be taut nor tense in this way. The body and the mind shall be a little bit relaxed and the mind shall be focused right on the unpleasant sensation. Observation shall be done attentively to know the nature and the measure of pain, and to know whether the sensation of pain rests just on the flesh, or the skin, or whether it reaches into the veins, or the marrow.

Only after knowing the nature and extent of the pain, contemplation has to be done by attentively noting as 'pain', 'tingling', 'dull pain' and so on. On noting successively for about four or five times, more intense pain, or tingling, or dull pain may be experienced. That sensation may have its intensity reduced after reaching its peak, and the meditator may feel less uncomfortable. The intensity of sensation decreases if successive

notings are done for four or five times without relaxing the noting mind. The uncomfortable sensation becomes lesser and lesser in one way or another and its moving-away to other places shall be experienced.

Experiencing the increasing and decreasing intensity of the sensation of pain means experiencing the nature of the sensation. On knowing that the sensation is not painful continuously all the time and that it is changing, the noting power may become powerful. As the noting power gets stronger by another step due to successive notings, it is experienced that the uncomfortable sensations become less and less with each and every noting and keep on moving to other places. After the intensity of pain reaches its peak, that sensation may have its intensity reduced accordingly. It is experienced that sensations may again decrease with each and every-noting and move to other places. When more is known about the nature of the sensation, the noting power gets stronger.

In contemplating pain, when the concentration gets stronger by another step due to successive notings, it is experienced that the nature of pain

disappears soon after it appears. Appearing is 'arising' and disappearing is 'passing away'. On experiencing the arising and passing away, perceiving the pain is no more the principal factor, while perceiving the arising and passing away becomes the principal factor. The noting consciousness has now gained the upper hand over the pain.

As the Knowledge of Dissolution (*Bhanga-ñāṇa*) is attained due to the successive notings, the arising of the nature of pain is no more apparent, only its passing away is apparent. The dissolutions of the noting consciousness may also be apparent as well. The noting consciousness has now gained the upper hand over the pain. The purpose of abandoning *dosa* or the inclination (*patigā nusaya*), that dwells in the unpleasant sensation, is achieved. The three characteristics, *anicca*, *dukkha* and *anatta* are also clearly comprehended. Especially the progress of insight may also be enjoyed. In accord with one's own perfection (*paramitta*), the noble *dhamma* may also be realized.

At this point, one should know what had been taught by the Exalted One, who stated. 'Let there

be sickness in the body, but not in the mind'. At one time, the Exalted One was residing in a forest grove near the town of *Susumāragiri*. A very wealthy man named *Nakulapitā* (Father *Nakula*), who had been the father of the Exalted One for some five-hundred previous existences, was also living at *Susumāragiri*. Diseases oppressed the wealthy man as he was getting old and feeble and had reached the last watch of his life. Especially on having reminiscent thoughts about the Exalted One at that time, he went to see the Exalted One.

On meeting the Exalted One, he addressed by saying:

"Exalted One Sir! Good health can no more be enjoyed as I am getting old, feeble and being oppressed by sickness. In future, it will not be possible for me even to pay a visit to the Exalted One, Sir. Therefore, please deliver me a *dhamma* discourse that will be suitable for me, Sir."

The Exalted One delivered a *dhamma* discourse thus:

"O' Man of great wealth! In this world one who announced, "I am

healthy," 'I am free from disease', say so because of ignorance or foolishness and the Exalted One continued to say, "Let there be sickness in body, but not in mind."

The man of great wealth was so happy with the *dhamma* discourse that he paid homage to The Exalted One and left for the Venerable *Sariputta's* place and paid homage to the Venerable One. Then the Venerable *Sariputta* greeted by asking:

"Man of great wealth, where did you come from?"

The reply was:

"Venerable Sir, I came from the Exalted One."

On being asked again:

"Did The Exalted One deliver you a *dhamma* ?"

The reply was:

"Venerable Sir, how can the *dhamma* be not delivered to a person like me? The *dhamma* had been delivered."

On being asked further:

"What *dhamma* had been delivered?"

The reply given was:

"Venerable .Sir, the *dhamma* delivered was let there be sickness in body, but not in mind."

When the reply was given thus, the Venerable *Sariputta*, being pre-eminent in knowledge, thought that it shall also be appropriate to know what is meant by "sickness both in body and mind" and 'sickness in the body, but not in the mind'. So he asked:

"Did you ask the Exalted One about the meaning of 'sickness both in body and mind' and 'sickness in body, but not in mind'?"

The reply given by the man of great wealth was:

"Venerable Sir, I did not ask. I was happy and left as I had heard the *dhamma* that is suitable for me."

He said that in future, he will not be able to come and see the Venerable One again, and only

if the Venerable One gives a discourse on the meaning of the *dhamma* of 'sickness both in body and mind, and that of 'sickness in body, but not in mind' will he be able to hear the *dhamma*. The Venerable *Sāriputta* delivered a discourse on the meaning of the *dhamma* of 'sickness in both body and mind, and that of 'sickness in body, but not in mind.'

If the body and mind are not discerned as separate entities, but thought of as just one self, then both body and mind shall have sickness. If the mind feels unpleasantness corresponding to sickness in body, then both body and mind shall have sickness. At this point, the Venerable *Sāriputta* delivered a discourse on twenty kinds of personality belief (*atta-ditṭhi*).

MOTTO:

If body and mind
Are thought of as 'self' and clung to,
Body and Mind shall have Sickness

Having sickness only in body and not in mind is due to the ability to note to overcome the unpleasant sensation. Due to the ability to note

to discern matter and mind, there is only sickness in body and not in mind.

MOTTO:

When matter and mind arise,
Note to discern
And only let the body, but not the mind be sick.

The person who has sickness only in body, but not in mind is definitely an *Arahant*. Those who have sickness in body, but not in mind sometimes, and those who have sickness both in body and mind sometimes are the persons who can note to overcome the unpleasant sensation and the Seven-Learners (*sekha-puggala*). Those persons who have sickness both in body and mind definitely are blind worldlings (*andha-puthujjana*).

How to Note the Pleasant Sensation

The discourse on unpleasant sensation and how to abandon *dosa* that dwells in unpleasant sensation is fairly complete now. The discourse will now go on to how to note the pleasant sensation and how to abandon greed that dwells in pleasant sensation.

By saying 'greed (*rāga nusaya*) dwells in pleasant sensation,' it is meant that if pleasant sensation develops in one's body-aggregates and if it is not known how to note or if it is not noted even though one knows how to note, then greed of repeated-pleasant-attachment is developed. These developments of repeated-pleasant-attachment have to be named as 'dwelling.' The greed that comes to dwell shall be abandoned.

MOTTO:

When pleasant sensation dwells,
Greed is the one
Actually to be abandoned.

The pleasant sensation usually arises at the tender stage of the Knowledge of Arising and Passing Away (*Udayabbaya-ñāṇa*). When the meditators attain the tender stage of *Udayabbaya-ñāṇa*, the lightness, pliancy, tranquillity and pleasantness are experienced both in body (*kāya*) and mind (*citta*).

As *vipassanā* joy and happiness are being experienced, which cannot be enjoyed even by the ordinary celestials, not to mention the ordinary human beings, delight and charm attached upon

the pleasant sensation, that is greed (*rāya nusaya*), used to arise repeatedly. In order to abandon this greed, the pleasant sensation shall be contemplated in such a way that it can be thought of as suffering (*dukkha*).

*Sukkha bhikkhavē vedanā
dukkhato dātṭhabbā.*

The Exalted One taught that when pleasant sensation arises in one's body-aggregates, it shall be contemplated as *dukkha*.

MOTTO:

If pleasant (sensation) arises,
To comprehend it is *dukkha*,
Contemplation shall actually be done.

People who attain the stage of the Knowledge of Arising and Passing Away (*Udayabbaya-ñāṇa*) experience the pleasant sensation of comfort in body and comfort in mind. In these pleasant sensations, if the comfort in body is apparent, it shall be noted as 'comfort in body', 'comfort in body'. If the happiness in mind is apparent, it

shall be noted as 'happy in mind', 'happy in mind.'

When the insight knowledge gets powerful and if pleasantness is noted, it is experienced that pleasantness keeps on disappearing after each appearance. Appearance is 'arising' and disappearance is 'passing away'.

On noting successively and when the insight knowledge gets more powerful by another stage, the arisings and passings away are happening so fast that they are seen to be oppressive and reflection occurs in the mind as suffering (*dukkha*).

Thus on being reflected as *dukkha*, the purpose of abandoning *lobha (rāgā nusaya)* that dwells in pleasant sensation is achieved.

As the purpose of abandoning is achieved, the progress of insight shall significantly be experienced. In accord with one's own perfection (*paramitta*), the noble *dhamma* shall be realized.

How to Note the Neutral Sensation

The discourse on how to abandon *lobha (rāgā nusaya)* that dwells in pleasant sensation is fairly complete now. The discourse will now go on to how to abandon *moha (avijjā nusaya)* that dwells in the neutral sensation and how to note the neutral sensation.

In saying '*moha (avijjā nusaya)* dwells in neutral sensation', experiencing of neutral sensation becomes more apparent when the meditators attained the Knowledge of Equanimity (*Sankhārupekkhā-ñāṇa*). The Benefactor Mahāsi Sayadaw described the qualities of *sankhārupekkhā-ñāṇa*, in mottoes, where the neutral sensation is mostly experienced.

MOTTO:

Freed from Terror and Delight,
Happiness and Misery being viewed impar-
tially,
And noting can be done easily without effort.
These are *Sankharu's* Threefold impartial
qualities.

Meditators at the stage of *sankhārupekkhā-ñāṇa* have usually abandoned terror and is not afraid of frightful objects either in the worldly or *dhamma* affairs.

Even on facing extremely delightful objects that one has great attachment, no extreme delight or attachment results. Extreme elation and excitement will not arise on experiencing many a happy sensation. Even in experiencing sufferings, extreme despair and extreme unpleasantness do not develop anymore. They can control themselves

Meditators at the stage of *Sankharupekkhā-ñāṇa* do not have to exert extreme effort in noting but goes on noting with ease. The 'rising' and falling seem to be arising automatically. Thus noting goes on with ease. As things are going on with ease, the neutral sensation is developed without tilting either towards pleasantness or unpleasantness. *Moha (avijjā nusaya)* may dwell in that neutral sensation. Only when that *moha (avijjā nusaya)* can be abandoned, progress of insight and realization of *dhamma* can be achieved.

MOTTO:

When *upek (kha)* comes dwelling,
Moha is the one
 Actually to be abandoned.

Moha (avijjā nusaya) can only be abandoned when it can be contemplated and comprehended as *anicca*.

*a-dukkha ma-sukkha vedanā
anniccato dātṭhabbā.*

The Exalted One had taught that the neutral sensation which is neither unpleasant nor pleasant shall be contemplated so as to be comprehended as *anicca*.

MOTTO:

When *upek (khā)* arises,
Not comprehending it as permanent
Shall actually be contemplated.

As it had been taught by the Exalted One that the neutral sensation should be contemplated so that it could be perceived as *anicca* in order to abandon *moha (avijjā nusaya)* that came to dwell in the neutral sensation. In the olden days at the time of the Exalted One, there might be people having powerful concentration, who could contemplate the neutral sensation. Nowadays there are no such people who can contemplate the

neutral sensation by *vipassanā* meditation. Contemplation cannot be done because the neutral sensation is not a distinct one.

Giving as a simile, the Commentary Teachers expounded on neutral sensation by comparing it to the foot-print of a deer on a rock-flat. When the deer walked over the rock-flat, its ascending and descending foot-prints could be seen on the ground, while the foot-prints on the rock-flat could not be seen. Thus, it was expounded that those ascending and descending foot-prints are like pleasant and unpleasant sensations respectively. The foot-prints of the deer on the rock-flat is like the neutral sensation.

As the indistinct neutral sensation cannot be noted, the normal notings of 'rising' and 'falling' shall be resumed so that it shall be perceived as *anicca*. The meditators at the stage of *Sankhārupekkhā-ñāṇa* already have the foundation of *Bhanga-ñāṇa*. The fleeting dissolutions of rising and falling actions, shall be perceived on attentively noting the 'rising' and 'falling'. As the concentration gets stronger and powerful by another stage, not only the dissolutions of rising and

falling actions, but also the dissolutions of the noting consciousness are perceived. The development of the knowledge of *anicca* results on perceiving the impermanence of the nature of matter, the rising and the falling actions, and the nature of mind, the noting consciousness.

