

DHAMMA PADETHA

VOLUME VI

By

ASHIN KUNḌALĀBHIVAMSA

Translated by Daw Khin Hla Hla
(Kambawza Myinzu)

Saddhammaramaṣī Meditation Centre
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DHAMMA PADETHA

VOLUME VI

BY

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Saddhammaramaṣī Meditation Centre
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**Edited by the Editorial Board of
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PREFACE

This book which you are about to read is a collection of articles written by Saddhammaramsī Sayadawz as *dhmma* gifts in the Myatmingala and Myitmakha Dhamma Sarthawun monthly magazines.

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

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

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

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

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

The essence that you can draw from this book:-

1. From the *Pāli* and *Aṭṭhakathā*, the essence as concerns mundance affairs, such as social affairs, business affairs and so on can be derived.

(ii)

2. From the *Pāli* and *Aṭṭhakathā*, the fundamentals as concern supramundane affairs, such as the *Buddha*’s basic *dhamma* which should be known by all Buddhists, the teachings of the *Buddha* for the perpetuation and prolongation of the *sāsanā* and records for *sāsanā* abroad can be derived.

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

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

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Translator's Note

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

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The Series of Sixteen Insight Knowledge

(*Vipassanā Ñāṇa*)

1. *Nāmarūpa paricheda ñāṇa*

(Knowledge discerning between mind and matter)

The yogis (meditators) who have attained *Nāmarūpa paricheda ñāṇa*, may see tiny lights, the size of a firefly as the external sense-objects. They may feel only the middle of the rising and falling of the abdominal movements, out of the beginning, the middle and the ending as the internal sense-object.

Motto: Seeing the light like the fire fly, is named *Nāmarūpa*.

Feeling only the middle of rising and falling is named *Nāmarūpa*.

2. *Paccaya Pariggaha ñāṇa* (Knowledge of cause and effect)

The yogis who have attained *Paccaya pariggaha ñāṇa*, may see green or blue or yellow colours and so on which are not so bright, as the sense-object. As the internal sense-object, the beginning of the rising and falling of the abdominal movements is more distinct. Only the beginning is mostly felt.

Motto: Seeing the green, blue and yellow is *Paccaya pariggaha*.

Feeling the beginning of rising and falling is *Paccaya pariggaha*.

3. *Sammasana ñāṇa* [Knowledge of comprehension of *anicca* (impermanence) *dukkha* (suffering) and *anatta* (egolessness)]

The yogis who have attained *Sammasana ñāṇa*, knowledge of comprehension of *anicca*, *dukkha* and *anatta*, may see dead bodies, skeletons, old men and women, deformed faces, forests, mountains, ravines and banks of rivers as external sense-object.

As the internal sense-object, the beginning, the middle and the ending of the rising and falling of the abdominal movements are distinct. The feeling of aches, pains, itchiness, dizziness, pressure, gloom, swaying and vomiting may be experienced.

**Motto: Seeing deformed and dead bodies is *Sammasana*.
Seeing the beginning, the middle and the ending,
all three is *Sammasana*.
Experiencing various pains is really *Sammasana*.**

4. *Udayabbaya ñāṇa* (Knowledge of arising and passing away of phenomena)

The yogis who have attained *Udayabbaya ñāṇa*, knowledge of arising and passing away of phenomena may see huge brilliant light, as external sense-object. They may see clearly a sacred monastery, the *Buddha's* image, a stupa, a palace, a building with tiered roof, as though seeing with their naked eyes.

They feel lightness of mind and body, gentleness of mind and body and fitness of mind and body. In sitting meditation, yogis who changed their postures once or twice in an hour before, are able to sit comfortably without changing when they have attained *Udayabbaya ñāṇa*.

The mind and the body have been trained. Because the noting sense-object and the noting mind synchronized, they seem to be noting automatically. They can note easily and their faces are also very clear and bright.

In noting rising and falling, the middle of the abdominal movement is not distinct but the beginning and the ending of the rising and falling are distinct. Sometimes the rising and falling seem to be rapid but the beginning and the ending are evident.

**Motto: Seeing brightness and clearness is *Udayabbaya*.
Seeing the rapid rising and falling and the
beginning and the ending is *Udayabbaya*.**

5. *Bhanga ñāṇa* (Knowledge of passing away)

The yogis who have attained *Bhanga ñāṇa* knowledge of passing away or dissolution, their seeing of external sense-objects become less. As internal sense-objects, the form and shape of the head, body, hand, leg, abdomen and so on are no longer distinct. They seem to have disappeared. Only the nature of sensations such as stiffness, movement, heat and cold, vapour and so on are experienced. At the beginning of *Bhanga ñāṇa*, notings are not so good. They are disorganized and seem to be scattered.

When noting the sense-objects, the beginnings are not distinct, only the endings are distinct. In *Udayabbaya ñāṇa* the beginning and end of rising, the beginning and end of falling are very distinct. When reaching *Bhanga ñāṇa* the beginnings of rising and falling are not distinct, only the endings are distinct.

Motto: Only seeing the ending but not the beginning is *Bhanga ñāṇa*.

When noting unpleasant feeling such as pain in the knee, in the chest, aches in the hand, numbness in the legs and so on the forms and shapes are not distinct any more. Only the ultimate reality (*paramattha*) i.e. the nature of pain such as numbness, aches and so on are distinct.

Motto: Disappearance of forms and shapes.

Realization of ultimate truth (*paramattha*) is unmistakably *Bhanga ñāṇa*.

For those yogis who have attained the mature stage of *Bhanga ñāṇa*, when noting any sense-objects, in addition to seeing the passing away of the noting sense-objects, they also see the noting mind vanishing. For those yogis whose insight knowledge are very keen, they see that in noting rising and falling, when noting “rising” in addition to seeing the “rising” passing away fleetingly, they also see the noting mind vanishing fleetingly. When noting

“falling” also, the falling disappears fleetingly and the noting mind also disappears fleetingly.

Motto: Experiencing the passing away of the noting sense-objects and the noting mind in a pair is *Bhanga ñāṇa*.

For those yogis who have attained *Bhanga ñāṇa* may feel as if the ground beneath them has sunken or sloping or has become raised while doing walking meditation or standing. They may also feel dizzy. Sometimes they may find they cannot sleep, they do not feel drowsy, they feel quite good as usual. Their minds are clear.

Motto: Feeling ground sloping or sunken and feeling dizzy is *Bhanga ñāṇa*. Unable to sleep but clear in mind is *Bhanga ñāṇa*.

6. *Bhaya ñāṇa* (knowledge of the fear of existence)

The yogis who have attained *Bhaya ñāṇa*, knowledge of the fear of existence, may feel all are fearful at every noting. Because they see the passing away in every noting they fear that death can take place at any moment of these passings away. Thus they become fearful.

The mind of the yogi may be helpless and weary. They seem to fear the quickly passing away of the mind and matter. They may feel as through they are sad.

7. *Ādinava ñāṇa* (Knowledge of disgust and dread)

When the yogis attain *Ādinava ñāṇa*, knowledge of disgust and dread, they come to see the faults of the continuous passing away of *nāma* and *rūpa* (mind and matter). They come to realize that there is no *nāma* and *rūpa* that is permanent. They are all disgusting, useless and worthless. They see the faults that there is not one thing that is everlasting.

8. *Nibbida ñāṇa* (Knowledge of contemplation of aversion)

When the yogis attain *Nibbida ñāṇa*, knowledge of contemplation of aversion, although their noting is good and they can also see clearly and distinctly the passing away of *nāma* and *rūpa* in every noting, their minds are not as energetic as before, they do not feel happy but miserable. They feel lazy to note. They feel that there is no happiness in any of the worlds: human, deva or brahma that they are filled with boredom and misery.

9. *Muccitukamyatā ñāṇa* (Knowledge of the desire for deliverance)

For those yogis who have reached *Muccitukamyatā ñāṇa*, knowledge of the desire for deliverance, although their noting is good, they do not feel like continuing with their noting. While practising sitting meditation, they find they cannot keep their hands or legs still. They want to move them every now and again. Unbearable feelings such as pain and aches and so on appear. They feel they want to give up noting. They long for freedom from the conditioning of *nāma* and *rūpa*.

10. *Patisankhā ñāṇa* (Knowledge of reflective contemplation)

Yogis who have attained *Patisankhā ñāṇa*, knowledge of reflective contemplation, come to realize that they cannot be free from the conditioning of *nāma* and *rūpa*. With this realization, they feel encouraged and resume their noting.

Noting tends to become bad. It seems to the yogi that the noting mind is not inclined on the noting sense-object. The two seem far apart. They wish to change their postures every now and again and also keep changing. They have to take great care not to change their postures.

Various sufferings of mind and body appear. The yogi has no more desire to note and wants to abandon the meditation practice altogether. He may also find wholesome minds disappearing and unwholesome minds appearing.

At this *Patisankhā ñāṇa*, mental images such as forests, mountains, stupas and so on are seen again. Thus the yogi thinks

that he has retrogressed in his *dhamma*. Actually it is not like what the yogi thinks.

It is the nature of this *Patisankhā ñāṇa*, to see such mental images (*nimitta*) again. This is a very important point to note.

11. *Sankhārupekkha ñāṇa* (Knowledge of equanimity)

For the yogis who have attained *Sankharupekkha ñāṇa*, knowledge of equanimity have the ability to note all conditioned phenomena with equanimity and noting becomes easy. Noting sense-objects appear readily in sequence. The noting mind is also able to note all the arising sense-objects without much effort. They are able to note with ease as if noting automatically.

Unlike in *Udayabbaya ñāṇa*, they do not take delight in pleasurable sense-objects. Unlike in *Bhanga ñāṇa* and *Bhaya ñāṇa*, fear and terror are no more. They are able to note all sense-objects with equanimity, they have no care now for happiness or suffering.

Motto: Without fear and attachment

Noting happiness and suffering in equanimity.

Noting with ease without much effort.

This triple quality in equanimity is *Sankhārupekkhā ñāṇa*.

When *Sankhārupekkha ñāṇa* becomes more mature and strong, the notings become better and more rapid and distinctive with each noting. After that, beyond the last noting, the sense-object and the noting mind become extinct like being cut off totally and the yogi's mind inclining towards *nibbāna*, realizes *nibbāna* (the cessation of all formations of *nāma* and *rūpa*).

12. *Anuloma ñāṇa* (Knowledge of adaptation)

In thus realizing *nibbāna* the notings known as *Vuttanagāmīni Vipassanā* that have become more rapid and better with each noting are said to be heading swiftly towards *magga* (the path). Among those notings, the last noting that arises in the yogi is known as *Anuloma ñāṇa* adaptable to *magga* (the path) and *phala* (fruition).

13. *Gotrabhū ñāṇa* (Knowledge of maturity)

After that, cutting off the lineage of the *puthujjana* (worldling) without fulfilling the accomplishment of the destruction of defilements (*kilesas*) and attaining *nibbāna*, the extinction of all conditioned phenomena of *nāma* and *rūpa* for the first time, is known as *Gotrabhū Ñāṇa*, arising in the *santāna* of the yogi.

14. *Sotāpatti magga ñāṇa* (Knowledge of the Path-consciousness of the stream-winner)

After that, destroying or uprooting totally, wrong view (*diṭṭhi*), sceptical doubt (*vicikicchā*) and defilements (*kilesas*) leading to *apāya* and the realization of *nibbāna*, the extinction of all conditioned phenomena of *nāma* and *rūpa*, is known as arising in the *santāna* of the yogi *Sotāpatti magga ñāṇa*.

15. *Sotāpatti phala ñāṇa* (Knowledge of fruition-consciousness of the stream-winner)

After that, abandoning *kilesas*, the yogi realizes *nibbāna* again and again for about two or three times successively. This realization is known as *Sotāpatti Phala ñāṇa* arising in the *santāna* of the yogi.

After having realized such cessation for the first time, whenever the concentration of the yogi becomes good and strong, the realization of such cessation may occur again for many times as well as for longer periods. Such realization of the cessation is known as *Phala-samāpatti* (attainment of fruition-consciousness)

16. *Paccavekkhaṇa ñāṇa* (Knowledge of retrospection)

Subsequently after realizing the cessation, the yogi may reflect upon the path-moment again thus: the cessation of the noting sense-object and the noting mind is the Noble *Dhamma*, it is *magga* (the path), *phala* (fruition) and *nibbāna*. The mind becomes clear after the realization of the cessation because the *kilesas* have now become less. However, not all the *kilesas* have been eliminated. Reflecting in this way is known as *Paccavekkhaṇa ñāṇa* arising in the *santāna* of the yogi.

The Five Duties of Parents

Parents are the most dependable persons for the children. Young children are very much attached to their parents and depend on them extremely. They cannot be parted even for a short while. Some young children would weep aloud, as though their hearts would break at the time of parting with their parents.

Parents are most duty-bound for the welfare of their offsprings in both the mundane and supramundane worlds. If they cannot fulfil their duties in supporting their children, the latter will degenerate. They have to fulfil their duties. Hence, the *Buddha* had discoursed on the five duties of parents.

The discourse by the *Buddha* on the five duties of parents are:

1. *Pā pā, nivā renti* = must prevent them from doing wrong.
2. *Kalya ne nivesenti* = must make them do wholesome deeds
3. *Sippaṃ, Sikkhāpenti* = must make them acquire vocational education
4. *Pātirūpena dārena samyojanti* = must arrange a suitable partner for matrimony
5. *Samaye dayajjan niyādenti* = must be given property or wealth at a proper time.

1. Must prevent them from doing wrong means: .

(a) Parents must prevent their young children from doing all kinds of unwholesome deeds *duccarita*.

They must prevent their young children especially from committing offences against the five precepts: “Children you must not take

life or kill. Those who kill will go to *apāya nirāya* in their future existences. Besides, when they become human beings, they will be handicapped and diseased. They will be killed by other people and their lives will be short and so on” thus they must prevent their children from killing.

(b) “Young children, do not steal; those who steal will go to *apāya nirāya* in their future existences and when they become human beings again, they will be in poverty, unhappy physically and mentally, face scarcity of food and will not obtain things that they desire. Due to the five enemies, the property they had acquired will be destroyed and so on.” Thus, they must prevent their children from stealing.

(c) “Young children, do not commit adultery, those who do, will suffer in *apāya nirāya* and when they become human beings again, they will be hated by other people for no rhyme or reason. There will be many enemies and be in scarcity of things. They will neither be men nor women (half and half). They will have inferior births several times and so on”. Thus parents must prevent their children from committing adultery or sexual misconduct.

(d) “Young children, do not tell lies so as to destroy other people’s benefit. Those who tell lies will go to *apāya nirāya* and when they become human beings they will be retarded in their speech and their mouths will have bad smell. People do not wish to listen to them, they will only see faults. They will be harsh and inappropriate in their speech and so on.” Parents must prevent their children from telling lies.

(e) “Young children, do not drink intoxicants. Those who do, even in this very life, their wealth will be destroyed, there will be lots of quarrels, suffering from diseases, not having good reputation, having moral shame and fear and being dull. These are the bad results. They will be reborn in *apāya nirāya* and when they become human beings again, they will be lunatics and so on.” Parents must prevent their children from taking intoxicants.

In this manner parents must point out the faults and prevent their children from doing unwholesome deeds.

2. Must make them do wholesome deeds means:

Parents must make their children do wholesome deeds which are *Puññakiriyāvatthu*.

“Young children, you must give *dāna*. Those who do, beginning from this very life and in every future existence, they will enjoy longevity, good looks, wealth in abundance, many friends to help them and authority in every way and so on.” Parents must point out the benefits of *dāna* merit to their children.

“Young children, those who observe *sīla* securely have the benefit of acquiring wealth easily, have good reputation, enter any function without a feeling of inferiority, seeing good signs at the time of death, die peacefully and being reborn in the realm of devas.” In this way parents must urge their children to have *sīla* merit.

“Young children, you must practise *samatha bhāvanā* and *vipassanā bhāvanā* as much as possible. Those who practise *samatha bhāvanā* can live in peace and get the benefit of reaching the abode of *brahmas*. Those who practise *vipassanā bhāvanā* will have the benefit of attaining the bliss of *nibbāna*, extinction of all sufferings.” In this way parents must urge their children to practise *bhāvanā dhamma*.

Thus, parents must point out the benefits so as to make their children practise *bhāvanā dhamma*.

3. Must make them acquire vocational education means:

There are two kinds of education, vocational education to earn their livelihood in the mundane world and attaining *dhamma* which is *lokuttarā* knowledge. Parents must make their children acquire both kinds of knowledge.

Vocational education, knowledge of the mundane world:

(a) Vocational arts education

(b) Vocational science education. They are of two kinds and parents must make their children acquire both types of education which will be suitable.

In ancient times learning things verbally was known as 'Arts education'. Doing practical work was known as 'Science Education'.

At the present age, studying Literature, History, Geography, Law, International Relations, Sociology and so on are known as 'Arts Education'. Parents must make their children acquire Arts Education appropriately.

Putting theory and practical work together and getting the proof of the theory in Chemistry, Physics, Geology, Zoology, Engineering, Medicine, Mathematics and so on are known as 'Science Education'. Parents must make their children study accordingly.

4. Suitability in matrimony means:

When children come of age, parents must look for brides and grooms who have the same level of lineage, morality and so on and hold wedding ceremonies.

At the present age parents mostly choose brides and grooms who are of the same lineage and status.

In accordance with the discourse of the *Buddha*, the young bride and groom must be same in the four *dhamma*.

The four *dhamma* are:

- (a) *Sammā saddhā* = must have equal faith in *Buddha*, *Dhamma*, *Sangha*, *Kamma* and the results of *Kamma*.
- (b) *Sammā sīla* = must have the same *sīla* practice in not killing, not stealing, not committing adultery, not telling lies, not taking intoxicants and so on.
- (c) *Sammā cāga* = must have the same attitude in giving charity (*dāna*).

- (d) *Sammā paññā* = must have the same level of intelligence in weighing the pros and the cons in going, staying, eating, speaking and so on.

Parents must choose young men and women who possess the four *dhamma* equally and arrange them in matrimony.

5. Must be given property or wealth at a proper time means:

When the young children come of age they must be given property to work for their living, to do business and to make use for their capital or investments.

In *Pāli* “*Samaye* = at a proper time” as the *Buddha* had instructed, when the children are still young and are unable to take good care of the property and to work so as to prosper they should not be given the property. They should be given only when they can take good care and work for the betterment.

Motto: Preventing doing wrong, instructing to do wholesome deeds, giving education, providing investment, arranging matrimony are the five duties of parents.

Doing Meritorious Deeds on Birthdays

Buddhists are in the habit of doing meritorious deeds in connection with *sāsanā* when their birthdays arrive. They would offer lights, flowers, water, rice and so on at the pagodas or *Buddha* images in accordance with the number of years of their age. Why do they do this? They do it because they have faith. Faith in Myanmar is '*Saddhā*' in *Pāli*.

Buddhists have four kinds of belief or faith in connection with birthdays.

- (1) belief in previous existences
- (2) belief in *kusala kamma* in previous existences
- (3) belief in future existences
- (4) belief in the *kusala kamma* of the present existence

(1) Belief in previous existences means:

In accordance with the *Buddha's Anamatagga Sutta desanā*, series of existences of all beings have been so long that no beginnings can be recalled. Buddhists believe that they had countless number of previous existences. Those who believe in *uccheda diṭṭhi* believe that there is only one life for human beings; there is no future life and there is no such thing as *nibbāna*. Because these people believe in *uccheda diṭṭhi* and not believing that there are past existences, they cannot have remorse, *saṁvega ñāṇa*. Hence, there can be very little *kusala* merit.

Buddhists, unlike those who believe in *uccheda diṭṭhi* believe in previous existences. Realizing old age, sickness, death and so

on *saṃsāra* sufferings in several previous existences, they have remorse *saṃvega nāṇa* and are able to gain *kusala* merit.

