

ANĀGĀM SAYĀ THET KYEE'S  
MEDITATION-METHODS  
HIS PUPIL KAMMAṬ T HĀNA CRIYA SAYĀGYI U THAN'S

**LECTURES ON  
SAMATHA & VIPASSANĀ WAYS  
7-DAY-COURSE**

U THAN  
MAHĀSADDHAMMA JOTIKADHAJA  
THERAVĀDA BUDDHISM  
YANGON, MYANMAR.



ENGLISH VERSION BY SITUN MYANMAR.





**FAMOUS BUDDHA IMAGE OF ZALUN PYIDAWPYAN  
(RETURNED FROM ABROAD)**





**Rev. Ledi Sayādaw**





Anāgām Sayā Thet Kyee



#### **Four political objectives**

- ☆ Stability of the State, community peace and tranquillity, prevalence of law and order
- ☆ National reconsolidation
- ☆ Emergence of a new enduring State Constitution
- ☆ Building of a new modern developed nation in accord with the new State Constitution

#### **Four economic objectives**

- ☆ Development of agriculture as the base and allround development of other sectors of the economy as well
- ☆ Proper evolution of the market-oriented economic system
- ☆ Development of the economy inviting participation in terms of technical know-how and investments from sources inside the country and abroad
- ☆ The initiative to shape the national economy must be kept in the hands of the State and the national peoples

#### **Four social objectives**

- ☆ Uplift of the morale and morality of the entire nation
- ☆ Uplift of national prestige and integrity and preservation and safeguarding of cultural heritage and national character
- ☆ Uplift of dynamism of patriotic spirit
- ☆ Uplift of health, fitness and education standards of the entire nation

#### **people's Desire**

- ☆ Oppose those relying on external elements, acting as stooges, holding negative views
- ☆ Oppose those trying to jeopardize stability of the State and progress of the nation
- ☆ Oppose foreign nations interfering in internal affairs of the State
- ☆ Crush all internal and external destructive elements as the common enemy

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## Dhammācariya U Htay Hlaing's Preface.

It goes without saying in regard to the vipassanā meditation of Sayagyi Saya Thet and his method as he was eminent as an anāgam (who reached the third out of the four stages of purity and will never be reborn in the realms of sensual pleasure). He made a noise in the world. Since coming out of Saya Thet Kyee, Myanmar people and citizen of the world relished the opportunity.

The coming out of Saya Thet in the village of Pyawbwaegyi in Twontay township near Yangon also makes much of those villagers, great and impressive. I am very pleased to see them keeping as a heritage and dignity with the teaching of meditation and Dhamma. I, by myself arrived at village, times without number and met with Saya Thet's disciple Rev. U Kovida and teacher U Tin Hla who were teaching Dhamma. At this time, after bereavement of these two teachers, teacher U Than the native of this village and who come up with teacher Thet, was still taking care with teaching vipassana meditation, to my pleasure to see,

There's nothing to astray on the course of teacher Thet with his text in Pali-Myanmar Translations and with his disciples acting as teachers on practical meditation method and their writing. If



you entrust and meditate with this method, even illiterates can enjoy the taste of dhamma.

I honoured with this introduction to teacher U Than and those of congregated earnest dhamma-donors and their attempt. May all be long-lived and healthy with dhamma propagational works of Buddha.

**Dhammācariya U Htay Hlaing**



## ACKNOWLEDGEMENT

When I reviewed the source of coming about of this book, every yogi who came to me to meditate with the method of vipassanā meditation of anāgām Saya Thet Kyee, always wanted to listen to my discourse and so, if I compiled either by recording with tape or by printing a book, it would be convenient of listening or reading for yogies, their suggestion and advice were in abeyance for two main necessities, first for budget, second for publication-permit and in 1989, The officer of Construction-Head-office U Win and Daw Hla Hla Nwae of Yangon and Daw Khin Aye of Myanma Heavy Industry had recorded with tape.

By listening sermon from this tape in daily session, Colnel Aung Zaw Win at once asked me to print out as a book for better advantage of all human beings to taste the dhamma as a cold drink. I had to admit him with satisfaction and happiness for it brought me up to scratch!

At my permission, Major Sein Win typed and copied out at once and then Lt. Colnel San Aung was assigned to press and with his supervision for a proportionally beautiful book completed with setanā (voluntary) Labour for expense-cutting. I Thanked very much to those persons who helped me with



recording and printing works..... to become as a book and to Dhammācariya U Htay Hlaing who wrote preface for this book, to Daw Shwe Mya's family of Lu Ou Youn Rd. No. 24, Yangon, the owner of SHAN SAYAGYI MEDICINAL STORE HOUSE. May all well-wishers who carry out through Bhudda sasāna propagational works have the same consequence as both for worldly and spiritual benefit.

**U THAN**  
**by the method of Teacher Saya Thet Kyee**  
**Teacher of Meditation.**



## Acknowledgement of the Translator

- (1) I had received two dhamma-gift-books through Myanma-Aling-Newspaper Editor U Soe Myint, one was about “Vipassanā-Meditation” by Saya Than and the other was “Abridgement of Three Repositories of Buddha” by U Maung Maung Soe Tint (Retd. Myanmar Ambassador to Australia). Before 2545 years ago, Buddha had given for us the light of practical dhamma. It was stored and still glittering in a furthest corner of earth, in South East Asia called Myanmar.
- (2) The light bursted out to glow the whole world with the touch of English language through ledi Sayadaw. Saya Than is like a linkman of vipassana-meditation after Saya Thet Kyee who was the close disciple of Ledi Sayadaw. The wold-known U Ba Khin and Mr. Goenga were the same line of ledi sayadaw and descendant saya Thet Kyee.
- (3) I began reading and translating into English with an aim of giving information to the educated world of thinking class, by comparing with psychology. As U Than tried to explain in mondern scientific way, the terms were in the field of science. So let me allow to quote from the latest field of psychology, psychical research.



- (4) The “paranormal” phenomenas (eg. telephathy, precognition etc.) are the main source of interest in psychical research. Dr. J West in psychical Research Today concluded in his book “stand on the edge of a new exciting world” and one that is very different from the world as portrayed by contemporary science. Dr. Thouless try to test paranormal facts for science, phylosophy and religion, saying “let us first learn more about the facts especially by experimental research”.
- (5) Paranormal phenomena have attracted the intrest of many distinguished physicists and of many distinguished phylosophers but of comparatively few distinguished psychologyist. Advance, both in psychology and parapsychology might have been more rapid if plain psychologist had been required to accept more responsibility for the explanation of facts of perception , memory and foresight which are on the face of it, difficult to explain in terms of the normal mechanism of body and mind.
- (6) Thre are two extremes. It is unfortunate that many people treat the paranormal as belonging to this region as faith. They are very certain of ghosts or of telepathy, but their belief or disbelief is little affected by the evidence in which indeed they may not be much interested. For such people the paranomal has not yet come within the field of scientific inquiry.
- (7) At the opposit extreme there those who refuse to hold a defination on any question in psychical research. It is as if they had replaced the two-valued logic of true-false by a one-valued logic in



which every statement is “doubtful”. Such “convinced septs” may even take on unjustified pride in their attitude which they think is the only truly “scientific” one. But this is to misunderstand the aim of science. Meditation in many ways related with modern knowledge. Buddha had taught us “sippaṇca” in Maṅgala Sutta but we knew it only “machine” and “handicraf” in Myanmar. In modern sense “sippan” is “science” and we know vastness of it’s term.

- (8) We (Myanmar) have “Ariyā saccā” of Buddha, please come and research this subject. This science is the highest in Buddha dhamma (means the truth of Arahathood). It will give yoou method for peace, prosperity and wealth, how to live a simple life whether you are rich or poor. But you can not get it only by prayer, begging or wishing. Paranormal is other side of meditation practice but meditation is a worldly phenomena. This is a dual process of normal and paranormal, on the other hand worldly and unworldly by meditation.
- (9) Saya Than’s book has facts we can test by experimental research. This is a field of professional psyshical researcher where one can work side by side with the conscientious amateur for making important discovery for peace and prosperity of the world.
- (10) “So far as this book is progaganda, it is propa-ganda in favour of experimental method; I do not believe that psychical research at this stage can profitably advanced by any other road” Dr. Thouless worte in his book. So, I am not counselling you to



believe but to test it, discussing to experiment with your body and mind, not with telescope nor microscope and how to express in modern scientific terminology. How can we find a way to tell the truth to educated people of the world about Buddha's teaching? How can we know, the real meaning of Buddha's dhamma, the greatest finding of art and science?

**Situn Myanmar**



No.1

## **7 Day-Meditation-Course** **by the Method of Saya Thet Kyee.**

The first to recite as paying homage. (Bhuddist... formula)

Buddham Saraṇam Gacchāmi, (I respect Buddha)  
Dhammam Saraṇam Gacchāmi, (I respect Dhamma)  
Saṃgam Saraṇam Gacchāmi, (I respect Saṃgha)  
(paying homage physically once)

Buddha guṇo ananto, (Buddha the greatest honourable)

Dhamma guṇo ananto, (Dhamma the greatest honourable)

Samgha guṇo ananto, (Samgha the greatest honourable)

Mātāpitu guṇo ananto, (Mother and Father the greatest honourable)

Āsariya guṇo ananto, (Teacher the greatest honourable)

I pay homage to the greatest of honourable fives.  
(Paying homage physically once)

**To distribute Metta** (loving kindness)

May all the creatures, men, all kinds of angels, all animals be in good health, in their wealth, be free from all dangers, be free from all worries, be free from all illness.



**To deliver the benefit of one's good merit.**

All creatures, men, all kinds of angel, all kinds of animal, if you can hear my voice, take share of all my good deeds as of all my donations, all my sila good merits, all my bhavanā good merits since from another lives till to present time. Sādhu (Three times)

**Two kinds of knowledge,  
from the words and from practice.**

The word of sugar, the word of salt,  
cannot be known the taste whether it's  
brackish or sweet.

The man of word, the law on word how can he  
feels the nature in his body.

Sugar from sugar cane, salt in crystal have the real  
taste of sweetness, saltiness in their nature.

The truth in nature, down to earth by practising,  
come about by itself to feel in one's self.

**The verse about Meditation.**

- (1) Agreeable abode in the village of Pyaw Bwae,  
there's the teaching of Buddha through saya  
Thet;  
Alive to the law of inevitable, existing and  
extinction, within 7 days;  
Assuredly to the road of freedom or Maggañ  
as the crow flies;
- (2) The right way is samatha-fixing;  
on ānāpana inhale and exhale;  
two or three days in prosecution;  
omen-nimit appeared vividly.
- (3) In transition to the fifth day,  
the road of bhāvanā-higher stage,  
especially appeared with mind and matter,



- shattering in phosphorescence,  
felt by oneself as one euphoria another.
- (4) Perplexity for perception in profundity of  
mind and matter,  
really, appeared with a flicker,  
softness, hardness, forming and sticking,  
burning, cooling, propping and eruption  
these were four elements you really felt.
- (5) It's primal to know by oneself,  
then to compare with the scripture to make  
certain,  
with the right task you see the right path,  
it's assured about it by all monks of  
Buddhism.
- (6) Continual itchy sensation in torrent, in two  
extremes of appearance and disappearance,  
hustling, surging, moving and flutter,  
clearly seen as fire-work in your mass.
- (7) On fixing and concentrating on one vivid  
point, with one's insight, that's trembling to  
see anicca right, ever changing never ending  
metamorphosis.
- (8) Go along on anicca concentrating,  
pricking sensation in the body,  
that's a suffering one can't abide by,  
then clearly seen the angle of dukkha-agony.
- (9) Dukkha-agony which is indecorous,  
be not able to hold aloof yet,  
does not submit to one's titbit,  
wild anatta learned by three points of wit.



- (10) merging and crashing in entity,  
the soul knows its flimsiness,  
while in meditating that lighten to the wisdom,  
as these codes, the scripture shows one is at  
stage of cūla sotapan.\*
- (11) From this level,continue ahead with pratice,  
you'll finish in the greater sotapan,  
then to get a higer stage one by one,  
at the fourthly reach the goal of nirvana.
- (12) Wishing for the goal of nirvana,  
one can not attain by mere praying,  
only,can be arrived at with pratical way,  
that's the Buddha's prognostication.
- \* The fourth level of purity.

**Laying Samatha-Meditation  
to a person's change.**

Let's pay homage to lord Buddha, the first uncoverer  
of the law of Dhamma. Make your palms together as a  
bud of lily, revere him, bend your innerman upon him.

**Namo tassa bagavato arahato sammā sam  
buddhassa.**

The lord Buddha, who can deserve to accept the  
reverance of all kings either he may be a man, angel or  
higher angel, Buddha, who is perfect so he has untold  
omnipotence and immesurable splendours, Buddha, who  
knows dhamma-nature of everything by himself without  
a teacher, then I pay homage to the lord who is saturated  
with all such honours. I pay homage with a bud of my  
palms on my forehead.