When the knowledge of impermanence (*anicca*) is developed, the purpose of abandoning *moha* (*avijjā nusaya*) that dwells in the neutral sensation is achieved. It is like darkness disappearing when the rays of the sun appear. Progress of insight shall be achieved successively. In accord with one's perfection (*paramitta*), the noble *dhamma* shall also be realized.

The discourse on how to abandon *moha* (*avijjā nusaya*) that dwells in the neutral sensation is fairly complete now. The discourse for the Fifth Day is also fairly complete.

Sayadaw

Saddammaramasi Meditation Centre

Dhamma Discourse on the Sixth Day

Today's discourse will be on the Third Way of sharpening the controlling faculties.

Sātacca Kiriyaāya Sampādeti

It is meant that by contemplating without interruption, *vipassanā* knowledge is attained and the faculty sharpened.

MOTTO:

Without resting and taking a pause,
And with no break in between,
Shall noting be maintained.

In the first way of sharpening the faculties, the mind has to be inclined towards dissolution. In the second way of sharpening the faculties, the mind has to be inclined towards dissolution and noting has to be done respectfully and attentively. In the third way of sharpening the faculties, in

addition to respectful and attentive noting, contemplation shall have to be done continuously through succeeding and preceding notings, concentrations and insights.

Noting must be done without interruption like the man who made fire in the olden days, when matches did not exist yet. Fire was kindled and ignited for lighting by rubbing wood against wood, or bamboo against bamboo. As more and more heat was produced, the man had to rub more and more with exerted effort. The spark of fire was produced by extreme intense heat. Like that, when contemplation is done continuously in successive notings, the power of concentration gets stronger. Then one who has not yet experienced *dhamma* shall experience it and one who has experienced the *dhamma* shall have the progress of insight and realize the noble *dhamma*.

In order to be able to note without interruption, the General Detailed Notings that the Exalted One had taught on clear comprehension (*sampajañña*) shall be contemplated continuously. In order to be able to note the general (*sampajañña*) notings,

the commentary teachers expounded that there are four basic *sampajañña* types:

1. *Satthaka-sampajañña*: When a certain work is about to be performed, the most beneficial work must be initially chosen by intelligent consideration.
(Profitability)

MOTTO:

Before performance,
If the benefit is considered,
Satthaka
Shall the *sampajañña* be named.

2. *Sappāya-sampajañña*: Even though the work is most beneficial, whether or not it is suitable to work at this time, in this place and with these people shall have to be intelligently considered.
(Suitability)

MOTTO:

Whether or not suitable,
If thought about and considered,
Sappāya
Shall the *sampajañña* be named.

3. *Gocara-sampajañña*: In the domain of work,
(Meditative-Domain) one's task must be performed without interruption and noting must be done without interruption.

MOTTO:

Always without interruption,
If noting is done,
Gocara
Shall the *sampajañña* be named.

4. *Asammoha-sampajañña*: Must be endowed with
(Without-bewilderment) a good discerning
knowledge without
delusion in one's work.

MOTTO:

Without being deluded
If knowledge is comprehended.
A(sam)moha.
Shall the *sampajañña* be named.

1. When a certain work is about to be performed,
the work which will be most beneficial must be

chosen by intelligent consideration means: There are four kinds of meritorious deeds that the *dhamma* audience are doing, namely, *dāna*, *sīla*, *samatha* and *vipassanā* meritorious deeds. Considering which meritorious deed is most beneficial, choose *vipassanā* meritorious deed as being most beneficial one, for it constitutes *sattḥaka-sampajañña*. The *dhamma* audience and meditators had already chosen it. For already having a good basis for the realization of *dhamma*, happiness shall prevail.

Dāna meritorious deed is also beneficial to the *dhamma* audience and meditators, *Dāna* meritorious deed alone can give the luxuries of human beings and celestial beings repeatedly for many an existence in realms of human beings and in the six planes of celestials. But when the influence of *dāna* merit gets exhausted, a return to the four woeful states, namely, the realms of continuous suffering (*niraya*), animal (*tiracchāna*), ghost (*pēta*) and demon (*asurakāya*) shall result. Therefore, it cannot be said that *dāna* meritorious deed is the best or the most beneficial one.

Sīla meritorious deed is also beneficial to the *dhamma* audience and meditators. Like *dana* meritorious deed, *sīla* meritorious deed can give the luxuries of human beings and celestial beings repeatedly for many an existence in the realm of human beings and in the six planes of celestials. But when the influence of *sīla* merit gets exhausted, a return to the four woeful states shall result. Therefore, it cannot also be said that *sīla* meritorious deed is the most beneficial one.

Samatha meritorious deed is also beneficial to the *dhamma* audience and meditators. *Samatha* meritorious deed alone can give the luxuries of brahmas for many a world-cycle in the realm of brahmas. But when the influence of *samatha* merit gets exhausted, a return to the four woeful states shall result. Therefore, it cannot be said that *samatha* meritorious deed is the most beneficial one.

If circumstances are favourable and requirements of insight are fulfilled, stream-winnerhood can be attained, starting from this very life by those who perform *vipassanā* meritorious deeds. The gateway to the woeful states can be closed once and

for all. And thus, for the *dhamma* audience and meditators, *vipassanā* meritorious deed can make one realize *nibbāna* by taking it as an object of thought. At the utmost in seven existences *nibbāna* shall be attained. Therefore *vipassanā* meritorious deed is the most beneficial deed for one.

The present *dhamma* audience and meditators have already chosen the practice of *vipassanā* meditation. Choosing thus constitutes *sattḥaka sampajañña*, one of the sound bases for the realization of *dhamma*.

2. Even though the most beneficial work had been chosen, whether or not it is suitable to work, at this time, in this place, with these people, shall have to be intelligently considered. It means that, even though the work is a beneficial one, it shall not be done at a time when merit cannot be gained, at a place where merit cannot be gained and with people with whom merit cannot be gained. It shall be chosen to be done at a time when merit can be gained, at a place where merit can be gained and with people with whom merit can be gained. In the work of

mundane affairs also, it shall be done by choosing the suitable place, the suitable time and the suitable people that might give benefit to oneself.

For example, in going on pilgrimage to highly esteemed pagodas to gain merit, the unsuitable time will be during the festive season. Therefore, people going on pilgrimage shall not go at such a time. The tranquil time in the absence of festivities shall be chosen to go on pilgrimage. Choosing the suitable time in this way constitutes *sappāya-sampajañña*.

The present *dhamma* audience and meditators have chosen the present time as being moderately cold and warm, this meditation centre as suitable for the practice of *vipassanā* meditation, and this *Sayadaw* (Venerable teacher, the Elder) as the suitable meditation teacher. Choosing as such constitutes *sappāya-sampajañña*, one of the sound bases for realization of *dhamma*.

3. On arriving at the domain of work, one's task must be performed without interruption. Noting must be done without interruption means that, as in worldly affairs, where people striving for

prosperity and progress in business must carry on without interruption, in *dhamma* affairs also, people practising *vipassanā* meditation must dwell contemplating without interruption. Thus carrying on and contemplating without interruption constitutes *gocara-sampajañña*. At present, the *dhamma* audience and meditators practise in accordance with the instructions of the Benefactor, Mahāsi Sayadaw: Noting 'rising', 'falling', 'sitting', or 'touching' in sitting posture, Noting 'lifting', 'pushing forward', or 'dropping', in walking posture; and Noting 'bending', 'stretching', 'handling', or 'taking' in General Detailed Notings constitute *gocara-sampajañña*.

4. One must be endowed with a good discerning knowledge without delusion in one's work means that in worldly affairs, people working for prosperity and progress in business must rightly know the conditions of their progress and non-progress. In *Dhamma* affairs also, people practising *vipassanā* meditation must rightly know the development of Insight. Knowing rightly, thus, constitutes *asammoha-sampajañña*.

When the *vipassanā* concentration develops while

noting 'rising', 'falling', 'sitting', or touching, the *dhamma* audience and meditators know by distinguishing that the 'raising', 'falling', 'sitting', or 'touching' action is one phenomenon, while the noting mind that keeps on noting is another.

The 'rising', 'falling', 'sitting', or 'touching' actions are not conscious of the object, therefore, it is of the nature of matter while the noting mind that keeps on noting the 'rising', 'falling', 'sitting' or 'touching' action is conscious of the object, therefore, it is of the nature of mind. Thus knowing by discerning the nature of matter and that of mind constitutes Analytical Knowledge of Mind and Matter (*Nāma-rupa-pariccheda-ñāṇa*)

The Discourse on four basic types of clear comprehension expounded by the commentary teachers is fairly complete now.

The Discourse will be given now on Clear Comprehensions (*sampajañña*) as taught by the Exalted One.

Abhikkante paṭikkante sampajaññaṅkārī hoti.

In moving forward and moving back, it shall be done with clear comprehension.

MOTTO:

While in moving forward
And moving back,
Doing with wisdom
Constitutes *sampajañña* in noting.

The commentary teachers had expounded that there are four ways in moving forward and moving back:

1. Moving forward and moving back while walking.
2. Moving forward and moving back while standing.
3. Moving forward and moving back while sitting.
4. Moving forward and moving back while lying down.

Contemplating while Walking

Moving forward and moving back while walking means that on contemplating while walking, noting 'left foot forward', 'right foot forward', 'lifting',

'dropping', 'lifting', 'pushing forward', 'dropping' and so on constitutes moving forward.

Moving back means, turning around and moving back after a momentary pause at the end of the walk. If special attention is paid to the mind, when about to turn around, the intention to turn around may become evident. That intention to turn around shall be noted as 'intending to turn around', 'intending to turn around'. After that, the element of air associated with the intentional mind to turn around pushes and turning-around bodily action occurs. It shall be noted as 'turning around', 'turning around'.

As this *sampajañña* noting is in the Contemplation of Body in the Body, only the bodily actions shall be noted. But, as it has been allowed by the Exalted One that noting can be done starting from whatever phenomena is evident, intention to turn around has been noted initially.

Development of the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*) in Walking Posture.

It can be known and decided personally that two

stages of knowledge in the series of insight had been attained on being able to note the intention to turn around. The intention to turn around is conscious of the object and is of the nature of mind. The turning-around bodily action is not conscious of the object and is of the nature of matter. The one that is turning around is not "I". It is done by the pair, mind and matter. Knowing thus constitutes the Analytical knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*).

Development of Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*) in Walking Posture

Turning-around action has to be done because of the intention to turn around. If there is no intention to turn around, turning-around action cannot be done. The intention to turn is the cause, while the turning bodily action is the effect. Thus knowing of cause and effect constitutes the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*). It can be known and concluded personally that one had attained the Knowledge of Discerning Conditions. The Commentary (*atthakathā*) teachers concluded that a meditator, who had attained the stage of the

Knowledge of Discerning Conditions is named a lesser stream-winner (*Cula-sotāpanna*).

Development of the Knowledge of Comprehension (*Sammasana-ñāṇa*) in Walking Posture

Meditators at the stage of the Knowledge of Comprehension, on noting 'intending to turn around', 'intending to turn around', 'turning around' and 'turning around', have to do the turning-around action very heavily, wearily and unpleasantly. Suffering (*dukkha*) is perceived by comprehension, for having to turn around is of somewhat a suffering (*dukkha*). Thus comprehending the suffering constitutes the Knowledge of Comprehension (*Sammasana-ñāṇa*).

Development of Knowledge of Arising and Passing Away (*Udayabbaya-ñāṇa*) in Walking Posture

Meditators at the tender phase of the knowledge of Arising and Passing Away, on noting 'intending to turn around', 'intending to turn around', 'turning around', and 'turning around', the turning around action is done pleasantly with lightness and agility. Thus turning around pleasantly with

lightness and agility is experienced by the meditators mostly at the tender phase of the Knowledge of Arising and Passing Away. Being very active and light, some meditators found themselves being turned two or three rounds on noting 'turning around', 'turning around' as the process is too light and agile. Meditators at the mature phase of the Knowledge of Arising and passing Away, comprehend the passings away, stage by stage, of the turning-around actions after arising. By comprehending thus, it can be known that one had reached the mature phase of the Knowledge of Arising and Passing Away. The meditation teachers conclude that the mature phase of the Knowledge of Arising and Passing Away (*Udayabbaya-ñāṇa*) had been reached.