(2) Belief in the *kusala kamma* in previous existences means:

Buddhists believe that because of their previous *kusala kamma* they have become human beings in the noble human abode, meeting with good parents and teachers in this present life.

Those who believe in *uccheda diṭṭhi* thinking that there are no past existences, will not believe that there are *kusala kammās* done in the previous existences. Buddhist devotees, unlike those who believe in *uccheda diṭṭhi*, “believe in *kusala kammās* of previous existences; *Pubbecakatapuññatā*.” Because of their belief they can continue doing *kusala* merits or meritorious deeds.

(3) Faith in future existences means:

If they cannot practise till becoming *arahats*, extinction of existence in this present life, they believe that there will be many future existences.

Those who believe in *uccheda diṭṭhi* have no idea of future existences. Neither is there the bliss of *nibbāna*. Buddhists, unlike those who believe in *uccheda diṭṭhi* believe that there will be future existences if they cannot practise till attaining arahatship. They also believe that there is the bliss of *nibbāna*. Therefore because of this belief they continue doing meritorious deeds.

(4) Belief in the *kusala kamma* of the present existence means:

Only if there are *kusala kammās* in the present life, they will be reborn in good and noble realms in future existences and they will reach the noble bliss of *nibbāna*. Thus they believe in the present *kusala kamma*.

Since believers in *uccheda diṭṭhi* have no concept of future existences, will not perform any meritorious deeds or *kusala kamma*. Because they have no concept of the bliss of *nibbāna* they will not practise any noble practice conducive to attaining *nibbāna*. Believers in *uccheda diṭṭhi* not performing any *kusala kamma*, or practising noble practice conducive to attaining

nibbāna, will have very little *kusala* merit but will have *akusala* in their mind continuum (*santāna*). Unlike believers of *uccheda diṭṭhi* Buddhist devotees, having faith in future existences will perform meritorious deeds, *kusala kamma* as much as they could in this present life. They will practise good and noble practice conducive to attaining the bliss of *nibbāna*.

Buddhist devotees thus believing in the past existences and previous *kusala kamma* and also believing in doing *kusala kamma* in the present life for future existences, they perform meritorious deeds in connection with the *sāsanā* on their birthdays.

When Buddhist devotees reflect their past, future and present existences, they should feel delighted. Because they had done wholesome deeds in their previous lives, they are reborn in the noble human abode and are able to do meritorious deeds continuously. Since they are able to do wholesome deeds in this present life, they will be reborn in the good and noble planes in their future existences. They should be most delighted because they will be reaching the noblest bliss of *nibbāna*.

**Motto: Because the past was good it is good at present.
If you are good at present, the future will be good.**

Facts about *Pasāda Sīma*

Sīma is indispensable in the Buddha's dispensation. It is the most useful and venerable thing which should be known about. Every monastery should have a *sīma*. Only if there is a *sīma* various acts of disciplinary concerns (*vinaya kamma*), such as the acts of higher ordination (*upasampada*); priestly service pertaining to disciplinary-code (*uposatha kamma*) and so on can be performed.

In terms of the disciplinary-code, there are many facts that should be known, concerning the *sīma*. The varied and many facts that should be known about the *sīma* are:

- Gāma sīma* - *sīma*, demarcated by village boundary;
- Ārañña sīma* - *sīma*, demarcated by forest boundary;
- Nadī sīma* - *sīma*, demarcated by river boundary;
- Samudda sīma* - *sīma*, demarcated by ocean boundary;
- Jātassara sīma* - *sīma*, demarcated by lake boundary;
- Baddha sīma* - *sīma*, consecrated by *kammavācā*;
- Abaddha sīma* - *sīma*, not to be consecrated by *kammavācā*;
- Associable *sīma* - *sīma*, that can be over-lapped or joined with one another; and
- Non-associable *sīma* - *sīmā*, that is not allowable to be overlapped or joined with one another.

That is why, Sayādaws (The Venerable Elders) of the olden days used to say:

“*Sīma* is to *vinaya*, as gender is to grammar.”

In addition, the facts that should be known about the *sīma* are: It is not only appropriate to consecrate the *sīma* on the ground, but also proper to get it consecrated, as expounded in the Commentary of *Vinaya Mahavā*, on a rocky hill (*piṭṭhī pasāna*); in a small monastery (*kuṭi geḥa*); in a cavern (*leṇa*); on an upper floor of a mansion (*pasāda*); and on a mountain top (*pabbata matthaka*).

Nowadays, the elders, who are well-learned in disciplinary rules (*vinaya*) consecrate *sīmas* on the upper floors of the monasteries and perform the greater or lesser ecclesiastical acts. This type of *sīma* is known as *Pasāda sīma*. As additional things like roofing and walling need not be done for this type of *sīma*, the greater or lesser ecclesiastical acts can be performed with comfort and ease. That is why they are of great value. *Pasāda sīmas* should therefore be consecrated by the coming generations of disciple monks.

Clearing the area of the may be old *sīma* has to be done before the *Pasāda sīma* is consecrated. Though, there may not exist an old *sīma* on the floor of the monastery where the *sīma* is to be consecrated, there may exist old *sīma* on the ground upon which the monastery has been built. Therefore, the floor shall be divided into plots of three feet-square each by a chalk-marker. Not less than four monks, with one of them in each plot, at the same time, shall do the reciting of the ecclesiastical resolution (*kammavācā*). Clearing must be done in such a way that the entire area of the floor, where the *sīma* is to be consecrated, gets the over all effect.

Pasāda sīma is the type of *sīma* that shall be consecrated on the upper floors of the two-storied or three-storied monasteries. In consecrating them the walls of the monasteries shall not be considered as boundary signs (*nimitta*), but stone pillars as boundary signs shall be embedded in the walls and perform the consecration.

In consecrating the *Pasāda sīma*, special care must be taken so that the *sīma* is not connected to the lower floor.

Consecration must be done at a place where no walls of the lower floor are in contact with the upper floor. If rooms are formed on the lower floor and the partitioning walls are connected to the upper floor, when the *sīma* is consecrated on the upper floor, since it is connected to the lower floor, then the lower floor gets consecrated as well.

In saying that the *sīma* is connected and gets established, thus, on the lower floor is only when the walled-room of the *sīma* has the capacity to accommodate (21) monks. If the room with its partitioning walls from lower to upper floor cannot accommodate (21) monks, then the *sīma* which is consecrated on the upper floor cannot render connective effect to the lower one. It stands only on the upper floor.

If only two or three sides of the room which can accommodate (21) monks are walled from lower to upper floor, the *sīma*, consecrated on the upper floor does not render connective effect to, and gets established on, the lower one. It stands only on the upper floor. Only if the partitioning has four walls from lower to upper floor, the *sīma* consecrated on the upper floor can render the connective effect to the lower one and get established there.

Thus, in consecrating the *Pasāda sīma*, it shall be done in accordance with disciplines commentaries and sub-commentaries (*vinaya aṭṭhakathā* and *ṭīkā*), that the *sīma* consecrated on the upper floor shall not offer connective effect to the lower one.

***Ovadakathā* in 1994**

(Admonition Speech)

Since 1342 (ME) 13 Waxing day of Pyatho (18.1.81) when *Saddhammaramisi* Service Association *Veyyavacca* was formed, Sayadaw has given *ovadakathā* at every annual meeting. This year also the Sayadaw delivered the *ovadakathā* briefly.

Saddhammaramisi yeiktha has been making progress year after year with more and more yogis coming to practise *dhamma*. Donors who come to donate at the yeiktha have also increased year after year. This progress has been made due to two reasons:

The two reasons are:

- (1) The Implementation has been correct
- (2) Working in unison.

When the work carried out is correct and the people working together are united, whichever monastery, yeiktha, place or organization, it may be, it will certainly make progress because the two objects are fulfilled. Out of the two objects, if one or both are not fulfilled, there will be no progress, it will deteriorate.

- (1) The implementation has been correct

Sayadaws who are giving *dhamma* discourses and instructions according to the method of the Most Venerable Mahasi Sayadaw are efficient in making yogis experience the *dhamma* who have not yet experienced it, yogis who have not reached a higher level of insight to reach a higher level of insight and for yogis who have the capacity to realize the *dhamma* to realise *dhamma*. Hence, the work of Sayadaws giving instruction to practise meditation has been correct.

Members of the *Veyyavacca* Association also carry out the work for the welfare of yogis who come to *Saddhammaramisi* Yeiktha to practise *vipassanā* peacefully, allotting suitable rooms in hostels, arranging food, water and lights. Carrying out this work also has been correct.

Members of *Veyyavacca* Association helps in organizing the donations for robes, alms-food, monastery and medicine according to the wishes of the donors. The Association also helps the accounts to be in order and clear them on time. Carrying out this work has also been correct.

Consequently, the work carried out by the Sayadaws and the *sanghas* in giving discourses and members of *Veyyavacca* Association, working for the welfare of the yogis and donors to be accomplished in every respect have been correct. Hence, *Saddhammaramisi* Yeiktha has been flourishing year after year.

(2) Working in unison

At *Saddhammaramisi* Yeiktha, Sayadaws, men and women donors (*dāyakas* and *dāyikas*) have kept unity as the prime factor. The Association does not desire that the people should talk that there is no unity at the Yeiktha and also act to disrupt the unity.

Sayadaw himself has often been giving discourses on unity. Almost at every annual meeting this discourse has been given. Because the members of *Veyyavacca* Association follow this discourse, they are being united up to this day.

Hence, *Saddhammaramisi* Sayadaw and *dāyakas* and *dāyikas* have been united. *Saddhammaramisi* Yeiktha has been progressing year after year.

To be able to keep up this unity for long. I shall talk on the subject of unity at this annual meeting.

For *Saddhammaramisi* Yeiktha *Veyyavacca* Association members, yogis and *dāyakas*, *dāyikas* to be always united, four supporting factors from *Sangaha Sutta* must be fulfilled.

Four supporting factors of unity are:

- (a) *Dāna* = giving or offering things
- (b) *Peyyavājja* = having pleasant speech
- (c) *Atthācariya* = working for the benefit of others
- (d) *Samānatthāta* = treating others as you would treat yourself

(a) *Dāna* = giving or offering things means:

Members of *Saddhammaramisi Veyyavacca* Association must give or offer things to each other. By giving, both the giver and the receiver feel delighted. Therefore, members of *Saddhammaramisi Veyyavacca* Association must give things to each other.

(b) *Peyyavājja* = having pleasant speech means:

Members of *Saddhammaramisi* Yeiktha Association must speak pleasantly to each other. Speaking pleasantly makes both the speaker and the hearer feel delighted. Therefore, members of *Saddhammaramisi Veyyavacca* Association must speak pleasantly to each other.

(c) *Atthācariya* = working for the benefit of others means:

Members of *Veyyavacca* Association of *Saddhammaramisi* Yeiktha must carry out things for the benefit of others. Those who work for the benefit of others will always be loving and friendly towards each other. That is why members of *Saddhammaramisi* Yeiktha Association must work and practise for the benefit of each other.

(d) *Samānatthāta* = treating others as you would treat yourself means:

Members of *Saddhammaramisi* Yeiktha must always be together in weal and woe. Those who work and stay together in prosperity and adversity, having loving-kindness (*mettā*) and compassion (*karunā*), both are happy physically and mentally.

That is why members of *Saddhammaramisi Veyyavacca* Association must work and stay together in prosperity and adversity.

Motto: Giving or offering, pleasant speech, practising for the benefit of others, treating others as self; These are the four supporting factors.

In this manner, members of *Saddhammaramisi* Yeiktha *Veyyavacca* Association yogis, *dāyaka* and *dāyika* are

- (i) working correctly and
- (ii) being united

Having listened to these two subjects of the discourse, may you be able to practise accordingly and may you be able to attain *nibbāna* extinction of all suffering, easily and rapidly as you have aspired for.

Sadhu! Sadhu! Sadhu!

Private Monasteries

Myanmar Buddhist devotees have deep respect for the *sāsanā* and make good use of their wealth acquired lawfully. They mostly donate the excess of their wealth for the *sāsanā*. Most of them aim to donate their wealth for the *sāsanā*.

Requirements for the *sāsanā* are robes, alms-food, monasteries and medicines. They offer all the four requirements as much as possible. Out of the two kinds of contributions: “for *sanghas*” and “for an individual monk” they donate one or the other as they like.

Buddhist devotees are in the habit of donating private monasteries to individual monks whom they pay great respect. They also donate private monasteries for Sayadaws and monks who are their relatives.

When private monasteries are built monks must see to it that everything is done according to *vinaya* rules. If there is a *dāyaka* who donates a private monastery for the individual monk as aimed and if the building is of concrete inside and outside, the site must also be free from all dangers. The premise must be spacious enough for a cart to go round. Only then it is built according to *vinaya* rules laid down by the *Buddha*.

Since the *Buddha* had laid down the disciplinary rule, the individual monk who wishes to build a private monastery must first and foremost approach the *sanghas* and ask for permission.

“Most Venerable *Sanghas*, I wish to build a big monastery since I have a donor (*dāyaka*) who will build a private monastery. May I humbly request the *sanghas* to look for a site for building a monastery. May I request this again for the second time and the third time.” Thus the monk has to request the *sanghas* to look for a site for building a monastery.

The request in *Pāli* by an individual monk who wishes to build a private monastery.

Ahaṇ, bhante. mahallakaṇ vihāraṇ kattukāmo sassā mikaṇ attuddesaṇ. Sohaṇ, bhante, saṅghaṇ vihāra vatthudesanaṇ yā cāmi” ti.

Dutiyampi ahaṇ bhante

Tatiyampi ahaṇ bhante.....

Thus the individual monk had to request three times in *Pāli*.

If, however, all the *sanghas* are unable to go and see the site for the monastery, they must choose two monks as representatives (*sammuti*) who are well versed in *vinaya* to go and see the site by reciting the ecclesiastical resolution (*kammavācā*).

Recitation of ecclesiastical resolution (*kammavācā*) to authorize chosen representatives

“*Suṇātu me, bhante, saṅgho. Ayaṇ itthannāmo bhikkhu mahallakaṇ vihāraṇ kattukāmo sassānikaṇ attuddesaṇ. So saṅghaṇ vihāravatthu-olokanaṇ yācati. Yadi saṅghassa pattakallaṇ, saṅgho itthannāmañca itthannāmañca bhikkhu sammameyya itthannāmassa bhikkhuno vihāravatthum oloketuṇ. Esā ñatti.*

“*Suṇātu me, bhante, saṅgho. Ayaṇ itthannāmo bhikkhu mahallakaṇ vihāraṇ kattukāmo sassānikaṇ attuddesaṇ. So saṅghaṇ vihāravatthu-olokanaṇ yācati. Saṅgho itthannāmañca itthannāmañca bhikkhū sam manati itthannāmassa bhikkhuno vihāravatthum oloketum. Yassāyas mato khamati itthannāmassa cā itthannāmassa cā bhikkhūnaṇ sammuti itthannāmassa bhikkhuno vihāravatthum oloketuṇ, so tuṇhassa; yassa nakkhamati, so bhāseyya.*

“*Sammatā saṅghena itthannāmo ca itthannāmo ca bhikkhū itthannāma ssa bhikkhuno vihāravatthum oloketuṇ. Khamati saṅghassa, tasmā tu ṇhī, evametaṇ dhārayāmi*” ti.

The two monks who have been chosen as representatives (*sammuti*) must go and see the site of the monastery whether

it is free from 13 kinds of dangers and 16 kinds of dangers and whether the front premise is spacious enough for a cart to go round. If there are dangers and the front premise is not spacious enough for a cart to go round, the two monks must prohibit the *dāyakas* from building of the monastery saying “this place is inappropriate for building the monastery.”

If there is no danger and the front premise is spacious enough for a cart to go round, they must report to the *sanghas* saying that there is no danger and that the front premise is spacious enough for a cart to go round.

After seeing the site for the building of the monastery, they report to the *sanghas* in *Pāli*.

Report to the *saṅgha* in *Pāli* by the representatives who have looked for a site for building a monastery.

Tehi sammatehi bhikkhūhi tattha gantvā vihāravatthu oloketabbam; sārambham anārambham saparikkamanam aparikkamanam jānitab bam. Sace sārambham hoti aparikkamanam, ‘māyidha karī’ ti vattabbo. Sace anārambham hoti saparikkamanam, saṅghassa ārocetabbam-’anārambham saparikkamanan’ ti.

The individual monk who is building a private monastery must approach the *sanghas* and request them to tell him the site for building the monastery. He must request for the second time and the third time.

Request in *Pāli* by an individual monk who wishes to build a private monastery.

Aham, bhante, mahallakam vihāram kattukāmo sassā mikam attuddesam Soham, bhante, saṅgham vihāravattudesanam yā cāmi” ti.

Dutiyampi aham bhante

Tatiyampi aham bhante.....

The *sanghas* choose those who are well versed in *vinaya* rules and demarcate the site of the monastery by reciting (*kammavācā*).

Demarcation of the site by reciting the ecclesiastical resolution (*kammavācā*).

“*Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu mahallakaṃ vihāraṃ kattukāmo sassānikaṃ attuddesaṃ. So saṅghaṃ vihāraṃ tthudesanaṃ yācati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāma ssa bhikkhuno vihāratthunṃ deseyya. Esā ñatti.*

“*Suṇātu me, bhante, saṅgho. Ayaṃ itthannāmo bhikkhu mahallakaṃ vihāraṃ kattukāmo sassānikaṃ attuddesaṃ. So saṅghaṃ vihāravatthu desanaṃ yācati. Saṅgho itthannāmassa bhikkhuno vihāravatthunṃ des eti. Yassāyasmato khamati itthannāmassa bhikkhuno vihāravatthussa desanā, so tuṇhassa; yassa nakkhamati, so bhāseyya.*

“*Desitaṃ saṅghena itthannāmassa bhikkhuno vihāravatthunṃ. Khamati saṅghassa, tasmā tuṇhī, evamevaṃ dhārayāmi*” *ti.*

If the individual monk builds the monastery at a place where there is danger, he commits the offence *dukkata āppatti*. If it is built at a place where the front premise is not spacious enough for a cart to go round, he also commits the offence *dukkata āppatti*.

If it is built without inviting *sanghas* and the internal, external walls up to the ceiling are plastered, he commit *sanghadisissa āppatti*.

An individual monk wishing to build a private monastery should request the *sanghas* to look for a place free from danger and to tell him. It must be built at a place where the *sanghas* have chosen, where there is no danger and the front premise is spacious enough for a cart to go round. If it is built accordingly, it will be free from *āppatti* and the monastery will be a good one. The private monastery built by the *dāyakas* and *dāyikas* will be a good donation.

The Three Kinds of Effort in Practising *Vipassanā*

At the present age, the practice of *vipassanā* meditation is flourishing. Hence Buddhist devotees have been practising *vipassanā* at the meditation centres. Thus, when practising *vipassanā* meditation *Aṭṭhakathā* masters have pointed out three ways of practising.

1. *Ārambha dhātu*: initial stage of practising.
2. *Nikkama dhātu*: practising to be free from torpor, sloth and boredom.
3. *Parakkama dhātu*: practising to make progress stage by stage.

1. *Ārambha dhātu* = initial stage of practising means;

Meditators who are going to meditate have to carry out the mundane affairs at home before leaving for the meditation centre. Carrying out, settling the mundane affairs in their homes is known as *ārambha dhātu*. Beginning from this time they have gained merit.

When they arrive at the meditation centre they have to be mindful continuously of

‘rising’...‘falling’ ‘inhaling’ ‘exhaling’

‘sitting’...‘touching’ ‘lifting’ ‘pushing’ ‘placing’

‘standing’ ‘getting up’

‘lying down’...‘bending’...‘stretching’ and so on.

Noting in this manner without any break is also *ārambha dhātu*, initial stage of practising *vipassanā*.