After paying homage respectfully, in three divisions of Buddha's teaching, namely **pariyat** Buddhist Literature, **padipat** the way of practising of Buddhist, **padiveda** the wisdom gained by meditation, I, to the bitter end of my capability, wishing for flourishing and propagation of pariyat and padipat firmly, earnestly practised, nurtured and endeavoured the padipat vipassana meditation method of Saya Thet Kyee (who is the pupil of Rev. Ledi Sayadaw and he by himself looked about for it, tried it). By his method I opened the 7-day-meditation-courses and some of my pupils in Ung Gyi village and from Yangon suggested me to record my discourse on tape. They saw me of my old age facing the danger of senility and endemic, if I had to go the way of all flesh, my old pupils and my posterity would hear again and again to take on sound lines ever as they wished. Besides, I believe that there will be the march for propagation of pariyat, padipat vipassanā meditation with the understanding of yogies and good merit by listening sermons over and again.

On these accounts, I preach the method with recording.

In the first instance, I'll teach you samatha bavanā portion within the first 4 days of meditation centre of 7day-meditation-course. Every yogi has to fulfil **pubba kissa** general affair to meditate the dhamma. The first formula is keeping by recitation of sarāṇagum, worshiping of the five greatest-honourable, distribution of Metta, deliverance of the benefit of good merits, then continue the seven programmes.

In the program No.1. order. worshipping with reciting okāsa verse, No.2. order. accepting sila observance of the precepts, No.3. order. devotion of one's mind and



matter to Buddha, No.4. asking kammattham objects of contemplation from Buddha, No.5. paying obeisance to Rev. Ledi Sayadaw, benefactor. No.6. honouring and paying respect to Saya Thet Kyee (who looked about vipassana meditation going on every sides not caring a fig for danger and who clearly taught to understand within 7 days). No.7. As you have trusted Buddha your body and soul, during the meditation period, trusting yourself, your flesh and soul to your teacher to be able to protect from dangers and to guide you. 8. During cycle of rebirths, every yogi had grudge, discord and indignation with other creatures.

In these dissensions, there although can not be harmful effect with āndha puthujāni. (person of horse-sense), transgression to an ariyā (person of saintly, purified quality) with action, word or mind is dangerous for the attainment of magga (The path to spiritual freedom), as our teachers given guidance us, we must entreat each other in 31 planes of existence.

After carrying out such these, every pubba kissa (execution),

**aidha pāna bhekhve bhekhu araṇa gata tova  
rukkha mūla gatovā suṇa garaga tova nisīdati,  
pallaṅkam ābhujittva. U jum kāyam paṇidhāya  
primukham satim upaṭṭh petava.**

O! priests, the holy men who were dismayed at the danger of rebirths, sitting cross-legged at the grove, under a tree or in a quiet house, apartment or monastery, setting upright his back and head, concentrating on exhaling and inhaling with caution..... so as Buddha preached the gents sit cross-legged, the ladies sit half cross-legged decorously (with feet tucked underneath) setting his/her back and head straight, putting the palms



left-hand palm under and right hand palm above, touching two thumbs at the top. This is the way of sitting in meditation then the next, marking.

The teaching of marking on dhamma is ānāpāna samatha bāvanā (on exhaling and inhaling). The reason of teaching ānāpāna is based on two foundations to mark vipassana meditation.

No.1 method is samatha yānika method which can cause upasāya samadhi (sedateness) closing nearer to jhana (unwavering state), then meditating on appanā samadhi (application of mind) compatibly with jhana, changing to vipassanā.

No.2 method is meditating directly on vipassanā yānika. We are now teaching No.1, method of samatha yānika which was assigned vice to Saya Thet Kyee by Rev. Ledi Sayadaw. He himself had practised it.

What is samatha? **Kilese sametīti samato** with reference to dhamma, securing from demented state getting faculty out of boredom. Every creature is unrest with kilesa (greed, anger and ignorance), and so this samatha is practising for getting quietness in mind.

Buddha had given us 40 methods to practise samatha bāvanā. They are kasina (kathaing) 10 kasinas, (object of concentration on disc of clay, stretch of water, fire, wind etc.) ten asubha (dead-body), ten anussati (virtues of Buddha, dhamma etc.), four appamaññā (boundless), 4ārappa (incorporeal), one āhārepaṭikula saññā (nausea on diet), one catudhātu vavatthān (four elements-division).

You can meditate choosing agreeable one and get peace and samādhi (sedateness). For that reason, we meditate on ānāpāna anussati (inhaling and exhaling) which is the last one in ten anussati. We can translate

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pali word *ānāpanassati* meditation on inhaling and exhaling over and again.

So to meditate in the first day is to mark carefully from this time on inhaling and exhaling, the breath which is always with us from mother's womb till to the breath one's last, closing eyes and note breathe in.... breathe out... We make you to mark this fundamental existence not to miss a wee bit without overplus or deficiency.

Here, you should mind remarkable exhortation of Satugiri Sayadaw to his younger brother Dhamma. "My brother, the cat in the monastery and the dog underneath do really breathe?", said elder brother. "Oh! yes. They always breathe", replied younger brother.

"Aye! Do they really know they are breathing?"

"No! They are breathing without knowing" said younger brother. Surely! you should mark breathe in and out not to be in this rating.", said elder brother.

Dear yogi! "the same mankind with the different breath" this is the utterance of distinguished performers. This word is basically right for yogies who are practising meditation of breathing according to Buddha's instruction. Aye! Aye! then mark every inhaling, breathe in.... every exhaling, breathe out... Sit in meditation for an hour, then rest for half an hour, resting according to the discipline of our retreat, for the relief of physical lethargy, you should not make any speaking, I often attend to you, don't stop your marking even though you are reclining.

During the marking period, every yogi should not be slumberous or in cerebration. In this way, marking about for one day, you go in for a dash of prudence to differentiate inhaling and exhaling. So, in the second day



you should not need to breathe in and out intentionally, for breathing is a natural thing during life's existence, you mark by sticking your consciousness at your nostrils in tune with the nature. I teach you not to miss a whit in discreetly in marking. As in Myanmar's adage, mark in nostrils "fish follows as water flows", you go with the purl not against the current.

After marking for a day, you go ahead one higher step at the third day, knowing the breath that touches the nostril, the spot of inhaling. Then know the spot of exhaling that touches the nostril naturally, I often make you to mark with the verse "win lay hteeh htwaeh lay hteeh, hteeh daing hteeh daing theeh, hteeh hmooh theeh hmooh htou hnah hkooh, thah deeh kyunh kyunh pyooh" means "the touch of breathe in, the touch of breathe out, you should know every contiguity, attention please these two of touching and knowing!,"

I'll give you an example, as plain as the nose on one's face, that a heron is watching to catch fish waiting near water. It catches fish at the first sign with its beak whether the fish is big or small and so that you must catch with care marking the touch of every breath in and out.

Then the next example, a janitor waiting at the door of an officer, opens the door for the incoming and outgoing persons by knowing in and out, your janitor of consciousness must be waiting marking effectively the touch of breath in and out.

Some yogies after marking for two or three days with our guidance, saw the burst of the light and the ray as of lightening an fire-fly or lightening-bug, some yogies saw the white sequence of ray at their nostrils moving in and out.

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Some yogies used to see as clouds and cirrus, as roll and heap of cotton wool. That's the beginning of samadi (sedateness) the stage of tender one and they are nimit (omen) of senses. According to the buddhist treatise, that's called pari kamma nimit (preliminarily perceived object in meditation). You continue marking and trying, then the samadi becomes more mature and appears forms and embodiment associating nimit (omen) and senses. They emerge as flowers, trees, colours, buildings, various kinds of monastery, pagoda, temple, sun, moon and various stars, planets, various kinds of precious stone, as the light of Lightening-bug, as the rays of shooting star, as searchlight and limelight, as fire-works and maroon, as colour of rainbow, etc. besides ecstatic nimit (omen) of sense, you can see flying arhats, vijja zawgyi Tapasī (persons with supernatural power), Bou Daw (now most people believe in and worship, that they can help to be rich, healthy etc.) these are in 31 abodes of Buddhist belief.

Some yogies saw dreadful senses as evil spirit, spectre, ghost and phantom etc. But there's nothing to have cold feet. As the teacher taught, you should, either by words of mouth or heart, deliver your good merits of dāna (generosity) sila (precepts), bāvana (meditation) to him directly, he'll disappear.

If the phantom is still adhering, you should make your deliverance of metta twice or thrice. Please inform us in case the evil spirit does not go away. You have trusted us your mind and matter, so your teacher will attend with commitment.

In some cases, guardian spirit of tree, vijjā, zawgyi (persons with supernatural power), come and encourage, giving fruits, medicine etc. not only that they give



guidance but even discourse. At that time, some yogies miss their marking in meditation, they disport themselves fancying to meet such persons, getting too big for their boots often invite and chatter with such persons, absurdity as getting power of divination, derogated their meditation, then be demented.

The people who propagandaized that meditation may drive them distracted, without knowing any casualty, without toeing the line of the teachers by doing wayward deeds. What a pity to insult the Buddha's dhamma of magga (pathway to nirvana), dangerous species, in other word Titular Buddhists. This class of buddhists descended from buddhist parents, pulls down the Buddha's dhamma as "The iron is oxidized". What a pitiful ignoramus!

I'll elucidate with pro and con this matter here. He who sees seraphs, vijjā, zawgyi and bou daw (persons with supernatural power) and becomes high opinion of himself in reklessness of the teachers of meditation Trust in The powers, feeder of medicine the phatom of tattler. It is the cause of insanity as for whom longs for step-mother above one own mother, fancying divine power trusting earnestly in them.

If you discuss this matter with your dhamma teachers, will always prohibit not to accept for this is not right, on the wrong course of samadi, will never arrive at the correct line of lokuttara (the way to nirvana).

One of the yogies hanging on those powers' lips, continued to give his ears to them not obeying his teachers' advice, arrived at the mental hospital substantially. He confessed his fallacy after being discharged from the hospital. An Indian the name is Dynamite from the village of Ming Zooh on the time of

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samadi (sedatness) come to his teachers telling that his indian seraph, was obstructing his way was assigned to change the course from samatha to vipassana in only one day then continued to meditate and got righteousness without any distraction.

Concerning on seeing of appalling apparation as of ghost, vampire and phantom, there's two kinds of intention in them, wanting deliverance of good merits from you and to disturb you. I'll explain a trifle to comprehend. The No1. cause of wanting to call sadu (getting deliverance of good merits) is that every yogi going through many lives in 31 abodes of samsarā, you had friends, relatives at certain time, you'd forgotten but in the life of ghost, phantom they could know you and the good merits of you as dāna (generosity) merits, sila (precepts) merits, and bāvanā (meditation) merits, if you delivered they would call sādu (oh! the best). If they'd got your deliverance they would get good building, good food and good clothing, so they knew and remembered you and showed you their apparition.

The No.2 apparition is that of your enemies from the past lives, now in life of phantom, ghost still at feud with you, seeing you doing good merits as samatha bāvanā meditation, want to disturb and frighten you. They came at fued with you.

However showed good or bad, gave your deliverance of your good merits from your side and their haunting will be disappeared. If the enemy is still resisting strongly, continue your deliverance of good merits (ahmya) for two or three times. If you've not succeeded, please inform us. We take responsibility for it. We accept it not as witch-doctors. We accept it as disciple of Buddha's dhamma.



We accept it, my word upon it. Because of yātanā thoun ba (3 gems as Buddham. dhamman, samghan) ananto ananta nga ba (The five unfathomables, 3 gems and parent and teacher) the honours of them and elevation of sila (precept) samadi (sedatness) and pañña (wisdom) of our living up to these and endeavouring meditation, inviolate angels of Buddha sāsanā (Tha Thah na daw zaungh nunh ming mya) attending our works, we speak audaciously on this occasion.

Now, seeing of omen (nimit) and its relative effects of good and bad, all the nature has been idealized. Then let's continue about meditational work. When you see the signs of as the disc of sun and moon, fireworks, star, pagoda, temple, shrine, arahat, saintly persons, man with divine power (wayh zahdou), ranges of forest, stream, waterfall, necklace of pearl, coloured glass ball, garland, festoon, infloriscence, water-lily, lotus, rainbow colour, female angel, male angel, archangle (Thah gya), byah ma (kind of angel above all angels for his practice of four precepts of byama (bramā), various images, garden, stately building, various edifices and ocean etc. This is called omen of uggaha (ounh gah ha) according to the treatise. It may be called upasaya samadi (ooh pah sa rah tha ma deeh). This stage of samadi more or less, you catch up with the step of vipassana meditation (weeh punh thah na).

It is better to meditate till to get paṭibhāga nimit (pristine, abstract form of meditation device ultimately appearing in the mind's eye) and reach appanā samādi (initial application of the mind). But it is enough in 7-day-meditational course. Upasāra samādi is sufficient to convey you upon the road of vipassanā magga. Sometimes some yogies see no omen (nimit) because of being inured. That has also evidence. I can put in a document.

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When Buddha still living, Rev-ashin Sariputta pre-eminence of wisdom and Buddha's right-hand assigned a small novice to meditate on asubha kammatthana (meditation on corpse) and examined but no remarkable character be seen. So he asked Buddha to give suitable meditational method. Buddha saw the young novice a goldsmith in this very life, and also in the previous 500<sup>th</sup> life. As a son of goldsmith accustomed to aesthetics, the novice was given a white lotus to gaze in meditation instead of rough meditation on corpse, and Buddha urged the young novice "my son, regard on it".