Development of the Knowledge of Dissolution (*Bhanga-ñāṇa*) in Walking posture

Meditators at the stage of the Knowledge of Dissolution comprehend the fleeting dissolutions of the turning-around bodily action on noting 'intending to turn around', 'intending to turn around', 'turning around' and 'turning around'. The material forms of head, body and limbs are indistinct. By comprehending thus, it can be

known that one has reached the Knowledge of Dissolution. The meditation teachers will also give the conclusion that the stage of the Knowledge of Dissolution (*Bhanga-ñāṇa*) had been reached

Contemplating while Standing

The Discourse on moving forward and moving back in Walking Posture is fairly complete now. The Discourse on moving forward and moving back in Standing Posture shall be delivered now. While standing, when there are things to be done in bending position, do not bend down immediately. If special attention is paid to the mind by taking it as the object of thought, the intention to bend may become evident. This intention to bend shall be noted initially as 'intending to bend', 'intending to bend'. After that, when the bodily-action of bending occurs, it shall be noted as 'bending', 'bending'.

After doing things that has to be done in bending position, do not straighten up immediately. If special attention is paid to the mind by taking it as an object of thought, the intention to straighten-up may become evident. That intention to straighten-

up may be noted initially as 'intending to straighten-up', 'intending to straighten-up'. Afterwards, when the bodily action of straightening-up occurs, it shall be noted as 'straightening-up', 'straightening-up'.

Development of the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*) in Standing Posture

It can be known and concluded personally that two stages of knowledge in the series of insight have been attained on being able to note the intention to bend and intention to straighten-up. The intention to bend and the intention to straighten-up are conscious of the object and so are of the nature of mind. The bodily action of bending and the bodily action of straightening-up are not conscious of the object and so are of the nature of matter. Bending and straightening-up processes are done by the pair, the nature of mind and the nature of matter. There is no "I" but only mind and matter, the pair, exist. Thus perceiving by discerning the nature of mind and matter constitutes the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*)

Development of the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*) in Standing Posture

Bending and straightening-up actions have to be done because of the intention to bend and the intention to straighten-up respectively. If there is no intention to bend or no intention to straighten-up, bending or straightening-up cannot occur. Intention to bend or to straighten-up is the cause, while the bending or the straightening-up action is the effect. Thus knowing of cause and effect constitutes the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*). It can be known and concluded personally that one had already attained the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*).

The commentary (*aṭṭhakathā*) teachers concluded that those people, who had attained the stage of the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*), have already felt comfortable, and have already gained a foot hold in the Buddha's Dispensation. They are assured and are secured of being born again in noble realms of human beings, celestials and brahmas. They shall be designated as lesser stream-winners (*Culasotāpanna*).

Contemplating while Sitting

Moving forward and moving back while sitting is more evident in noting on paying homage (worshipping physically) to The Exalted One. When about to pay homage, while sitting, to The Exalted One by bending down to worship, do not bend down immediately. If special attention is paid to the mind by taking it as an object of thought, the intention to worship becomes evident. That intention to worship shall be noted as 'intending to worship', 'intending to worship'. Afterwards, when the bodily action of worshipping occurs, it shall be noted as 'worshipping', 'worshipping'.

When about to straighten-up again after worshipping, if special attention is paid to the mind by taking it as an object of thought without straightening-up immediately, the intention to straighten-up again becomes evident. That intention to straighten-up again shall be noted initially as 'intending to straighten-up', 'intending to straighten-up'. Afterwards, when the bodily action of straightening-up occurs, it shall be noted as 'straightening-up', 'straightening-up'. It can be known and concluded personally that one has attained the

two stages of knowledge in the series of insight on being able to note the intention to worship and intention to straighten-up again.

Development of the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*) in Sitting Posture

The intention to worship or the intention to straighten-up is conscious of the object and therefore is of the nature of mind. The bodily actions of worshipping and straightening-up are not conscious of the object and therefore, are of the nature of matter. Thus perceiving the nature of mind and the nature of matter, by discerning, constitutes the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*). It can be known and decided personally that one had already attained the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*). The meditation teachers will also give the decision that the stage of Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*) had been reached.

Development of the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*) in Sitting Posture

Bending to worship and straightening-up actions have to be done because of the intention to bend to worship and straighten-up respectively. If there is no intention to worship nor intention to straighten-up, worshipping or straightening-up cannot occur. Intention to worship or intention to straighten-up is the cause. While the worshipping or straightening-up action is the effect. Thus knowing of cause and effect constitutes the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*).

It can be known and concluded personally that one had already attained the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*). The meditation teachers will also conclude that the stage of the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*) had been reached.

Acquirement of fivefold Merit in a Single Worship.

1. Merit is gained on Contemplation of Consciousness (*Cittānupasanā-satipatthāna*), on noting the intention to worship as 'intending to worship', 'intending to worship'.
2. Merit is gained on Contemplation of Body in the Body (*Kāyānupasanā-satipatthāna*), on noting the bodily action of worshipping as 'worshipping', 'worshipping'.
3. Merit is gained on Contemplation of Feelings (*vedannānupasaṇā-satipatthāna*), on noting as 'dull pain', 'dull pain' due to the unpleasant sensation of dull pain arising in the chest or back, while worshipping, when not in good health.

Merit is gained on Contemplation of Feelings, on noting as 'comfortable', or 'happy' due to the pleasant sensation of comfort in body or happiness in mind, that arises while worshipping.

4. Merit is gained on Contemplation of *Dhammas* (*Dhammānupasanā-satipatthāna*), on noting

'hearing', 'hearing' and keeping mere-hearing, when a certain sound is heard, while worshipping.

5. Merit is also gained initially by worshipping The Exalted One with reverential mind. Thus the person who is practising *vipassanā* meditation by the Four Foundations of Mindfulness (*satipaṭṭhāna*) shall gain fivefold merit in a single worshipping.

MOTTO:

Many a merit,
If wished to be gained,
Satipaṭṭhāna shall be practised.

The Discourse for the Sixth Day is fairly complete now.

Sayadaw

Saddhammaramsi Meditation centre

Dhamma Discourse on the Seventh Day

Today's discourse on the seventh day at the meditation retreat will be on the remaining sector of clear comprehension, General Detailed Noting, as taught by the Exalted One.

Noting in Looking

Alokite vilokite sampajānakāri hoti

It was taught by the Exalted One that meditators shall look with clear comprehension in looking straight ahead and also in looking aslant.

MOTTO:

While looking straight and aslant,
Doing with wisdom
Constitutes *Sampajañ(ña)* in noting.

As it has been taught by the Exalted one that meditators shall look with clear comprehension in looking straight and also aslant, noble teachers of

olden days exhorted also that it is neither proper to look upwards nor backwards by turning round the head for notings may become amiss.

Ditthe dittha mattam bhavissiti

On seeing a visual object, looking shall be done in such a way that seeing shall be mere-seeing. By saying, seeing as mere-seeing, it means looking shall be done without cognizance of the object as man, woman, tall, short, fair or dark and so on. In order to see as mere-seeing, looking has to be exercised in three stages. When a visible object is about to be looked at, the intention to look may appear initially. That intention to look shall be noted as 'intending to look', 'intending-to-look'. Afterwards, action of the eye-that-looks occurs. It shall be noted as 'looking', 'looking' as the upper 'eye-lid goes up and the lower eye-lid goes down and the muscles in the eye-socket exert effort. Afterwards, on seeing, it shall be noted as 'seeing', 'seeing' by looking in such a way that seeing will be in accordance with the nature of mere-seeing. Thus noting is done by exercising in three stages.

Threefold *vipassanā* merit is gained in noting by exercising in three stages.

1. Merit is gained as it brings about Contemplation of Consciousness (*Cittānupassanā-saṭṭipathāna*) on noting the intention to look as 'intending to look', 'intending to look'.

2. Merit is gained as it brings about Contemplation of Body in the Body (*Kāyānupassanā-saṭṭipathāna*) on noting the action of the eye (*kāya*) as 'looking' 'looking'.

3. Merit is gained as it brings about Contemplation of *Dhammas* (*Dhammā-nupassanā-saṭṭipathāna*) on noting 'seeing' 'seeing' and in such a way that seeing will be mere-seeing. Thus the threefold *vipassanā* merit is gained.

Noting while Bending or Stretching

Samiñjite pasārite Sampajānakāri hoti.

The Exalted One had taught that either in bending the hands and legs or in stretching the hands and legs, it shall be done with clear comprehension.

MOTTO:

While in bending or stretching,
Doing with wisdom,
Constitutes *sampajāñ(ñā)* in noting.

When about to bend the hand, if special attention is paid to the mind by taking it as an object of thought, the intention to bend may become evident and it shall be noted initially as 'intending to bend', 'intending to bend'. After that when the bending action of the hand occurs, it shall be noted as 'bending', 'bending'. It can be known personally that one had already attained the two stages of knowledge in the series of insight on being able to note this intention to bend.

Development of the Analytical Knowledge of Mind and Matter (*Nāma - rūpa-pariccheda- nāṇa*) in Bending Action.

The intention to bend is conscious of the object, therefore, it is of the nature of mind. The bending action of the hand is not conscious of the object, therefore, it is of the nature of matter. Being aware of not "I", but the bending is the nature of the pair of mind and matter constitutes the Analytical Knowledge of Mind and Matter. It can be personally known that one had already attained the Analytical Knowledge of Mind and Matter (*Nāma -rūpa-pariccheda nāṇa.*)

Development of the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*) in Bending Action.

Bending has to be done because of the intention to bend. The intention to bend is the cause. The bending action of the hand is the effect. Thus knowing of cause and effect constitutes the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*). It can be known personally that one had already attained this Knowledge of Discerning Conditions. It can be known personally that one had attained the two stages of knowledge in the series of insight on being able to note this intention to bend.

How the *Dhamma* is Experienced in Bending
In noting bending, the material form of the hand (*paññatti*) shall be ignored as much as possible and the nature of the upward movement (*paramattha*) shall be noted to know as much as possible. The stage by stage continuity of the movement shall also be noted as much as possible by focusing right on the present moment. On being able to note thus, not only the experiencing of the upward movement but also, the ascending movement with increasing lightness

shall be personally experienced. Experiencing the lightness is experiencing the element of *tejo* and the element of *vāyo*.

MOTTO:

In *Te(jo)* and *Va(yo)*,
The two elements,
Lightness is evident.

'*Te*' means element of *tējo*, the property of vapour or lightness. '*Va*' means element of *vāyo*, the property of lightness. These two elements are experienced on noting bending.

When about to stretch back after bending, if special attention is paid to the mind by taking it as an object of thought, without stretching back immediately, the intention to stretch back may become evident. That intention to stretch back shall be noted initially as 'intending to stretch back', 'intending to stretch back'. Afterwards only when the stretching action of the hand occurs it shall be noted as 'stretching', 'stretching.' It can be known personally that one had attained the two stages of knowledge in the series of insight on being able to note the intention to stretch.

Development of the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*) in Stretching Action

The intention to stretch is conscious of the object and is of the nature of mind. The stretching action of the hand is not conscious of the object and is of the nature of matter. Being aware of not "I", but the stretching is the nature of the pair of mind and matter constitutes the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*). It can be known personally that one had already attained the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*).

Development of the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*) in Stretching Action

Stretching has to be done because of the intention to stretch. If there is no intention to stretch, stretching cannot be done. The intention to stretch is the cause, while the stretching action of the hand is the effect. Thus knowing of cause and effect constitutes the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*). It can be known personally that one had already attained

the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*). It can be known personally that one had attained the two stages of knowledge in the series of insight by being able to **note the** intention to stretch.

How the *Dhamma* is Experienced in Stretching

In noting stretching, the material form of the hand (*paññatti*) shall be ignored as much as possible and the nature of downward movement shall be noted as much as possible by attentive focusing. The stage by stage downward movement shall be noted by focusing right on the present in the continuity of present moments. On being able to note, thus, not only the experiencing of the downward movement but also the descending movements with increasing heaviness shall be personally experienced. Experiencing the increasing heaviness in the downward movement is experiencing the element of *pathavī* and element of *āpo*.

MOTTO:

In Pa(thavī) and A(po),
The two elements,
Heaviness is evident.

Pa is *Pathavi*, the property of hardness, the property of heaviness. *Ā* is *Āpo*, the property of heaviness. There two properties (elements) are experienced in noting 'stretching', 'stretching.'

How to Take Note in Handling of the Requisites

*Sanighāṭṭ pattaṭṭhāradhārane
sampajānakāraṇi hoti.*

The Exalted One had taught that in handling of or wearing the double robe and other two robes, and in handling of the requisites such as alms-bowl, saucer, cup and so on, it shall be done with clear comprehension.

MOTTO:

Robe and Alms-bowl,
The requisites,
On being handled,
Doing with wisdom.
Constitutes *sampajāṇ(ṇa)* in noting.

When the requisites such as robes and alms-bowls are about to be taken or about to be used by

the monks, and requisites such as clothings, saucers, cups and so on are about to be taken or about to be used by the meditators, if special attention is paid to the mind as an object of thought, intention to take hold of them may become evident. The intention to take shall be noted as 'intending to take', 'intending to take', After that only when the taking action of the hand occurs, it shall be noted as 'holding', 'holding', 'taking', 'taking'.