After continually noting for two or three days and when the yogi attains *vipassanā samādhī*, he/she realizes the distinction between the noting mind and the object of noting such as rising is separate and the noting mind is separate; falling is separate, the noting mind is separate; sitting, touching is separate and the noting mind is separate. This realization is *Nāma rūpa paricheda ñāṇa*. Practising to be able to realize *Nāma rūpa paricheda ñāṇa* is the initial stage of practising (*ārambha dhātu*).

When noting continuously rising, falling, sitting, touching keep arising and the noting mind has been following them. Rising, falling, sitting, touching are causes and the noting mind is the effect. This knowledge of cause and effect is *Paccaya pariggaha ñāṇa*. Practising so as to attain *Paccaya pariggaha ñāṇa* is the initial stage of practising *ārambha dhātu*.

2. *Nikkama dhātu* = practising to be free from torpor, sloth and boredom means:

Meditators who have attained *Nāmarūpa paricheda ñāṇa* and *Paccaya pariggaha ñāṇa*, reasoning that the physical body (*khandha*) is impermanent (*anicca*) unsatisfactory or suffering (*dukkha*) and not self or egolessness (*anatta*), reach *Sammasana ñāṇa*.

When reaching *Sammasana ñāṇa*, not long after meditating, the yogi will experience pain, tingling, throbbing, dizziness, itching, nausea, pushing, pulling, swaying, pressing, heaviness and so on. Because of these suffering (*dukkha vedanā*) they become lazy, bored and heavy. They do not wish to meditate any more but wish to leave the meditation centre.

So as to be free from heaviness laziness, and boredom the yogi must note respectfully attentively and continuously. Practising thus is *Nikkama dhātu*.

3. *Parakkama dhātu* = practising to make progress stage by stage means:

Meditators who practise and are able to overcome heaviness, topor, laziness and boredom at the insight level of *Sammasana ñāṇa*, will reach *Udayabbaya ñāṇa*. At the beginning they will not realize the arising and passing away of phenomena. Being peaceful will be prominent. Without being attached to this peacefulness or happiness the yogi must practise to make progress stage by stage which means *parakkama dhātu*.

The yogi who first reaches *Udayabbaya ñāṇa* becomes physically and mentally light and easy *kāya lahutā, citta lahutā*; physically and mentally subtle *kāya muduta, citta muduta*; physically and mentally healthy *kāya kammañattā, citta kammañatta*. Physically and mentally proficient *kāyapāguñatta, citta pāguñatta*. Objects of noting and the noting mind seem to be noting automatically.

Physically peaceful and mentally peaceful *kāyapassadhi*, and *citta passadhi*. Ever since the yogi became a human being up to this day, he has never experienced in his life such peacefulness and hence, he feels extremely delighted.

At the reporting session, the yogi would report to the instructor (*kammaṭṭhāna* teacher) that he had never experienced such peacefulness in his life. For example, when I sit at a place, my physical body is like a tumbling kelly stays still and quiet. My physical body as well as my mind are calm and peaceful. The physical body is peaceful *kāyika sukha*.

The mind is also peaceful *cetasika sukha* and so the yogi experiences *vipassanā* joy (*pīti*) which let alone ordinary human beings, even ordinary devas cannot experience and cannot be happy like the yogi. Sometimes, due to *vipassanā samādhī pīti, passadhi* he ceases to be aware. Because he becomes attached to this *vipassanā pīti sukha* he will not make any progress in *dhamma*.

That is why the most Venerable Mahasi Sayadaw had said: not making any progress. “While the noting is good

If attached to this pleasant sensations

Means stagnating internally.”

Without stopping like that, the yogi must practise to make progress with *Parakkama dhātu*.

From the knowledge of arising and passing away (*Udayabbaya ñāṇa*) to the knowledge of dissolution (*Bhanga ñāṇa*); from *Bhanga ñāṇa* to knowledge of fear *Bhaya ñāṇa*; from *Bhaya ñāṇa* to the knowledge of disgust of *khandha*, *Ādinava ñāṇa*; from *Ādinava ñāṇa* to the knowledge of contemplation of aversion, *Nibbida ñāṇa*; from *Nibbida ñāṇa* to the knowledge of the desire of deliverance, *Muccitu kamyatā ñāṇa*; from *Muccitu kamyatā ñāṇa* to the knowledge of reflective contemplation, *Patisankhā ñāṇa*; from *Patisankhā ñāṇa* to the knowledge of equanimity, *Sankhārupekkhā ñāṇa*; from *Sankhārupekkhā ñāṇa* to the knowledge of adaptation *Anuloma ñāṇa*; from *Anuloma ñāṇa* to the knowledge of maturity, *Gotrabhu ñāṇa*; from *Gotrabhu ñāṇa* to the knowledge of the path and fruition consciousness, *Sotāpatti magga ñāṇa* and *phala ñāṇa* the yogi must practise with *Parakkama dhātu* to make progress stage by stage.

Consequently, initial stage of practising, *Ārambha dhātu*; practising to be free from heaviness, laziness and boredom, *Nikkama dhātu*; practising to make progress in *dhamma* stage by stage, *Parakkama dhātu*, the yogi must make these three kinds of effort in practising *vipassanā*.

Three Ways of Practising in Accordance with *Dhammacakkappavattana Sutta*

Buddhist devotees are especially interested in *Dhamma cakka pavattana Sutta* because it is the *Buddha's* first sermon, a very valuable gem. It is most revered. They learn it by heart and recite. Eighteen millions of *brahmas* and *devas* who first listened to the sermon realized the *dhamma*. *Devas* and *brahmas* especially loved and revered this *Sutta*.

Devas and *brahmas* especially revere those who recite the *Dhamma cakkappavattana Sutta*. Because they revere, they protect those who recite the *Sutta* from danger and harm. They also make those who recite the *Sutta* to have good benefits. Those who practise in accordance with *Dhamma cakkappavattana Sutta* become *ariyas sotāpannas*, and so on.

There are three ways in practising according to *Dhamma cakkappavattana Sutta*:

1. *Kāma sukhanlika nuyoga* = delight in sensual pleasures
2. *Attakilamatha nuyoga* = practising self torment
3. *Majjimaṭṭipadā* = practising the middle way

Out of the three ways of practice-

1. *Kāma sukhanlika nuyoga* = delight in sensual pleasures

Compared to *jhāna*, *magga* and *phala* bliss, it is base and lowly. The habit of taking delight in sensual pleasures increase, *lobha*, *dosa*, *moha* and so on, *akusala*, conducive to be reborn in *apāya*. Hence, it is base and lowly. It is a habit where *lobha* is the prime factor.

Delight in sensual pleasures is the habit of ignorant common folk. Therefore, it is base. It is the habit of *puthujjana* who have lots of *kilesas*. It is base because it is not the habit of pure *ariyas*. It is base because it cannot lead to *sīla*, *samādhi* and *paññā*. Consequently, the *Buddha* had said that *Kāma sukhaniika nuyoga*, delight in sensual pleasures must be abandoned.

Motto: Taking pleasure in *kāma* happiness must be abandoned.

2. *Attakilamatha nuyoga* = practising self torment.

Not living suitably for oneself and practising self-torment is a practice which has *dosa* as a prime factor. One suffers while in practice and practising, thus one will suffer in *apāya*. Because it is not the practise of pure *ariyas*, it is suffering. It is not conducive to *sīla*, *samādhi* and *paññā* benefits, therefore it is the cause of suffering. That is why the *Buddha* had said *Attakilamatha nuyoga* practice of self-torment must be abandoned.

Motto: Abstaining from living suitably and self-tormenting must be abandoned.

3. *Majjimapatipadā* = practising the middle way.

Practising the middle way is predominated by *paññā*. This *Majjimapatipada* practice is:

- (i) *Sammā diṭṭhi* = right view
- (ii) *Sammā saṅkappa* = right thought
- (iii) *Sammā vācā* = right speech
- (iv) *Sammā kammanta* = right action
- (v) *Sammā ājīva* = right livelihood
- (vi) *Sammā vāyāma* = right effort
- (vii) *Sammā sātī* = right mindfulness
- (viii) *Sammā samādhi* = right concentration

These eight constituents of *maggaṅga* the middle way, is the right way.

Motto: Abandoning the two extremes, is the right middle path.

For these eight constituents of *maggariga* to arise in your *santāna* (mind continuum) you must practise the fourfold *Satipatthana Vipassanā* Meditation. Those who practise in accordance with the method of the Most Venerable Mahasi Sayadaw have to practise sitting meditation, walking meditation and noting general activities which are of three kinds in brief.

- (a) In sitting meditation, you must note rising, falling, sitting, touching and so on.
- (b) In walking meditation, you must note lifting, pushing, dropping and so on.
- (c) In noting general detailed activities you must note walking, standing, sitting, lying down, bending, stretching and so on.

By noting with the correct method, *samādhi ñāṇa*, is attained and having *cakkhu karani*, *ñāṇa karani*, as the *Buddha* had expounded, the yogi distinguishes between the noted bodily activities and the noting mind. He has attained the knowledge of discrimination.

In sitting meditation, “rising” and the noting mind are separate; “falling” and the noting mind are separate; “sitting” and the noting are separate; “touching” and the noting mind are separate; the yogi realizes the difference. Rising, falling, sitting and touching are *rūpa* that does not know anything, the noting mind is *nāma* that has consciousness. The yogi knows the distinction and therefore gain the knowledge of discrimination.

In walking meditation, “lifting” is separate, the noting mind is separate; “pushing” is separate, the noting mind is separate; “dropping” is separate, and the noting mind is separate. Lifting, pushing and dropping are corporeality that do not know anything, the noting mind is *nāma* that has consciousness. The yogi realizes the distinction and therefore, gains the knowledge of discrimination.

In noting general detailed activities, the yogi realizes the distinction between the noted object and the noting-mind that “walking” is

separate and the noting-mind is separate; “sitting” is separate and the noting-mind is separate; “lying down” is separate and the noting-mind is separate; “bending” is separate and the noting-mind is separate; “stretching” is separate and the noting-mind is separate. Walking, standing, sitting, lying down, bending and stretching are corporeality which have no consciousness and the noting-mind is the *nāma* which has consciousness. Hence, the yogi has attained the knowledge of discrimination, between *nāma* and *rūpa*.

Realizing this, in every noting the eight constituents, *maggaṅga* path are involved. The eight constituents *maggaṅga* path are in your *santāna*. You are practising the eight constituents *maggaṅga* path in accordance with the method of the *Sutta*.

When noting rising three *sīla maggaṅgas* are involved. Out of the eight constituents *maggaṅga* path, *sammā vāsā*, *sammā kammanta*, *sammā ājīva* are three *sīla maggaṅgas*. *Sīla maggaṅgas* are breached only by bodily and verbal offences. While being mindful there can not even be a mental offence. That is why, while noting “rising” the three *maggaṅgas* are purely involved.

When noting “rising” three *samādhi maggaṅgas*; *sammā vāyāma*, *sammā sātī*, *sammā samādhi* are involved. When “rising” occurs putting an effort to note is *sammā vāyāma maggaṅga*. As soon as rising appears, noting it immediately without forgetting is *sammā sātī maggaṅga*. To be able to note “rising” from the beginning till the end is *sammā samādhi maggaṅga*. Hence, while noting thus, three *samādhi maggaṅgas* are involved.

When noting “rising” two *paññā maggaṅgas* are involved, *sammā diṭṭhi* and *sammā sankappa* when “rising” appears, to be able to note precisely on the movement of rising is *sammā sankappa maggaṅga*. When the noting mind is on the rising, the yogi realizes that rising is separate, and the noting mind separate. Realizing this true nature, is *sammā diṭṭhi maggaṅga*. Thus, while noting “rising” two *paññā maggaṅgas* are involved.

Consequently, while noting “rising” three *sīla maggaṅgas*, three *samādhi maggaṅgas*, and two *paññā maggaṅgas*, all the eight constituents are involved. While noting “rising” “falling” “sitting” “touching” “lifting” “pushing” “dropping” “standing” “sitting” “lying down” “bending” “stretching” and so on the eight constituents *maggaṅgas* are involved. Thus cultivating *maggaṅgas dhamma*.

The knowledge of the Four Noble Truths is also accomplished. At every noting “rising” “falling” and so on eight *maggaṅgas* are involved. Therefore, it is cultivating *magga sacca*. Rising and falling are *rūpa*, realizing *dukkha sacca* is *nāma*. Realizing *dukkha sacca* is also discerned. At every noting *lobha taṇhā* has no chance to rise. Therefore eradicating *samudaya sacca* is also accomplished.

At every noting, *lobha* has no chance to arise, it is exterminated. Because *lobha* is exterminated *upādāna* is exterminated. Because *upādāna* is exterminated *bhava* is exterminated. Because *bhava* is exterminated *jāti*, *jarā*, *marana*, grief, lamentation and so on, all kinds of *dukkha* are exterminated and attaining *nirodha sacca* is also accomplished. Thus realizing the Four Noble Truth is established.

Being mindful continuously and when *vipassanā samādhi ñāṇa* is attained the *Buddha* had expounded “Meditators will attain *nibbāna* bliss through *magga ñāṇa* and *phala ñāṇa* (*Nibbānaya Sanvattatti*)”.

Motto: Treading the right path, gaining *ñāṇa*, *nibbāna* is attained.

Questions and Answers at Sakyamuni Yeiktha, France

At the invitation of Venerable U Vijaya from Sakyamuni Yeiktha, France, Sayadaw, together with Doctor U Mya Aung and Daw Myint Kyi went there on 30th, April 1995, and arrived at the Saykyamuni Yeiktha on 1st May. From there, together with Venerable U Vijaya and Nun Daw Susandar went to Italy and other countries and gave *dhmma* discourses and instructions. While carrying out these, questions concerning *dhmma* were asked and answered.

On 12th May 1995, while taking a rest at 3:30 p.m. the manager of the Sangha Magazine, Buddhist Association and Jean Francois Gantois came to Sakyamuni Yeiktha and asked Sayadaw some questions concerning *dhmma*.

The first question was the difference between practising meditation in rural areas and urban areas.

If the method of practising is correct, both those who practise in rural areas and urban areas will equally realize *dhmma*. Those who practise in rural areas, *samādhī* can be gained rapidly and can realize *dhmma* speedily because of quietude. Those who practise in urban areas, because of lack of quietude, will be slow in gaining *samādhī*. Hence realizing *dhmma* may also be slow. That is the only difference.

The second question was, should the meditators go back to the rural area if he loses his *samādhī* in coming to the urban area.

The answer was: he should go back to the rural area.

If it is impossible to go back to the original rural area, where should he practise?

The answer was, he should go and practise in another rural area.

The third question was: can *samādhī* be gained and *dhamma* realized if one practises in an urban area?

The answer was if one practises in an urban area with the correct method *samādhī* can be gained and *dhamma* can also be realized.

The fourth question was: in practising meditation, is there a different method for female yogis?

The answer was: there is no different method for female yogis in practising meditation. There is no different method for male yogis and female yogis in practising meditation.

When practising *vipassanā* meditation to attain *magga phala nibbāna*, whether a male or a female yogi they must practise the following:

Kāya nupassanā satipathana

Vedanā nupassanā satipathana

Cittā nupassanā satipathana

Dhammā nupassanā satipathana

The fifth question was: how must one practise to become a *dhamma* instructor?

The answer was: to become a *dhamma* instructor, first and foremost, one has to study the *Abhidhammā*. Then approaching good teachers one must practise *vipassanā* meditation with the correct method. When the yogi has attained *vipassanā samādhī ñāṇa*, he can become a *dhamma* Instructor.

The sixth question was: how can the lives of children be made good and morally adequate? The answer was: to make the lives of children good and morally adequate there are five requirements pointed out by ancient sages:

For the lives of children to become good:

1. To make them want to give *dāna*.
2. To make them want to practise and observe *sīla*.

3. To be courageous and be able to stand for the right.
4. To have perseverance in acquiring vocational education.
5. To have perseverance in acquiring wealth when they come of age.

Motto: Bear in mind, charity, moral conduct and courage.

**Acquire knowledge and property constantly
Complete with these five, the noble sons are they.**

Further, they requested the Sayadaw to give them suitable advice. For organizations to carry out a certain work, the following two points must be fulfilled.

- (a) One's work must be in accordance with the *Buddha's* wish.
- (b) Unity must exist among the members of the organization.

If these two points are fulfilled, one's work will progress. Thus Sayadaw advised.

To Eliminate Regret and Worry

Human beings living in this human abode have regrets and worries more or less for one reason or the other. These regrets and worries prevent *kusala dhamma* to arise. They distract *kusala dhamma* and give it no chance to arise. When practising *vipassanā* meditation also, they distract and prevent *vipassanā samādhī ñāṇa* to arise. That is why, we have to search for methods to eliminate regret and worry. We have to approach good and able teachers.

Regrets and worries are known as *kukkucca* in *Pāli*. As to why regrets and worries arise, it is because you have not done some *kusala* merit though you should have done it in the past and you are now regretting it, and worried about it.

Remembering that you had done some unwholesome deeds in the past, which you should not have done, you keep regretting and worrying about them. This regretting and worrying is known as *kukkucca*.

To cite an example, some children who have resided together with respectable parents and teachers had not carried out their duties towards them. Only when they have parted they remember that they had not given or donated things they should and done their duty. Thus they regret and worry which is known as *kukkucca*.

Only when they have parted, they regret and worry saying to themselves we have not done our duty, we have not given or donated anything that we should. Thus remembering, that they had not done their duty and given or donate things that they should, is also known as *kukkucca*.

Some children, when they were young, because of their tender age would act against their parents and teachers. They might wrong them physically and verbally. When these children come of age and realize the short-comings, their parents and teachers might have gone away or have died and have parted from them. Only when they have parted they remember that they had not done their duty and regret and worry.

Only when they have parted, they remember that they had done unwholesome deeds towards their parents and teachers. Remembering this, they regret and worry. Being in this state is also known as *kukkucca*.

The above example is a prominent one. There are many other causes for regrets and worries. People wish to eradicate these regrets and worries and search for methods to do so when they have the opportunity to see Sayadaws and Sanghas. They would ask and talk about the matter.

These regrets and worries happen to *puthujjanas* more or less irrespective of race and religion. A Japanese girl, a young yogi residing in Italy had asked Sayadaw about *kukkucca* during his *dhamma* tour abroad in 1995.

On the invitation of the Venerable U Vijaya from Sakyamuni Meditation Centre in France, Sayadaw, together with Doctor U Mya Aung, and Daw Myint Kyi left Yangon on 30th April 1995 and arrived at Sakyamuni Meditation Centre in France on 1st May. After staying three days at Sakyamuni Yeiktha, Sayadaw and party went to Carimolino in Italy and opened a three days' retreat, giving instructions and *dhamma* discourses.

At the end of the retreat, the Sayadaw and party went to Rome on 8th May 1995. From Rome the Sayadaw and party went to Sāndācittarāma Theravada Myanmar Monastery in Setzze town. At Sāndācittarāma Monastery an Italian monk Sanavaro has been residing as an instructor of *dhamma*.

To be able to catch the train at 1 p.m the Sayadaw and party left Sāndācittarāma Monastery after sleeping for one night there.

Among those people waiting at the station to see the Sayadaw and party off, there was a young Japanese girl who was born in Italy and acquiring University education there. She was a young yogi practising *vipassanā* meditation at the Sānabāro Buddhist monastery.

While waiting for the train at Setzze station, the above mentioned young yogi asked the Sayadaw that for several reasons, she had been regretting and worrying in her mind and how could she eliminate them.

The Sayadaw answered in accordance with the *Aṭṭhakathā* masters, the best way to eliminate regrets and worries is to practise *samatha* and *vipassanā bhāvanā*.

One will experience by oneself when concentration is gained after practising *Buddhā nussati kammatṭhāna*, *mettā kammatṭhāna* and so on, that regrets and worries will be eliminated.

When concentration is gained while practising *vipassanā* meditation, regrets and worries caused by various reasons will be eradicated. When *vipassanā samādhi ñāṇa* is gained, by noting “worrying - worrying” caused by several reasons will disappear immediately. Thus the Sayadaw responded to the young yogi’s question.