Yogies! you'll see with your wisdom-eye profundity of accustomed habit. The goldsmith had to see and handle jewelleries, and silver every day. When we've analysed the colour, the colour of the gold is yellow silver is white, so to match with these colours a white lotus with white petal and yellow stamen. The Buddha assigned young novice's fancy habit and he was not in boredom and alarm. When he was with a corpse he was in alarm and boredom how would samadi (sedatness) come? Aye! gazing and meditating on lotus and in sedatness of samadi, the white petals came off in flutter with radiation of rising sun-heat "O! my loving son novice, as these petals falling in flutter, your body's anicca nature (impermanent nature) must be undoubtedly attuned with your heart". The novice reasoned in syllogism with acute vipassanā wisdom and became an arahata. (person innocent of defiling passion) (reaching from sottapatti magga, then sotta patti phala, sakadāgami magga, sakadāgāmi phala, anāgami magga, anāgami phala, arahatta magga. then arahatta phala).

For this precedence, if you can not see the sense omen (nimit) with ānāpana sati (Meditating with breath),



to be able to ever see them with the method used in our retreat by Saya Thet Kyee, there to eulogize this method. The Buddha himself uttered odāta kassina (awh da ta ka Thaing) as pre-eminent kassina in ten kassinas as an easiest way to get samadi sedateness in the portion of samatha bavanā. Odata is a pali word which means the white colour. Kassina (ka thaing) is ring, circumference. I'll produce proofs of Odata Kassina as supremacy by Buddha.

**Odatam viveṇṇami buddena etadaggiyam anekānisansan tantan bāvetha sādavo.** O! all saintly persons of dhamma, the Buddha preferably blessed cassina of the white colour as the noblest and the best among all cassinas and honoured by his majesty himself. The white coloured cassina making free of thinamiddha (purblind, doze) even before one get omen (nimit), being in a good light even in the dark of the night, discerning all material and senses when in deliberation and contemplation etc. many far-reaching benefits. So practise and endeavor upon it.

As Buddha his majesty himself quote this odasa kassina the best one, we assigned cassina for those who got no omen (nimit) with ānāpāna (breathe in and out) habit. The sense omen of cassina is different from the coming out of parikamma nimit omen of ānāpāna. When one closes eye with the instruction of teacher on cassina, there's susceptible to appear the dark disc with the white or the pea-green or the light blue on the frindge in motley. Some discs are in lava-brownish with the frindge of white, green and light blue. Some persons see the red disc, the yellow disc etc. This is very rare who see the white disc directly.

You must continue marking... white... white... in the very act of the white coloured omen appearing, that oman (nimit) happens to two things as changing and

disappearing. On these changing and disappearing, the teachers weigh up the experience of yogi and give another instructions and by continuing practising upon them one will see the uggaha nimit clearly as in ānāpāpa bavanā and ready to practise vipassana bavana.

This is not divine powers to see various forms and omen. This is your confidence, consciousness and industry equally ballanced and the benefit of your practising of Buddha's meditation-method. I'd like you to see the cause of seeing omens without a shadow of doubt. For example, a man who have come on horseback and reaching his destination is asked, "with what have you come?". He surely will answer I've come on horseback" then your horse is either male or female? He should know his horse well, ridden by himself and answer definately. By knowing a thing on the cause of appearing omen, not only one is free from doubt but also can answer the questions of other to friends and relatives. I'll explain being bizarre of mind in coincidence with Buddha's Dhamma and come from treatise.

Samatha-pratice is making samadi sedateness, in plain language it's making one's confused mind clear, (The dark mind white). The nature of mind in origin is white, bright and clear.

**Pandaram pabassāra midam bikkhave cittam.** As Buddha's words, "This mind is as white as jasmine, glaring as the sun-beam touched the heap of diamonds. This white mind is made black and confused by 52 cetasika (The conjoints of mind). These conjoints of mind go together accompanying innerman. The mind can not stand off conjoints.

"Sayh hnaih hmee twaesayh gou chae hmunh bwae say tah thaynh" as Rev. Ledi Sayadaw's verse the



conjoins depend on mind and coloured the mind. I've learned abhidhammā and the mind and conjoins come off and be defunct together. The trainers also teach us the conjoins with the example of dust and colouring powder and the mind as clear water and we obey and mark.

As you know yogi, when you stoop and look in the clear water, see clearly the image of your face. When you agitate the clear water with dust and colouring powder you can not see your image. Taking this example, the clear mind is not clear because of conjoins and see no image. The whiteness and brightness of mind faded and disappeared. You have to leave the turbid water quietly for a long time to get clearness, so as to you concentrate and mark in one point of sense in ānapāna bāvanā (inhale, exhale). The mind becomes clear, its natural splendour from one's heart coming out through one's eye as lightening, flickering of fire-fly and it's parikamma nimit (prior omen).

In this place, the view of scientists is as like as chalk to cheese with Buddha's teaching. The scientists assume that mind is in the brain. Buddha taught that mind is in the cardiac habitat leaning in the leucocyte and hemoglobin (in the whitish blood) as by surf-riding. Aye! according to the dhamma, the mind comes quiet as mentioned above and turning to be clear water from turbid, dusky mind turning to whiteness, the man's original nature, flickering its brightness in one's eye. For example, a big treasure-case with diamonds and rubies is covered by the lid and can not be seen any gems, then the lid is uncovered and the glitter of treasure appears.

As attributed in pariyat treatise, can be clearly seen in paractical meditation-practice (paṭipat). Then, sense

omen and its origin of seeing is being known. As you continue practising meditation, momentum of samadi sedateness and reach the stage of uppasāya samadi seeing many forms as omen uggaha nimit. Then as I have taught earlier, when one gets uppasāya samadi or seeming to be it, the ability to meditate on vipassana bāvana is completed within three days. At last, by finding out sense omen with kassina meditation then experiencing the raising of momentum of samadi, you see. So, let's continue teaching the fourth day's practice.

The third day meditation practice is, the touch of breathing in the touch of breathing out, and knowing every touch. Basing upon breathing, in the fourth day, the soft matter which is inhaling and the flesh of nostrils where the two matters touch, how its nature how its sign, the soft matter which is exhaling and the flesh of nostril where the two matters touch, how its nature how its sign, I warned you to concentrate your attention on every touch and to know its nature and sign. I set you to know vividly the feeling of yourself. I set you how to mark closely how to concentrate with reasonable methods.

As a thorn sticking in your flesh, this thorn not moving to any other place only piercingly in one place, I set you to wait and mark with your consciousness and caution together on every touch of nostrils inhaling and exhaling with your sense.

His Rev. Sayadaw of ledi wrote and given guidance "saih saih soo zoo, ah htoo myae myun, shooah a thun, zun hooah khaw thah dunh" means "concentrate piercingly, very very steadfastly, marking, minding strongestly, that is really jhāna" and pursuant to this instruction start using one's Jhāna samādi. In every touch of two matters, there's sign of sense, I've given reasonable examples to



look about. The two matters as hand and ice when touching each other the nature of the sense of coldness appears. When the two matters as of ember and hand touching together the nature of the sense of heat appears. As the two matters as of tongue and capsicum in contact the nature of hotness emerges. As the two matters as toe and stone strike, the nature of the sense of hurt suffers. So as to the flesh of nostril and the soft matter of inhaling and exhaling is setted to be marked by yogies and their strength of accumulated uppasāya-samādi of their faith, consciousness, endeavour (saddhā, sati, viriya) with this momentum, there's something difference in every yogi as in the nature of element, deviation, inordination, one answers. his feeling of touching in the nostril as itchy restless etc. the other is feeling tense, so there's discreteness as numbness, smarting pain, being astir, the cold inhaling the warm exhaling, being restless on face not in nostrils, the soft inhaling the rough exhaling, someone says that his nostrils contort with inhaling and expand with exhaling as a butterfly fluttering its wings. This instruction to concentrate to know one's sensation and to enable to express one's feeling, is as an arch bridge between samatha bavanā and vipassanā bavanā. When constructing an arch bridge to cross a river or stream, it is easier and quicker in crossing if the bridge is stout. If the bridge is wonky, one has cold feet and delaying in one's crossing.

So this instruction has to be practised seriously for one day. There's many deviations in only one place of nostril, we make the yogi mark with concentration to enable knowing accurately and integrally. Tomorrow morning at one o'clock, we will have to cross from the bank of samatha region to the territory of vipassanā

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Hence, in every instruction on meditation for yogies, a course for each day is intended to be firmly rooted with the strength of bavanā and samadhi as a saying ah sah kaung hmah ah haung thay cha, (well prepared and better done). Then, you'll be masterly in the basis of samatha portion and deeply rooted in vipassanā. In this point before you cross to the vipassanā, I'll give you the Buddha's word of pariyat on the fruitfulness of samatha bāvanā.

The sedateness of uppasāra samādhi till appnā samādi, if you continue your practice of meditation, you'll attain the first jhāna, the second jhāna etc. higher and higher the divva sakkhu (divine eyesight power) divva sota (hearing, divine), eddhividha (creation with divine might), ceto pariya (knowing thoughts of others) (even float in the air, pierce into the ground) you are full of divine powers at present, reach the abode Brahma (higher angel) at the end of this life. However you'll be going around as a living being in mother's womb, then growing old, then suffering, then death in 31 realms. You are not yet free from the danger of appāya (hell, animals, peta, asurakāya). Even realm of Brahma (angel), the persons in that place can fall down till appāya after running out of one's kusala (as a balloon of paper filled with smoke of fire) lastly falls to the ground.

In the dhamma hadaya vibin pali... Ukkhitta puñatezena, kamarupagatiṃ gatā bavaggantampi sampattā, punā gicchanti duggatiṃ. If a man is tossed (up) by the might of his good merits, he may reach till to the realm of men, realm of angels and realm of higher angels and enjoy the benefit. Although he's reached till to the highest realm of angels with the support of his good merits, he surely falls down to the suffering appāyas again. This is the logic of desanā treatise.



I'll show you another example of matter of fact. While the lord Buddha was going, around on the road for *hsun* (donation of rice for monks), smiled at seeing a small sow searching for food at wayside. The younger brother of Buddha, Ananda asked to utter the reason of Buddha's smiling. Then Buddha retold about the past lives of the young sow...,

My loving son Ananda, this young sow was a girl in the *sasanā* period of my brother lord Buddha *kakusāna* then she was a human being and at her last gasp with the passion of lust for her children and property and passed away, then she had to live being a hen on a tree near a village's monastery. When she was listening the recitation of dhamma of a monk from the monastery, an eagle suddenly swooped down on her and lost her life, for her passion of the voice of dhamma of the monk arrived in human life again with the name of *Ubbri* became a princess, she stayed unmarried until she grew up, enjoying dhamma meditating as a female priest (*paribbaja*), seeing lice in the latrine of priests attained mundane *jhāna* and when she passed away became an angel (*bramā*, the highest realm of angel). After the life-span of *bramā*, she became the daughter of a rich man in human-realm. This rich girl had no seed of *magga* and *phala* which was the seed of *lokuttara* world (liberating from secular world), with only of secular merit of donation (*dāna*), secular precept of *sila*, secular (*bavanā*) meditation which was the highest of only secular *jhāna* merits. As a boat without a rudder of controlling, can not be aimed at to which port, to which bank, to which town. Float aimlessly, reaching everywhere, enjoying secular luxuries, feeding on sensual pleasures, being gay and happy. Then she passed away, now she was this

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sow. Considering on the Buddha's example, don't be contented with samatha bāvanā which is not safe for samsarā (a long journey of life and death, death and life). Then continue trying, should only rely on the good merits of lokuttra, besides it is not safe even in present life, it is only impermanent might and power, I'll speak again a little with example.

Once upon a time, a hermit who can fly in the air with might of jhāna after studying and practising samatha bavana, residing in the forest of Himaliya, eventually to stop in the royal garden of king Braranasi for rough weather conditions and for wanting of the sour and salt. The royal gardener saw him and revered very much, so that informed the king. The hermit was called into the palace and the king at his glimpse, revered and asked him to come daily for hsun (donation of food for religious person). One day, the message of insurgency around the border of kingdom was heard, the king himself had to march, quench and near his departure, he asked his high queen Mudulakkhana to offer hsum to the hermit and asked the hermit to visit for hsum into the palace as usual without absence of daily routine. As the king marched out, the jhāna-flying hermit visited daily for hsum into the palace, and the queen donated regularly as a duty. One day the queen had just finished preparation for hsum-dishes, rested for a while on the royal couch, the hermit suddenly entered from the window with jhana-flying, the whistling sound of the robe of hermit made the queen frightened. As she rose in a rush, the royal htamein of the queen (The clothing around a woman's waist) slipped down unexpectedly. The hermit saw the golden coloured flesh of the queen and flabbergasted.

“Cakkhu rupeṇa samvāsā raga puttā vijāyati” as in pali...

The Transparent liquid (aqueous humor) of the hermit's eye was stricken with the golden yellowish flesh of the queen. Two matters met and in the process of mind of the young hermit, there's a son of lust, carnal desire was born. He was in all of a sweat with lust and fell down from jhāna. Oh! my queen... as the hermit aching in a trance, the cassette tape will not hold all the story, we've reached the meaning we want, let's abridge now. Aye! The jhāna-power of flying in the sky may fall at once in this very life. In the samsara (in the circle of life and death, death and life) it may be powerful with radiance in the realm of brahma (highest angels), in the realm of animal, a sow is in chaos. I've given you that story, you should understand to meditate for lokuttara kusala which is nobler than any other jhāna merits.