Development of Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*) in Handling the Requisites

It can be known personally that one had already attained the two stages of knowledge in the series of insight on being able to note the intention to hold and intention to take. The intention to hold and the intention to take are conscious of the object and are of nature of mind. The holding and taking actions are not conscious of the object and are of the nature of matter. Knowing by discerning mind and matter and being aware that holding or taking is done not by 'self' but by the pair, the nature of mind and the nature of matter, constitutes the Analytical Knowledge of Mind and

Matter (*Nāma-rūpa-pariccheda-ñāṇa*). It can be known personally that one had already attained the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda ñāṇa*).

Development of the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*) in Handling the Requisites

Holding or taking has to be done because of the intention to hold or the intention to take respectively. The intention to hold and the intention to take are of causal nature, and holding and taking actions of the hand are of consequential nature. Knowing thus the cause and effect constitutes the Knowledge of Discerning Conditions. It can be known personally that one had already attained the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*). It can be known personally that one had already attained the two stages of Knowledge in the series of insight by being able to note the intention to hold and intention to take.

How to Take Note in Consuming Food

Asite pite khāyīṭie sāyite sampajānakāri hoti

The Exalted One had taught that in eating alms-food (*bojanam*), in drinking liquids, in savouring

the food, in chewing the chewable fruits as well, it must be consumed with clear comprehension.

MOTTO:

In Consuming,
Doing with wisdom
Constitutes *sampajañ (ñā)* in noting.

There are three ways of consuming food and drink by which merit can be gained.

1. Consuming by *Sīla* to gain merit.
2. Consuming by *Samatha* to gain merit,
3. Consuming by *Vipassanā* to gain merit.

Consuming by *Sīla* to Gain Merit

Consuming by *Sīla* to gain merit means that, food is taken by reflecting that consuming is done by the monks and novices for the sake of:

- just to sustain this physical body;
- just to have a balanced condition;
- just to free oneself from weariness; and
- just to have the ability to carry out the practice conducive to path (*magga*), fruition (*phala*), and *sāsanā*.

However, it is not done for the sake of

- having fun and frolic like the young country folks;
- having good-looks and graceful appearance like the acrobats and dancers;
- strengthening the energetic power like the boxers and the wrestlers.

For the meditating laities consuming by *Sīla* to gain merit means: The food is taken by reflecting that consuming is done for the sake of having the ability to earnestly practise the *vipassanā dhamma* full time in accordance with the four Foundations of Mindfulness.

MOTTO:

For the sake of practising,
By having reflection,
Consuming Constitutes taking (food) by *Sīla*

Consuming by *Samatha* to Gain Merit

Consuming by *Samatha* to gain merit means that, food is taken, while developing loving kindness towards:

all the monks, novices and meditating-laities who are practising together in this meditation centre by radiating; may they be able to enjoy taking their foods, drinks and fruits, may they be free from mental and physical sufferings and with healthiness in body and happiness mind, may they be able to bear the burden of their lives.

donors of alms-food by radiating: may they be free from mental and physical sufferings and with healthiness in body and happiness in mind, may they be able to bear the burden of there lives.

those people providing supportive service to the monks and virtuous meditators by radiating: may they be free from mental and physical sufferings, and with healthiness in body and happiness in mind, may they be able to bear the burden of their lives.

all the creatures dwelling in (10) directions by radiating: may they be free from mental and physical sufferings, and with healthiness in

body and happiness in mind, may they be able to bear the burden of their lives. This way of consuming is the way of taking food by *samatha* to gain merit.

MOTTO:

By developing loving-kindness (*metta*),
Consumming
Actually constitutes taking (food) by *Samatha*.

Consuming by *Vipassanā* to Gain Merit

Consuming by *vipassanā* to gain merits means that, after arriving at the place for taking food, it shall be noted 'seeing', 'seeing' on seeing the food, 'reaching', 'reaching' on reaching for the food with the hand, 'touching', 'touching' on touching the food with the hand or the spoon, 'taking', 'taking' on taking it (to the mouth), 'bending', 'bending' on bending the head, 'opening', 'opening' on opening the mouth, 'putting', 'putting' on putting the food into the mouth, 'dropping', 'dropping', on dropping the hand back, 'chewing', 'chewing' on chewing, 'knowing', 'knowing' on knowing the taste of the food, 'swallowing', 'swallowing', on swallowing. This way of

consuming is the way of taking food by *vipassanā* to gain merit.

MOTTO:

In consuming food,
Doing it by noting
Constitutes taking (food) by *Vipassanā*

At the beginning phase of contemplation, noting cannot be done completely on all the activities. Though unable to do so, it shall not be discouraging. When concentration becomes powerful, all the activities will ably be noted. At the beginning of contemplation, any distinct activity shall be principally noted. If the activity of reaching by hand is distinct, it shall be noted as 'reaching', 'reaching', without missing a single movement. If the activity of bending of the head is distinct, it shall be noted as 'bending', 'bending' without missing a single movement. If the chewing activity is evident, it shall be noted as 'chewing', 'chewing', without missing a single movement. Thus any distinct activity shall be noted principally.

In order for one to be able to note respectfully and attentively, the Benefactor, Mahāsi Sayadaw once asked that among the two jaws, the upper and the lower one, which one moves on chewing. Some meditators replied that both jaws move, while some replied that the upper jaw moves and still some replied that lower jaw moves. Actually, only the lower jaw moves. Its up-and-down movement is noted as 'chewing', 'chewing'.

On successive notings and when the concentration becomes powerful, the intention to perform the activities in consuming food can also be noted. It can be known personally that one had attained the two stages of knowledge in the series of insight on being able to note the intention to perform the activities.

Development of the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*) in Reaching for the Food with the Hand

For example, if special attention is paid to the mind by taking it as an object of thought, while about to reach for the dish of food arranged on the table, the intention to reach with the hand is evident. That intention shall be noted initially

as 'intending to reach', 'intending to reach'. After that, only when the action of reaching with the hand occurs, it shall be noted as 'reaching', 'reaching'. The intention to reach with the hand is conscious of the object and is of the nature of mind, while the action of reaching with the hand is not conscious of the object and is of the nature of matter. By discerning mind and matter and knowing it is not "I" who is reaching (with the hand), but the reaching is done by the pair, the nature of mind and the nature of matter, constitutes the (*Nāma-rūpa-pariccheda-ñāṇa*). It can be personally known that one has attained the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*).

Development of the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*) in Reaching for the Food with the Hand.

The reaching action of the hand occurs because of the intention to reach with the hand. If there is no intention to reach with the hand, reaching with the hand cannot be done. The intention to reach with the hand is the cause and the action of reaching with the hand is the effect. Knowing thus the cause and the effect constitutes the

Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*). It can be concluded personally that one had already attained the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*). It can be known personally that one had already attained the two stages of knowledge namely, the Analytical Knowledge of Mind and Matter (• *Nāma-rūpa-paricchêda-ñāṇa*) and the Knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*) on being able to note intention to reach with the hand, thus, in consumming the alms-food.

Noting in Discharging Excrement and Urine.

Uccārapassāvakamme Sampajānakāri hoti.

In discharging excrement and urine it shall be done by being clearly conscious.

MOTTO:

Excrement and Urine,
While are being discharged,
Doing with wisdom
Constitutes *Sampajāṇ* (*ñā*) in noting.

It was taught in the sector on clear comprehension that in discharging excrement and urine,

noting shall be done on the discharging action of the body. But as the Exalted One had allowed to note initially on whatever is evident, it shall be noted initially on the intention to discharge.

Acquirement of Threefold Merit in Discharging Excrement and Urine

Noting shall be done as 'intending to discharge', 'intending to discharge' as the intention to discharge may become evident when about to discharge excrement or urine.

* Noting shall be done afterwards on the action of movements in the downward movement of excrement or urine from their very place of standing.

* Noting shall be done as 'dull pain', 'pain' or 'tingling' (as the case maybe); if dull pain, pain, or tingling occurs in discharging thus.

1. Merit is gained as Contemplate of Consciousness in noting the intention to discharge as 'intending to discharge', 'intending to discharge.'

2. Merit is gained as Contemplation of Body in the Body in noting the action of the body due to the downward movement of excrement and

3. Merit is gained as Contemplation of the Feelings, in noting the unpleasant sensation (*dukkha vedanā*) when dull pain, pain or tingling had to be noted as dull pain, pain or tingling.

The *dhamma* audience and, meditators who are in the presence of the Buddha's Dispensation and accept his teachings gain merits by noting not only the graceful bodily actions in consuming alms-food but also the ungraceful bodily actions in discharging.

*Gate thite nisinne sutte jāgarite
bhāsite tunhībhāve sampajānakāri hoti.*

It was taught by the Exalted One that meditators shall be clearly conscious in walking, standing, sitting, lying down to sleep, talking, and not talking and so on.

MOTTO:

While in walking, standing,
Sleeping, awakening,
Doing with wisdom
Constitutes *sampajāñña* in noting.

MOTTO:

While in talking or not talking (keeping silent)
Doing with wisdom
Constitutes *sampajañña* in noting.

In walking, noting shall be done by practising
one of the four ways, namely,

- Taking one note in each step.
- Taking two notes in each step.
- Taking three notes in each step.
- Taking six notes in each step.

In standing, the intention to stand shall be
initially noted and so on.

In sitting down, the intention to sit shall be
initially noted and so on.

In lying down to sleep, the intention to lie down
or to sleep shall be initially noted and so on.

In awakening from sleeping it shall be noted as
'being aware', 'being aware', 'awakening', 'awak-
ening.'

In speaking, noting shall be done as 'speaking',
speaking.

In not - speaking (Keeping Silent), and while in walking posture noting shall be done as 'left foot pushing forward,' 'right foot pushing forward' and so on.

While in standing posture, noting shall be done as 'standing', 'rising', 'falling' and touching.

While in sitting posture, noting shall be done as 'rising', 'falling', 'sitting' and 'touching'.

While in lying down posture, noting shall be done as 'lying' 'down', 'rising', 'falling' and 'touching'.

A certain person has full confidence that noble *dhamma* can be realized starting from the stage of a stream-winner that closes the gateway to the woeful states, on the requirements are being fulfilled by this *vipassanā* meditation. The *Vipassanā dhamma* is also being practised earnestly. For such a person, there is no such thing as being unable to realize the noble *dhamma* of the path (*magga*) and the fruition (*phala*) while contemplating—'walking', 'walking', while in walking posture; 'standing', 'standing' in standing posture; 'sitting' 'sitting' in 'sitting posture, 'lying down', 'lying down' in lying down postures;

'eating', 'eating' while eating. The commentary teachers expounded that the noble *dhamma* can be definitely realized. It is really fine to have faith on and depend upon this *dhamma*.

MOTTO:

In walking, standing, sitting and lying down
postures,
And in chewing and eating,
While noting properly,
The noble *dhamma* shall be realized.

On Becoming an *Arahant* by General *Sampajañña* Noting.

At the time, when the first Buddhist Council was about to be held, the Venerable Elder *Kassapa* the Great (Ashin *Maha Kassapa*) was given the responsibility of selecting (500) members of *saṅgha* to convene the first Buddhist Council with the condition that the selected members of *saṅgha* be: (1) *Arahants*; and (2) well versed in the Three Baskets (*Ti-pitaka*) of Buddhist Canon.

The Venerable Elder *Kassapa* the Great selected (499) members to convene the Buddhist Council and left a place vacant for the Venerable *Ananda*

to be selected. The reason for keeping the Venerable *Ananda* left unselected was that the Venerable *Ananda* was only a streamwinner and had not yet realized *Arahantship*. The reason for not selecting one of the other *Arahants* who were well versed in the three Baskets (*Ti-pitaka*) was that only the Venerable *Ananda* had the chance to listen to and heard the Buddha's Teachings of Baskets of Canon completely. If the Venerable *Ananda* did not participate, Baskets of Canon could not be included in its entirety in the proceedings of the Buddhist Council. Thus one of the other *Arahants*, who were well versed in the three Baskets of Buddhist Cannon was not selected.