A Pure Hearted Lady Hermit

On 23rd June 1995, the Sayadaw arrived in Maryland near Washington DC, U.S.A at Mangalārāma Yeiktha monastery, where Sayadaw U Kelatha resides for the perpetuation of the *Buddha's sāsana* abroad. On the 24th and 25th June, the Sayadaw gave *dhamma* discourses and instructions for meditation.

At that time, a 42 year old lay devotee by the name of Ms. Mary who gave services at Mangalārāma Monastery, where Sayadaw resides, became so pure at heart as Sayadaw and party arrived, asked for permission from the Sayadaws to become a lady hermit as she thought that practising *vipassanā* meditation as a lady hermit would be more beneficial than meditating in lay outfit. While giving services she observed the eight precepts and practised *vipassanā* meditation.

The life of Ms. Mary is most interesting. She was born in Myanmar as a Tamil. She has full faith in the Buddha's teaching and practice. While undertaking services for the *Buddha*, the *Dhamma* and the *Saṅgha*, parents and teachers, she finds happiness and peace of mind. Ms. Mary married U Chit Tee who is of the same nationality and had three children. Her 39-year-old husband died ten years ago in a car accident. She has been looking after her parents who are over 80 years and three children. She went to America five years ago and worked as an assistant nurse to support her parents and three children.

Ms. Mary's parents and three children lived in North Okkalapa, Yangon. She sends money to her parents and three children once a year. Doing so she is happy and satisfied.

Although Ms. Marry is living in an extremely advanced country, U.S.A, she is not interested in various worldly happiness. She sees the sufferings of the human world and is happy doing meritorious deeds. That is why, during the Sayadaw's stay, she became a lady hermit to be more pure and practise *vipassanā* meditation.

As to why Ms. Mary does not become a nun is because it is inappropriate to do worldly affairs as a nun. She believes that as a lady hermit doing worldly affairs for her parents and children would be more appropriate. Hence, she has not become a nun but a lady hermit.

Discarding lay attire and without shaving the head, those who wear brown clothes and observe the eight precepts, nine precepts, ten precepts have been shown in *Pāli Aṭṭhakathā Tika* as *Jaṭila Tapasa* meaning long-haired hermit, monk. At the present time those who became long-haired hermits are very rare. However a long-haired hermit is one who has purified his mind and is a holy person.

The *Jaṭila Tāpasa*, long-haired hermit is included in *pabbajja* which is becoming a monk, one of the four kinds of *isipabbajja*.

The four kinds of *pabbajja* monk are:

1. *Bhikkhu pabbajja* = becoming a monk by discarding unwholesome deeds (*akusala*).
2. *Samanera pabbajja* = becoming a novice *samanera* by discarding unwholesome deeds (*akusala*).
3. *Isipabbajja* = becoming a hermit by discarding unwholesome deeds (*akusala*).
4. *Paribbājaka pabbajja* = becoming an ascetic *paribbājaka* discarding unwholesome deeds (*akusala*).

1. *Bhikkhu pabbajja* = becoming a monk by discarding unwholesome deeds (*akusala*).

Becoming a monk in accordance with *vinaya* rules by reciting *ñatti caṭutha kammavācā* and practising 227 *vinaya* rules briefly and more than nine thousand crores of *vinaya* rules of conduct

elaborately, learning scriptures, *gantha dhura* practising *vipassanā* (*vipassanā dhura*).

2. *Sāmaṇera pabbajja* = becoming a novice *sāmanera* by discarding unwholesome deeds (*akusala*).

In accordance with *vinaya* rules by approaching one who is worthy of being preceptor teacher Sayadaw, *saighas* and those observing ten precepts, ten *daṇṭha* from *Mahāvā*, *Culavā Khandhaka* greater and lesser duties 14, *Sekhiya Sikkhāpada* 75, and practising *gantha dhura vipassanā dhura*, is a *sāmaṇera*.

3. *Isipabbajja* = becoming a hermit by discarding unwholesome deeds (*akusala*).

Men and women who discard lay clothes, wearing the same colour above and below as a monk and observing eight, nine, ten precepts, *ajīvattṭhamaka sīla* and practising *samatha bhāvanā*, *vipassanā bhāvanā*.

4. *Paribbājaka pabbajja* = becoming ascetic by discarding unwholesome deeds (*akusala*).

Other than monk *sāmaṇera*, leaving the life of a lay person wearing holy attire and practising the *Buddha's dhamma* are acetic and *bhikkhuni*.

After *Bhikkhuni sāsana* of the *Buddha* has terminated some women at this present age discard the lay life wearing the attire of holy people and seizing the opportunity of the *sāsanā* that they should get, wearing clothes such as that of nuns are practising the *dhamma*. Holy persons such as nuns are termed as *paribbajja*.

While Sayadaw and party are in U.S.A. Ms. Mary has become an *Isipabbajja* one of the four kinds of *pabbajja*, a long-haired lady hermit by discarding unwholesome deeds. Because Ms. Mary is supporting the 80 year old parents, it is in accordance with the auspiciousness of *Mātāpitu uppatṭhānani Mangala*. Ms. Mary is living a pure life in keeping with the *Buddha's Desanā*.

***Vipassanā* Benefits Evident in Western Countries**

Vipassanā dhamma has been flourishing at this present age in countries North, South, East, West. People are studying and practising *vipassanā* meditation more or less. They are investigating the benefits of *vipassanā* meditation. They wish to know whether they can get the benefits or not at this present time without any delay in accordance with *Akālika* attribute of *Dhamma*.

Those who practise *vipassanā* meditation with the correct method had experienced *Akālika* benefits without any delay. At the beginning of practising *vipassanā*, the benefits are not evident. If calculated mathematically, the benefits are evident. Towards the middle and latter periods, when *vipassanā ñāṇa* becomes mature, the benefits they get become evident. They come to know the benefits they get.

Myanmar nationals because they are practising *vipassanā* meditation, have experienced the benefits more or less.

At the present there are those practising *vipassanā* meditation in Western countries also. These Westerners are also reaping the benefits of practising *vipassanā* meditation. They also know that they will benefit more and more in the future.

Sayadaw and party have learned about the benefits of the Westerners who are reaping from practising *vipassanā* meditation as Sayadaw and party went to Western countries in May 1995 to give *dhamma* discourses and instructions.

As invited by U Vijaya from Sakyamuni Yeiktha France, to give *dhamma* discourses and instructions. Sayadaw together with

Dr. U Mya Aung and Daw Myint Kyi left Yangon on 30 April 1995 and arrived at Sakyamuni on 1st May and stayed three days there.

From there Sayadaw and party went to Italy. From 5th May 1995 to 7th May, for three days, *dhamma* discourses, instructions and reporting sessions were held every day. During the reporting sessions, what the yogis said about the benefits they get after practising meditation were interesting.

A 33 year old lady yogi told Sayadaw that she had been practising *vipassanā* meditation for three years in succession. Because she had received guidance in meditation from the secretary of the *Buddha Dhamma* Centre, she had experienced special benefits.

Among the benefits she obtained were, that when dealing with many people there was no unpleasantness, it worked out better than before. When carrying out things, she knew more what was right and wrong and knowing between right and wrong she could control over things. Although she encountered attractive sense objects, she did not crave like before and had very little craving for them. She also had very little anxiety and worry for the family. These were the benefits from *vipassanā* meditation. She also said that *vipassanā dhamma* has been giving her benefits in her life.

Because of meditation, wrong thoughts, delusion became lessened and because her wisdom has been sharpened, she came to know between right and wrong more than before. Dealing with other people also became pleasant.

Because of meditation, craving or greed became lessened; non-craving (*alobha*) develops, so that although experiencing with attractive sense objects she did not crave any more like before, craving has lessened.

By practising *vipassanā* meditation *lobha*, *dosa*, *moha*, *akusala dhamma* lessened and *alobha*, *adosa*, *amoha* (wisdom) *kusala dhamma* developed, the benefits the yogi told Sayadaw, were reaped.

The interpreter Stephano who interpreted Sayadaw's discourse into Italian said whenever he sat and practised meditation his back ached, Now that Sayadaw has arrived he meditated energetically and has overcome the *vedanā*. He told Sayadaw that by practising meditation one gets the benefit of getting the disease cured.

The said Stephano had basic foundation of *vipassanā samādhi*. Because he had already practised and gained strong *samādhi* before, now that he meditated respectfully and attentively at the arrival of Sayadaw, the *vedanā* of his back had been cured.

Report of Aldo

An employer by the name of Aldo, an elderly yogi reported that he had practised *samatha* for ten years. But he had practised *vipassanā* only for two years. Ever since he had practised *vipassanā* meditation he had the benefit of having a very peaceful mind. At work he could settle problems easily.

By practising *vipassanā* meditation, *lobha*, *dosa*, became lessened and therefore the meditator's mind has become peaceful. Because of less *moha*, wisdom is sharpened and therefore problems could be settled easily. These are the benefits.

The secretary from the *Buddha Dhamma* Centre yogi Edoardo reported that he had been to Myanmar and went to Narani Yeiktha Monastery near Bago together with U Ko Ko Lay and had practised *vipassanā* meditation according to the instructions of U Ko Ko Lay. He appreciated practising *vipassanā* meditation very much. That is why he had invited Sayadaw and party to the *Buddha Dhamma* Centre in Italy and had opened a retreat.

He himself practised meditation at this Centre. At the reporting session to the Sayadaw about the wonderful benefits he had experienced at the Narani Yeiktha Monastery and the unusual benefits at the three day's retreat here were very interesting.

While sitting down and meditating, his noting became unusually good and his conscious mind went from an extremely heated place to an extremely peaceful place and he became extremely peaceful and

happy. Attachment to worldly things lessened. He had an urge to work for the promotion of *vipassanā sāsana*.

Due to practising *vipassanā* meditation, unusual wisdom arose, *lobha*, *dosa*, *moha* lessened and the meditator is peaceful and happy. Craving for worldly affairs has also diminished. Because he has full faith in the *sāsana* he has an urge to work for the promotion of the *sāsana*.

Thus the benefits of *vipassanā* meditation is evident in a Western Country, Italy. The Sayadaw has witnessed the flourishing and progress of the *Buddha sāsana* and its perpetuation in a Western Country, Italy.

Questions by the Netherland Yogis

Venerable U Vijaya from Sakyamuni Yeiktha, France had invited Sayadaw to give *dhamma* discourses and instructions. Hence, Sayadaw, Dr. U Mya Aung and Daw Myint Kyi left Yangon on 30th April, 1995 and arrived at Sakyamuni Yeiktha, France on 1st May.

On 4th, May Sayadaw went to Cremolino, Italy, opened three days retreat, gave *dhamma* discourses and instructions. After the retreat, Sayadaw went to Rome, capital of Italy. On 9th May, Sayadaw went back to Sakyamuni Yeiktha. At Sakyamuni Yeiktha, seven days' retreat was opened, *dhamma* discourses and instructions were given.

After the seven days' retreat at Sakyamuni Yeiktha, Sayadaw went to Magginka Ehipassiko Yeiktha. From 18 to 27 May, ten days' retreat was opened, gave *dhamma* talks and instructions.

From 2 to 4 p.m everyday, Sayadaw had to interview yogis. While doing so the Netherland yogis reported their experience in meditation and asked questions. Sayadaw answered in Myanmar and Dr. U Mya Aung translated them into English. From 7 to 8 p.m Sayadaw gave *dhamma* talks.

During the interview a 31 year old Netherland yogi Wilma reported the following. She has been practising *vipassanā* meditation under the guidance of Ehipassiko Sayadaw for six months. After practising her mind has become more calm than before. Her health has improved, she could control her mind more and has less *dosa*. She reported the benefits of practising *vipassanā* meditation.

Because of practising *vipassanā* meditation the wandering mind *uddhicca* has become less. Hence, the mind has become more calm. Because of *vipassanā* joy and calmness *passaddhi sukha* her health has improved more. Because of *vipassanā* meditation, *lobha*, *dosa*, *moha* lessened and therefore she could control her mind more and has less *dosa*.

The Netherland yogi Wilma asked another question: “In walking meditation ‘lifting’ ‘pushing’ and ‘placing’ must be noted, also the four elements. How must I note to know both these objects?”

The answer was given briefly. At the beginning of noting, one cannot note both these objects. One must note to know lifting, pushing and placing. When *samādhī* develops, one will automatically know the four elements.

To know elaborately, at the beginning, one cannot note and know both lifting, pushing, placing and the four elements. So as to gain *samādhī*, one must only note lifting, pushing and placing. When *samādhī* develops, as one lifts, it becomes light, when placed, it becomes heavy. One knows this automatically, knowing lightness is knowing *tējo dhātu* and *vāyo dhātu*. Knowing heaviness is knowing *pathavī dhātu* and *āpo dhātu*. Only when the *dhamma* talk was given, knowing these four elements was clarified.

A 45-year-old yogi Passika reported, he has been practising meditation according to Hindu method for five years and has been practising *vipassanā* according to *Buddha’s* method, for two years. During sitting meditation, he has found a life line in his physical body (*khandha*). What is this notion?

The answer was: in scriptures, it is not found about the life line. It only pointed out about the mind continuum. This mind is the conscious mind that is present from the time of becoming a human being throughout his whole life. It is also there while one is asleep. It may be that he saw this functional state of subconsciousness.

Then the Netherland yogi Passika asked another question. When he noted thinking and planning he found balls of light going out. Hence, he thought that there would be four elements in the mind. Are there four elements in the mind?

The answer was there cannot be four elements in the mind, *Pathavī āpo, tējo* and *vāyo*, four elements are physical phenomena. The mind is *nāma*, mental phenomena. There can be no physical phenomena in mental phenomenon.

There are four elements in seeing the lights while meditating. When the light is analyzed in accordance with *Abhidhammā* method, there are eight *atthakalāpa* physical phenomena. In the lights there are *pathavī*, earth element; *āpo*, water element; *tējo*, fire element and *vāyo*, wind element; visual object; smell or odour; taste; *ojā* energy. There are eight *atthakalāpa* physical phenomena. Therefore, there are four elements in the lights.

The yogi Passika asked again, ‘Are the conscious mind and the noting mind one and the same or are they separate?’

The answer was, when practising *vipassanā* meditation, the conscious mind is different from the noting mind. They are not the same. For example, when one hears a sound, one has to note “hearing”, “hearing” when noting thus, consciousness of hearing is different from consciousness of the noting mind. This will be known more vividly.

While listening to the reports, a forty-eight-year-old Netherland yogi reported that he had been practising *vipassanā* meditation since the past six years. At home he practises in the morning and at night twice. He had also entered one-month retreats. He practises rising, falling and *vedanā* sensations. He has attained peace of mind as well as satisfaction.

Due to *vipassanā* meditation *lobha, dosa, moha* became less and therefore he has attained peace of mind and satisfaction.

Then the Netherland yogi asked, when unwholesome thoughts such as *lobha, dosa, moha* arise, they disappear when noted. They arise again and he noted them. Will these unwholesome *akusala* consciousness arise in future existences?

If one has not attained *sotāpanna ariya, anusaya akusala* such as *lobha, dosa, moha* can arise in future existences. After becoming a *sotāpanna ariya*, they cannot arise. As soon as one attains the

lowest level, *sotāpanna*, gross *lobha*, *dosa*, *moha* which lead to *apāya* cannot follow to future existences. Consequently, you must practise at least to become a *sotāpanna*.

Listening to the reports of yogi, on 23rd May 1995, a 54-year-old Netherland yogi named Khanti reported that she has been meditating for 15 years. Because of *vipassanā* practice she can tolerate everything more than before. In dealing with others, she has become more pleasant and has more faith. Thus, she reported the benefits of practising *vipassanā* meditation.

Due to the practice of *vipassanā* she could tolerate. Because *dosa*, grudge (*āghāta*) have become less, she could tolerate more and dealing with others became more pleasant. While practising *vipassanā* and attaining noble *dhamma* and insight, faith (*saddhā*) has become stronger than before. This was Sayadaw's answer.

Then Sayadaw asked the lady yogi Khanti one question. There are five kinds of faith. Faith in the *Buddha*, *Dhamma*, *Saṅgha*, *Kamma* and the results of *kanma*. Out of these five, which kind do you believe more in? The yogi replied that she has more faith in the *dhamma*. She was right; because she had practised *dhamma* she has more faith in the *dhamma*, which is the right belief or faith. This was how Sayadaw answered.

The Four Elements in the Body

Sayadaw and party went abroad for the propagation of the *Buddha Sāsana* in 1995 and arrived on 12 June at the Buddha Vihara Yeiktha monastery near Amsterdam the capital of the Netherlands where the Thai monk Ven, Metta Vahari resides. From 12 to 14 June, retreat was conducted and Sayadaw gave *dhamma* discourses and instructions.

On 12 June from 9:30 to 10:30 p.m. *Sammappadhana Sutta* discourse was delivered. The *dhamma* audience must practise according to the *Sammappadhana Sutta*. When practising, it is most important to eliminate *anusaya akusala* that has been rooted in their *santāna* for many previous existences. This *anusaya kilesa akusala* must be eliminated by practising *vipassanā* meditation. When *magga ñāṇa* has been attained through practising *vipassanā* meditation, elimination is accomplished.

Briefly, meditators practising *vipassanā* can note in three kinds of practice.

1. Sitting meditation
2. Walking meditation
3. Meditating detailed general activities.

Walking meditation helps in sitting meditation, also in detailed general activities. That is why yogis who are meditating must practise walking meditation respectfully and attentively.

Noting respectfully means, lifting, pushing and dropping activities must be noted slowly and gently. This is known as noting respectfully. Noting attentively means noting the present moment as well as knowing ultimate reality (*paramattha*). Thus noting precisely

at the present moment as well as knowing the ultimate reality is known as noting attentively.

When noting lifting, pushing, dropping or placing you must dissociate the form of the leg, *paññatti*. The gradual upward movement, *paramattha* must be observed attentively to know as much as possible. The gradual movement step by step or in stages *santati* precisely at the present moment must be noted attentively.

When the form of the leg, *paññatti* can be dissociated, the nature of the gradual upward movement *paramattha* the process of the movement *santati* can be noted at the present moment, besides knowing the gradual upward movement, you will also know the lightness of the upward movement. Realizing lightness is knowing *tējo dhātu* and *vāyo dhātu*.

When noting pushing or stepping forward, the form of the leg *paññatti* must be dissociated as much as possible. The gradual forward movement *paramattha* must be noted attentively to know as much as possible. The process of the gradual forward movement *santati* at the present moment must be noted attentively.

Many Questions Being Asked

Buddha Sāsana has flourished at the present age. Westerners have also taken interest in the practice of the *Buddha* and have been studying and practising especially the most practical *vipassanā* meditation.

Most Westerners do not have the knowledge of Buddhist scriptures (*pariyatti*). When they meet Buddhist devotees, they would ask questions concerning *dhamma*. From Western countries where Sayadaw went to give *dhamma* talks and instructions for meditation, those who are interested in *dhamma* have asked questions concerning *dhamma* that should be known and they have been answered.

At the invitation of Venerable U Vijaya from Sakyamuni Yeiktha, France, Sayadaw together with Doctor U Mya Aung and Daw Myint Kyi left Yangon on 30th April 1995 and stayed three days at Sakyamuni Yeiktha, France.

Afterwards, at the invitation of the Buddha Dhamma Centre in Italy, Sayadaw went to Cremolino and opened a three days' retreat giving *dhamma* talks and instructions for meditation. At this retreat centre, Sayadaw interviewed yogis from 2 p.m to 6 p.m. At this interview questions were asked.

A sixty-year old Italian yogi Angeli asked, when noting walking, standing, sitting, lying down, one must note first, the intention to walk, the intention to stand, the intention to sit and the intention to lie down. Then the walking, standing, sitting, lying down physical activities must be noted as Sayadaw had instructed. What are the causes of these intentions?

The intention arises due to sense objects. Because of the sense object to go, the intention to go arises. Because of the sense object to stand, the intention to stand arises. Because of the sense object to sit, the intention to sit arises. Because of the sense object to lie down, the intention to lie down arises, was the answer given.