I want to show you about 3 kinds of good merit (kusala) roughly not to be vague buddhists who only know to get good merits. No.1 is donation given wishing for secular properties such as goods, belongings, gem and land, elephant, horse, attendants, buildings son and daughter etc. This is called kāmavācāra kusala of donation and precepts. This is good merit of kam (doing).

No.2 is to be wealthy in this very life, to succeed in one's wishes and wanting commandership (say tah lounng pai shin), to be a secular teacher by practising counting beads, predicting, curing with sāmātha bhāvanā firmly only on this method, without practising any vipassanā bhāvanā although he is in Buddha's sāsana, he practises only jhāna kusala, rūpavācāra kusala and arūpavācāra kusala which is also being in existence out of Buddha's sāsana.

No.3 is basing on No.2 jhāna method, which can be practised only the time of Buddha's life time and in



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the period of Buddha's sasanā that is vipassana bāvanā kusala, lokuttara kusala. This is magga merits, wisdom-merit, to the short it is kam kusala, jhāna kusala, and wisdom kusala to know three kinds separately, I'll emphasise to know about the beneficial virtues. Then you'll be skilful in choosing valuable thing.

No.1 kam kusala good merits make you attain to realm of human being and realm of angel of 6 abodes called 7 realms of kamavasara. No.2 Jhana kusala make you attain to realm of higher angel (Brama) of 21 abodes. No.3 ñāna kusala wisdom-merit may attain nirvana (nāya-bum) which is free from the danger of conceiving in womb, senility, suffering and death, knowing directly in this very life which is saupādisesa nirvana and anupādisesa nirvana which is denouement, that everybody wishing for.

Then, yogies all of you, when the three pots are put to be chosen, one is a pot of silver, a route of kamma, a pot of gold, a route of jhāna, other is a pot of ruby, a route of wisdom, which pot must be chosen to your favourite choice? That is comprehensible, spoken insomuch. Not knowing distinctly such that as the castor-oil plant rule small shrub, do not follow the masters who by showing off the wealth of man and angel by delusion. As a follower, you have been taught to examine with your conscience and if you can choose the valuable you are not very far with nirvana that will be taught in the portion of vipassanā to be clearly understood. But you can choose which you like and do it. This is for the teacher to teach and speak clearly. This is the work of yogies to follow or not to follow the teacher's guidance. That's the main point. Then let's pick up to the point.

Now at the fourth day, if you have known every touch of inhale and exhale at the nostrils, the behaviour

and sign of feeling, with your own upacāya samādi (bodering of concentration), at the fifth day, the wisdom path or lokuttara kusala (The merit of supramundane world), the method of vipassanā meditation have been attained to be able to practise by each other. However, as I have spoken you before, the samādi (stolidness) that you've got is the route of jhāna. Are you sure? The way of jhāna is as I have spoken with the story of the hermit (one former life of Buddha), may loose power once gained. After practising till the first jhāna stage, even the appanā samādi (entering concentration) the power to fly in the sky, attaining after long years' practice can loose momentarily, it is no need to say the yogi's jhana of upacaya (bodering) can be lost at once. It is enough to know. I'll give you another example. Please take special, special care. A log as big as about a man's hug can float down in a rough stream, a dry leave can easily be went down adrift. The jhāna power which can fly in a very high sky looses momentarily, the soft uppacāra jhāna can be lost at once, you know.

Then, the basic paragraph of vipassanā bāvanā, upacāra samādhi, if it is reduced, when you are going to meditate vipassana meditation tomorrow, I urge you to pay attention with stress not to meet with difficulties at this preaching. The Buddha had preached that no vipassanā wisdom could be attained without samādhi, that was firmly existed, so that I am preaching you with various examples to get firmly on samādhi. So I want to say you with example of easy perceptibility, vision and salient. A man who rows up stream in a rapid creek is more arduous than a down stream-rower. He needs more energy for he has to resist the force of the stream, rowing with effort. But, how strong is the down stream, you learn

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how to row steadily and rowing firmly, the boat will move up slowly and steadily.

In that place, I should speak you to know the nature of downstream and upstream. **Papa samen yama ti mano** as the Buddhist scripture, “The mind disports itself in the vice and evil conduct”, as the saying goes benefaction or good work is upstream and vice is the downstream. Aye! the bavana work you are striving is like rowing upstream, you should know. How much the downstream runs high, if you row up slow and steady after learning the way and method of rowing and with perseverance, rowing steadily the boat will proceed up in that way after following the teachers’ guidance trying for four days with the principles of bavanā. The acceleration of rowing-up approaching slowly near the bank of upasāra samādhi (border of samādhi).

But the rower should not proceed with contentedly satisfying his boat moving up slowly, setting aside his oar, chewing a quid of betelnut, smoking a roll of tobacco if you stop for a moment, your samadhi will surely be run down as you’ve marked it arduously if you content yourself as “I’ve got samadhi, I’ll rest for a moment”, your samadhi-boat will run down. Aye! if your samadhi runs down, it is sure you are going to be worn out tomorrow. Why you are to be tired is that “there’s no wisdom of vipassanā without samadhi” is the Buddha’s word. Aye! not to be felt washed out and to be easily marked the meditation with smoothness and simplicity, the teachings are numerously completed in the portion of samādhi. Without difficulty at the side of yogies and not to be without effect and only tiredness at the side of the teacher, you should proceed taking the warning, suggestions of teacher, accelerate your samādhi



No.2

## Vipassanā Discourse on Meditation.

**Namo tassa Bhagavato arahato sammasambuddhassa**” Patipat of Buddha ,the practical way to Nirvana, vipassanā meditation discourse authorized to saya Thet kyee by his Reverend sayadaw Ledi, Saya himself tried and practised the meditation, this vipassana-meditation-course will be taught, so that the persons who want to listen and practise are to be invited to come at 1 pm.. Myanmar Era...

**Samantā sakkavaḷesu, atrāgicchantu devatā saddhammam munirajassa, suṇantu saggamokkhadam lhammasāvanakālo, ayambhandantā.**

All unseen men (angels) (in Myanmar nunh, brama etc.) are invited to attend at the course. Then unseen men in 31 abodes are to be delivered by metta (loving kindness). After finishing these tasks No.1 procedure is pay homage with okasa recitation” No.2 procedure is to take precepts. No.3 procedure is to donate one’s soul and flesh to lord Buddha. No.4 procedure is to ask vipassana-meditation-practice. No.5 procedure is to worship Reverend Sayadaw of Ledi. No.6 procedure is to pay homage respecting anāgām Saya Thet Kyee who taught us vipassana meditation (death-free dhamma or amāta taya) easily with shortest dates possible after he had looked for this with many difficulties through forest and

ridges of mountain. No.7 is as trusting to Buddha, one must donate and give his flesh and soul for protection during meditation to his teacher of meditation for guidance and to protect from danger. No.8 is, yogies who would meditate are after many lives in samsara (death and life circle) have met dissensions with each other. In these angry quarrels there may be with no effect in ordinary persons (andha puthujans) but with saintly persons (ariyas) this may be a hindrance in way to nirvana (magga) this is a danger and to be free from this, our teacher's advice is, to ask for forgiveness each other to all unseen men and creatures in 31 abodes. After completing these preparatory matters, let's start our vipassanā meditation.

The vipassanā meditation or patipat practice of Buddha, taught within shortest dates possible in 7-day-course by saya Thet Kyee to be remembered his honour as a dhamma-teacher. The autobiography of Saya Thet Kyee by Dhamma cariya U Htay Hlaing as a reference written about his life, his notion or dhamma and his benefaction, I'll also teach you from his life to his dhamma. Yogies, all of you at ease sitting position, learn and listen to the discourse.

Anāgām Saya Thet Kyee is the eldest son of father U Kyaw Touh and mother Daw Ngwe Ooh at the southern bank of Yangon,  $6\frac{1}{2}$  miles away from Dalah's Southern part in Pyaw Bwae Gyi village in Tha Ya Zooch tract. He is the first-born child in 3rd waxing moon day of Wa Gaun 1235 Myanmar Era (1873 AD). His brother and sister are U Bou Bah, U Bou Tun and Daw Phwa Yin. His original name U Bou Thet and at 10 years old his father died and his mother Daw Ngwe Ooh was very poor with 4 children, she had to fry food (snack) for a living. Then Maung Bou Thet had to sell fried food with

his younger sister Ma Phwa Yin, the tray of fried food on his head and his sister shouting aloud “ah Kyaw” “ah Kyaw” (fried food), he was not dare to cry.

At the age of about 14 and 15 years old, he earned his living and supported family by hiring out his labour as bullock-cart driver and boat-man chiefly as “oo zee”. As oo zee can get 1/4 of fare (fee), 3/4 to the owner. Then he shuffled to sampan-oo-zee ( leader of sampan-boat ), the paddy-sampan get more earning. At that moment, the rich owner of No.25 rice-mill, U Bou Hla liked Maung Bou Thet's sprintliness, perseverance and his dealing with people, so that he was appointed as tally-clerk with 6 kyats a month and that was a comfortable job. He supported 4 kyats to his family and he spent only 2 kyats for the whole month.

The rising generation will think it just a fabulous talk. I'll speak how he spends his money. He got ja doo rice (The remnant rice in the machine) from an Indian foreman called May Tun Tay with free of charge and sampan-man also gave for him to eat for they liked him, so he did not need to pay for his rice. For his curry a dug-egg is 2 pyas (2/100 kyat), eats half in the morning, another half in the evening and with a little fish-paste-roast and be sufficient with 2 kyats.

At this time, 64 pyas in one kyat could buy 32 duck-aggs' when we were young boys. If you ate one egg a day even two eggs remained extra in one month.

After about one year the rice-mill owner came to know his simple and honest nature and increased his salary to 10 kyats. About 2 years later 10 kyats and in the near future increased till 25 kyats a month. The rice-mill owner trusted him very much and gave out invest money to be a paddy trader by giving right with 100



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baskets free of charge to make paddy to rice in the mill. The law of nature (Lokadam) creation was very surprising that he got married with a middle class land owner's daughter named Ma Hmyin. She was the youngest sister of 3 and elders were Ma Khin and Ma Yin. His wife's father was U Thein and mother was Daw Thu Zar. They lived in Pyaw Bwae Gyi village in the section of Nyaun Bin Thar. His difficulties were resolved, his social, economic and home-life were rising and pleasant. He had one daughter and a son. The daughter's name was Ma Hla Nyunt and the son was Maung Yin Maung (a) Maung Chit Tee. The wave of lokadam rose again and this time to the bad side. The epidemic of cholera spread throughout the village with the death of one after another in his family. They cried for the death of head of family, U Kay and Daw Khin, next not long for seven days, the niece of U Bo Thet, died and she was Ma Chit Myaing. Before the funeral of Ma Chit Myaing, his daughter said to him "father, I am also feeling the stomach ach". After two motions of bowels, she could not restrain the pain uttered "father, help me, please" with these words his daughter died in his hand.

Not lasting for a moment, his son Maung Yin Maung also died, there were five corpses at the same time in his house as a mortuary. This is samsarā, everybody has to face with law of nature in turn (Lokadam) brighter side then turns to darker side. His family faced the dark side with tears. There were many villagers suffered cholera and there were many deaths and in tears. But for U Bou Thet, the suffering was unbearable for the loss, so frightened and decided to quench fire in heart, asked permission to leave from his wife.

“Ko Bou Thet, I am their mother, I had nine months gone with the child in my womb, I can console, why shouldn't you?”. His wife asked him not to go far. As the saying goes, “the dead will be forgotten when the time long, disappearing person if he is still alive will be found in one day” his wife stopped him. But he told his wife that he could not quench the flame in his heart and to let him go. So he got permission from his wife and went out to look for dhamma. He arrived the Mount-Bo Wun and he was the pupil of Saya Nyunt, the first Dhamma teacher in his life. He was the Padee-Saya Nyunt, means practised with counting beads, the teacher of beads U Nyunt.

At that time, vipassana meditation was not in popular and no meditation-centres. The period of counting bead. He could not find Saya Nyunt, his teacher and went through searching for Dhamma from Sayadaw (monks) such as Nyaun Lunh Sayadaw, Ingmagyi Tawya Thein daung Sayadaw, Shwe Udaung Taung Sayadaw, Thetcha Taung Sayadaw Utilawka etc. Travelling through forests, mountains meeting teachers one after another for ten more years. But he did not find a way to extinguish flame in his heart. He reached at last to Ledi Sayadaw with the guidance of Sayadaw of Thetcha Taung. He approached Ledi and searched for dhamma there. After thirteen years of his dhamma-searching tour, he asked permission from sayadaw of ledi to return his native village.

“Yes, Yes” with a sigh of resignation sayadaw replied, “you continue setting up samādi sāsana, and you'll see paññā sāsana automatically”. Then he started his return trip obeying the guidance of sayadaw. The sun was very hot in upcountry of (Myanmar) and taking

shelter under the rail of neem tree, rested to stop perspiring.

He grumbled to his pupil Maung Nyo, "Maung Nyo, I feel frustrated at the Sayadaw's words". His pupil replied, "The words of the wise used to be right, my teacher, you are a man of pārami and so sayadaw took great pains to teach you. Though you couldn't find your dhamma satisfactorily, you'll surely see it in a day. The fruit is not yet ripe and no smell, no colour no good taste and when it is ripe it will be with colour, taste and smell", encouraged his teacher by Maung Nyo.