The Venerable Elder *Kassapa* the Great selected (499) Elders, leaving the Venerable *Ananda*, and on reporting to Senior Elders, who were members of the Buddhist Council, that the Venerable *Ananda* had not being selected as he was not an *Arahant*, the Senior Elders, Members of the Council, asked him to select the very Venerable *Ananda* himself and the Venerable *Ananda* was selected. After being selected, the Venerable *Ananda* was exhorted by the *Arahants*, the Senior Elders, that he should practise the *vipassanā*

dhamma earnestly to realize *Arahantship*. The Venerable *Ananda* tried hard and practised full time to realize *Arahantship*. Though the Buddhist Council would have to be convened by next day morning, the venerable *Ananda* had not yet realized *Arahantship*. From the early-nightwatch up to the midnight watch, contemplating was done on walking meditation. Beyond midnight watch and after entering his room in the monastery, the *arahantship* was realized by progressing through the three knowledges of path (*magga*) and three knowledges of fruition (*phala*) through the series of insight before the back touches the couch in noting 'lying down', 'lying down' in laying himself down after gently sitting on the couch. The *Arahantship* had been realized by General Noting with Clarity of Consciousness (*Sampajañña*) regarding lying down process. Therefore *Sampajañña* General Noting is one of the notings that one can rely upon.

The Discourse for the Seventh Day is fairly complete now.

Sayadaw

Saddhammaramsi Meditation Centre

Dhamma Discourse on the Eighth Day

Today's discourse, on the eighth day at the meditation retreat, will be on the Fourth Way of sharpening the controlling faculties.

Sappāya Kiriyyāya sampādeti

Practising *vipassanā* meditation by taking Seven Suitabilities (*sappāya*) as support, namely, suitable monastery, suitable resort for alms-round, suitable conversation, suitable individual, suitable nourishing food (*āhara bhojanam*), suitable climate (*utu*), and suitable posture (*iriyāpatha*) — is a way of sharpening the controlling faculties and having progress of insight.

MOTTO:

The 'Suitabilities,'
Seven in number,
Shall properly be taken as support.

The Five Qualities of a Meditation Monastery

1. A suitable monastery means that Meditators

practising with the aim of realizing the noble *dhamma* of path (*magga*), fruition (*phala*) and *nibbāna* shall practise by dwelling, and taking as support, at a monastery endowed with the following five qualities.

- (1) The meditation monastery shall be a place, which is neither too far nor too close to one's place of living.
- (2) The monastery shall be a place of quietude and seclusion.
- (3) The monastery shall be a place that has little disturbance from gad-flies, mosquitos and flies.
- (4) The monastery shall be a place, where requisites such as clothing; alms-food and medicine are easily available.
- (5) The monastery shall be a place, which is able to provide a good meditation teacher, who can give instructions for the perception of *dhamma*.

It means that meditators, who reside and practise at such a monastery, fully endowed with these five qualities, shall experience *dhamma*, have progress of insight and realize the noble *dhamma* quickly.

MOTTO:

Not too far, secluded, quiet,
Less disturbance from gad-flies and mosquitoes,
with requisites easily obtainable,
And having a good friend (the mentor) are the
qualities of the monastery.

Four types of Meditation Monasteries

1. A monastery where *dhamma* cannot be comprehended clearly and requisites are scarce.
2. A monastery where *dhamma* cannot be comprehended clearly but requisites are in abundance.
3. A monastery where *dhamma* can be comprehended clearly but requisites are scarce.
4. A monastery, where *dhamma* can be comprehended clearly and requisites are in abundance.

Among these four types of monastery, *dhamma* cannot be comprehended clearly at the first and the second types and they are the places that shall be avoided. *Dhamma* can be comprehended clearly at the third and the fourth types of monastery. As the Exalted One has taught, they are the places where one shall continue to stay

until realizing the noble *dhamma* that one has been keeping as the objective.

MOTTO:

1. With *Dhamma* not clearly comprehended, and
requisites are scarce,
Leave without reporting.
2. With *Dhamma* not clearly comprehended, and
requisites are in abundance,
Leave after reporting.
3. With *Dhamma* clearly comprehended, while
requisites are scarce,
Try to remain without leaving.
4. With *Dhamma* clearly comprehended, while
requisites are in abundance,
Do not leave even when asked to.

2. A suitable resort for alms-round means that practising monks who have to collect alms-food for consumption shall need the alms donating area or the resort, which is neither too far nor too close and where suitable food (*bojanam*) is available. Practising shall be done by relying on that suitable resort for support.

3. A suitable conversation means that the topic of conversation shall only be from the ten

subjects mentioned below:

- few wants,
- contentment,
- seclusion or staying away from company,
- approaching a quiet place for contemplation,
- practising with earnest effort.
- guarding of *sīla* securely,
- concentration,
- knowledge of path, the *vipassanā* knowledge,
- liberation (*vimutti*), the fruition *nibbāna*, and
- Reviewing Knowledge *paccavekhaṇa-(ñāṇa)*, also known as *Vimutti-ñāṇa-dassana*.

MOTTO:

Few wants; Contentment; Seclusion; Quietude; Repeated effort, Morality, Concentration, Wisdom, Liberation; and *Vimutti-ñāṇa*, are the 'Ten Subjects of Conversation.'

4. Suitable individual means living and practising with meditation colleagues like oneself, who contemplate with continuous notings without getting engaged in conversation.

5. Suitable nourishing food (*āhara-bhojanam*) means taking food, that gives a balanced diet and

which will not cause discomfort, but is easily digestible.

Realization of *Dhamma* by sixty Monks only when the Diet is Balanced.

There were some monks residing and practising *dhamma* at the monastery where *Mātikāmātā* took refuge. *Dhamma* was not realized until *Mālikāmātā* donated a suitable balanced diet as alms-food. Only on having suitably balanced alms-food did they realize noble *dhamma* up to the stage of becoming *Arahants*. That is why meditators must take suitable nutriment.

6. Suitable climate (*utu*) means that meditation shall be practised by choosing time and place when and where the warmth and cold are balanced. People living in places having moderate climate cannot develop concentration if meditation is going to be practised at cool places in cold weather and in dry zone in hot weather, because they have to bear the effect of extreme weather. It will result in waste of time, and physical weariness. Therefore, meditation shall be practised by choosing a place and time, where and when the warmth and cold are balanced.

7. Suitable posture (*iriyāpatha*) means that by reflecting, which posture among the four, namely, walking, standing, sitting and lying down postures, is conducive towards the development of stronger concentration in contemplation, one shall note in the posture thus considered most conducive, while taking more time in that posture to develop stronger concentration.

Meditators whose noting is going well at the higher stages of insight might like to change and rearrange the posture quite often due to the progress of insight. The intention to change and rearrange the posture may occur quite often and when becoming unbearable, changing and rearranging may occur quite often too. Thus in sitting contemplation, if noting is not going well anymore and rearranging has to be done quite often, contemplation in the sitting posture shall be reduced and noting shall be done in the walking posture.

Supporting Conditions Provided by Concentration Acquired in Walking Posture

When noting goes well in the walking posture, noting may also go well again in the sitting

posture as it gives favourable support or conditions the noting in sitting posture. Noting in walking meditation gives favourable support to the noting in sitting posture and noting in General Detailed Activities. Therefore, noting in walking posture may be helpful and dependable when noting in sitting posture does not go well. The Exalted One had taught that concentration developed in the walking posture was long-lasting. That is why favourable support can be rendered to noting in sitting posture and noting in General Detailed Activities.

How Walking is done to Develop Concentration

Meditators who have not yet developed concentration, but wishes to develop it, shall not take a long walk, shall not walk with shoes on and shall not walk by looking around widely afar.

Walking shall be done along a walk-way of about ten or fifteen or twenty feet in length, without having shoes on and with a down-cast eyes and without looking straight ahead or side ways beyond a distance of four cubits. If possible, walking shall be done by closing the eye partially. Then concentration may be developed quite often.

At the beginning phase of the development of concentration, one cannot be sure of how the nature of *dhamma* is experienced or how the lightness and heaviness are experienced. However, the meditator knows personally that concentration has been developing. The meditator personally knows whether walking now has been done, with or without noting.

While concentration is developed in the walking posture, special interest arises on contemplating the walking meditation. When concentration is developed by successive notings, upward movement with increasing lightness on noting 'lifting, forward movement with increasing lightness on noting 'pushing forward', and downward movement with increasing heaviness on noting 'dropping' is experienced. Meditators know personally that on experiencing the lightness and the heaviness, notings are getting better in the sitting posture and in the General Detailed Activities as well. It is the favourable support rendered by the noting in walking posture to noting in sitting posture and in General Detailed Activities.

The Fivefold Benefit of Walking Meditation

The Exalted One had expounded that a fivefold benefit shall be gained by those who practise

walking meditation to develop concentration.

1. *Addhānakkamo* - Can travel a long and distant journey without getting exhausted.
2. *Padhānakkamo* - Effort gets strengthened in the practise of insight meditation.
3. *Appābhāvo* - Diseases get cured.
4. *Sammāparināmanī gacchati* - Food taken gets thoroughly digested, and
5. *Cirathitiko* - Concentration developed in the walking meditation is long-lasting.

It was expounded that this fivefold benefit shall be gained.

MOTTO:

Ability to travel, Strengthened Effort, Free of disease;
Digestibility of Food; Long-Lasting Concentration,
Are the fivefold
Benefit of walking meditation

Development of the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*) in Walking Meditation

When concentration due to walking meditation gets well developed in meditators, then on noting 'lifting', 'pushing forward' and 'dropping', it comes to be known by distinguishing in such a way that if 'lifting' is noted, lifting action and noting are separate processes; if 'pushing-forward' is noted, the pushing-forward-action and noting are separate processes, and if 'dropping' is noted, the dropping action and noting are separate processes. The actions of lifting pushing-forward and dropping are not conscious of the object and are of the nature of matter. The noting consciousness that notes to know the lifting, pushing forward and dropping actions is conscious of the object and is of the nature of mind. Thus, the difference between mind and matter is known by distinguishing. Knowing thus constitutes the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*).

Development of Knowledge of Discerning Conditions (*Paccaya-parriggaha-ñāṇa*) in Walking Meditation

When concentration of meditators practising walking meditation gets powerful by another step due to successive noting, it comes to be known that while noting 'lifting', 'pushing', forward' and 'dropping', the noting consciousness had to follow along and take note on the actions of 'lifting', 'pushing forward, and 'dropping', because the actions of lifting, pushing forward and dropping down keep on appearing ahead. The action of lifting, pushing forward and dropping being the cause, and noting consciousness that follows to note the actions of lifting, pushing forward and dropping being the effect. Thus knowing of cause and effect constitutes the knowledge of Discerning Conditions (*Paccaya-pariggaha-ñāṇa*).

Development of Knowledge of Arising and Passing Away (*Udayabbaya-ñāṇa*) in Walking Meditation.

When concentration of *vipassanā* meditators gets powerful by another step due to successive noting, it comes to be experienced that on noting, 'lifting', 'pushing forward', and 'dropping', stage by

stage upward movement, stage by stage forward movement and stage by stage downward movement are experienced respectively. Extreme lightness in bodily actions is also experienced. The beginnings and ends of lifting, pushing-forward and dropping actions are especially experienced. Thus beginnings of lifting, pushing forward and dropping are arisings (*udaya*) and ends of lifting, pushing-forward and dropping are passings away (*vaya*). Knowing thus constitutes the Knowledge of Arising and Passing away (*Udayabbaya ñāṇa*).

Later on, when concentration gets stronger by another step due to successive noting, it is experienced that the stages in 'lifting', 'pushing forward' and 'dropping' are not continuous but discrete. One stage arises and passes away. Another stage arises and passes away and it goes on. Knowing thus the arisings and passings away constitutes knowledge of Arising and Passing away (*Udayabbaya-ñāṇa*).

Development of Knowledge of Dissolution (*Bhanga ñāṇa*) in Walking Meditation

When the concentration gets powerful and strengthened by another step on successive noting, it shall

be experienced that on noting 'lifting', 'pushing-forward' and 'dropping' the lifting action, pushing-forward action and dropping action pass away fleetingly at the end of lifting, pushing-forward and dropping respectively. Knowing thus constitutes the Knowledge of Dissolution (*Bhanga ñāṇa*).

When the Knowledge of Dissolution gets powerful by another step due to successive noting, it shall be experienced that, on noting lifting, pushing-forward and dropping, not only the actions of lifting, pushing-forward and dropping but also the noting consciousness that notes lifting, pushing forward and dropping down pass away as well.

Comprehending Impermanence (*annica*), suffering (*dukkha*) and Non-self (*anatta*).

It shall be comprehended that the actions of lifting, pushing-forward and dropping-down are impermanent (*annica*). The noting consciousness is also impermanent (*annica*). The passings away are happening so fast that they inflict suffering (*dukkha*) in the sense of tormenting. The torturous

sufferings cannot be prevented and constitutes uncontrollability (*anatta*).

MOTTO:

Among the genuine characteristics,
Comprehending one,
Comprehends all .