After responding thus, there was another question asked. ‘When there are no sense objects, what happens to the intentions?’ When there are no sense objects, the intentions arise due to attention (*manasikāra*). Thus, the answer was given.

An Italian yogi Cesare asked. He has been practising *vipassanā* meditation for five years. At one time, he perceived unexpectedly that there was nothing in this *khandha*, physical body, there was no ‘I’ or ego. Then quite often he felt that there was no self. Because of this feeling he became alarmed. Is this the nature of *dhamma*?

The state of being alarmed is due to the nature of a series of insight of *vipassanā* meditation. While practising *vipassanā* meditation and reaching *Bhanga ñāṇa* knowledge of dissolution, seeing the object of noting, *rūpa dhamma* and the noting mind, *nāma dhamma* disappear so rapidly, one realizes that there is nothing to depend on; there is no such thing as I or ego. This happens quite often. Realizing this, knowledge of fear, *Bhaya ñāṇa* arises. This factor of fear is good in accordance with the nature of *dhamma*.

At the Cremolino Retreat Centre in Italy, a Swiss yogi named Michele said at the interview that he had been meditating for one month. Because of the feeling of pain he did not gain *samādhi*. He found it difficult to contemplate. How could he meditate so as to make the feeling of pain disappear?

You must not contemplate to make the pain disappear; you must note in order to know the nature of the pain. *Buddha* had said when *dukkha vedanā* or pain arises in your *khandha* you must note that you feel pain. You must not note to make it disappear.

Consequently, while meditating when feelings such as pain (*dukkha vedanā*) arise, do not keep either the body or mind taut, there must be some relaxation. After relaxing, focus your noting mind right on the pain, (*dukkha vedanā*) tolerate it and note paining,

tingling and so on. You must note to know when the pain increases and decreases. When you realize the pain increasing and decreasing, you will gain *samādhī* and noting will gradually become good. Thus, Sayadaw discoursed on how to contemplate *vedanā* briefly.

At Cremolino Retreat Centre, Italy, a yogi Gian Paolo asked at the interview that he has been practising *vipassanā* meditation for about twelve years. He had practised according to the Western method, Mahasi method and Ajahn Chah method. There is no progress. What is to be known and what aim should be kept in practising meditation?

Vipassanā meditation is to know the distinction between *rūpa* and *nāma*; to know cause and effect; to know arising and dissolution and to know or realize impermanence (*anicca*), suffering (*dukkha*) and non self, ego or I (*anatta*).

The aim of *vipassanā* meditation practice is to reach *nibbāna* extinction of all *nāma* and *rūpa*, extinction of suffering of old age, sickness, death, sorrow, lamentation and so on.

Delight in *Dāna*, *Upekkhā* in *Vipassanā*

Buddhist devotees give *dāna* as much as possible. Since *vipassanā* meditational practice has flourished at this age, they also practise *vipassanā* meditation as much as they can. Those who give *dāna* wish to get great benefit. Those who practise *vipassanā* meditation also wish to experience and realize *dhamma* speedily.

Hence, to have great benefits in giving *dāna* and to experience and realize *dhamma* rapidly, when practising *vipassanā* meditation, being delighted (*somanassa*) and equanimity (*upekkhā*), which has priority out of the two should be known.

In order to have great benefits in giving *dāna*, to be delighted is the prime factor and when practising *vipassanā* meditation, *upekkhā* is the prime factor.

Those who wish their *dāna* to be of great benefit must bear in mind the right cause and the right effect. In as much as the donor is delighted the benefit will be great.

1. The donor must feel delighted before giving *dāna*.
2. The donor must feel delighted while giving *dāna*.
3. The donor must feel delighted after giving *dāna*.

In saying that one must feel delight before giving *dāna* and for it to be noble and good the following must be fulfilled.

- (a) Having wealth that has been acquired lawfully.
- (b) Having come across a donee who is endowed with *sīla*, *samādhi*, *paññā* and is worthy of veneration.
- (c) Being enthusiastic and having volition in giving *dāna*,
Only when these three factors are fulfilled can it be a good and noble *dāna*.

1. Having these three factors fulfilled long before giving *dāna* is because *pubbecakatapuññatā*, you have done special wholesome

deeds in your previous lives. Every time you think of the good and noble *dāna* that you will be giving, long before you give it, you will feel delighted.

2. You must feel delighted while giving *dāna* means, before giving *dāna* as you have intended, the offertories are also things acquired lawfully, the donee is also worthy of veneration and your volition and *saddhā* is also keen and enthusiastic. While thus giving *dāna* thinking rightly that you have donated, feel delighted each time you think of it.

3. You must feel delighted after giving *dāna* means, before giving *dāna* and while giving *dāna*, thinking that the *dāna* is a good and noble one, the offerings, the recipient, the enthusiastic volition and *saddhā* are all present. Each time reflecting upon *dānas* that have been accomplished you will feel delighted.

Hence, in giving *dāna*, being delighted (*somanassa*) is the main factor, you must reflect so as to be delighted.

Motto: When giving *dāna*, being delighted is truly the main factor.

Meditators practising *vipassanā* meditation must first and foremost attain *samādhi*. Only when there is *samādhi* can there be *vipassanā ñāṇa*. Where there is no *samādhi* there cannot be *vipassanā ñāṇa*. If you do not attain *vipassanā ñāṇa* you cannot reach *nibbāna* with *magga ñāṇa* and *phala ñāṇa* as you have aspired. That is why you must first and foremost practise to attain *samādhi*.

To be able to attain *samādhi* you must have equanimity (*upekkhā*) toward pleasant as well as unpleasant sense objects. If, however, you feel happy when encountering with pleasant sense objects and feel unhappy when you encounter with unpleasant sense objects, your mind will wander and there cannot be *samādhi*. Only when you can ignore them, will you gain *samādhi*.

Thus, when practising *vipassanā* meditation as equanimity, (*upekkhā*) is the main factor, you must have equanimity when encountering with good or bad sense objects. You must be mindful to have equanimity.

Motto: In *vipassanā* equanimity is truly the main factor.

The Meaning of *Kusala*

Sayadaw together with a team went for *sāsaṇa* abroad in 1995 and arrived at Brussels, Belgium on 29th May, and was welcomed by yogi Marie Cecile and her husband.

Marie Cecile said that she wished to know the meaning of the word *kusala*. In some languages the word *kusala* has the meaning that it can be bought.

The meaning of the word *kusala* is good. At the moment of doing *kusala* it is good because there is no fault. In future existences also, one who has done *kusala* can have good results until reaching the bliss of *nibbāna*. Therefore, it is good.

Kusala dhamma is good at the moment of doing. Some individuals give away their property wishing others to be happy; abstain from taking lives, abstain from taking things not given are meritorious deeds. These individuals cannot be termed as guilty according to mundane laws. They are blameless. Thus, doing *kusala dhamma* or meritorious deeds at the present moment is faultless or blameless in the affairs of the world. Therefore, it is good.

Concerning the *dhamma* also these individuals give charity or *dāna*, abstain from killing, abstain from stealing and so on are *kusala dhamma*. While doing so, they are blameless as they are free from greed, *lobha*. They are faultless because they are free from anger, *dosa*. They are blameless because they are free from delusion, *moha*. Thus, from *dhamma* view it is good because they are blameless.

After doing merits, giving *dāna*, abstaining from stealing and so on, because of these *kusala dhamma* the doers are free from danger in this present life as the result of the first impulsive volition, they

are physically and mentally happy. Things that the donor wish to fulfil is easily accomplished. Whatever benefits the donor wishes to reap are easily obtained. He reaps many kinds of benefit. Hence, *kusala dhamma* can be said to be good.

After doing *kusala* such as *dāna*, *sīla* and so on the seventh impulsive volition can send the doers to good planes such as the human world and the deva world. Thus it gives many kinds of benefit. Therefore *kusala* merit can be said to be good.

After doing *kusala* such as *dāna*, *sīla* and so on the middle impulsive *kusala* volition can give the doers many kinds of benefits in every existence till reaching the bliss of *nibbāna*. That is why *kusala* merit is said to be good.

The goodness of *kusala* merit can be better known if it is compared to its antithesis *akusala dhamma*. *Akusala dhamma* has faults while doing it at the present moment. Therefore, it is not good. After doing it also, there will be many kinds of bad results till reaching *nibbāna*. That is why it is not good, they are unwholesome *dhamma*.

The faults of *akusala dhamma* are killing, stealing and so on. The doers of killing, stealing and so on are guilty according to the mundane laws. Thus it is not good because they have faults while doing them.

Certain individuals do meritorious deeds by giving *dāna*, abstaining from killing, abstaining from stealing and so on. These people, according to the laws of the human world do not have faults. They are said to be good.

After killing, stealing and so on, doing these deeds in this very life, the doer gets bad results such as suffering from being sent to prison, sentenced to death and so on. Hence, *akusala dhamma* is said to be bad.

Giving *dāna*, abstaining from killing, abstaining from stealing and so on gets good benefits after doing these *kusala dhamma*. In this very life the doer will have longevity, beautiful appearance, abundant wealth and so on. That is why *kusala dhamma* is said to be

good. After killing, stealing and so on *akusala dhamma* the doer, in future existences will go to lower *apāya* planes, such as *niraya*, animal world, become demons *asurakāya* in lower *apāya* planes having many kinds of sufferings.

After escaping from *apāya* before reaching *nibbāna* they will be killed by others, have ugly appearances, face scarcity of things and so on. They will get many kinds of bad results and sufferings. Therefore *akusala dhamma* is not good.

Giving *dāna* abstaining from killing, abstaining from stealing and so on, after doing *kusala dhamma* the doer, in future existences gets the benefit of having longevity, good looks, abundance in wealth and so on. They get many kinds of benefit. Consequently *kusala dhamma* is said to be good.

The meaning of *kusala* which is good has been explained briefly.

Questions and Answers in Switzerland

Sayadaw and a team made a journey for *sāsanā* abroad in the year 1995 and arrived at Linpaung Htu Mahāyana Meditation Centre at Lausanne in Switzerland on 17th June, 1995. From 18th to 21st June, a retreat was opened for three days. *Dhamma* talks and instructions for meditation were given.

On June 18th and 19th, the *dhamma* talks on the practice of *Theravada vipassanā* given by Sayadaw were translated into English by Doctor U Mya Aung and Sakyamuni Sayadaw. Venerable U Vijaya translated them into French so that the Mahāyana Vietnamese nuns and Swiss *dhamma* audience can comprehend the *dhamma*.

After having listened to the *dhamma* talk on the practice of *Theravada Vipassanā* meditation, the *Mahāyana* elderly nuns had the desire to change from *Mahāyana* practice to *Theravada* practice. They included this when they asked questions. After giving the *dhamma* talk on *vipassanā dhamma* questions were asked.

A *Mahāyana* nun Trikan said that they have been practising *Mahāyana* practice for thirty years. How can we change over to the *Theravada vipassanā* practice? It is difficult to change and practise.

The original practice such as saying prayers, reflecting the glory and the attributes of the *Buddha*, telling beads and so on which is the practice of *Mahāyana*. This *samatha* practice will not lead one to the extinction of existence. Therefore, *Theravāda vipassanā* practice which will lead one to the ultimate goal of the extinction of existence should be practised.

This does not mean that the elderly nuns must do away with *samatha* practice altogether. The original practice of *samatha* can be of help

to the practice of *vipassanā*. Because the *samatha* practice which they had originally practised is of help to *vipassanā* practice, *vipassanā* insight can be gained rapidly. This was how Sayadaw answered.

Then the elderly *Mahāyana* nun Trikan asked again. “How should or must we begin to practise *vipassanā* meditation?” To practise *vipassanā* meditation, you must practise according to the *dhamma* discourse of the Sayadaw.

In meditating while sitting you must note two objects “rising, falling” first and foremost. If the noting is good with these two objects just note these two objects. If the noting is not good with these two objects, note “rising, falling, touching” three objects. If, the noting is good with these three objects, just note these three objects. If, however these three objects are not good enough, note “rising, falling, sitting, touching” four objects.

In meditating while walking, note “lifting, pushing forward, dropping and so on. When noting general detailed activities, the intention must be noted first and foremost. Intending to walk, “walking, walking,” intending to stop “stopping, stopping” intending to sit “sitting, sitting” intending to lie down “lying down, lying down” when bending and stretching your hand, intending to bend, intending to bend “bending, bending” intending to stretch “stretching, stretching.”

A yogi named Minh asked “How must we cut off the root of *akusala*, as Sayadaw has discoursed.”

The discourse on *Sammappadhana Sutta* on 18th June 1995 was to eradicate *akusala dhamma*. Unwholesome physical and verbal deeds are likened to the branches at the tip of a poisonous tree. These unwholesome deeds must be eradicated by *sīla* morality. *Akusala* that are in the continuum are likened to the trunk of the poisonous tree. These *akusala* must be eradicated by *samatha*. *Akusala* that has taken root from many existences are likened to the root of the poisonous tree. These *akusalas* must be eradicated by *paññā*, wisdom. *Sīla* is cutting off the tip; *Samatha* is cutting off the middle: *Vipassanā paññā*, *magga paññā* is cutting off the root. Thus, the discourse was given.

Although the discourse on how to cut off the root of *akusala* was given, the yogi named Minh did not comprehend the meaning and therefore asked again.

In saying that eradicating latent *akusala* is, while in sitting meditation, noting, rising, falling, sitting, touching, while walking, noting, lifting, pushing forward, dropping. In general activities noting walking, stopping, sitting, lying down and so on, the practising *vipassanā* meditation, is cutting off the root of *akusala*.

Thus while practising *vipassanā* meditation, the root of *lobha akusala* the root of *dosa akusala* the root of *moha akusala* are being cut off at every noting. When *vipassanā ñāṇa* has been fully developed and *magga ñāṇa* attained, the root of latent *akusala* that has been rooted from many many existences are being totally eradicated. Hence, the *dhamma* talk was given.

Then a lady yogi named Mai asked: whether attaining *nibbāna* after practising *vipassanā* is meant only for monks?

Not only monks, anyone who truly practises the four *Satipaṭṭhāna Vipassanā* Meditation can attain *nibbāna*. It can be a man, woman, monk or nun. Whoever practises will attain *nibbāna*. *Satipaṭṭhāna* practice is the only practice that leads one to *nibbāna*, Sayadaw explained.

Then a yogi by the name of Minh Lang asked: “He had practised *ānāpāna* practice. He could practise *ānāpāna* while walking. It was good to practise *ānāpāna* while walking. Now, while noting lifting, pushing forward dropping I feel tired, Why is that so?”

Concentration has been developed with *ānāpāna* practice while walking. Thus being used to *ānāpāna* walking practice, he feels good without being tired.

Since it is the beginning of noting, lifting, pushing, dropping, *samādhi* has not yet been well developed and because you have to put an effort to note, you feel tired. This was the answer.

Another question was asked after this. While walking meditation, noting two steps is not good. When six steps are noted it is good. Why is that so?

When noting lifting and dropping the leg, physical body and the activity, noted with effort are not yet in harmony and not right on the present moment. Therefore, the noting is not good.

In noting six steps raising, lifting, pushing, dropping, touching, pressing, the noting is good because the physical body, leg and the activities, noted with effort are in unison and right on the present moment. That was how it was answered.

Consequently, for *sāsanā* abroad has been beneficial because the *dhamma* yogi audience from Switzerland asked questions about what they did not know and Sayadaw had answered with *mettā* and *karunā*.

The Most Noble *Dhamma*

All Buddhists wish to know the noblest *dhamma*. They wish to attain the most noble *dhamma*. They also wish to practise the noblest *dhamma*. That is why, the *Buddha* had discoursed on the four noblest *dhamma*.

The four noblest *dhamma* that the *Buddha* had discoursed are:

1. Out of all *dānas*, *dhamma dāna* is the noblest *dāna*.
2. Out of all tastes, *dhamma* taste is the noblest.
3. Out of all happiness, delight in *dhamma* is the noblest.
4. Out of all bliss, *arahatta phala*, extinction of all craving *taṇhā* is the noblest.

1. Out of all *dānas*, *dhamma dāna* is the noblest means:

An individual who gives *dhamma* talk, is donating *nibbāna*, said the *Buddha*. *Dhamma* talk is giving *dhamma dāna*, *nibbāna dāna*. That is why out of many kinds of *dāna*, *dhamma dāna* is the noblest, said the *Buddha*.

Giving *nibbāna dāna* by giving *dhamma* talk can be accomplished not only by Sayadaws and *saṅgha*, but also by lay devotees. Teaching children who can not recite in *Pāli*, *Buddham Sāranam Gacchāmi*, *Dhamman Sāranam Gacchāmi*, *Samgham Sāranam Gacchāmi*, also amounts to giving *dhamma* talk and therefore, is giving the noblest *dāna*, *nibbāna dāna*.

Reciting *Buddham Sāranam Gacchāmi*, *Dhamman Sāranam Gacchāmi*, *Samgham Sāranam Gacchāmi* means I take refuge in *Buddha*, I take refuge in *Dhamma*, I take refuge in *Saṅgha*. Teaching the meaning of *Pāli*, words, is also *dhamma dāna*, the noblest *dāna*, *nibbāna dāna*.

Giving instructions to those who do not know how to meditate is also giving *dhamma dāna* which is *nibbāna dāna* and therefore, is giving *nibbāna dāna*.

Motto: Of all kinds of *dāna*, *dhamma dāna* is truly the noblest.

2. Of all tastes, the taste of *dhamma* which is the noblest means: Sweet, sour, rich, astringent, bitter tastes and so on, enjoyed for many times in countless lives, are due to *lobha* and the cause of *samīsarā vaṭṭa dukkha*, suffering. Therefore, these tastes are ignoble. Getting the taste of *Pariyatti dhamma* after learning the three *Pitakas*; getting the taste of *Patipatti dhamma* after practising *sīla*, *samatha* and *vipassanā*, free one from *kilesa* impurities and is conducive to *nibbāna* bliss. Therefore the taste of *dhamma* is the noblest of all tastes.

Motto: Of all tastes, *dhamma* is truly the noblest.

3. Of all delights, delight in *dhamma* is the noblest means:

Delight in children, husbands and wives, houses and buildings, gold and silver, gems and so on are delights which lead to *lobha taṇhā* craving and the cause of the *samīsarā vaṭṭa dukkha*. Therefore, these delights are ignoble.

Delight in *jhāna sampatti* is due to *samatha*. Delight in *vipassanā pīti sukha*, delight in *magga* and *phala dhamma* after practising *vipassanā* meditation leads to the bliss of *nibbāna*, therefore, it is the noblest delight.

When a yogi who has reached *Udayabbaya ñāṇa* enters a quiet meditation monastery and practises *vipassanā* meditation, noting the appearances and disappearances of phenomena, there arises *vipassanā pīti sukha*. As the *Buddha* had said, let alone ordinary human beings, not even ordinary celestial beings can enjoy this kind of *pīti sukha*. At the present age, yogis practising *vipassanā* meditation and have reached *Udayabbaya ñāṇa* will experience this

delight by themselves. This delight is definitely conducive to *nibbāna* bliss.

Therefore, it is the noblest delight.

Motto: Of all delights, *dhamma* is truly the noblest.

4. Of all happiness extinction of craving (*taṇhā*), *arahatta phala* is the noblest means:

Taṇhā craving is *samudaya sacca*. This *samudaya sacca* is the true cause of suffering, *dukkha*. So long as there is *samudaya sacca*, one will encounter suffering, *dukkha*. Only when *taṇhā* is annihilated true happiness will be attained.

After practising *vipassanā* meditation and reaching *arahatta phala* all attachment *taṇhā* will be annihilated. Hence the *Buddha* had discoursed that *arahatta phala* which frees one from *taṇhā* is the noblest happiness.

Motto: With complete annihilation of *taṇhā*, *arahatta phala* is the noblest.