U Bou Thet was very pleased, "alo" with expression of surprise. "Is it really your word?" yes, yes sādu sādu sādu. It is right. Our lord Buddha announced samādim bhikkhave bhavetha, samāhito yathābhutam pajanāti. Well, let's continue our return journey to our village."

When he arrived back at his village, Pyaw Bwe Gyi, Daw Theim Pyaw dropped him the news from the tazaung (religious building). This Tazaung was donated by the family of U. Bo Thet. She greeted U Bo Thet happily and told him "7 days ago, before you come back here, the buddha images in tazaung emanated beams of light. All of the villagers were happy noisely and paid obeisance, clearing the tazaung". This was the omen of paṭipattisāsana propagational work would be flourished. This was the benefit of nature of dhamma.

In the four buddha images of marble in tazaung, image in the west was the donation of U Bou Thet family. He saw the inscription at the bottom of it, "1269 M.E, Tazaung mon waning moon 3 day, Pyaw Bwe Gyi village, father U Thein, mother Daw Thuzar, son buddha-image donor Ko Bou Thet, wife Ma Hmyin, daughter



Ma Hla Nyunt, call sādu for all man and nat”. He cried and cried. The fire of attachment back to daughter Ma Hla Nyunt, was stricken by attachment of U pādana. He took care and minded taught by ledi Sayadaw, marked ‘inhale’ and ‘exhale’.

He remembered the words of teacher “dagā Thet, ‘There is only one and unique route of dhamma, satipaththāna, that can clear Kilesa (lust) and confused mind, that can make free of tear, crying, worry and suffering of mind and body. You can get ariyāhood, you can meet nirvāna.” Taught Sayaday. Then sayadaw picked out pāli text.

**“ekāyano ayam bhikkhave maggo sattanam visuddhiyā, sokaparidevanam samatikkamāya, dukkha domanassānam atthaṅgamāya ñā yassa adhigāmāya, nibbānassa sacchikiriyāya yadidam cattāro satipththānam.** He heard the voice of Sayadaw and marked inhaling and exhaling. “O! he consinder” “inhalation is impermanent, ‘inhalation anicca’ “O! exhalation is impermanent, exhalation anicca” considered with the teaching, meditated by taking heart anicca dhamma.

Then let’s quote our teacher’s method “inhalation anicca, exhalation anicca,” the air we breathe in does not stand at a stage, it goes out, this is impermanent anicca. The air we breathe out does not stand always, we have to breathe in. This is the nature of impermanence. You must consider naturally inhalation anicca, exhalation anicca and go on thinking for 5 minutes in anicca. When meditating in this way, Saya Thet felt a strange sensation at the top of his head on a spot about a coin of one kyat. Then, we, yogies concentrate on the top of the head as saya Thet and as we had concentrated at the nostril at the fourth day.

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I'll ask one by one and tell me your sensation. If you don't know about the feeling, say no. Don't tell lie. If you pretend and lie you can not get dhamma. Don't doubt about your knowing, that your sensation is not the same with other and don't try to tell like other. You should answer your sensation, knowing in confidence. I am not persuading you of, to my way of knowing that you'll find in this way, you do find in this way.

“attā hi attano nātho” was the buddha's word. You relied on yourself. You find out by yourself with the method of teachers. I am teaching about your personal experience, so you answer bravely. I'll ask individually. (Form the top of the head to toe) look at with the force of concentration (samadi) at any place on your body, you'll see corrosion with bustling, itching, hot and cold sensation with your mind eye. Do you feel and know the sensation of yours?

‘Aye, Aye, Do you know by hearing of words or know by yourself with your body? Knowing by hearing is suta maya, guessing, thinking is centāmaya you know yourself by meditation is not sutamaya and centāmya, it is bhāvanāmaya, knowing by practising meditation. You know aching, hurting of sensational corrosion clearly. This nature is in the whole body. But hairs and nail of hands and toes will not feel this sensation. The tip of the teeth will not know this sensation. This sensation is in the whole body with corrosion without stopping a second, a minute. Yogi answers yourself with your experience.

Let's rationalise those sensations. You set up a pole, for example, then you shake it whether it is firm or loose. When the pole is not shaking, we conceive it is firm. If it is still shaking when you shake, it is not firm. If you know this principle, see with your samadi eye

(concentration on meditation) on your body. Is it loose or firm? Yogies answered their bodies were shaking with sensation.

So, what is this? Is your body permanent or impermanent? Aye! you yogi, you know by yourself impermanence, anicca. Therefore **“paññattam thapetva niccatādivasena vividehi ākārehi dhamme passatīti vipassanā”** in pāli. Paññattam, from the top of the head to toe, the body (which is named as body); thapetvā, dismissing; aniccatādivasena, with signs of impermanence; vividehi, various; ākārehi, all sensations; dhamma, the nature; passti, meditate and see; ititassama, for that reason; vipassanā, vipassanā meditation. Vipassana meditation is a method to see all sensations of the named body, dismissed all naming and know the nature with signs of impermanence.

The saying in Myanmar is “when you lose nature, dhamma you find it out in body.” We are approaching vipassanā-meditation with knowledge of your body. This is the method of practical meditation but we will show you quotation from the three repositories of Buddhist scriptures.

### **‘Desana,’ teaching of lord Buddha.**

Samyutta Nikkaya Nidāna Samyutta, in Dhatu suttan **“Bhagava sāvathiyam viharati... tam kaṃ maññasi, Rāhula”** This paragrah will be translated into Myanmar.

The almighty Buddha was residing in zetavan monastery and asked.

“ pathavī dhātu, material nature of earth (softness, hardness, aching and lightness in one’s body), is it the law of permanence or impermanence? Buddha asked. It is impermanent, Rahula replied.



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“Ā po dhātu, material nature of liquid [forming, flowing] in body, is it in permanence or impermanence?” Buddha asked again.

“It is in impermanence”, replied Rahula.

“Tezo dhātu, material nature of fire [hotness and coldness] is it in permanence or impermanence?” Buddha asked again.

“It is in impermanence”, replied Rāhula.

“vāyo dhatu, element of air ( propping, ejecting ) is it in permanence or impermanence?” asked Buddha.

“It is impermanent”, replied Rāhula.

Then “my son, Rāhula with the practice of meditation and case-handed arriya sāvaka [well experienced disciple of buddha] feels boredom on element of earth”, buddha said.

Buddha had taught his young son to be an ariyā [sanctified, holy, saintly, noble person] with dhātu meditation-method [meditation with four elements in one’s body].

Nibbanda wisdom (knowing that body is only four elements and nothing to be attached and feel boredom) taught by Buddha should be followed by meditational practice. By practising meditation may you attain sotāpatti magga till to nirvana.

We had done meritorious deeds of meditation by donating our body and soul, taking precepts, practising arduously, listening dhamma from teacher, learning dhamma etc. All the benefits of these kusala, take “Ahmya” “Ahmya” (share) for you all. We intended for Anagam Saya Thet Kyee (The deceased) and all persons who could hear our voice.

Then we have delivered our “Ahmya”, let’s now send them with loving-kindness to their abodes.

**“Dukkha pattāca niddukkhā, bhaya pattāca nibbhayā, Soka puttāca nissokā, hontu sabbepi paṇino.**

Dukkha pattāca, those who are in hot water of life; sabbepi; all, paṇino, creatures; niddukkhā, may be free of adversity; bhaya pattāca, hazardous life; nibbhayā, may be free of hazard; soka pattāca, harassed by difficulty; nissokā, may be free of harassed difficulties.

Those men and creatures who are in hot water of life with adversity; hazard and worry may be free of them all.

**“ettavatāca amhehi, sambhatam puññasampadam. sabbe devā anumodantu, sabbasampatti siddhiyā. dānan dadantu saddhādāya, silam rakkhantu sabbadā bhāvanā bhiratā hontu gicchantu devātagatā”**

ettavatāca, by doing so; amhehi, we; sambhatam, what we have done; puññasampadam, all benefit of good deed; sabbe, all; devā, nat, brahmā, angels; anumodantu, happily receive with “Sādu”

All kinds of angels, nat, brahma may call “Sādu” [good] our meritorious deeds with happiness and get benefits of kusala of us.

Sabbasampatti siddhiyā, all wishes may be in perfection saddhāya, generosity; dānam, donations; dadantu, may deliver.

May you deliver of donations with generosity and all your good wishes may be in perfection,

Sitam, precepts of buddhism; sabbadā, always, rakkhantu, keep.

May you keep precepts of buddhist sabbath bhāvanābhiratā, meditation of samatha and vipassana may

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be taken with delight. Hontu, may be; āgata, come; devata, all kinds of angel, nat brahma, gicchantu, go back to.

There may be with delight, practising samatha and vipassana meditation. This is the end of meditation discourse and all devatas who come this sermon, may go back home.



No.3

## Vipassasnā-Meditation-Discourse (VMD3)

The three sāsana of Buddhism practised by Saya Thet Kyee, I'll teach you his practice adjusting correctly to Buddha's teachings, at the sixth day.

Please raise the palms on your forehead, think of Buddha and his majesty-dhammas to invite his majesty.

**“Maha Kāruniko nātho**

**Buddho me thatū sīsake”**

Buddha full of mahākarunā (sympathetic heart); of nātho (teacher); of buddho (knowing all); king above all man and devatas; me (to me); sisake (head); thātu (reside).

Buddha, please come and reside on the top of my head. You have the greatest sympathetic heart, you know all, you are my teacher.

This is the sixth-day of the course. I'll teach you adjusting practice and pariyat (written dhamma). You will satisfy when you see your practice consorts with the teaching of Buddha. Then you'll take heart and try. The Buddha-sāsana will propagate with meditation.

You had practised dhatu-method in 5<sup>th</sup> day session. Teacher Thet Kyee knew crawling sensation on the top of his head. Aching , crick, crawling etc. are nature of elements in the body. I taught to mark with anicca (impermanence) at every spot of the body from top to toe, from toe to top. To strengthen the knowledge with

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acceleration I tutored you to meditate head, hand, body and leg by dividing in to four parts.

The power of vipassanā and paññā (wisdom) goes up time after time. You feel and see at your head as pouring with water. The whole body till to toe was full of crawling, hotness, coldness, stiffness of sensations. You could consider it successfully.

You can feel always-changing and adversity of nature-element, in your body except hair, nails of finger and toe. It is in adversity not stopping a split of second, minute and hour. You can feel and consider it.

You had known with wisdom the nature of impermanence in the 5th day-session. I tutored you to consider about the sign of dukkha (suffering) and anatta (unrulines) by an example. A fly is walking on your skin and how do you feel it? Do you feel the crawling sensation quitely or try to wipe out? You all answerd, “we are not patient with a fly, we wipe it out”.

“Why do you wipe it out? Don’t you like it?”, I had asked. “We don’t like this sensation, we wipe it out,” you had answered.

When we analyse the answer “liking” is suka in pāli language and “dislike” is dukkha.

There were many flies walking and crawling on your skin and this is true-dukkha. This is dukkha in your body. This is not guessing-dukkha or shouting dukkha. You experienced it. You have seen adversity (dukkha). Then have intelligence for further knowledge. Please make an order to stop dukkha (dislike). Please pray to stop it. Please beg to stop it. Could you command, pray and beg to stop it?

You yourself answer, “No.” Then is it your own body? You have got the right solution, this body is not

yours. The nature of elements in your body, crawling, hotness, coldness, stiffness etc. can not be stopped and the result is anatta (unruliness). This is the right seeing with your vipassanā ñānam (wisdom of vipassanā). This is not guessing and everybody-speaking or word. As the saying is, “when you lose dhamma, find out in your body”. You feel four elements by your meditation and with the wisdom of body, you are approaching to be Ariyas. This is “dat pauk thi myin” in Myanmar language, knowing through four elements in one’s body. I’ll explain further about dhātu.

Buddha preached dhātu-meditation in Rāhula vāda suttan. There are four elements, pathavi (earth), āpo (water), tezo (fire) and vāyo (air). They are dhātu in pāli-language. You know them by meditation but need to consort with Buddha’s teaching. Pathavi-earth is hard and soft and it is tension, stiffness and numbness in your body.

Āpo-water is sticking and flowing and it is in the body. This dhātu is very delicate and it is only aggregation of remaining dhātus. You can understand generally as mixing water to flour or dust. If water is less in proportion to flour, it will be sticky and if water is much, it will flow. Tezo-fire is hot and cold and it is very obvious in the meditation.

Vayo-air is moving and propping. You can meditate and see clearly in the nature of sitting, standing and walking. You can know now Buddha’s teaching (pariyat) and meditation (patipat) are in coincidence.

His reverend Ledi sayadaw composed verse to remember and understand four dhatus easily.

“There’s two natures, tenderness and hardness  
really element-earth.



Forming and flowing out, it ought call water-element.

Name it fire-element, when hotness and coldness felt.

Name it air-element, when propping and moving felt.”

The original Myanmar version is in The Vol.2 page 21 of Ledidipani Paung Chouk. When the basic element formed, related elements appeared at the same time. These related elements are vanna (appearance), gandha (smell), rasa (taste), oja (essence). These four basic elements and related elements are aththakalap (8-nuclei) in pāli- language.

It is written in ovada kathā (admonishment) of his reverend ledi as-follow. “There’s firmly appearance, smell, taste and essence, when basic elements are formed. Those elements all in eight can not be splitted apart, marked them as nondescript.” “Aththakalap” a mass of element is so small a nature of disparates.