By comprehending the genuine characteristic of impermanence in the sense of dissolution, all the genuine characteristics of suffering and non-self are also comprehended as well. The bliss of *nibbāna* that one has been aspiring for shall be realized with the progress of insight when *anicca*, *dukkha*, and *anatta*, the genuine characteristics, are thoroughly comprehended.

The Discourse on the Eighth Day is fairly complete now.

Sayadaw

Saddhammaramsi Meditation Centre

Dhamma Discourse on the Ninth Day

To day's discourse on the ninth day at the meditation retreat will be on the Fifth Way of sharpening the controlling faculties.

Samādhissaca nimittaggahanena

Remembering the sign (*nimitta*), that caused the development of concentration for good noting, is a way of sharpening the controlling faculties and a cause for the progress of insight.

MOTTO:

The cause for the development of concentra-
tion,
The sign previously experienced,
Shall be thoroughly remembered.

Meditators can note well sometimes and cannot note well at other times. Noting goes well, when concentration is powerful, and noting may not go well when concentration is weak. Thus, the cause

for being able to note well and the cause for not being able to note well shall be remembered.

Previous signs (*nimitta*) that were conducive to the development of concentration, as mentioned below, should be thoroughly remembered for good noting: Noting goes well due to having

- convenience in accommodation;
- a balanced climate (balanced of warmth and cold);
- the opportunity to take suitable nutriment (*āhāra*);
- being at a quiet place;
- an exertion of moderate effort and so on.

Thus, by remembering the previous signs that were conducive to the development of concentration, correction of the prevailing conditions shall be done as mentioned below: If noting does not go well, correction shall be done by

- making the accommodation convenient, if it is not;
- making warmth and cold balanced, if they are not;
- making the nutriment suitable, if it is not;

- looking for a quiet place if the present place is a noisy one; and
- balancing the effort exerted, if it is either too relaxed or in excess.

If contemplation is done after improving thus, noting may go well as the concentration becomes powerful again.

Whether or not the notings go well depends also on the mediators' previous experiences in tranquillity (*samatha*) and Insight (*vipassanā*) meditations practised in their past existences and in the times past.

Meditators are classified into four types depending on the meditation that had been practised in their previous existences:

1. *Dukkha patipadā dandhā bhiññā;*

A person who has to practise with misery and weariness (difficulty), and is slow in comprehending dhamma in meditation.

2. *Dukkha patipadā khippā bhiññā.*

A person who has to practise with misery and weariness (difficulty), but is quick in comprehending *dhamma* in meditation

3. *Sukkha patipadā dandhā bhiññā;*

A person who can practise with ease and pleasantness, but is slow in comprehending *dhamma* in meditation.

4. *Sukkha patipadā khippā bhiññā;*

A person who can practise with ease and pleasantness, and also is quick in comprehending *dhamma* in meditation.

(1) A person who has to practise with difficulty and also is slow in comprehending *dhamma* in meditation is the one who had neither contemplated Tranquillity Meditation nor Insight Meditation in his past existences and in the times past.

(2) A person who has to practise with difficulty but is quick in comprehending *dhamma* in meditation is the one who had not contemplated Tranquillity Meditation in his past existences and in the times past.

(3) A person who can practise with ease and pleasantness but is slow in comprehending *dhamma* in meditation is the one who had contemplated Tranquillity Meditation but had not contemplated

Insight Meditation in his past existences and in the times past.

(4) A person who can practise with ease and pleasantness, and is also quick in comprehending *dhamma* in meditation is the one who had contemplated both Tranquillity and Insight meditations in his past existences and in the times past.

Among these four types of meditators, the first and the third types of meditators may get discouraged for being slow in comprehending *dhamma*. In order that they do not get discouraged, the meditation teachers have to give instructions and guiding discourses regarding the ways of contemplation conducive to experiencing of *dhamma*.

The meditation teachers have to give instructions and guiding discourses to those people by advising that contemplation shall be done with tolerance as the principal factor. Having to practise with difficulty is due to many an unpleasant sensation (*dukkha vedanā*). Without tolerating that unpleasant sensation, and if changing of position is being done quite often, *vipassanā* knowledge

will not develop as concentration does not develop. Thus the experiencing of *dhamma* will be slow. If contemplation is done patiently without changing the position often by being tolerant to that unpleasant sensation, concentration shall be developed. *Vipassanā* knowledge will develop if concentration is developed, and *dhamma* shall be experienced.

To those who can practise with ease and pleasantness, but slow in comprehending the *dhamma*, the meditation teachers will have to give instructions and guiding discourses so that attentive contemplation is maintained as the principal factor. Those who can practise with ease and pleasantness use to contemplate just for mere noting but not doing it attentively. That is why experiencing of *dhamma* is slow.

The meditation teachers have to urge those persons to contemplate attentively. It has been advised to note initially and attentively to know the beginning of rising and end of rising. and beginning of falling and end of falling. On being able to note attentively to know the beginning and the end, it will be comprehended. that the

beginning of rising is 'arising' and end of rising is 'passing away'. The beginning of falling is 'arising' and end of falling is 'passing away'. In knowing thus, the 'arising' and the 'passing away' are also experienced in other objects of contemplation, apart from 'rising' and 'falling', and *dhamma* shall be experienced.

Also in noting 'lifting', 'pushing forward' and 'dropping', beginning and end of lifting, beginning and end of pushing forward, and beginning and end of dropping shall be noted attentively. On being able to note attentively, arisings and passings away will be comprehended in such a way that beginning of lifting is 'arising', end of lifting is 'passing away', 'beginning of pushing forwards is 'arising', end of pushing forward is 'passing away', beginning of dropping is 'arising', and end of dropping is 'passing away'.

As time is still available, a discourse on a way of sharpening the faculties, a succeeding one, shall be given.

Bojjhangānamī anupavattatāya

In meditation, if the mind gets scattered due to being too enthusiastic, a suitable factor of

enlightenment (*bojjhanga dhamma*) shall be contemplated. And also, when idleness and aversion are present due to the mind being depressed, a suitable factor of enlightenment (*bojjhanga dhamma*) shall be contemplated.

MOTTO:

A suitable

Noble Factor of Enlightenment (*Bojjhangā*)

Shall be contemplated continuously.

In meditation, if the mind is scattered due to being too enthusiastic, the enlightenment factors to be cultivated are by contemplating to develop

- equanimity factor (*upekkhā sambojjhanga*) by being neutral and impartial towards pleasantness and unpleasantness; and concentration factor (*samādhi sambojjhanga*) by being able to note right on the 'present moment',
- tranquillity factor (*passadhi sambojjhanga*) by being keeping the body and mind to be calm and serene.

MOTTO:

When the mind is enthusiastic, scattered and
elated,

Equanimity, The Enlightenment Factors, Of Concentration and Tranquillity, shall be contemplated.

In meditation, when the contemplation is going awry and at a low ebb, and if the mind is too depressed, the enlightenment factors to be cultivated are by contemplating to develop

- effort factor (*virīya sambojjhanga*) by being reflecting to actually perceive the sufferings of *apāya* that will be inflicted if the *dhamma* is not realized;
- rapture factor (*pīti sambojjhanga*) by recollecting or by being repeatedly paying attention and reflecting on the reverential attributes (qualities) of *Buddha*, *Dhamma* and *Sangha*; and
- investigation (*dhamma vicaya sambojjhanga*) by reflecting on the dangers of decay, sickness and death. These Three Enlightenment factors shall be contemplated.

MOTTO:

When the mood of meditation,
Is at a low ebb,
The Enlightenment Factors
Of Effort, Rapture and Investigation,
Shall be contemplated.

How to Reflect to Develop Effort Factor, (*Viriya - samabojjhangā*)

O!... Virtuous meditations, ... why are you depressed?... Now in your continuity of consciousness (*santana*):

1. The rarity of becoming a human being has been attained.
2. The rarity of being alive is attained.
3. The rarity of having the chance to hear the sublime *dharmā*, that closes the gateway to the woeful states, has been attained.
4. The rarity of having the chance to be in the presence of *Buddha's* dispensation has been attained.

If *vipassanā* meditation is practised earnestly, while having the chance to enjoy these four rarities, *nibbāna* can be realized, and gateway to the woeful states can be closed.

Because of idleness and aversion due to the depressed state of mind, if practising is not done, the *dharmā* shall not be realized and in one of

the future existence, one may be born in hell. Thus, reflection shall be done to have the actual impression of sufferings in hell. While existing as a human being in the presence of dispensation, if *vipassanā dhamma* had not been practised due to idleness and aversion, it will cause shedding of tears to a greater or lesser extent on having to bear the sufferings in hell and or having to bear anxieties with remorse. Redevelopment of effort (*viriya*), due to this reflection, constitutes the Enlightenment Factor (*Viriya sambojjhanga*). By practising earnestly, contemplation of *dhamma* may go well again. In accordance with one's perfection (*paramitta*), the noble *dhamma* shall be realized.

How to Reflect to Develop Rapture Factor (*Pīti sambojjtanga*)

Among two types of *pīti*, one type constitutes the Enlightenment Factor while the other does not.

1. *Kāmāmisā - pīti*, *Lokāmisā-pīti*, or *Vattāmisā - pīti*) is not an Enlightenment Factor.

2. *Pīti* arising in association with the attributes of *Buddha*, *Dhamma* and *Sangha* are the Enlightenment Factors.

1. *Kāmāmisā-pīti* means: The delight that arises on enjoying the pleasures of mundane object of sensuality (*kāma-guṇa*). *Loka misā-pīti* means: The delight that arises on gaining achievements in mundane affairs such as progress in business and politics, and in obtaining prosperity. *Vattāmisā-pīti* means: The delight that arises on being fully endowed with meritorious deeds that had been done with longing for nobility in life (*bhava-sampatti*) and abundance of luxurious property-wealth (*bhoga-sampatti*). These three types of *pīti* do not constitute the Enlightenment Factor.

2. *Pīti* that arises by recollection of *Buddha's*, *Dhamma's* and *Saṅghas's* attributes, or by practising *vipassanā* meditation constitutes the Enlightenment Factor. These *Pīti* are also the cause for realization of *dhamma*. Thus by recollecting the reverential attributes of *Buddha*, *Dhamma* and *Saṅgha*, practise *vipassanā* meditation until the Knowledge of Arising and Passing Away (*Udayabbaya ñāṇa*) is attained to establish Rapture Factor (*Pīti-Sambojjhanga*).

If it can be reflected thus, (*pīti-sambojjhanga*) is developed and with the removal of the depressed mind, idleness and aversion, *vipassanā* meditation can be practised earnestly. Because of the earnest practice, there shall be progress of insight, and in accordance with one's perfection (*paramitta*), noble *dhamma* shall be realized.

**How to Reflect to Develop Investigation Factor,
(*Dhamma Vicaya sambojjhanga*)**

It shall be reflected that on getting old and forgetful and the body-aggregate is not been firm any more, it shall result in one being not able to practise *vipassanā* meditation. As at present, while one is not yet old and forgetful and the body-aggregate is still firm, it will only be proper to practise *vipassanā* meditation until attaining the stage that closes the gateway to the woeful states.

It shall be reflected that on having a terminal disease, it will not be possible to practise *vipassanā* meditation because the torturing disease has already gained the upper hand. As at present, while one is still in good health, it will only be proper

to practise *vipassanā* meditation until attaining the stage that closes the gateway to the woeful states.

It shall be reflected that if *vipassanā* meditation is not practised before death, one may be born again in the inferior worlds or one may be reborn in hell after death, where *vipassanā* meditation cannot be practised. Therefore, while one is still alive, before death, it is only proper to practise *vipassanā* meditation until attaining the stage that closes the gateway to the woeful states.

If it can be reflected thus, *dhamma vicaya-sambojjhanga* is developed and with the removal of the depressed mind, idleness and aversion, *vipassanā* meditation can be practised earnestly. Because of the earnest practice, there shall be progress of insight. In accordance with one's perfection (*paramitta*), the noble *dhamma* shall be realized.

The Discourse for the Ninth Day is fairly complete now.

Sayadaw

Saddhammaramai Meditation Centre

Dhamma Discourse on the Tenth Day

To day's discourse on the tenth day and at the closing ceremony of the retreat will be on Exertion of Threefold Effort. They are:

1. (Element (property) of) Effort exerted initially.
(*ārambha - dhātu*)
2. (Element of) Effort exerted to overcome the hindrances.
(*nikkama - dhātu*)
3. (Element of) Effort exerted to gain consecutive progress.
(*parakkama - dhātu*)

Exertion by *Arambha - Dhātu*

(1) Element of Effort exerted initially means that domestic and other affairs have to be completed since decision has been made to enter the

meditation retreat. Completing these affairs constitutes the exertion of effort initially by *ārambha-dhātu*. Collection of things for one's use at the retreat constitutes the exertion of effort initially by *ārambha-dhātu*. Thus, starting from these doings, merits have been already gained.