For one to attain the noblest *dhamma* the *Buddha* had expounded the following noblest *dhamma*.

Out of all *dānas*, *dhamma dāna* being *nibbāna dāna*, is the noblest *dāna*.

Out of all tastes, the taste of *dhamma* which purifies the mind from *kilesa* and attain *nibbāna* bliss, is the noblest.

Out of all delights, delight in *dhamma* which sets one free from *bhava saṁsārā* and attain *nibbāna* bliss is the noblest.

Of all happiness, *arahatta phala* which frees one from *lobha taṇhā* and all kinds of unhappiness, is the noblest.

About Walking Meditation

Meditators who have not yet realized *dhamma* in practising meditation, wish to realize *dhamma* rapidly. Those who have realized *dhamma* wish to make a progress speedily and perceive *dhamma*. As the yogis have aspired, to experience *dhamma* rapidly, make a speedy progress and perceive *dhamma* quickly, they must first and foremost gain concentration (*samādhi*). To gain *samādhi*, and the noting mind to be strengthened, there are three kinds to meditate: sitting posture, walking posture and noting general activities.

Out of these three kinds of meditation noting while walking helps the sitting meditation and also in noting general activities. There are also five benefits. That is why, meditators practising meditation have to walk so as to gain *samādhi*. In walking meditation, the notings should be increased stage by stage. There are four stages:

1. one object of noting in one step
2. two objects of noting in one step
3. three objects of noting in one step
4. six objects of noting in one step

1. One step noting is, noting left foot forward right foot forward. When the left foot goes forward, there is one noting, when the right foot goes forward, there is another noting. When noting left foot forward, you must not be aware of the shape of the foot, which is *paññatti*. You must ignore it as much as possible and be attentively mindful as much as possible of the nature of movement *paramattha* of the foot that goes gradually forward. While noting the right foot going forward also, do not think of the shape of

the foot *paññatti*; discard it as much as possible and be mindful of the nature of the movement of the foot going forward gradually *paramattha*. Note attentively to know it as much as possible.

The physical shape of the foot, *paññatti* is not to be mindful of in *vipassanā* meditation. The nature of movement is *paramattha*, to be mindful of in *vipassanā* meditation. Therefore ignore *paññatti* as much as possible and be attentively mindful of *paramattha*. You must also note precisely on the present gradual movement. Thus, ignoring *paññatti* and noting *paramattha* attentively to know as much as possible to be precisely on the present moment is the best foundation to experience *dhamma*, to make progress in *dhamma* and to realise *dhamma*.

2. Two objects of noting in one step are lifting and dropping; one object is lifting and another object is dropping. When noting lifting also, do not be aware of the shape of the foot *paññatti* as much as possible and note the nature of the gradual movement upwards *paramattha* attentively to know as much as possible. When noting dropping also, ignore the shape of the foot as much as possible and note the nature of the movement of the foot going gradually downwards to know as much as possible. You must also note the gradual movement precisely on the present moment as much as possible.

3. Three objects of noting in one step are lifting, pushing and dropping. One object of noting in lifting, one object of noting in pushing and one object of noting in dropping.

When noting lifting also, the shape of the foot must be ignored as much as possible and note the nature of the gradual movement upwards attentively to know as much as possible. While noting pushing also, ignore the shape of the foot as much as possible and note the nature of the gradual movement forwards to know as much as possible. When noting placing or dropping also, ignore the shape of the foot and note the nature of the gradual movement downwards attentively to know as much as possible. You must also note precisely on the present as much as possible moment.

When noting lifting ignore the shape of the foot and note the nature of the gradual movement upward attentively. When you can note the gradual movement upwards precisely on the present moment, also knowing the gradual movement upwards, you will experience the lightness as it goes upwards.

When noting pushing, ignore the shape of the foot and note the nature of the movement attentively. When you can note precisely on the present moment of the movement, also knowing the gradual movement forward, you will experience lightness. Experiencing this lightness is realizing *tējo dhātu* and *vāyo dhātu*.

Motto: In *Tē* and *Vā*, two *dhātus* lightness is prominent.

Tē is *tējo dhātu*, gas, heat, lightness.

The two *dhātus* are prominent in your *khandhas*.

When noting placing, ignore the shape of the foot as much as possible and note the nature of the downwards movement attentively and precisely on the present moment. In experiencing the gradual downward movement you will also experience the heaviness as it goes down. Knowing this heaviness is experiencing *pathavī* and *āpo dhātus*.

Motto: In *Pā* and *ā*, the two *dhātus*, heaviness is prominent.

Pā is *pathavī dhātu*, earth element, hardness and heaviness.

Ā is *āpo dhātu*, water element, cohesion and heaviness. The two *dhātus* are the most prominent in your *khandha*.

Noting with the correct method knowing the lightness when lifting and pushing is experiencing *tējo dhātu* and *vāyo dhātu*. Knowing heaviness when dropping, experiencing *pathavī* and *āpo dhātus*, the yogi has experienced the four great *dhātus* most prominent in *khandha*. *Dhamma* has thus been experienced.

4. There are three methods of noting in six objects of noting in one step.

In the first method, note the beginning and the end of lifting, the beginning and end of pushing, the beginning and end of dropping. There are six objects of noting. The beginning of lifting means the heel being raised and the end means the toes being raised. The beginning of pushing means the foot being pushed forward and at the end means pause before dropping. The beginning of dropping means, the foot being dropped, the end of dropping means, the foot touching the floor. Hence, the first method has six objects of noting.

In the second method, intending to lift, lifting; intending to push, pushing; intending to drop, dropping; are the six objects of noting.

While practising *vipassanā* meditation and attaining *Paccaya pariggaha ñāṇa* knowledge of cause and effect some yogis are able to note the intention. When yogis are able to note the intention, they are able to note obviously to the intention to lift, the intention to push forward and the intention to drop. Therefore, they can note intending to lift, lifting; intending to push forward, pushing and intending to drop, dropping. They are now able to note six objects. Hence, there are six objects of noting in the second method.

In the third method raising, lifting, pushing, dropping, touching and pressing there are six objects of noting.

Raising means, the heel being raised, lifting means the toes also are raised. Pushing means, pushing the foot forward. Dropping means placing the foot down. Touching means the foot touching the floor or the ground. Pressing means pressing one foot for the other foot to raise. Hence, there are six objects of noting in the third method.

Out of the these three methods of walking meditation, choose the most suitable method for yourself and practise till you gain *samādhi* first and foremost. Only when *samādhi* is gained you must increase the noting stage by stage.

Meditators practising *vipassanā* meditation must first and foremost practise walking meditation so as to gain *samādhi*. When *samādhi*

is gained, it helps in the sitting meditation and therefore, better in sitting meditation. The yogi is able to sit for a longer period. Walking meditation also helps in noting general activities better such as walking, standing, sitting, lying down, bending, stretching and so on.

The *Buddha* had said that those who can gain *samādhī* in walking meditation have five kinds of benefit.

The five benefits from walking meditation are:-

1. Being able to travel a long journey without exhaustion
2. Having strength and energy
3. Being free from diseases.
4. The food that is eaten being easily digested.
5. The *samādhī* gained in walking meditation being *samādhī* that has been gained from movements, cannot be destroyed easily.

Thus the *Buddha* had discoursed on the five benefits of walking meditation.

Motto: Able to travel, having strength and energy, free from diseases, food digested, *samādhī* undestroyed are the five benefits from walking meditation.

Questions and Answers in Belgium

For the *sāsanā* abroad, Sayadaw and party made a journey in 1995 and arrived at Brussels in Belgium from the Netherlands on 29th May. Sayadaw and party stayed temporarily at the Mahayana Monastery in Brussels. On 31st May, from 8 to 9;30 p.m. the discourse on the three kinds of practice according to *Dhammacakkappavattana Sutta* was delivered. Doctor U Mya Aung translated it into English, Marie Cecile into French and the Venerable U Vijaya into Vietnamese. The *dhamma* audience consisted of more than forty members.

After the *dhamma* discourse questions were asked. The first question was if *Satipaṭṭhāna Vipassanā* is practised, can *magga phala nibbāna* be attained in this very life or can it be attained only in future existences?

If *vipassanā* is practised with the correct method, *magga phala nibbāna* can be attained in this very life. Though it is said that it can be attained two factors must be fulfilled. If those two factors are not fulfilled it can be attained only in future existences.

There are two factors of perceiving *dhamma* in this life. The instructors who give *dhamma* instructions must give correct instructions for *Satipaṭṭhāna Vipassanā* practice until reaching *magga phala nibbāna* and meditators must practise according to the instructions till completion. If these two factors are fulfilled *magga phala nibbāna* can be attained in this very life.

Out of these two factors, if either one or both are not fulfilled *magga phala nibbāna* can be attained only in future existences. Thus it was answered.

Then another question was asked - "What kind of disease is the disease that is known as *kamma* disease?" *Kamma* disease is a kind of disease which happens due to *akusala* demerits done in the previous lives. It is very difficult to know that it is a *kamma*

disease. Only the *Buddha* and those endowed with *abhiññā* can know it.

Another question was asked again. Can those who have a lot of *akusala kamma* practise *vipassanā*? Can *vipassanā* practise eradicate those *akusala kamma* and attain *magga phala nibbāna*?

Those who have *akusala kamma* can practise *vipassanā*. *Vipassanā dhamma* can eradicate *akusala kamma* also. *Akusala kamma* must be abandoned (*pahatabba*). *Vipassanā kusala dhamma* is the *dhamma* which will eradicate *akusala pahāyaka*. By practising *vipassanā* and reaching *magga ñāṇa* it totally eradicates those *akusala kamma* and they will not arise again. Hence, the answers are given.

However *vipassanā kusala kamma* cannot eradicate *mātughātaka*, *akusala* of killing mother; *pītughātaka akusala* of killing father; *akusala* of killing *arahat*; *arahatta ghātaka*; dividing the order of *sanghas*; *sangabedaka*; *lohituppādaka*, causing *Buddha* to get seriously injured. These heinous deeds cannot be eradicated by *vipassanā kusala kamma*. They cannot attain *dhamma* in this life.

Then another question was asked again. Can those who have arthritis and paralysis be cured by practising *vipassanā*.

Sayadaw himself had witnessed arthritis being cured by practising *vipassanā*. U Khin Maung Zaw who had arthritis and who could not even stand properly had gone to many physicians and had taken treatment with many good medicines. Not being cured, he came to *Saddhammarāṇisī* Yeiktha in April 1994 and practised *vipassanā*. After meditating for one month his ailment became significantly better. So he was ordained as a monk and he continued practising *vipassanā* for three months of rains retreat and his arthritis was totally cured. He could then resume his work.

By practising *vipassanā*, however, paralysis cannot be cured but minor paralysis can be cured.

Subsequently, another question was asked. Can mental disease and drug addiction be cured by practising *vipassanā*? Mental disease and drug addiction which are not serious can be cured by practising *vipassanā*. Serious Mental disease and drug addiction cannot be cured by practising *vipassanā*. This was how Sayadaw answered.

The Strength of Five *Indriya*

As *vipassanā dhamma* has been flourishing at this present age, Buddhist devotees have been practising *vipassanā* meditation in as much time as they can. Meditators practising *vipassanā* and have not yet experienced *dhamma* wish to do so rapidly. Those who have experienced *dhamma* wish to make a quick progress. Thus, to be able to experience *dhamma*, to make progress and to realise *dhamma* quickly, they must practise to have balance in the five controlling faculties (*indriya*). These five controlling faculties are dependent on each other.

The five controlling faculties are:

1. *Saddhindriya* = strong faith or conviction
2. *Vīriyindriya* = strong effort
3. *Satindriya* = strong mindfulness
4. *Samādhindriya* = strong concentration
5. *Paññindriya* = strong wisdom

Among these *indriyas*, strong effort *vīriyindriya* is dependent on strong faith or conviction *saddhindriya*; strong mindfulness *satindriya* is dependent on strong effort; strong concentration *samādhindriya* is dependent on strong mindfulness; strong wisdom *paññindriya*, is dependent on strong concentration. Thus, the preceding help the succeeding *indriyas* to become strengthened stage by stage.

Thus the succeeding *indriyas* are strengthened in as much as the preceding *indriyas* are strong. When the five *indriyas* are strengthened the qualities of *indriyas* become keen and sharpened. Thus who have not yet experienced *dhamma* will do so and those who have experienced *dhamma* will make a progress and realise *dhamma*.

Among the five *indriyas*, the first *indriya saddhindriya* to be strong is of prime importance. In as much as *saddhindriya* is strong other succeeding *indriyas* become strengthened stage by stage. In *saddhindriya*, *saddhā* is one word and *indriya* is another word. *Saddhā* is faith and *indriya* is supreme control.

Saddhā means faith in the *Buddha*, *Dhamma*, *Sangha*, *kamma* and its consequences. These are the five categories. Now while practising meditation, faith in the *dhamma* is of prime importance. The yogi will realize *nibbāna* by the present practise of *dhamma* and the door of *apāya* will be closed. Faith in the present *dhamma* practice of the yogi is of vital importance.

In accordance with the method of the most Venerable Mahasī Sayadaw, while noting, rising, falling, sitting, touching, lifting, stepping forward, placing the foot down, bending, stretching and so on, when the notings are complete, you can realize the bliss of *nibbāna*. The door of *apāya* can be closed. In this way, confidence in the *dhamma* you are practising is of prime importance.

So much as the yogis have strong faith, their effort in noting every sense object that arises continuously without a break will become strong. So much as effort is strong the mindfulness in noting the arising of the sense objects without forgetting and thus mindfulness will be strengthened.

As much as mindfulness is strengthened, enabling the noting mind to note the sense object from beginning till the end, concentration is strengthened. So much as concentration is strengthened, realizing the changing of sense objects, arising and passing away, wisdom is strengthened, *vipassanā* insight is developed. When *vipassanā* insight is established, the yogi realizes *magga ñāṇa*, *phala ñāṇa* and *nibbāna* and become an *ariya* such as *sotāpanna* stream-winner. Out of the five *indriyas*, faith, as the prime factor helps the succeeding *indriyas* stage by stage is more evident. On the contrary as much as faith is weak the succeeding *indriyas* become weak stage by stage.

Some people are likely to have certain doubts on whether or not, by practising *vipassanā* meditation at the present age, can they become *sotāpanna* who will not go to *apāya* any more.

If however, there are doubts, faith *saddhā* will be weakened when practising *vipassanā* meditation. Because *saddhindriya* is weakened effort *vīriyindriya* is also weakened. Because *vīriyindriya* is weakened the mindfulness *satindriya* which notes every phenomenon that arises is also weakened. Because *satindriya* is weakened concentration *samādhindriya* on the sense objects is weakened. Because *samādhindriya* is weakened *paññā* wisdom which realizes the true nature of phenomena is weakened. *Vipassanā* insight *paññā* cannot be clearly developed. If *vipassanā* insight does not develop you cannot become a *sotāpanna* for whom the *apāya* doors are closed. Consequently, to realize *dhamma* in this very life faith *saddhindriya*, to be strong, is of vital importance.

There certainly are *ariyas*, such as *sotāpannas* for whom the doors of *apāya* are closed by practising *vipassanā* meditation in this very life. However, those who have realized high and noble *dhamma* will not reveal themselves even since the time of the *Buddha* up to the present age, ancient *theras* have never revealed the high level and the noble *dhamma* that they have attained. The *Buddha* had also instructed and laid down a disciplinary rule for monks not to speak of the high level and noble *dhamma* that they had attained.

Just because you cannot encounter evidently, these persons who have attained *dhamma*, you should not at all conceive the idea that *dhamma* can not be attained in this very life. You should have full faith that you can attain *dhamma*.

Consequently meditators who are practising insight meditation must have full faith or *saddhā*, *saddhindriya*. In this life since you have attained the four difficult conditions, you can attain *dhamma* said the *Buddha*. Bearing this in mind you must have full faith, *saddhā*.

The four difficult conditions to attain are:-

1. The life of a human being
2. Being alive

3. Being able to listen to *Satipatthana Vipassanā dhamma*

4. Being in the presence of the *sāsanā*

Having being endowed with the four conditions in this very life, you can attain high and noble *dhamma* such as *sotāpatti magga ñāṇa* and *phala ñāṇa*, discoursed by the *Buddha*. Meditators who are practising insight meditation must have full faith.

In this way, when you have *saddhindriya* strong faith and dependent on this *saddhindriya*, *vīriyindriya*, *satindriya*, *samādhindriya*, *paññindriya* will be strengthened stage by stage. Those who have not yet experienced *dhamma* will experience *dhamma*. Those who have experienced *dhamma* will make a progress and realized *dhamma*.

Lunch at a House in the Hague

For *sāsanā* abroad, in 1995 Sayadaw and party made a journey to the Netherlands and opened a retreat, at Ehipasiko Centre in Magginka from 18th to 27th May 1995. The Sayadaw gave *dhamma* discourses and instructions for 10 days. After the ten-day retreat, Sayadaw and party went to Buddhayana Centre at the Hague on 28th May. At the invitation of Bangaladeshi Sunil Kanti Baruwa and family, Sayadaw, together with Ehipasiko Sayadaw Dhammaviranatha had lunch at their house.

After having lunch *Mettā Sutta Paritta* was recited. Ehipasiko Sayadaw administered the five precepts in *Pali*. After transmitting the five precepts Sayadaw was asked to deliver an appropriate *dhamma*. Hence, Sayadaw delivered alms-giving *Anumodanā dhamma* discourse (the benefits of offering alms-food).

Upāsaka and *upāsika* offering alms-food get five benefits without having to pray for the benefits, said the *Buddha*. The five benefits of offering alms-food enjoyed in this life and in every future existence are as follows:

1. the benefit of longevity
2. the benefit of having good looks
3. the benefit of having happiness physically and mentally
4. the benefit of having strength and energy
5. the benefit of having wisdom and intellect.

These five benefits are obtained without having to pray for them, said the *Buddha*.

As to why the benefits are obtained without having to pray for them is because the wisdom of the *Buddha* perceived that the five

benefits are being included while offering alms-food to the *Sangha* and guests.

In the *Buddha's* dispensation, there are four kinds of *dāna*

1. Offering robes
2. Offering alms-food
3. Offering monasteries
4. Offering medicines

Today, although only alms-food is offered by the donors, in the *Buddha's* wisdom, it amounts to offering five kinds of offerings to the donee. Because it amounts to five kinds of offering, the donor gets five kinds of benefit.

Although only alms-food is offered, it amounts to five kinds of offering and it is more evident when you ponder the reverse.

1. The lives of those who do not have alms-food and nutrition, are shortened. Thus, thinking of those whose lives are shortened for not having alms-food the offering alms-food is likened to offering longevity.
2. Those who do not have alms-food and nutrition for four or five days, though they may have good looks before will lose their appearance and become like invalids. Hence, pondering how they lose their appearance, offering alms-food and nutrition is likened to offering good looks.
3. Those who do not have alms-food and nutrition, having to suffer hunger, become unhappy physically and mentally. Hence, pondering those who do not have alms-food and suffer physical and mental unhappiness, offering alms-food is likened to offering physical and mental happiness.
4. Those who do not have alms-food and nutrition become weak and their energy deteriorates. Thus, considering those whose energy have been deteriorating because of not having alms-food and nutrition, offering alms-food is likened to offering energy.

5. Those who do not have alms-food and nutrition, deteriorate intellectually. Thus considering that their intellectual strength has deteriorated, offering alms-food and nutrition amounts to offering intellectual strength.

Consequently, even while offering alms-food and nutrition, because it amounts to the recipient having the five benefits of longevity, good looks, happiness physically and mentally, strength and wisdom, the donor of alms-food gets the five benefits of longevity, good looks, happiness physically and mentally, strength and wisdom, without having to pray for them said, the *Buddha*.

Those who have these five benefits of offering alms-food will have their worldly affairs such as business and economic affairs fulfilled in accordance with their aims. In supramundane affairs, if they should practise *vipassanā* meditation they will realise noble *dhamma* till they attain *nibbāna* in conformity with their *pāramita*.