We cannot see “aththakalap” that’s so small, it exists and smashes together, only as a mote. It is only visible with sabbaññuta ññana (Buddha-wisdom-eye). it cannot be seen with modern mycroscopes.

Buddha had found it 2500 years ago. Modern scientists had discovered 1000 years ago. Scientist call it molecule, smallest unit which a substance could not be divided without a change in its chemical nature. Atom as a smallest unit of an element that can take part in a chemical change. Electron is a negative electric charge forming part of an atom. Neutron is a particle carrying no electric charge of the same weight as a proton, and forming part of an atom. Proton is unit of positive electricity forming part of an atom. Buddha dissected it

with the “Tajjri”. One part of Thirty-six “Tajjris” is equal with modern scientific term atom. It is called parāmanu. Which is equal with eletron, nutron and proton. Buddha dissected again and announced it velocity. It is now energy in modern scientific terminology.

A molecule is so small and invisible but always changing with hotness, coldness, crawling, shaking, stiffness etc. It is without a stop for a second and it is material (rūpa). **“Ruppatiti kho bhekkhve tasmā rupanantivuccati”** in sanyuga pāli; My disciples, material (rūpan) is impermanent always deviating. This is the teaching of Buddha. In the verse of ledi “Rupak khandhā and vedanā, saññā sankhāra, a viññana, five groups of material deviating in many ways, denominate or name them, material-Rūpa.” The meaning is all structures of material, feeling, defining, repairing, knowing are “Rūpa” of impermanence. Deviations of materials, its nature is ever going to rack and ruin, existing and smashing here. They go to smash in a streak of lightning and in this short time show their nature of hotness, coldness etc.

You know cold, hot and crawling sensations by meditation and knowledge of this is called “nam”. Rupak khandā is aggregation of five physical forms mentioned above. You know it by the wisdom of meditation (bhavanā maya ñanam). I’ll explain about “nam” by analysing it as in “Rūpa”.

I had known widely about “nam” after attending Abhidhamma-course in Myanmar. “seit ta-gu youp kouze, is an adage. I had misunderstood it “90 rupas materials in one mind”. In fact, it is “only 89 rūpas in a mind”.

You must know the synonyms of mind (mano), (psyche), (spirit), (will) etc. in Myanmar seit, viññan, nam. In the terminology of pāli vedanakkhandā,

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saññakkhandā, saṅkharakkhandā, viññanak khandā all in one is termed as “nam”. You need not to know 89 kinds of mind and 52 mental factors which arise with consciousness.

You should know about cause and effect of knowing. “Namatī ti nāman” in the teaching of Buddha and it means going to attention, bending to sense and sensibility. We can analyse nams, seeing (rupārum), hearing (saddārum) smelling (gandhārum), tasting (rasārum), touching (photoṭṭhabbārum) and thinking (dhammārum).

I’ll explain it in detail. You see something with your eye and know it. It is encountering of material (rūpa) with eye (inner āyatana). Then appear knowing (manasikāra). External rūpa strikes internal ayaytana. Then appeared manāsikara.

You hear something with your ear, sound encountering organ of hearing, ear (saddarum). Then you bend your mind (manasikāra) and know the hearing (sotaviññaṇ). In the same way, you should consider about ghāna viññaṇ (smell), jivha (taste) and kaya (touching).

Internal āyatana (clear heart-blood) and dhammarum (sensation) encounter (bend one’s soul) manoviññaṇ and appeare knowledge and idea.

The nature of “nam” is running to sensations, bending to them, may be able to know it. Now you know the cause and effect of “nam”.

In the terminology of meditation of vipassana, it is “nāma rūpa pariccheda ñam” In pāli “nāma” is principle of knowing “rūpa” is material and “pariccheda” is analysing wisdom of knowing rationally the principle of body and sensations.

Why did body and soul come into existance? The cause is his past deeds of good or evil. With the

velocity of his past deed at the time of death, his kam (fate) appeared in mother's womb.

His kam (fate) and soul (setta) taking at the lead, kammajarūpa (body of fate) and settaja rupa (body of soul) supported by utuja rūpa the warmth of mother womb become embryo. Then the organ of storing food existed and absorbed food.

So, rūpa (body) is the effect of kam (fate), setta (soul), utu (weather), hotness, warmth etc. and āhāra (food).

In "nam", It is the effect of external six sensational sources and internal sensational organs striking together. To explain it in more detail, appearance, sound, smell, taste, a thing to touch and food for thought coincided in the internal organs of eye, ear, nose, tongue, body heart-blood-akyi. For that reason know by seeing, know by hearing, know by smelling, know by tasting, know by touching and know by thinking. It is "paccaya pariggaha nan"

"Rupa" and "nam" support and relate each other. Any deviation in "nam" as hotness. coldness shaking and crawling is perceived and "rupa" responds with moving, changing place, sitting, standing, bending, stretching out, eating, going, at the wish of "nam". This is "paccaya pariggaha ññanam."

To explain supporting and responding, see at a Myanmar drama. Musician played music and dancer danced. Musician did not dance and dancer did not play music to be accompanied in a play.

As the play finished successfully by performing their responsible factor of musician and dancer so is "rupa" and "nam". Rupan deviated itself and nan knew itself but relating and responding each other. It is sufficient of explanation of "paccaya pariggaha ññanam".



This is “sammāsana ñāṇanam” that you consider deviative nature (impermanence), the striking of this force of suffering (dukkha), and (anatta) be not able to prevent this suffering, not yours.

That man is a sotapan who can meditate and know three wisdom (nāma rupa pariccheda, piccaya pariggaha and sammāssana). It was recorded in sutta silakkhan aththakathā visuddhi aththakathā as followed.

**“Iminā pana ñāṇena sampannāgato vipassako Buddha sāsane laddhasāso laddhapatiththo niyatagatiko suḷa sotāpanno nama hoti”.**

Yogi who meditates vipassanā meditation (vipassko) till to completeness (sampannagato) of knowledge of nama rupa, paccaya pariggha and sammāsana iminā pana ñāṇena, may attain (laddhatiththo) may be relieved (laddha sāso) in Buddha sāsana (Buddha sasane), the good abode being free of 4 apāya (4 sorts of miserable life) (niyatagatiko) and the first state of purity (suḷa sotapan), this is sure (hoti).

Sula Sotapan is the first state of purity in Buddhism with the wisdom of body and soul, their cause and effect, nature of impermanence. He was relieved and be support of good life without hellish nature.

Dear yogies, you practise meditation and adhere that state of mind, you are sotapan (with purity of mind). You do a little practice then you do which you like, breaking precepts. You are not relieved from hellish life with a scanty merit and multitude of evil. Beware not to be astray and brag of with misunderstanding.

Aye! you should continue from sulasotapan by practising. You are not only freed from hellish life but also samsara-suffering (continuous process of life and death, death and life). You have once attained the sotapanhood of purity (ta mag ta phou in myanmar) you are

able proceeding successively till the other outlets of four magga. You're sure to approach till to nirvana as visākha (a rich woman) in Buddha's time. Her life never went down to the lower after sotapan-hood. Ledi Sayaday admonished us in verse.

“dithṭhi sakkāya (knowing oneself as I), put out for a moment, be offish, he's sula sotapan (first stage of purity of mind); if expel absolutely all of I, be distant, there's no hell more, rising life after life as visākha (the rich woman in pali scripture) and anathapin (the rich man). Sure will be all of us”. So, I urge you to meditate vipassanā earnestly with this quotation.

What is sakkaya dithṭhi? “Sakkaya” means your body, constitution and dithṭhi is false belief, misapprehension of ego. When one attained sotapanhood he has disillusionment (dithṭhānusaya), and being irrefragable (vicikicchā anusaya). Consequently, he observes precepts, five good precepts for man (precepts of good speech and livelihood-ajivathṭhamaka sīla. There are eight precepts, nine precepts and ten precepts. Ten precepts is unusually featured precepts but five precepts of good speech and good livelihood is the main. Most of the people know five precepts but have a nodding acquaintance of ajivathṭhamaka sīla. I shall quote the silavinicchaya of ledi Sayaday.

Killing (pānātipātā) stealing (adinnā dānā) adultration (kamesumicchā cāra) are physical vice. Telling lies (musāvada), making mischief between two persons (pisunavācā), abusive language (phrusa vāca), empty talk (samphapalāpa) are vocal vice. Inclusive of false livelihood (micchaajiva), there are 8 precepts.

If you want to observe 8 precepts recite “veramani sikkhapadam samādiyami” (I shall abstain....). These 8 precepts, you can have dinner.

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When a person attained sotapanhood, he observed precepts with life and I shall show example later. From the stage of sula sotapan (junior step of sotapan). continue vipassana-meditation till to sotapan. I shall draw out quotation about benefit of a sotapan.

If you practise vipassana-meditation with fixed precepts, you are not only free from hellish danger but also attainable of five benefits. It is in “Aththakatha of Mijjhima pannāsa”.

1. you can obtain “magga and phala” way to nirvana within 7 days, 7 months or 7 years.
2. you can obtain Ariahood (yahunda) (samāsisa ārahat) at the death’s door.
3. When you are an angel (devata) you have chance to hear the dhamma of ariya devas (saint-angel) and obtain magga and phala in Sudhamma (a building for gathering for dhamma).
4. You can be a lesser Buddha (picceka Buddhā) before Arimetteya Buddha (the last Buddha of the present world).
5. You can be an Arahant at the coming Buddha.

If you are able to consider the opportunity and benefit, the answer is very near. Buddha announced in parinibbana sutta to Subadda Paribbiṣṭi that one could obtain arahantship after Buddha’s passing. Buddha’s sasana is still flourishing and the duty of us, to do our best. It is clear without question and doubt about it. Ledi Sayadaw taught us devoutly in his verse.

“Don’t see the sidelong, drop modernization out, waiting for Parami (dana, sila etc.), will be dwiḥetuka (person having dual causality of philanthropy and good will as an inborn trait), then dhiṭṭi five minds rising stage by stage to 7th life till nirvana.

- No.1. There is a class of people who dose not care any danger of old age, malady and death and lives a life of hedonist.
- No.2. A class of people who discard meditation practice by saying this is not an era of Aryia and can not obtain ariahood.
- No.3. A class of people saying lacking for parami, it is deservedly practised by person of parami.
- No.4. A yielding class of people, saying he is only ordinary person, magga and nirvana are for tihetuka and dvihetuka person.
- No.5. A rambling class of people, saying that it is only for extraordinary person with determined ambition not for abject person.

These five classes of people are beastily opinion. I am ascribing, the benefit of meditation but unexpectedly reach to admonishment.

Then lets turn to continue the effect of sotapan. In sotapanhood, there are three classes according to their way in samsara-route.

No.1 class is ekabija-sotapan (one-life-born), he has to live in mother's womb for once.

No.2 class is kolamkola-sotapan, he has to live and get old-age and death for second, third, fourth, fifth and sixth life.

No.3 class is sattakkhatuparama-sotapan, he has to circle for only seven lives before attaining nirvana. I shall quotate Ratana Sutta for Buddha's teaching.

**“Ye ariya saccani vibhavayanti, gambhira paññena sudesitāni.**

**Kiñcāpi te honti bhusam pamattā, nate bhavam aththma mādiyanti.**



## KAMMATTHĀNA CRIYA SAYAGYI U THAN

**Idampi samghe ratanam panitam etena saccena suvatthi hotu.”**

These sotapans absorbed the ariya dhamma of Buddha which was very profound, delivered by sabba-ññuta-wisdom. These sotapans forgot, whether or no dhamma of the way to nirvana, they did not take the 8th life.

Ratana Sutta is very conclusive, and I had explained numerously about sotapans. I shall announce with the story about sotapans who keep sila precepts with life.

During the time of Buddha still living, the King Utena was ruling the kingdom of Kosambhi and the queens were Samāvati, Māgaṇṭi and vāsuladatta.

But the queen Vāsuladatta was not inclusive of this story, only for a reference. The remaining two queens, Sāmavati who worshipped Buddha and her enemy Māgaṇṭi. These two persons are the main characters in the story which I am relating.

Māgaṇṭi was the enemy of Buddha, she was named the same as her father's. Her father's name was also Māgaṇṭi.

At the time of her maidenhood in the bloom, her father had to look for a son-in-law. His daughter was very beautiful and did not deserve to be wife of the ordinary rich but only with king and emperor. He knew his daughter's prominent signs and marks by wisdom of vedas. He got idea and discussed with his wife of Brahmin caste.

“We could enjoy the wealth of father and mother-in-law of a king, an emperor with a lordly aplomb, if we could manage to marry her with king.” “So I should try by myself to find out a king as my son-in-law.” He told his wife and continued his journey of son-in-law hunting.

Then he was surprised at the sight of a foot-print and halted suddenly near it.

He was exhilarated and jumped the queue as a thirsty man found a lake. He was so happy to see the foot-print because the signs were surely of an emperor-to-be according to his vedic treatise. So he happened to be happy by the thought of being a father-in-law of an emperor.

Then he followed tracing the footsteps, suddenly saw Buddha in person. He came across Buddha but he did not know as Buddha, but a person with foot-print of an emperor and a grace.

“Young boy! I have a beautiful daughter, you, a graceful man deserve my daughter. Please accept her, I myself give my daughter to you.” said Māgaṇṭi Brahmin.

“I did not accept the three daughters of Mara-god, why should I accept your human daughter,” replied Buddha. Maganti was so angry at the refusal for his daughter by Buddha, returned home and related his daughter the story. Daughter-Māgaṇṭi felt bitter and made a mental note about Buddha’s refusal. This was the old score of the queen Māgaṇṭi.