On arriving at the meditation retreat, earnest contemplation has to be practised after listening to the meditation instructions from the meditation teachers. People, who practise in accordance with the method directed by the Benefactor, the Venerable Mahasi Sayadaw, have to note 'rising', 'falling', 'sitting' and 'touching' in sitting posture. Nothing significant is experienced in the beginning phase, when concentration is not developed yet. Experience is significantly gained after two or three days, when concentration is developed.

Development of Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda ñāṇa*)

Analytical Knowledge arises by distinguishing that:

- In noting 'rising', the rising action and the noting consciousness are separate processes.

- In noting 'falling', the falling action and the noting consciousness are separate processes.
- In noting 'sitting', the sitting action and the noting consciousness are separate processes and
- In noting touching, the touching action and the noting consciousness are separate processes.

Thus knowing by distinguishing constitutes the Analytical Knowledge of Mind and Matter (*Nāma-rūpa pariccheda-ñāṇa*)

Rising, falling, sitting and touching actions are not conscious of the object and therefore, they are of the nature of matter. The noting mind that keeps on noting as 'rising', 'falling', 'sitting' and 'touching' is conscious of the object and therefore is of the nature of mind. Thus knowing by distinguishing the natures of mind and matter constitutes the Analytical Knowledge of Mind and Matter (*Nāma-rūpa-pariccheda-ñāṇa*). It is the exertion of effort initially in the Analytical Knowledge of Mind and Matter.

Development of the Knowledge of Discerning Conditions (*Paccaya - pariggaha-ñāṇa*)

When concentration becomes powerful by another step due to successive notings, it shall be known that; While noting 'rising', 'falling', 'sitting' and 'touching' the noting consciousness has to follow and keep on noting as the rising, falling, sitting and touching actions keep on appearing ahead.

Rising, falling, sitting and touching actions are of causal nature, while the noting consciousness is of consequential nature. They are cause and effect.

Knowing the cause and effect, thus, constitutes the Knowledge of Discerning Conditions (*Paccaya - pariggaha-ñāṇa*.) Merits have been already gained.

The commentary (*atthakathā*) teachers decided that meditators who had attained the *Paccaya - pariggaha - ñāṇa* have: already gained a foothold and are feeling comfortable in the Buddha's Dispensation;

They are already being assured to be born again in noble destinies (*sugati*), such as the realms of human beings, celestials and brahmas.

They have already become a lesser Stream -
winner (cula-
sotāpanna).

Practising up to attaining this Knowledge of Discerning Conditions (*Paccaya - Pariggaha - ñāṇa*) is the exertion of effort by *ārambha - dhatu*. The Discourse on Exertion of Effort by (*ārambha-dhātu*) is fairly complete now. Discourse on how to exert effort by *Nikkama - dhātu* shall be given now.

Exertion by *Nikkama-Dhātu*

Development of the Knowledge of Comprehension (*Sammasana - ñāṇa*)

When the concentration is powerful by one more step due to successive noting, the stage of the third insight, the Knowledge of Comprehension, is reached. It perceives impermanence (*annicca*) suffering (*dukkha*) and non-self (*anatta*) by comprehension. On reaching the Knowledge of Comprehension (*Sammasana-ñāṇa*), meditators experience, not long after sitting, the unpleasant sensations such as pain, tingling, dull pain, aches, dizziness, itches, nausea, vomiting and so on.

Perceiving Suffering (*dukkha*) by Comprehension.

Thus, on experiencing pain, tingling, dull pain, aches, dizziness, itches, nausea, vomiting and so on, it is impressed in one's mind that the body-aggregates is very prone to suffering and it is a solid mass of suffering. Thus the suffering (*dukkha*) is perceived by comprehension on reflecting.

Perceiving Impermanence (*anicca*) by Comprehension

The impermanence (*anicca*) is perceived by comprehension on reflecting that these unpleasant sensations (*dukkha vedanā*) keep on changing now and then, giving pain, tingling, dizziness, nausea, swelling and so on.

Perceiving Non-self (*anatta*) by Comprehension

Vipassanā meditation is practised with the aim to experience the *dhamma* pleasantly and quickly, and to have progress of insight quickly. However, as many kinds of suffering are experienced, the

non-self (*anatta*) is perceived by comprehension on reflecting that this body-aggregates does not remain as one wishes it to be but it is appearing in accord with its own nature.

Thus knowing impermanence (*anicca*) suffering (*dukkha*) and non-self (*anatta*) by comprehension constitutes the Knowledge of Comprehension (*Sammasana-ñāṇa*).

As the unpleasant sensation (*dukkha vedanā*) appears in the Knowledge of Comprehension (*Sammasana - ñāṇa*), meditators have to suffer mental unhappiness and physical discomfort, and also idleness and aversion.

Practising had to be done with the exertion of effort by *nikkama - dhātu* to overcome and escape from those mental unhappiness, physical discomfort, idleness and aversion.

Only if upper hand can be gained upon this unpleasant sensation (*dukkha vedanā*), mental unhappiness, physical discomfort, idleness and aversion can be overcome and escape from. Therefore, the Discourse on the way of noting

to gain the upper hand upon the unpleasant sensation shall be given. At present there are three ways by which meditators contemplate the unpleasant sensation.

1. The unpleasant sensation is contemplated with the aim to make it disappear.
2. The unpleasant sensation is contemplated by developing a gross mind to wipe it out in one sitting or in one day.
3. The unpleasant sensation is contemplated to experience its nature.

(1) In fact, contemplating the unpleasant sensation with the aim to have its disappearance is nothing but fostering greed (*lobha*). Practising *vipassanā* meditation is done to be free from greed. Now as the defilement, greed gets involved in each and every noting, no experiencing of *dhamma* and no progress of insight can be achieved for some time. Thus, this method of contemplation is not appropriate and shall not be taken.

The Exalted One had taught about the unpleasant sensation as

*"Dukkhamivā vedanamī vedayamāno
dukkhamī vedanamī vedayamīti pajānāti"*

It has been taught that contemplation shall be done to know the unpleasant sensation (*dukkha-vedanā*) that arises in one's body. However, meditators are now contemplating for its disappearance. Being not in accordance with the wish of the Exalted One, no experiencing of *dhamma* and no progress of insight shall be achieved for some time. Thus, contemplation shall not be done for its disappearance, but to be aware of its nature only.

(2) In fact, contemplating the unpleasant sensation by developing a gross mind with the aim of wiping it out is fostering anger (*dosa*) and grief (*domanassa*). Practising *vipassanā* meditation is done so as to be free from anger and grief. As the defilements, anger and grief, get involved in each and every noting, no experiencing of *dhamma* and no progress of insight shall be achieved for some time. Thus this method of contemplation is not appropriate and shall not be taken.

(3) Contemplating the unpleasant sensation to know its nature is in accordance with the wish of the Exalted One and being the right way of contemplation, it shall be practised. As the saying goes: "Arising (*udaya*) and passing away (*vaya*) can be comprehended only when the nature is known". Thus, arising and passing away can be comprehended only when the nature of unpleasant sensation is known. Upper hand shall then be gained over the unpleasant sensation (*dukkha vedanā*).

If severe unpleasant sensation is experienced while contemplating, attention must be paid initially to have tolerance. In the practice of *vipassanā* meditation, the most useful saying is "*Nibbāna* can be realized only by being tolerant." Thoughts of anxieties such as "will this unpleasant sensation has to be borne throughout the entire sitting session" may arise. Such anxieties shall not be allowed to occur. The unpleasant sensation shall go on giving pain in accord with its own nature. The mind shall be kept at ease by considering that only taking note is one's obligation.

When the unpleasant sensation gets intense, the meditators used to keep the bodies taut and the minds tense. It shall not be allowed to happen like this. The body and the mind must be fairly relaxed and the mind shall be kept focused right on the unpleasant sensation. Observation shall be done attentively to know the nature and the measure of pain. It should be known whether the sensation of pain rests just on the flesh, or on the skin, or whether it reaches up to the vein or the bone, or the marrow.

Only after knowing the nature and measure of pain, can contemplation be done attentively and noting as 'pain' 'tingling', 'dull pain' and so on. On noting attentively for about four or five times, more intense pain, in one way or another, may be experienced. That sensation may have its intensity reduced again after reaching its peak. If successive notings are done for four or five times, the sensation becomes less and less uncomfortable in one way or another and the moving-away of *vedanā* to other places shall be experienced. Thus, knowing this pain increasing or decreasing again is experiencing the nature of the sensation (*vedanā*).

On knowing the nature of the sensation, the notings of the meditators became more satisfactory. As the concentration gets stronger by one more step, due to successive noting, increase in pain with each and every noting shall be comprehended on noting as 'pain'. After the intensity of pain reaches its peak, the intensity of unpleasant sensation may decrease again accordingly. By not relaxing the noting consciousness even though the intensity is decreasing and if successive noting is done, it may be comprehended that the pain's intensity becomes less and less with each and every noting. It is knowing more about the nature of the unpleasant sensation and the noting power becomes more powerful by another step.

As the concentration gets stronger by one more step, due to successive noting, it is experienced that the nature of pain disappears soon after it appears. While appearing is 'arising', disappearing is 'passing away'. On comprehending the arising and passing away, the pain is no more the principal factor, but knowing the arising and passing away becomes the principal factor. On knowing the arising and passing away of the unpleasant sensation, the noting consciousness

had already gained the upper hand over the unpleasant sensation.

As the concentration gets powerful again by one more step, on reaching the Knowledge of Dissolution (*Bhanga-ñāṇa*), the arisings of the unpleasant sensations are not apparent any more while the disappearances, or the dissolutions become apparent. Thus, on comprehending the dissolutions, as the noting consciousness has gained more upper hand on the unpleasant sensation, suffering of pain is not felt any more and the notings may be going well. Physical discomfort, mental unpleasantness idleness, or aversion appearing due to unpleasant sensation shall not be present anymore. Exertion of effort, thus, is the exertion by *Nikkama-dhātu*. Escape from physical discomfort, mental unpleasantness, idleness, or aversion is achieved.

Exertion by *Parakkama - Dhātu*.

The Discourse on exertion of effort by *nikkama - dhātu* to pass through and escape from hindrances is fairly complete now. The Discourse on how to exert effort by *parakkama-dhātu* to gain the stage-by-stage progress shall be given

now, starting from the stage of the fourth insight, the Knowledge of Arising and Passing Away (*Udayabaya ñāṇa*).

The Knowledge of Comprehension and the Knowledge of Arising and Passing Away are significantly different from one another in terms of the bad (unpleasantness) and the good (pleasantness). The Knowledge of Comprehension is an unpleasant one because of its many unpleasant sensations. The Knowledge of Arising and Passing Away is a pleasant one because of its many pleasant sensations.

Development of the Knowledge of Arising and Passing Away (*Udayabbaya-ñāṇa*)

The meditators who have reached the Knowledge of Arising and Passing Away, experience lightness, pliancy, straightforwardness, adaptability both in mind (*citta*) and body (*kāya*). The meditators who have to change the posture once or twice in one hour in the lower stages of 'Insight', can now sit through the entire hour pleasantly without having to reform even once. Meditators, who can sit through the entire hour, in the lower stages

of 'Insight' without having to change, however, can sit through for two or three hours at a stretch. It is because of the body and mind being adaptable.

The meditators who have reached the Knowledge of Arising and Passing Away, experience the proficiency in body and mind. Contemplation can be done easily as if, the object of contemplation such as 'rising' and 'falling', and the noting consciousness are performing automatically. Contemplation is being done with tranquillity in body and mind, and with comfort in body and happiness in mind.

Meditators, with good noting power, personally experience the enjoyment of *vipassanā* rapture (*pīti*) and happiness (*sukha*), on reaching the Knowledge of Arising and Passing Away (*Udayabbaya-ñāṇa*), by approaching a quiet place of meditation and contemplating the nature of matter and the nature of mind. As the Exalted One had expounded, this kind of enjoyment could not be enjoyed even by ordinary celestials, not to mention the ordinary human beings. Enjoying thus, there may be no progress of insight.

MOTTO:

While the contemplation is going well,
Attachment on pleasantness arises.
And *dhamma* stops internally, making no progress.