It should be known that in supramundane affairs those who have the five benefits of offering alms-food can realise noble *dhamma* when practising *vipassanā*. Out of the five benefits of offering alms-food, longevity and good looks are not evident in practising *vipassanā*. Being happy physically and mentally is evident in practising *vipassanā*.

Those who have happiness physically and mentally gain *samādhi* quickly when practising *vipassanā*. *Samādhi* in turn helps to gain *vipassanā ñāṇa*. When *vipassanā ñāṇa* has been fulfilled, one can attain *magga phala ñāṇa* leading to *nibbāna* bliss according to one's *pāramita*.

When practising *vipassanā*, to attain *samādhi* first and foremost, is of vital importance. Only when *samādhi* is gained, there can be *vipassanā ñāṇa*. Those who have not developed *samādhi* yet but wish to have *vipassanā ñāṇa* rapidly will however be slow to experience the progress and to realize *dhamma*. That is why one must practise to gain *samādhi* first and foremost. To practise to gain *samādhi*, one can only do so when one has happiness physically and mentally.

Kāyabala = physical strength. The benefit of offering alms-food and getting physical strength also helps in practising *vipassanā*. Because those who have physical strength are able to sit for a long time in practising sitting meditation will gain *samādhi* rapidly. This *samādhi* helps in gaining *vipassanā ñāṇa*. When *vipassanā ñāṇa* is fulfilled they will attain *magga ñāṇa*, *phala ñāṇa* and *nibbāna* bliss.

Ñāṇabala = intellectual strength. The benefit of offering alms-food and getting intellectual strength also helps in practising *vipassanā*. Those who are endowed with intellectual strength, being sharp in intellect can experience *dhamma* distinctly and significantly. They can make a rapid progress and realize *dhamma* quickly.

Among the five benefits of offering alms-food, the benefit of being happy physically and mentally; the benefit of having strength *kāyabala*; the benefit of having strength of intellect *ñāṇabala* help to attain noble *dhamma*. Thus, they are highly beneficial. We know that offering alms-food is of good support to attaining *magga phala* and *nibbāna*.

German Old Lady's Difficulty in the Progress of *Dhamma*

While making a journey for *sāsanā* abroad in 1995, Sayadaw and party went to Germany from Brussels in Belgium and arrived at Nickenich Wald Haus Meditation Centre on 1st June 1995 at 9:30 a.m. The retreat was opened at 10 a.m. in accordance with the four principles of *Ashin Kicchayāna Thera*. There were twenty yogis practising. The Wald Haus Centre could accommodate fifty yogis. Yogis can practise any method that has the foundation of Buddhism. *Dhamma* talks can also be given. This was said by the president of the Centre, Paul Koppler.

At the interview on 2nd July at 4:30 p.m. an 80 year-old German lady Hanna Biewer's report was very interesting. Because her husband died during the war she has become a nun. She has practised by the Christian method for about thirty years. It has been about three years since she has been practising with the *Buddha's* method.

The old nun continued saying that at the initial stage of practising in accordance with the method of the *Buddha*, she did not find any significant result. Later, the noting became good and she became peaceful. At the moment, she is encountering difficulty. As she sat and practised and gained *samādhi* her sensations seem to be outside her physical body. The physical body is sitting. The mind perceives both the body and the sensations. It was very difficult to note. When this occurs frequently she became frightened. She asked how she should note.

Sayadaw answered that the physical body must be noted. The sensations which went out must not be noted. If the mind follows the sensations that went out, the mind will wander. Thus, the

sensations outside must not be noted. Only the physical body must be noted attentively.

Sometimes when she sat to meditate her head does not feel good and there are many vibrations in the stomach which makes noting very difficult. Sometimes she felt like laughing. Since her meditation is not good, should she stop meditating and just give *dāna*, observe *sīla* and make herself happy with other amusements?

You must not stop noting, continue with the meditation. These difficulties are due to *vipassanā ñāṇa*. While practising *vipassanā* and the series of insight knowledge develop to a higher stage, yogis will encounter more or less such kinds of difficulty. That was how Sayadaw responded.

Before the series of insight knowledge are fulfilled yogis will experience sometimes good sometimes not so good noting. Sometimes they might be unable to note. The noting is so bad that they would feel like staying without noting. They would feel it difficult. It is due to the nature of series of insight knowledge.

While nearing a significant progress in *dhamma*, yogis can encounter many kinds of suffering that are very difficult to note, also many kinds of disturbance and disappointment. So as to overcome physical and mental sufferings the yogi must note respectfully and attentively.

For example, just as the great elephant encountering enemies go backwards to gather strength and speed and attack the enemies with great force, in the same manner, yogis who will progress in their insight knowledge, like the great elephant going backwards will encounter many kinds of physical and mental sufferings. It is like gathering strength for the progress of insight knowledge. Thus, Sayadaw answered and the old lady yogi with a gesture of delight thanked the Sayadaw.

Encountering enemies and to attack them successfully, the elephant going backwards and gathering strength is like *vipassanā ñāṇa*. The enemies of the elephant are likened to *lobha*, *dosa* and *moha kilesa* enemies in the *santāna* of the yogis. Just as the great elephant go

backwards gathering strength to be able to attack the enemies with great force that yogis encountering physical and mental sufferings are like gathering strength for the progress of higher level of insight knowledge.

The great elephant after gathering strength, goes forwards with tremendous force and attack the enemies successfully. In the same manner the yogi must meditate bodily and mental sufferings respectfully and attentively. When *vipassanā ñāṇas* are fulfilled eradicating the enemies, such as *lobha, dosa, moha kilesas* in the yogis' *santāna*, they reach the higher levels of *ñāṇa* and are contemplating peacefully.

Consequently, yogis who are practising *vipassanā* meditation when encountering physical sufferings and mental disturbances, without losing heart, must reflect that they are making progress on the *dhamma*. Thus they should lift up the morale further and meditate respectfully and attentively.

The Difference Between Noting Respectfully and Attentively

At the invitation of Venerable U Vijaya from Sakyamuni Yeiktha in France, Sayadaw, Doctor U Mya Aung and Daw Myint Kyi arrived at Sakyamuni Yeiktha on 30 April 1995.

From Sakyamuni Yeiktha in France, Sayadaw and party went to other countries such as Italy, Belgium, the Netherlands, Germany and so on, gave *dhamma* discourses and instructions for meditation. On 7th June 1995, at the end of 5 days' retreat at Wald Haus Yeiktha in Germany Sayadaw and party went to Groningen *Vipassanā* Yeiktha in the Netherlands for the 2nd time. Five days retreat was conducted, gave *dhamma* talks and instructions.

At the Groningen *Vipassanā* Centre on 9th July 1995, from 8 to 9 p.m. the discourse on noting six objects in walking meditation and the second factor for controlling faculty was given. At the end of the discourse questions were asked. A 44 year-old-lady yogi Mariet asked what difference is there in noting respectfully and attentively?

Respectfully means when practising *vipassanā*, bodily activities must be done slowly and gently. Attentively means, contemplating right on the present moment as well as knowing ultimate reality (*paramattha*). Doing respectfully is *rūpa dhamma*, noting attentively is *nāma dhamma*. It was explained briefly.

The discourse was also given elaborately. Respectfully means, yogis who are practising *vipassanā* while noting, bodily movements must be done slowly and gently. Movements such as walking, standing, sitting, lying down, bending and stretching hands and legs must all be done slowly and gently. Thus doing things gently is known as noting respectfully.

Attentively means, meditators practising *vipassanā* when noting sense objects, it must be right on the present moment as well as knowing ultimate reality (*paramattha*). Thus it is noting attentively.

Meditators practising *vipassanā* with the correct method, when noting sense objects it must be right on the present moment, also knowing the ultimate reality. Thus these two factors are the most essential.

In saying that noting on the right present moment is essential means, in one's body the five aggregates *rūpa* and *nāma* occurs only at the present moment. If the noting mind is one second late, the noted *rūpa* and *nāma* are no more. Noting the *nāma* and *rūpa* that are no more is imagination, you will not know the nature of *dhamma*. There cannot be *vipassanā ñāṇa*. Hence, you must note right on the present moment.

In Bhaddeka Raṭṭha Sutta the *Buddha* had discoursed on noting right at the present moment. One must not note on the past *nāma* and *rūpa* with imagination, neither the *nāma* and *rūpa* of the future in imagination. Only the *nāma* and *rūpa* that occurs at the present moment must be noted.

In your *santāna*, the *nāma* and *rūpa* which have not occurred are nowhere in the *khandhā*. When there is coincidence they arise and do not last not even for a second. They disappear in a fleeting moment. After the disappearance they are no where in the *khandhā*. They disappear entirely or totally. They are only at the present moment as they occur. That is why to note right on the present moment is especially essential.

The *Buddha* said that it is like a lightning in the sky. The lightning in the sky disappears soon after it occurs. It is only momentary. Before the appearance it can not be found in any cloud. After the disappearance, it does not remain anywhere and it cannot be found. In the same way *rūpa* and *nāma dhamma* in this *khandhā* occur only momentarily. Thus, they must be noted as they occur right on the present moment. That is why to note right on the present moment is especially essential.

To note attentively to know *paramattha* is also especially essential. In saying this, to note the sense objects in one's *khandhā* and other's *khandhā* there are *paññatti* and *paramattha*. If only *paññatti* is noted attentively it will be *samatha*. The noting will be good but it will be slow in gaining *vipassanā ñāṇa*. Only when *paramattha* can be noted, *vipassanā ñāṇa* can be attained rapidly. Therefore, to know *paramattha* it is most essential to note *paramattha* attentively.

Meditators practising *vipassanā* should first and foremost know the distinction between *paññatti* and *paramattha*. In one's *khandhā* and other people's *khandhā* the head, body legs, hands shapes and forms are *santāna paññatti*. In these forms that are not visible are, heat, cold, hardness, softness, cohesion, tension, tautness, that forces up, movements, shifting, pains, aches and so on, the nature is *paramattha*.

Meditators practising *vipassanā* without focusing their attention on the shapes and forms such as body, legs, ignoring them as much as possible, but the heat, cold, hardness, softness, tautness, that forces up from inside, *paramattha* must be noted to know as much as possible, attentively.

As our benefactor the Most Venerable Mahasī Sayadaw had pointed out in practising *vipassanā* one must note rising, falling and so on. When noting rising, the form of the abdomen is *paññatti*. One must not focus one's attention on the shape of the abdomen, ignore them as much as possible. The nature of tautness from the inside is *vāyo paramattha*. One must note this tautness *vāyo paramattha* attentively so as to know as much as possible. While noting falling also, the shape of the abdomen is *paññatti*. One must not focus one's attention on the shape of the abdomen, ignore it as much as possible. The movement from inside is *vāyo paramattha*. This movement *vāyo paramattha* must be noted attentively to know as much as possible.

Motto: Discard *paññatti*

Only *paramattha* must be truly noted.

When contemplating rising, falling, the tautness from the initial stage to the final stage, the series of present moment (*santati*) due to the stage by stage increasing of tautness must be noted attentively at the right present moment as much as possible. When noting falling also from the initial stage to the final stage of falling, the series of present moment (*santati*) due to the stage by stage decreasing of tautness must be noted attentively.

In walking meditation, noting lifting, pushing, dropping or placing, the shape of the leg is *paññatti*. This must not be given attention; discard it as much as possible. The movement going upwards in stages is the nature of *paramattha*. This movement *paramattha* must be noted attentively to know as much as possible.

While stepping forward or pushing also the form and the shape of the leg is *paññatti*. This shape *paññatti* must not be noted, discard it as much as possible. The nature of the movement going forwards in stages is *paramattha*. To know the nature of the movement, *paramattha*, as much as possible, must be noted attentively. When noting placing or dropping also, the shape of the foot *paññatti* must be discarded as much as possible. The nature of the movement downward is *paramattha*. The nature of this movement *paramattha* must be noted attentively to know as much as possible.

When noting lifting, stepping forward or pushing, dropping or placing it must be noted attentively to be on the right present moment. When noting lifting the stages of movement upward *santati* must be noted attentively on the right series of present moment. When noting pushing also the stages of forward movement *santati* must be noted on the right series of present moment. When noting dropping also the stages of downward movement *santati* must be noted attentively on the right series of present moment.

When noting lifting, after discarding the shape of the foot *paññatti*, noting the upward movement in stages *paramattha*, being able to note the stages of movement on the right present moment the yogi, besides knowing the stages of movement upwards, lightness in going upwards is also known. Knowing lightness is knowing *tējo dhātu* and *vāyo dhātu*.

When noting pushing also, the shape of the foot is discarded and the stages of forward movement *paramattha* can be noted on the right moment, besides knowing the stages of forward movement the yogi also knows the lightness in the movement. Knowing lightness is *tējo dhātu* and *vāyo dhātu*.

Motto: In *tē* and *vā* the two *dhātus*, lightness is evident.

(*Tē* is *tējo*, gas, heat, lightness *dhātu*
Vā is *vāyo*, wind element, light *dhātu*)

When noting dropping also, the shape of the foot is discarded and the stages of downward movement the nature of *paramattha* can be noted right on the present moment, besides knowing the stages of downward movement the yogi also knows the heaviness. Knowing heaviness is knowing *pathavī dhātu* and *āpo dhātu*.

Motto: In *pā* and *ā*, heaviness is evident.

(*Pā* is *pathavī*, earth element, hardness / solidity heavy *dhātu*.
Ā is *āpo*, water element, fluidity, heavy *dhātu*)

Thus discarding shapes and forms *paññatti*, if the nature of *paramattha* can be noted attentively to know as much as possible, also on the right present moment, the yogi will experience *tējo* and *vāyo dhātu* which have the nature of lightness, *pathavī* and *āpo dhātu* which have the nature of heaviness, which are the Four Great Elements. Those who have experienced this, *dhamma* progress will be made in stages and attain noble *dhamma* in conformity with their *pāramita*.

Consequently, meditators who are practising *vipassanā* to slow down the bodily activities, performing them gently and respectfully, to be right on the present moment and to comprehend *paramattha* to note attentively are especially essential.

Five Benefits of Listening to *Dhamma* Discourses

Since the time of the *Buddha* up to this day Buddhist devotees hold *dhamma* discourse ceremonies and have the habit of listening. Myanmar nationals especially have great *dhamma* discourse ceremonies at nights and have the habit of listening to them.

In some towns and villages the *dhamma* audience would consist of five hundred, a thousand people and so on, there would be crowds of people as though there were concerts, singing and dancing. The *dhamma* lecturers, Sayadaws, who are good in giving discourses would give discourses according to the likes or tastes of the *dhamma* audience. The *dhamma* audience would be delighted and have rapture and joy (*pīti somanassa*).

Listening to them is one of the causes to become *ariyas* such as *sotāpannas*. With the exception of the *Buddha* and *Pacceka Buddhas*, there is no one attaining *dhamma* without listening to *dhamma discourses*. Only by listening to *dhamma* discourse *dhamma* will be realised. Only by listening to those can one become *ariya* when the doors of *apāya* are closed. Listening to discourses is a kind of practising *bhāvanā* and a beneficial undertaking for yourself. That is why the *Buddha* had said that there are five benefits for those who listen to *dhamma* discourses.

The five benefits that the *dhamma* listeners get are:

1. *Asutam sunāti* = Having to listen to *dhamma* words that they had not heard before
2. *Suttaṃ pariyo dāpeti* = Knowing *dhamma* words that had been heard more purely.

3. *Kinkhanvitarati* = Being able to clear doubts
4. *Ditṭhinujokaroti* = Discarding the wrong view and attaining the right view
5. *Cittamassapasidati* = Being clear in the mind.

These are the five benefits enjoyed by the *dhamma* listeners as discoursed by the *Buddha*.

1. Having to listen to *dhamma* words that they had not heard before means:

The *dhamma* the *Buddha* had expounded for the whole of 45 years are three *Pitakas*, five *Nikāya* and 84 thousand *Dhammakhandhas* which are too many. Among these *dhamma*, you can listen to the *dhamma* which you have not heard before.

When you listen to the discourse that you have not heard before and if the *dhamma* words coincide with the words according to your accumulated *pāramita* or perfection, by laying them as foundation in your *vipassanā* practice, you can gain *samādhi ñāṇa* speedily. Subsequently, by practising continuously, when *samādhi ñāṇa* is matured, according to your *pāramita* you will realize noble *dhamma*. The young monk, son of a goldsmith, after listening to the *Buddha's Nīla Kasina* meditation, which he had not heard before, he gained *samādhi ñāṇa* rapidly, and attained noble *dhamma* as a *sotāpanna*. Therefore, having to listen to *dhamma* that you have not heard before is highly beneficial.

2. Knowing *dhamma* words that they had heard more purely means:

It is very subtle and difficult to know the true nature of physicality and mentality of your aggregates (*khandhā*). You cannot know fully the true nature of mentality and corporeality *nāma* and *rūpa* by listening only once to a discourse. Only by listening many times repeatedly, can you know clearly and purely. Thus, you get the benefit of knowing clearly and purely.

By listening to the discourse that you have heard repeatedly, the meditator who knows the true nature of body and mind practise *Satipaṭṭhāna Vipassanā* with the correct method, *samādhi ñāṇa*

can be gained rapidly. According to their *pāramita* or perfection they will realize noble *dhamma*. Therefore, listening to discourses which you have heard before is also very beneficial.

3. Being able to clear doubts means:

Some meditators, have doubts about the practice they are practising, according to circumstances as to whether they are right or wrong. Especially those meditators who will practise to become *ariya* such as *sotāpanna* in this very life and those who are practising have doubts as to whether they can realize *dhamma* in this very life or not, they will be cleared after listening to a discourse.

Some people have doubts as to whether they can become *ariya* such as *sotāpanna*, whether they can attain noble *dhamma* or not in this very life. The doubts of these people can be cleared when they listen to the discourse on the four difficult conditions.

The life of a human being that you have now attained is:

1. The life of a human being which is very difficult to attain.
2. Being alive, which is a very difficult condition.
3. Having to listen to virtuous *dhamma* which is a very rare opportunity.
4. To be in the presence of the *sāsana* which is a very rare opportunity.

Because you have attained these four conditions, it is a life when you can be an *ariya* such as a *sotāpanna*, it is a life when you can realize *dhamma*. When you have listened to this discourse, the doubts those people have can be cleared away. Because doubts can be cleared, listening to discourses is highly beneficial.

4. Discarding wrong views and attaining right views means:

Those people who have *micchā-diṭṭhi* belief, thinking that human beings have just one life without any past or future lives, there is no such thing as *nibbāna*. They think wrongly, speak wrongly and act or do things wrongly. When these people listen to discourse with logical examples that there is the present life, future lives and *nibbāna*, they come to have the right belief which is *sammā diṭṭhi*.

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People with *micchā-diṭṭhi* belief, believe that human beings have only one life, there is neither past life, nor future lives, there is no *nibbāna*. Because they believe that there is only the present life they believe wrongly, therefore think wrongly. Because they think wrongly, they speak wrongly. Because they speak wrongly they do things wrongly. Because they do things wrongly, their livelihood becomes wrong, thus, they only have mostly unwholesome deeds. Consequently, they will be in hell, become animals, *petas* and *asuras* in the four woeful states. By making them see *apāya samisara* and *apāya* sufferings, they will come to believe the right belief and after listening to the discourse they will have *sammādiṭṭhi* the right belief.

Kāla, the son of *Anāthapiṇḍika* the rich man, who had *micchā-diṭṭhi* belief came to have the right belief, became a *sotāpanna* after listening to the *Buddha's* discourse. It was written in *Dhammapada*. That is why, listening to *dhamma* is highly beneficial.

5. The *dhamma* listener's mind being clear means:

Some people's minds are not clear due to the fact that they are not complete with sons, daughters, wealth, husbands, wives and so on. However, when they listen to the discourse on cause and effect, *kamma* and its results or effects with logical examples, their minds can become clear.