Buddha went around every region and place to give sermons, and arrived at Māgaṇṭi’s kingdom of Kosambi. The implacable Māganti bribed her relatives and servants to abuse Buddha by throwing stones at him. Her servants and relatives abused and threw stones at every trip for food (food for Buddha accepting offering from any person) of Buddha.

At the later part, she suffered the consequences of her misconduct.

Then let’s start about the queen Samāvati. She was a daughter of a rich man and the only one daughter.

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They lived in the country Baddavadi. The catastrophes of epidemic plague spreaded in their country and they ran away. They were so short of means of sustenance throughout route and rested for awhile outside the kosambi-city. Samavati left her old father and mother there and she went into the city to find for food.

She unexpectedly encounter a pavillion of food-donation by the rich man Ghosaka. When she asked for food the custodiam of the pavillion gave her for three persons.

When she arrived back to her parents, her father ate it heartily and suffered from excessive eating and died.

At the next day she asked food for two persons, her mother also died. Her parents had gone and she was weaken the courage and only asked for one person.

“Young daughter! during the first-day-visit, you asked food for three persons, then the next day for two persons and this day you ask for one person, tell me the story.” The custodiam of pavillion asked.

She related her life-story of a rich daughter and epidemic in their country. She was adopted by the custodiam and she helped by supervision of the pavillion.

Shortly afterwards, the rich man Gosaka arrived at the pavillion. “Why is my pavillion of donation so quiet? This pavillion is always noisy. Is there running out of persons who come in for food, or the stock of food-supplies low?” He asked the custodiam.

“My master, there is more men coming in and the stock of food-supplies in full. Donation-cermony was accomplished very well peacefully and quietly by sharing out in order. This is my adopted daughter’s direction. The rich man wanted to see her and be curious. He asked his custodiam of pavillion to meet with her.

After inquiring her story, Gosaka knew her father, an old friend of him. He asked his friend's daughter from his custodiam and adopted as her daughter. Adoption of Sāmavadi by the rich man Gosaka, the good news spreaded quickly and the king Utena heard about it.

Then Sāmavadi became the queen of Utena and much loved. The symmetry and a silver-tongued queen was loved and respected by all in the palace. The queen Māganti plotted against Samavagi. Māganti broke the bone of a venomous snake and put in the hollow of the harp of king Utena. Then the harp was secretly hanged on the wall of Samavadi's chamber.

When king Utena entered the chamber of Samavadi, Maganti was peeping. Queen Māganti suddenly arrived at into the Samavadi's chamber as the king took the harp to play. The snake was shooting out its head from the hollow of the harp.

“I am watching Samavadi's plot to assassinate your Majesty. This is sure now. Your Majesty should punish Samavadi for this offense”, Queen Māganti made bad blood between king Utena and Samavadi. But king did not believe and take no action. So she was very angry and felt implacable hatred. She was always waiting a chance to cut ground under Samavadi's feet.

One day, Khujjuttara, a female servant of Queen Samavadi went out to florist-Sumana's house to buy flowers for queen. Sumana was donating husn-food to Buddha and disciples samghas. “Khujjuttara, we shall sell after we have listend to the sermons of Buddha” told the florist. Khujjuttara decided to wait and listened the sermon. After Buddha's sermon. she became a sotapana.

She returned to palace buying flowers for the queen. The flower she had bought doubled. “There are plenty of



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flowers, why?" The queen asked. "I am on your mercy, your Highness! You gave me eight pieces of money daily. I had bought only for four pieces of money and stolen remainder. This day, I do not steal, I buy for eight pieces of money all." She admitted her fault.

Then, Yogi! She had stolen money and lied. She had broken the precepts of Adinnādāna-stealing and musavāda-telling lies previously. When she became a sotapan she kept precepts with her life. This is a valid instance.

Queen Samavati was very amazed and elated. "I want to hear this sermon. Can you relate me it?" asked the queen. "Yes, I can if you want but..." told khujjuttara.

"It is the sermon of Buddha, I can recite it from the higher place of royal couch after I have taken a bath with aromatic water" told khujjuttara.

The queen agreed her wishes and let her recite the sermon. After recitation of khujjuttara, Samavati and her five-hundred-female-Attendants got sotapanhood.

Sakkaya diththi (self as I) and visikkiccha (doubt) became detached in sotapanhood. If there is no doubt, reverence for Buddha, dhamma and samgha (three Gems) appeared.

They all wanted to worship Buddha and disciples samgha but could not go out of the court. The windows of the chamber were not enough for all of them to see Buddha and samghas. So they made holes all over the chambers wall to a fault.

"Samavadi is killing fowls by herself and cooking properly and sending to Gotama Buddha. So let her kill fowls by herself and prepare for the ornamental container of food for your Majesty. Then, your Majesty will know to whom did she pay special consideration." queen

Māganti told the king. The king suspected Samavadi. He addressed Māganti, "That is right" Māganti felt fresh and cheerful and said. "I shall arrange to send fowls alive with my servants to Samavadi. Your Majesty pay me royal order quickly." Then she sent fowls alive together with royal order to Samavadi. In the royal order, She must kill fowls and prepare food by herself for the king.

Queen Samavadi knew by moralization about the plot of Māganti and her cunning. She gave trouble with fowls and royal order.

To refuse royal order was punishment of the king and danger of life for Samavadi. She knew the death-trap but she was a sotapan full of good merits. She decided to lay down her life instead of killing. She replied the king that she could not kill fowls. She would cook the dead fowls. The message was sent through the messengers. It is evident that sotapan keeps precepts with life the honour of three Gems. The energy of loving kindness is visible and I shall continue the story for a little.

Maganti was waiting near the king when the live fowls arrived back at the king. "Then, your Majesty, our opinion is right. She refused the royal order." She fanned the flame.

The king have a fit with the king's pride and ordered all five-hundred female attendants and queen Samavadi to come into the court in front of him at once. At the acceptance of the royal order, Samavadi warned all her attendants that they were all in danger of death, and to recite the honour of three Gems, to send loving-kindness to all courtiers and the king and to live with attentiveness.

They came and arrived at the king. The king ordered Samavadi and her five-hundred attendants to line

up in a straight row, one behind the other. Samavadi was placed at the top of the line. The king aimed his arrow to the chest of Samavadi and shot.

The arrow fall only in front of the king and did not reach the target Samavadi. Then the king shot the second arrow but dropped before him. For the third time, he tried with his full force but came down only in front of him as before. The king intended to kill all by one shot of arrow but it had not reached even to the target. So he slammed the bow down on the floor with alarming mood.

The king atoned for the fault of his shooting. He apologised the queen that he did not know the honour of her but the lifeless arrow did.

The honour of Three Gems and loving-kindness saved their lives. We have just known the evidence. I would stop the story there and continue about sotapan.

Yogi! you wished and prayed to meet nirvana after paying obeisance to the Buddha with Okasa momentarily. If you really wanted, Buddha gave you simile to meditate and expel sakkayadithṭhi (delusion of self).

A man pierced his chest with lance, should not take off it first. Try firstly to remove sakkaya dithithi.

A man burning on his hair, should not quench it first. Try firstly to remove sakkaya dithṭhi. **Sattiyā viya omathṭho, dayhamanova matthake. Sakkāya dithṭham pahānāya, sato bikkhu paribbaje.** This is teaching of Buddha. Sattiyā-a sharp lance; omathṭhoviya-pierced in one's chest; matthake-over head; dayhamanova-by burning; sato bhikkhu-a wise man; sakkaya diththi-delusion of self; pahānāya basing on the principles or sotapan; paribbhaje go ahead.

You should try with meditation to be a sotapan removing sakkayadithṭhi.

## NO.4

# Vipassana Meditation Discourse

I shall discourse the seventh day sermon in apropose of pariyat desanā [Buddha's teaching]. Saya Thet Kyee of Pyaw Bwe Gyi meditated in this way.

All yogies raise up your hands making as a lily bud to pay obeisance to lord Buddha, the owner of discourse.

**mahā kāruniko nātho,  
buddho me thātu sīsake.**

maha karuniko-sympathetic, with the feeling of sysmpathy towards every man and creature; nātho-reliable, dependable, reverential Buddha; buddho-who knows loka; who is sabbaññuta ñana,

omniscience; The real king of devata (angels); me 'my', I am a traveller of samsara never ending trip, as an ox turning the oilpress, in the machine of going round and round be born with ignorance and death, old age, worry, anxiety etc; sīsake, We, Myanmar used to exalt our head, and at this place [over my head]; thātu-please reside.

O! Lord Buddha come and reside over our heads. You are sympathetic, reliable. (This is Myanmar tradition to invite our Buddha because the teaching of Buddha is our guidance).



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Then, let's continue The Buddha's teaching. You have meditated and be able to consider on your body about Anicca, Dukkha and Anatta. I shall teach you about Udayabbaya ñam in the seventh day. (The wisdom of knowing deviative nature)

You look upon mentally with yourself, standing near a river bank. There will be a stream of water. Look at this stream with concentration. Is the stream quiet or moving? Yes, You see moving water and mind it.

Concentrate the spot of the stream before you, continuous flow of water. The first water moved out by flowing the latter water in. Is the stream lost? Is there no stream? The stream is not lost, it is still flowing. The latter water is coming flowing continuously. Then, is there any of this latter water? No! It had just flowed out. All water flowed down secondly, thirdly and fourthly and proceeded by later water. So is the stream still be there.

Then turn your attention into your body, is the organism of your body quiet? This body of organism is not quiet, but moving and deviating with sensations of crawling, hotness, coldness etc.

The organism of the body is just like a stream of water, ever moving. The tiny drops of of water made up a stream. The older spray flowed out and the new spray came in. In such a way tiny organism of body continues its process. So your body is /still here in sitting up position. In this way, there's organism up and then blast. The speed is so quick, and it is estimated 25 Thousand million times at a wink of eye.

Buddha saw it with sabbaññuta wisdom. No man, god nor higher god [Brahma] could see and count it.

The process is so quick by existing and blasting, and a dust could not have time to move as much as a

tip of hair. It is as a seed of mustard fallen on the tip of lance, could not stand there.

In the terminology of pariyat (Buddha's scripture) upad, thi, bañ is used. Upad is the process of existing, thi is the process of continuance and bañ is blasting. Upad thi ban is a transient process. Meditation on the process, take only "exist-blast" by omitting continuance.

What is "exist-blast"? This is our considering in meditation the process of organism in our body. Try to understand clearly this fact. Most of people without knowing exactly, used the popular word "exist-blast" of meditation.

One should know the real cause, why he does what he does. One should not ape others without having any idea what it is all about. You, yogi note it tangibly for meditation and response. What do you meditate? We meditate on organism of our body. We are meditating speedy process of cell, protoplasm and organism.

This method is not from mere hearsay. Buddha had taught in the teaching (dhamma). By the dhamma and with the guidance of case-handed teacher, we meditated empirically.

Protoplasm is material basis of life in animals and plants. When protoplasm is examined under the microscope, it is jumping. It jumped and blasted with a frequency of one nanosecond. Nanosecond is thousand million seconds of per nanosecond. This is scientific view.

Lord Buddha said protoplasm blasted with the frequency of 50,000 million per nanosecond. But I am merely quoting scientist's view for the reference of "exist-blast" on meditation.

Udayabbaya ñān is "exist-blast" wisdom, knowing energy and momentum in one's body. You have known

the scientist's view, meditation-eyes and dhamma of Buddha equally.

In paccaya priggaha ñaṇ, You had known physical [rupa] and mental [nam] factors accompanied each other, physical "exist-blast" and mental "know-blast."

I shall portray mental "know-blast" of nam. You know about six senses and stimulus. Stimulus and six senses meet each other and interaction in the organism and be conscious of this. You must meditate on knowing and blasting of consciousness.

You see something and this is meeting of stimulus and organism of eye and know something. This process of seeing and knowing, changed as the stimulus was varying. This is personal experience "mind of seeing and knowing" the old have gone, the new have come.

You hear sound by stimulus and ear striking. The consciousness of sound, when scrutinized, it is the process of series of sound existing and blasting. "The words you hear" in these sounds "The" existed then disappeared "words" came in and disappeared "you" emerged and fell away. This is the process "know-blast."

You smell something with your nose. You taste food with your tongue, you touch something with your bodily organs, you think with your mind etc. all are in the process of "know-blast."

You see "exist-blast", "know- blast"

You hear "exist, blast", "know, blast"

You smell "exist,blast", "know, blast"

You taste "exist, blast", "know, blast"

You touch "exist, blast", "know, blast"

You think "exist, blast", "know, blast".

Existing and blasting are in the rupan (physical) process and knowing and blasting are in the nam (mental)

process. You must note “exist, blast” and “know, blast” become one as “exist, blast”.

When you are skillful in “exist, blast” of meditation (Udayabbaya ñaṇ) you can bear vipassana meditation in mind even at a noisy site. So, let me leave word of Vebu Sayadaw for you.

Once, travellers from Yangon came to Sayadaw’s monastery of suburban grove and rested in zayat [a building for guests in the compound]. They were listening song and music from cassette, switching on noisely.