In order not to let the *dhamma* remain stationary with no progress due to the attachment to things pleasant, to obtain the stage by stage progress, practising shall be done by the exertion of effort, (*parakkama-dhātu*). Meditators at the knowledge of Arising and Passing Away (*Udayabbaya-ñāṇa*) shall especially note to know the beginning and the end of rising, and the beginning and the end of falling. On being able to note the beginning and the end of rising and falling by attentive focusing, it will be comprehended that beginning of rising is 'arising', which passes away at the end of rising, and beginning of falling is 'arising, which passes away at the end of falling. When concentration gets powerful by one more step, it will be comprehended that 'rising' as well as 'falling' arise in stages and pass away in stages. Thus, on comprehending the 'arisings' and 'passings away', the pleasant sensation disappears, and the progress of insight results in stages.

Development of the Knowledge of Dissolution (*Bhanga-ñāṇa*)

As the concentration gets powerful by one more step due to successive noting, it shall be comprehended in noting 'rising' that the beginning of rising is no more apparent, and that it passes away at the end of rising. In noting 'falling', the beginning of falling is no more apparent, and that it passes away at the end of falling. It is the development of the Knowledge of Dissolution (*Bhanga ñāṇa*).

As the knowledge of Dissolution (*Bhanga-ñāṇa*) gets strengthened, not only the dissolution of rising, but also of the noting consciousness, is comprehended in noting 'rising'. In noting 'falling' also, not only the dissolution of falling, but also of the noting consciousness is comprehended.

On Comprehending thus, it shall be known that rising and falling are not permanent and the noting consciousness is also not permanent, which is impermanence (*anicca*). As the dissolutions are happening so fast, it seemed to be tormenting. The suffering (*dukkha*) is comprehended. The

suffering that is tormenting thus, by dissolution, cannot be prevented in any way. As it is tormenting by dissolution in accordance with its own nature, it comes to be known that it is uncontrollable (*anatta*). After knowing *anicca*, *dukkha* and *anatta* thus, progress of insight shall result in stages.

Development of the Knowledge of Fear (*Bhaya-ñāṇa*)

As the dissolutions are happening so fast, fear arises that the body-aggregates can perish at any time. This constitutes the Knowledge of Fear (*Bhaya-ñāṇa*).

Development of the Knowledge of Disgust (*Ādhinava-ñāṇa*)

As the dissolutions are happening so fast, fear arises that the body-aggregates has not a single pleasant thing and is seemingly rotten and abhorring. This constitutes the Knowledge of Disgust (*Ādhinava-ñāṇa*).

Development of the Knowledge of Aversion **(*Nibbida-ñāṇa*)**

Aversion arises by perceiving that the body-aggregates is the object of dislike with not a single thing of pleasantness and delight and whichever thing is observed, only perishing is seen. This constitutes the Knowledge of Aversion (*Nibbida-ñāṇa*).

Development of the Knowledge of Desire for Deliverance **(*Muncitukamyata-ñāṇa*)**

After having been impressed with aversion, desire for deliverance from this body-aggregates in this very life is developed. Wisdom is developed, so there is no desire to have this body-aggregates and further existence such as that of human beings, celestials and brahmas and so on. Even wishing to abandon the notings in the present contemplation. Development, as such, constitutes the Knowledge of Desire for Deliverances (*Muncitukamyatā-ñāṇa*).

Development of the Knowledge of Reflective Contemplation **(*Patisankhā-ñāṇa*)**

Knowledge of Reflective Contemplation is developed by having the wisdom in such a way that

though wishing to be delivered, it is realized that deliverance cannot be gained without contemplation. Noting results again. In this Knowledge of Reflective Contemplation, the unpleasant sensation such as pain, tingling, or aches and so on may appear again. Discomfort in body and unpleasantness in mind may occur again. For some meditators, unpleasantness in mind occurs more often than discomfort in body.

Intention to offend appears by showing no respect towards the Tripple Gems (The Buddha, the *Dhamma* and the *Saṅgha*), parents and teachers, who had been regarded with deep respect in the past.

Intention to move or change the position appears quite often. While contemplating in sitting posture, intention to change or move the position of the hand or the leg arises quite often, and changing or moving is done quite often. The intention to rise up from sitting meditation and take a walk and to sit back again may appear. Thus contemplation may have been done by changing postures. The intention to return to one's home may appear quite often and some may actually return home. Therefore, the meditation teachers had named this knowledge as the Knowledge of Returning Home.

Development of the Knowledge of Equanimity towards Formations (*Sankhārupekkhā-ñāṇa*)

Though the intention to change or correct postures appears, noting shall be done with tolerance and without changing or correcting the postures. On concentration being strengthened, the Knowledge of Equanimity that can be impartial towards pleasant or unpleasant formations (*sankhara*) is reached. On reaching the Knowledge of Equanimity (*Sankhānupekkhā-ñāṇa*) unpleasantness disappears and contemplation can be done with impartiality towards both pleasantness and unpleasantness.

The Benefactor, Mahasi Sayadaw had expounded the attributes (qualities) of the *sankhārupekkhā-ñāṇa* in mottoes.

MOTTO: I

Freed from Terror and Delight
Happiness and Misery being viewed impartially.

And noting can be done without effort.
These are Sankharu's Threefold Impartial qualities.

Meditators at the stage of the Knowledge of Equanimity (*sankharupekkhā-ñāṇa*) have neither extreme terror nor extreme delight when faced with terrible or delightful experiences both in mundane and *dhamma* affairs. They also have neither extreme delightful pleasure, nor extreme grief and despair on having either pleasant or unpleasant experiences. These can be comprehended impartially with equanimity. On noting also, it can be done with ease and without having to exert effort.

MOTTO: II

For a long duration, - It stands as it is.
The longer it stands, the more subtle it becomes.
To other objects-No wandering occurs.
These are *sankhāru's* Three 'Special' qualities.

Meditators at the Knowledge of Equanimity (*Sankharupekkhā-ñāṇa*) can maintain an uninterrupted contemplation for two or three hours at a stretch in sitting, standing and walking meditations. The objects of contemplation such as 'rising', 'falling', 'sitting' and 'touching' actions become more and more subtle with time. So light and subtle that it is like being sitting on a pile

of cotton. It is like being sprayed with cold and warm vapours. All these are experienced.

The objects of contemplation such as rising", 'falling', 'sitting' and 'touching' actions and the noting consciousness are keeping a close relationship. They are so close that if the mind is conveyed to the objects of terror and delight, it does not rest there for long. It returns to the usual object of contemplation, 'rising', 'falling', 'sitting' and 'touching' and is freed from wandering away from the object of contemplation.

Development of the Knowledge of Conformity (*Anuloma-ñāṇa*) and Maturity - Knowledge (*Gotrabhu - ñāṇa*)

When the Knowledge of Equanimity (*Sankharupekkha - ñāṇa*) matures, the Knowledge of Conformity, which is in conformity with the path (*magga*) and fruition (*phala*) is developed. After the development of the Knowledge of Conformity (*Anuloma-ñāṇa*), the Maturity - Knowledge (*Gotrabhu-ñāṇa*) that cuts the lineage of the worldling for entry into the domain of the Noble Ones is constituted.

Development of the Knowledge of Path (*magga*) and the Knowledge of Fruition (*phala*) for Stream - entry (*sotāpatti*)

After the development of Maturity - Knowledge, that takes *nibbāna* as the object of thought, it is followed by the path knowledge of stream-entry (*sotāpatti magga ñāṇa*) in immediate continuation without a gap. After the realization of the path knowledge of stream - entry (*sotāpatti magga ñāṇa*) the fruition knowledge of stream-entry (*sotāpatti phala ñāṇa*) follows in immediate succession without a gap. Though the Maturity-Knowledge takes *nibbāna* as the object of thought, it cannot abandon the defilements. The path knowledge of stream-entry can abandon *apāya*-leading personality belief (*ditthi*), sceptical doubt (*vici kicchā*), and gross *lobha*, gross *dosa* and gross *moha* and close the gateway to the woeful states eternally.

Development of Reviewing Knowledge (*Paccavekkhana - ñāṇa*)

Meditators who had already attained and are fully endowed with the knowledge of Equanimity

(*Sankhārupekkhā-ñāṇa*) experience the extinction of object of contemplation and noting consciousness, and *nibbāna*, the extinction of all sufferings, is realized by taking it as an object of thought. Therefore, meditators used to report back on extinction by saying that the object of contemplation and the noting consciousness get detached, as if a big load had been pushed off. Like being suddenly freed from strict constraints, freedom from object of contemplation and noting consciousness is gained.

The time elapsed in realizing *nibbāna*, the extinction of all sufferings, is momentary. Afterwards, reviewing shall be done on how the extinction is experienced. The nature of extinction constitutes *nibbāna*. It is reflected that realization of *nibbāna*, the extinction of all sufferings, is just path (*magga*) and fruition (*phala*).

On being conscious again after experiencing the extinction, the mind is found to be very pure and clear. Reviewing is also done on them. It is, pure and clear thus, because of the thinning down of one's defilements. But not all the defilements are

exhausted yet. It is reflected that one has to contemplate again. Reflecting thus, constitutes the Reviewing Knowledge (*Paccavekkhana-ñāṇa*)

Five kinds of reviewing are done by a stream-winner, who has experienced the extinction.

Reviewing:

1. *Nibbāna*, the extinction.
2. Path.
3. Fruition.
4. Defilements abandoned.
5. Defilements not yet abandoned.

Nineteen Kinds of Reviewing Knowledge

Reviewed by Stream - Winners	-	5 kinds
Reviewed by Once - Returners	-	5 kinds
Reviewed by Non - Returners	-	5 kinds
Reviewed by Fully Liberated Ones	-	4 kinds

The Fully Liberated One (*Arahant*) has already abandoned all the defilements, therefore, there shall be no reviewing on the 'defilements that has not been abandoned' and, thus, only four kinds are reviewed. Thus, it has to be practised by

parakkama-dhātu for the stage by stage progress of insight.

The Discourse on Contemplation by Exertion of threefold Effort is fairly complete now.

(At the closing ceremony of the retreat) The Discourse on Exertion of threefold Effort has, thus, been heard. After following, practising and cultivating as has been heard may you be able to realize the noble *dhamma*, the blissful *nibbāna*, free of all sufferings, as you have been wishing and aspiring for, with pleasant practice and quick comprehension.

Sayadaw

Saddhammaramsi Meditation Centre

Translated by Tin Oo Hlaing
A Lay – Attendant to Sayadaw
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Contents	1	Fist	First
	114	Developmet	Development
	123	Excerment	Excrement
	15	any	every
	27	is	are
	28	deceases	diceases
	28	realized	realize
	48	born again	born in the next immediate existence
	53	shall noted	shall be noted
	54	then	them
	56	unitially	initially
	98	and brahmas.	and brahmas in the next immediate existence.
	112	There	These
	117	happiness	happiness in
	118	month	mouth
	122	If	It
	123	stall	shall
	123	Contemplate	Comtemplation
	126	are being	being
	128	entirely	entirety
	128	being	been
	129	next day	next
	129	touches	touched
	136	condusive	conducive
	137	the	to

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137	17	widely afar.	widely.
146	8	(balanced	(balance
150	20	initially	respectfully
151	15	forwards	forward
152	19	being keeping	keeping
153	7	being reflecting	reflecting
153	12	being repeatedly	repeatedly
154	3	meditation	meditators
155	1	existance	existences
155	5	had	has
156	17	<i>Saṅghas's</i>	<i>Saṅgha's</i>
157	2	romoval	removal
157	11	not been firm	not firm
162	10	nothing	noting
162	24	brahmas.	brahmas in the next immediate existence.
163	23	vormitting	vomiting
165	21	escape	escaped
169	16	anotner	another
172	22	reform	change
173	24	insigh	insight
174	17	and	end
175	6,8	and that it passes	but only the passing
175	17	nothing	noting
176	11,17	body-aggregates	body-aggregate
177	4,12,14	body-aggregates	body-aggregate
178	11	Tripple Germs	Triple Gems

MOTTOES TO BE NOTED

Bodily action , every arising of it , shall actually be noted.
The consciousness, every arising of it, shall actually be noted,
Either pleasant, unpleasant, or neutral, the feeling shall be known on arising.

Nature of *dhmma* , on appearing , shall be known by discerning.

Every time matter and mind arise , the way of dissolution shall actually be noted.

In noting, with respect, shall it be done properly.

Without resting and taking a pause , and with no break in between, shall noting be maintained.

Ignore the concept, only the reality should be actually noted.

Among the genuine characteristics , comprehending one , comprehends all.

In seeing , even if one has the sharpness , shall act as being unable to see or blind.

In hearing , even if one has the keenness , shall act as being deaf.

In speaking, even if one has the eloquence, shall act as being dumb or mute.

In being strong and healthy, even if one can enjoy it, shall act as being weak.

If in this way , practising can be done , the *dhmma* shall be realized.