In this world, to be complete with sons and daughters, not to be complete with sons and daughters, to be complete with wealth and property, not to be complete with wealth and property, to be complete with husbands and wives, not to be complete with husbands and wives and so on depend on the causes of present existence and on the causes of previous existences. If the causes are not good they will be incomplete. In saying whether or not one is fully endowed with things, some are not fully endowed because they have nothing, while some have things, but they are not fond of those things and feel not fully endowed.

If the *kusala kamma* in this life and *kusala kamma* in the previous lives are good, they will be complete. If these two *kusala kammās* are bad, they will be incomplete and so on. When they listen to

the discourse on cause and effect, *kamma* and its results and if they can reflect moderately they will get the benefit of their minds becoming clear. That is why listening to *dhamma* discourse is highly beneficial.

Motto: Hearing that has not been heard, what have been heard purified, doubts cleared, having right belief, the mind being clear, are the five benefits of listening to discourses.

Avoiding *Akusala*, Accumulating *Kusala* and Reaching *Nibbāna*

Buddhist devotees are always practising to avoid unwholesome deeds *akusala* and accumulate wholesome deeds *kusala* in their continuity of consciousness, *santāna*. As to why they are practising in this way is because, while performing unwholesome deeds, they are getting faults and after doing them also, they are bound to have bad results and many kinds of suffering. This is why they practise to avoid unwholesome deeds. However, wholesome deeds *kusala* have no faults while doing them and after doing them there will be good results and all kinds of happiness. Therefore, they always have to practise to develop *kusala dhamma* in their *santāna*.

To avoid unwholesome deeds and to accumulate wholesome deeds in you *santāna* the *Buddha* had discoursed on the four kinds of right exertion *sammappadhāna* practice.

1. Practise so that unwholesome deeds that have not yet arisen, not to arise.
2. Practise so as to eliminate unwholesome deeds that have arisen.
3. Practise so that wholesome deeds that have not arisen, to arise.
4. Practise so as to multiply wholesome deeds that have arisen.

1. In saying that practise so that unwholesome deeds that have not arisen, not to arise means:

It refers to unwholesome deeds that have not yet arisen in this present life. There is no *akusala* that have not arisen in the previous existences. As it is said in the beginningless, numerous lives

anamataḡga saṁsaraṁ there had been no unwholesome deeds that had not taken place. That is why you must practise in this life for unwholesome deeds that had not yet arisen, not to arise.

In this present life though unwholesome deeds such as killing, stealing and so on arise in other people's continuity of consciousness, one must practise that they do not arise in one's *santāna*.

For example, when epidemic diseases such as diarrhoea, small pox, plague and so on break out, you have to protect yourself from getting these diseases. In the same way, you must prevent yourselves from unwholesome deeds that have not arisen in your *santāna* not to arise by practising morality *sīla*, concentration *saṁādhi* and wisdom *paññā*.

2. In saying that you must practise so as to eliminate unwholesome deeds that have arisen means:

As we have countless number of lives in *anamataḡga saṁsaraṁ* there is no unwholesome deeds that had not arisen. There are three kinds of unwholesome deeds briefly. They are physical, verbal and mental and latent unwholesome deeds that has arisen in previous existences *anusaya akusala*.

Physical and verbal unwholesome deeds must be eliminated by *sīla*. Physical unwholesome deeds, killing, stealing, committing adultery; verbal unwholesome deeds, telling lies, causing disharmony between two persons, speaking harshly with anger and frivolous talk must be eliminated by observing *sīla* securely. Hence eliminating by *sīla*.

Motto: When physical and verbal *akusala* arise, they must be eliminated by noble *sīla*.

Akusala that arise in the continuity of consciousness but not actually committing physically and verbally, must be eliminated by *saṁatha*. Things you wish to possess repeatedly in your mentality is *lobha*. Not getting what you wish and feeling disappointed in your mind is anger (*dosa*) and greed (*domanassa*). They must be eliminated by *saṁatha bhāvanā*.

One of the *samatha kammaṭṭhāna*, when you practise the recollections of the attributes of the *Buddhā nussati*, repeatedly *mettā kammaṭṭhāna*, *asubha kammaṭṭhāna*, *maranasati kammaṭṭhāna* and so on. When *samādhi* develops, *lobha*, *dosa* and so on *akusala* that arise in the continuity of consciousness will be extinguished. Thus they are eliminated by *samatha*.

Motto: When *akusala* arise in the mind continuum, they must be eliminated by noble *samatha*.

Anusaya akusalas that have been existing from numerous lives must be abandoned by wisdom (*paññā*). *Akusala* that have been latent (*anusaya*) from numerous past lives are not as evident as physical, verbal and mental *akusala*. They arise and become evident according to circumstances only when there are causes to arise.

To cite an example, a person who has learnt repeatedly to speak the English language, living in his own country such as Myanmar and speaking his own Myanmar language, his knowledge of the English language will not be evident. Only when he hears someone speaking in English, his knowledge of the language that has been dormant in his *santāna* will at once come to life.

In the same manner, *akusalas* that have been dormant in your *santāna* when there is cause to arise, will at once arise when they encounter that cause *lobha*, *dosa* and so on *anusaya akusalas*, such as *lobha* and *dosa* and so on will at once arise. So long as these *anusaya akusalas* exist, you cannot be free from *apāya dukkha* sufferings. You are still associated with *apāya samisāra*.

To eliminate *anusaya akusalas*, you must practise insight meditation. Practising with the correct method and when you are complete with *vipassanā ñāṇa*, you will attain *sotāpatti magga ñāṇa*. The *anusaya akusalas* such as *lobha*, *dosa* and so on leading to *apāya* are totally eliminated. *Anusaya akusala* has been eliminated by *paññā*.

Motto: *Akusalas* even though present in continuous existences, are eliminated by noble wisdom.

3. Practise so that wholesome deeds that have not arisen, to arise means:

In your *santāna* there are wholesome deeds that have not arisen, if donating robes, alms-food, monastery, and medicine, have not been done. These donations are wholesome deeds but they have not been done.

Those who have not practised *samatha*, *samatha kusala*; those who have not practised *vipassanā* meditation, *vipassanā kusala* and those who have not attained *magga ñāṇa* after practising *vipassanā* meditation, the four *magga kusalas* are *kusalas* that have not arisen. Thus, they must practise so that the *kusalas* that have not yet arisen to arise.

Motto: *Kusalas* that have not yet arisen, to arise evidently.

4. Practise so as to multiply wholesome deeds that have arisen means:

Kusalas for offering of robes, offering of alms-food, donating monastery and medicines are *kusala* that have arisen in your *sathāna* must be multiplied by donating them repeatedly. *Samatha kusala*, *vipassanā kusala* must also be multiplied, sharpened and strengthened by practising repeatedly. Thus the *kusalas* that have already arisen must be multiplied by practising.

Motto: *Kusalas* that have arisen must be immensely multiplied.

Consequently, meditators who are practising meditation, by practising in the above four ways will definitely attain *magga ñāṇa* and *phala-ñāṇa* and *nibbāna* bliss according to their *pāramita*.

Facts About Speech

Buddhist devotees abstain from immoral deeds and live to be morally good. When the ten immoral deeds are abstained, ten morally good deeds, *kusala* wholesome deeds are obtained. They can mostly abstain from three physical immoral deeds and three mental immoral deeds.

Out of the ten immoral deeds, Buddhists can abstain from are killing = *pānātipāta*, stealing = *adinnādāna*;

committing adultery = *kāmesumicchācāra*, these three are physical immoral deeds.

Planning to take other people's property unjustly, by force = *abhijjhā*;

planning to destroy and to make other people lose their lives = *byavāda*;

having wrong belief = *micchā-diṭṭhi*, these

three mental immoral deeds can also be abstained.

To be able to abstain from the four verbal immoral deeds, you have to be extra careful. Every day you are having to speak on several matters. That is why, to abstain from the four verbal immoral deeds (*vacī-duccārita*) is not easy at all, it is difficult.

If you can speak in accordance with the five qualities of good speech discoursed by the *Buddha*, telling lies = *musāvāda*; causing disharmony slander = *pisuṇavācā*; speaking harshly, using abusive words = *pharussa vācā*; frivolous talk = *samphappalāpa vācā* the four verbal immoral deeds are abstained. There will be *vacī sucārīta* each time you speak.

The five qualities of good speech discoursed by the *Buddha* are:

1. Speaking at an appropriate time
2. Speaking truthful words
3. Speaking gentle words
4. Speaking words that are beneficial
5. Speaking with loving-kindness (*mettā*)

1. Speaking at an appropriate time means:

When a person is in need of some advice or admonition you must see whether or not it is the right time for that person to have the inclination and can listen. If it is not the right time you must wait without saying anything. Only when the right time comes, you must speak.

2. Speaking truthful words means:

Words that can destroy a person's welfare and words that are not true should never be spoken under any circumstances. Only truthful words must be spoken.

When circumstances arise for you to talk about somebody's good or bad reputation do not exaggerate, when talking about his good reputation and when speaking of his faults and bad reputation also, do not exaggerate and make it worse. Abstain from speaking falsely but speak truthfully of his good and bad reputation.

3. Speaking gentle words means:

Those who speak harsh words speak mostly with *dosa*. Nobody wishes to listen to harsh words. They only wish to listen to gentle words. That is why gentle words must be spoken.

Those who speak gentle words, being devoid of *dosa* are free from faults and gain *kusala* merit. Those who hear gentle words feel happy and gain merit. That is why, like the speech of cultured people, when encountering someone who is about a mother's age, addressing her mother; someone about a father, father; about an aunt, aunt; about an elder sister, elder sister and so on.

4. Speaking words that are beneficial means:

Speaking words that are unbeneficial in the present life, neither in future lives, unbeneficial in mundane world (*lokiya*) and in the supramundane world (*lokuttarā*) are unwholesome verbal deeds *samphappalāpa* = *vacī ducarita*. Therefore, words that are beneficial in the present life, *samisāra*, in the mundane and supra mundane worlds must be spoken.

Speaking words that are beneficial is profitable in the present life, *samisāra* and in the mundane and supramundane worlds. Those who hear these words also get benefit in the present life, *samisāra* and in the mundane and supramundane worlds. That is why words that are beneficial must be spoken.

5. Speaking with loving-kindness (*mettā*), means:

Those who wish the well-being of the listeners must speak with loving-kindness (*mettā*).

Wishing for the well-being of other people, speaking with loving-kindness are abstaining from causing disharmony between two persons who love each other, which is slandering *pisuṇavācā*, *vacī ducarita* and therefore gain verbal moral merit *vacī sucarita*. Also cultivate *vacīkamma mettā* and thus gain eleven kinds of benefit as much as he deserves.

When spoken at an appropriate time, listeners will get many benefits. By speaking truthfully telling lies (*musāvāda*) is eradicated. By speaking gently harsh words (*pharussavācā*) are eradicated. By speaking words that are beneficial frivolous talk (*samphappalāpa*) is eliminated. By speaking with loving-kindness causing disharmony between two loved ones (*pisuṇavācā*), is eliminated.

Thus eradicating one after another, eradicating the four *vacī ducarita* are accomplished. It is speaking with wholesome speech *vacī sucarita*. It is good speech (*subāsita*) each time you speak, you are gaining merit.

Motto: Appropriate time, truthful, gentle, beneficial words and *mettā*, are five qualities of good speech.

Three Good *Dhamma*

Buddhist devotees and all human beings, when receiving things, out of superior, mediocre and inferior qualities, they only wish to choose and get superior quality. Thus to get the best quality out of the three kinds of quality the *Buddha* had discoursed, because a deity had requested.

When the *Buddha* was residing at *Jetavana* monastery in *Savutthi*, a deity came in the middle of a night and asked the *Buddha*.

1. Who is a good companion?
2. Who is a good teacher?
3. Which is a good place that is free from sufferings?

The *Buddha* replied:

1. A good companion is *saddhā*.
 2. A good teacher is wisdom.
 3. Only *nibbāna* is free from sufferings.
1. In discoursing that *saddhā* is a good companion means:

In this present life there are many kinds of companions. Parents who are staying together and going about together are the children's good companions. Children are also good companions of parents. The husband is a good companion of the wife and the wife is a good companion of the husband. Brothers and sisters who are staying together and going about together are good companions to each other. Teacher and pupils staying together and going about together are good companions to each other. While travelling also, those who are going together on the same journey are good companions to each other.

According to the wish of the *Buddha*, all kinds of good companions staying together and going about together in this present life, are good companions only for this present life. Sometimes in this life they cannot be good companions and also in future lives. When one dies and leave this life, one has to go alone, without any companion. That is why the *Buddha* did not say that many kinds of companion staying and going about together in this life are good companions.

Because *saddhā*, faith in *Buddha*, *Dhamma*, *Saṅgha*, *Kamma* and its effects in one's *santāna* is a good companion which will lead one to *nibbāna*.

Saddhā, faith in one's *santāna*, like a good companion will lead you to accomplish *dāna*, *sīla bhāvanā*, merits in this life. In future existences also it will lead one to do meritorious deeds so as to reach noble planes. Hence, *saddhā* is a good companion in this life and future existences. There really is *nibbāna*, extinction of all sufferings *saddhā*, faith in your *santāna* like a good companion is leading you to the bliss of *nibbāna* if you practise *satipaṭṭhāna vipassanā* meditation, noble practice. That is why only *saddhā* is a good companion said the *Buddha*.

Motto: *Saddhā* is truly a good companion.

2. In discoursing that a good teacher is wisdom means:

Parents, grand parents and teachers who give admonitions can only give admonitions when they see and hear the faults in their presence. When they are away in other places or countries they cannot do so.

However, one's own intelligence, knowledge and wisdom in one's *santāna* will always give admonition even though one is in other places or countries. It is inappropriate to speak thus, one will be free from fault only if one speaks this way. Do not go this way, there is fault; only if one goes this way one will be free from fault. One should not speak this way, there will be *akusala* demerit. Only if one speaks this way there will be *kusala* merit. If one practises

this way, there will be *akusala*, only if one can practise this way there will be *kusala*, merit and so on. That is why the *Buddha* had said wisdom in one's *santāna*, is a good teacher.

Motto: Wisdom is truly a good teacher.

3. In discoursing that only *nibbāna* is free from suffering means:

Devas and *brahmas* who are in higher realms have longevity and happiness incomparably to that of human world. That is why the *devas* and *brahmas* who are in their respective realms are liable to think that their places are good places which are free from sufferings.

Male and female deities in the *deva* realm are extremely happy compared to the human beings. Their life span is longer than that of a human being. Compared to human lives or if calculated according to human lives, they live billions of years longer. They do not have to suffer in their mother's wombs for nine or ten months. They are *upapatti bhava*, appear like falling from the skies and are happy in their abode.

The weather, heat and cold, in the *deva* realm is extremely balanced. They do not have to suffer excess of heat and cold as in the human abode. They are always happy. If happiness in the human abode is compared to happiness in the *deva* realm, happiness in the human world is like a drop of water or a dew drop on a blade of grass. Happiness in the *deva* abode may be compared to the waters of the ocean. That is why female and male *devas* think that their place is a good place, free from sufferings.

Those who are in the *brahma* world live for many worlds. While they are in the *brahma* world they are devoid of craving (*kamma taṇhā*) greed (*lobha*) and anger (*dosa*). Therefore, they are extremely happy. They live with loving-kindness (*mettā*), compassion (*karunā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*), the four *brahmavihāra dhamma* and hence, they are extremely happy. They do not have the trouble of eating. They are extremely happy with *dhamma pīti*. Consequently, the *brahma* think that their realm is a good place free from all sufferings.

But what they think is not true. Those who have not attained any *magga phala* in the human world can again be reborn in *apāya* where it is full of miseries. They are not totally free from sufferings. There is a saying, “Bright and shining in the *brahma* world but dirty and filthy in the pigsty”. That is why the *Buddha* did not discourse that the *brahma* world is a good place, free from sufferings.

Nibbāna is a place, unlike *deva* and *brahma* worlds. Those who have reached *nibbāna* are free from being conceived again in the mothers’ wombs with *nāma* and *rūpa*. They are free from old age, sickness, death, worry and lamentation. They are totally free from all these sufferings. Therefore, the *Buddha* had discoursed that a good place free from all kinds of suffering is *nibbāna*.

Motto: Only *nibbāna* is free from suffering.

Consequently, the *Buddha* had discoursed that a good companion is *saddhā*, a good teacher is wisdom and only *nibbāna* is free from sufferings.

Do Not Ponder, Lest You Go Mad

Those who are good in thinking and planning are able to plan and work out for the future and because they can manage and plan, their life is complete in every way and are prosperous. Although their good plan led them to be prosperous, they might deteriorate if they should plan which they should not. They might even go insane said the *Buddha*.

There are four kinds of things which should not be pondered.

1. *Buddha vicāro* = that which concerns the *Buddha*
2. *Jhānavicāro* = that which concerns *jhāna*
3. *Kamma vipako* = the effects of *kamma*
4. *Lokacintā* = that which concerns the world

The *Buddha* had discoursed that, if you ponder and think of the four things that you should not, you will not only be exhausted, but become insane.

1. *Buddha vicāro* = In discoursing that you should not ponder over things that concern the *Buddha* means:

How did the *Buddhas* attain *Sabbaññuta* wisdom, knowing all *dhamma* (omniscience). How much power have the attributes of the *Buddhas* and so on should not be pondered. If you keep thinking of these things that you should not, you will not only be exhausted but go insane said the *Buddha*.

2. *Jhānavicāro* = In discoursing that you should not ponder over things that concern *jhāna* means:

Those who have attained *jhāna abhiñña sampatti* are able to create a thousand selves. They know other people's minds. They are clairvoyant that is, they are able to see even tiny things becoming and vanishing which are hundreds of thousands upon thousands of miles away. They can hear any small voice which are hundreds upon thousands upon thousands of miles away. They are clairvoyant.

Can this be possible or not should not be pondered. If they should ponder these things that they should not, they will not only be exhausted but become insane, said the *Buddha*.

3. *Kammavipāko* = the results of *kamma* should not be pondered means:

Those who have done meritorious deeds will get good benefits in this life, also in the second life. They will get benefits from the third existence till reaching *nibbāna*. Are these possible or not should not be pondered. If you should ponder over these things that you should not, you will not only be exhausted but go insane, said the *Buddha*.

Those who have done demerits (*akusala*), will have to bear the bad effects in this life, also in the second life and from the third existence up to reaching *nibbāna*. Are these possible or not should not be pondered. If you should ponder over these things that you should not, you will not only be exhausted but go insane, said the *Buddha*.

4. *Lokacintā* = In discoursing that you should not ponder over the formation of the world means:

Who had created the sun, the moon, the earth, the oceans, the living beings, forests and mountains, mango trees, palm trees, banana trees, plants and so on who had created all these things should not be pondered. If you should ponder over these things that you should not ponder, you will not only be exhausted but go insane, said the *Buddha*.

Thus, things concerning the *Buddha*, things concerning *jhāna*, concerning the effects of *kamma*, concerning the formation of the world should not be pondered.

If you should ponder over these things that you should not ponder, you will not only be exhausted but go insane, said the *Buddha*.

Motto: *Buddha*, *jhāna*, world, *kamma* the four things if you ponder, will go insane.

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Sadhu! Sadhu! Sadhu!

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MOTTOS IN THIS BOOK THAT SHOULD BE NOTED

1. Saddhā is truly a good companion.
2. Wisdom is truly a good teacher.
3. Only nibbāna is free from suffering.
4. When physical and verbal akusala arise, they must be eliminated by noble sīla.
5. When akusala arise in the mind continuum, they must be eliminated by noble samatha.
6. Akusala, even though present in continuous existences, are eliminated by noble wisdom.
7. Of all kinds of dāna, dhamma dāna is truly the noblest.
8. Of all tastes, dhamma is truly the noblest.
9. Of all delights, dhamma is truly the noblest.
10. With complete annihilation of taṇhā, arahatta phala is the noblest.