U Kyaw Sein was a layman and attending Sayadaw. “What sort of people are they? They are coming nearer to Sayadaw noisely, out of consideration.” I’ll go and choke them off” said U Kyaw Sein and began to go. “You, Maung Kyaw Sein, What are you going to do?” asked Sayadaw. “I am going to chock them off their noisy cassette”.

“ You, Maung Kyaw Sein, you do your own work. They are doing their own work.” told Sayadaw. Sayadaw lets them do what they like. What I mean is you can meditate vipassana practice in a noisy site if you mastered “exist, blast” process. He was angry about the noisy cassette. It was sure to be angry words if they did not take. It was demerit for him.

He did not go for the advice of Sayadaw. So he was not angry “hear, know, blast” practice came in for his control. If you were guarded by this practice carefully, you get merit of vipassana and magga. So I urge you to try hard with this practice.

Don’t try to blame noisy cassette and hurly-burly of children as an excuse of your anger. I leave word for you, yogies.

Let me quote again the word of Vebu Sayadaw to keep the ball rolling. “You should be thankful to boister-



ous persons around you without blaming. They are creating noises for your meditation” Sayadaw taught.

You meditate on noises “hear, exist, blast” as mentioned above. You are nearer at hand with magga. (The way to nirvana). He is a vain human being without knowing the practice of meditation and the process of “exit, blast” till he lives a life of 100 years. He knew it and lived only a day was a worth-while living.

“Yoca vassasatam jive apassam udayabbayam. ekāham jivitam seyo pasato udayabbayam.” in theri apādan pāli.

Yoca-that man; udayabbaym the nature of rupa and mam [phisical and mental]; appasanto-without knowing; vassasatam. 100 years; jive-live; tassa-than living years, udayabbayam. the “exist, blast” process, passamto-knowing by meditation, ekāham-only one day; jivitam-living, seyo be nobler.

You know now that you are a noble man with the meditation and in high caste of Ariya. This quotation of pali is an encouragement to yogies.

You own the gem of dhamma and I want to remind you with an example.

You all, yogies look about for gem, gold, silver, diamond and precious stone and you want one thousand when you get one hundred. You want ten thousands after you have got one thousand. You want one hundred thousand and on when you have got ten thousand. When you have got more money you are wanting brick building and car etc. Hankering desire goes on and on.

As you have hankering desire for gem, I urge you to try meditation with strong hunger to possess lokuttara [wealth for every life from now on] Gem.

This day is the last day of our seventh-day-meditation-course and I'll discourse to the full. I shall explain you the essence and extract of the meditation. I shall give you a discourse with my message. I shall show you about meditation with scrutiny.

Evidence of credibility in Buddha's teaching was lord Buddha's considering for the first sermon after Buddhahood for the indebtedness to the helpers.

Buddha, with Buddha's wisdom, searched for his first helper, Alaya-Hermit and saw in the abode of Brahma. He had taught Buddha-to-be to reach the 4th stage of Jāna. He had died in seventh-day before Buddha's attainment of Buddhahood. He was in the Arupa Brahma Abode [the highest angel with no physical form]. This type of angel had no ear to hear sermon of Buddha and eye to see Buddha. It was a futile life.

Then searched the second helper, Udaka-Hermit and he had also died at midnight before Buddha's attainment of Buddhahood. He was also in Arupa Brahma Abode and in vain. He taught the first jāha.

Then Buddha went to five pañca vaggi [five hermits]. They helped Buddha-to-be by picking fruits and by onus of various duties. Buddha preached the first and foremost sermon to these five disciples in the forest of Migadāvum. This was the sermon of Dhamma Sakka Sutta.

In This Sutta Buddha showed the middle-path [mijjhima patipadā] for practice and two extremes [kāmasukhallika nuyoga-sensual pleasure] and [attakilama thā nu yoga-animali's habit]. Buddha confessed Buddhahood after meditation with the practice of middle-path [mijjhima patipada]. This was practical practice with eight factors. Five disciples listened sermon very well

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and pratised. Let's examine the eight factors of way Magga.

The eight factors of way-Magga are "samma diṭṭhi [The right seeing], sammā saṅkappa [The right thinking], sammavācā [The right word], sammā kammanta [the right deed], samma ājiva [The right livelihood], samma vayama [The right attempt], samma sati [The right attentiveness] samma samadi [The right self-command]. This is the method of Desanakkama [according to Buddha's sermon].

You can manage with the method of practice [paṭipattikkama] as the right word [sammā vāca], the right deed [sammā kammanta], the right livelihood [sammā ājiva], the right attempt [sammā vāyama], the right attentiveness [sammā sati], the right self command [sammā samādi], the right seeing [samma diṭṭhi] and the right thinking [samma saṅkappa].

We can condense eight factors as sila magga [precepts], samadi magga [self-command] and pañña magga [wisdom]. It is also called as Sila sikkhā, Samādi sikkhā and pañña sikkha.

This is the practice of dhamma, I shall explain analysing Sila-magga [the way with precept]. In sila-magga, there are three factors sammāvāca, sammā kammanta and samma ājiva the right word, the right deed and the right livelihood.

In the precept [sila] of word one must refrain from musāvada [telling lies], pisunavaca [saying to make bad blood between persons], pharusa vaca [abusive languages] and samphappalapa vaca [saying in vain].

Minding on meditation, yogi has no spare time. Even during half-an-hour intervals, teacher remind not to speak each other. So yogi has no time to quarrel with

one another. There's no abusive language in the meditation centre.

Samphappalapa vaca means saying in vain, words contrary to the way of nirvana. If the paddy is fluffy quality grains of rice is bad. So is the word, leanness of benefit for the word and for dhamma is futile. Barren jokes; useless funny words are contrary of nirvana. Anyein [non-dramatic performance where a female artiste dances and sings to the accompaniment of light music and is usually supported by comedians], drama, cinema, novel, story, comic strip etc. saying about them are wasting time.

Modern teen-agers should know about this. They should take care words when they come to the centre, which words are useful and which words are useless.

So mind your meditation with concentration and marking for dhamma. We are interdicting speaking and can not tell about stories. Yogis are keeping the precept of samphappalapa [avoiding telling futile talks]. You are observing all four sammavaca maggas in the centre.

Then let's analyse samma kammanta magga [The right deed]. Samma kammanta means doing the correct work. So merit suits to the right task. He is not committed to the wrong doing of three kaya ducarita.

Three Kāya ducaritas are killing [pāṇātipāta] stealing [adinnādāna] and adultery [kāmesumicchacara]. Pāṇātipata is killing with a will. Yogi need not to care for his food, wash your hands [Myanmar uses hands instead of fork or spoon] and sit at the table of food. The food is ready, you need not to find food by killing fish, frog etc. Even mosquito is biting, we dare not flip amid the audience here. So we are safe with this precept of killing.



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Adinnadāna is stealing, robbing. When yogies came to the meditation-centre, they did not bring valuable things with them. No time to plan for stealing. So it is safe with precept of stealing.

Kāmesu micchācāra is committing adultery. In The crowd of audience, adultery is impossible. So it is safe with precept of adultery. Without demerits of physical wrong-doing, this is samma kammanta of doing the right.

Sammā ājiva magga means the right livelihood. If you avoid the wrong livelihood, your livelihood is right.

I shall recite the verse of ledi Sayadaw about Sammā ājiva, “poison, weapon, man, arrack [liquor] and animal for meat should take these five kinds as the wrong livelihood. Trading of poison, trade of arm, trade of man, trade of liquor and drug and feeding poultry and animal to kill are wrong livelihoods.

During meditation you have not to earn for your livelihood and observe your precept of right livelihood-samma ājiva magga.

Let's continue to samādi magga the right concentration [self-command]. Sammā vāyama is the right attempt [good perseverance]. Yogies are meditating with perseverance from the first date till the seventh day. This is samādi magga.

Samma sati means the right attentiveness, noting the breathing at the tip of the nose attending from samatha till to vipassana. In the portion of vipassanā, you are circumspecting in your body with kayanupassana satipaththana [meditating within body]. So the right attentiveness goes without saying.

Then samma samādi [the right self command] is solemnness of mind, you get omen in samatha-meditation [seeing various forms of senses]. This is sign of samādi.

In vipassana portion deviative nature in the whole body is visualized with the power of samadi. So you have samadi magga.

I have explained you three samadimaggas and three samadi sekkhas in eight maggas. I shall continue remaining two factors of Pañña magga.

Samma diththi is the right seeing [belief]. Yogi had false belief [illusion] of self before meditation. You had egoistic view as “I think, I feel etc”. Now you pratished vipassanā-meditation and began to see this was not “I” who was thinking. This was the process of nature of mind. All are the nature of rupa [physical] and nama [mental]. You are a clear-sighted sula sotapan [Junior]. So you have sama dithṭhi maggin.

Then, samma sankappa is the right thinking. With delibrative and reasoning deduction out of four basic elements in one's body through meditation, you see anicca [impermanence], dukkha [suffering] and anatta [wayward nature]. you see the right thinking vividly as you are conspicuous of an elephant in a barren field. You can set doubt [vicikiccha] apart with the eight factors of way-magga of Buddha's teaching.

I have a word still standing to remind yogies. I had heard words of some yogies telling about rat race, undignified competition for meditation centres and status of discourse [dhamma]

You should think about to escape from the prison of samara (birth and death) without undignified competition of fanaticism.

You should avoid this kind of fanaticism and language. I urge you seriously who approach to me for meditation.

I shall admonish you by reasoning. In Mahāsi-Meditation Centre quoted the Buddha's teaching to Dāruciriya Paribouaj.

**“diththe diththa mattam bavissati,  
sute suta mattam bavissati,  
mute muta mattam bavissati,  
viññate viññata mattam bavissati,  
evañhite bāhiya sikkhi tabban.**

This is udana pāli [introductory paragraph].

I shall point chief theme of it.

you see something, you have only too seen.

you hear, you have only too heard.

you smell, you have only too smelt.

you eat, you have only too eaten.

you touch, you have only too touched.

you think, you have only too thought.

This is citta nupassanā satipaththana

[meditation with emphasis on mind].

I shall lift the right foot, [nam, mind]

lift right foot, [rupa, physical]

I shall step the right foot [nam, mind]

step the right foot [rupan, physical]

I shall place the right foot [nam, mind]

place the right foot [rupan, physical].

After meditating with nam [mind] leading, followed rupan [physical]. “shall lift” and “lift”, “shall step” and “step”, “shall place” and “place” all “shalls” are cittā nupassanā [mental meditating] and all action of lifting, stepping and placing are kaya nupassana [physical meditation]

You feel tension, pain, hotness, coldness, suffering in the process of a footstep and it is vedananupassana [meditation on affliction].

These deviative nature and affliction in varied many ways are natural principles and visualization of nature by meditation is dhammā nupassana. There are four sati paththana-meditations in Buddha's teaching. These four factors of meditation become into one.

Mingun-Meditation-Centre and Mahasi-Meditation-Center are the same in method.

In Moegot-Meditation-Center, one have to mark "inhale" and "exhale" about 15 minutes and attach consciousness to the place in the body. Yogi concentrates his attention laser-beaming on the spot of hotness, coldness, tension, trembling with vedanā nupassana [meditation on affliction]

When examined the cause of affliction, this was the effect of injury by deviation of rupan [physical]. So this is kayanupassana satipaththan.

Then six stimuluses interacted with the six senses of body, this was cittanupassana [mental]

These psychological, physiological afflictions are not stationary a wee bit. These are impermanent with anicca [always changing], dukkha [suffering] and anatta [being unruly] nature. Considering the nature of anicca, dukkha and anatta is thammā nupassana. [phylosophical thought].

So if you meditate with the method of Megot-Meditation-Center, they were four factors of miditation of Buddha.

In the Meditation Center of Satubuminka, Buddha's teaching to Brother Anan. Buddha called Brother Ananda out of wedding ceremony with princess Janapada Kalyani. Buddha asked Ananda showing a femal monkey on the stump "who is more beautiful a femal monkey or Japnapada?" Then Buddha took Ananda to the abode of



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angle (devata) and asked. Ananda wanted a female angel. Buddha urged Ananda to meditate on the 32 organs-meditation (32 koththasa meditation). You should know this is meditation method taught by Buddha.

Now you are meditating with the method of Buddha, taught datu kammaththana to Son Rahula. This method concentrated on the body with the nature of elements as crawling sansation, hotness, coldness, tension and pain etc.

Konwing the sensations is cittanupassana (phycho-logical meditation). Concentrating on crawling sansation, hotness, coldness, tension and pain for meditation and analysing is vedanānupassanā (the nature of affliction-analysis).

These deviations, feelings and knowing are always changing nature and analysing with Buddha's teaching is dhammā nupassanā (phylosophical reasoning).

When you meditate in whatever meditation-centre by whatever method, you should foster Buddha's 4 factors of meditation.

You can enter The Shwedagon Pagoda gateway in every way but when you reach platform around the pagoda, it is getting through 4 gateways.

Wherever the meditation centre is, and whatever the method is, meditations centres taught four factors of kammaththana (meditation) of Buddha's teaching. This kind of undignified competition is taboo.

I would like to explain you a logical evidence about four sati paththnas (factors of meditation).

When Buddha was still living, a samgha starved for Arahatta magga, Arahatta phala ariyahood. He approached an Ariya for his meditation. "What kind of meditation attain Arahathood by the shortest way?" asked

samgha. “kāyā nupassana is the shortest way” told Arahāt.

Then samgha approached another arahāt and asked the same question. “Vedanā nupassanā is the shortest way” told second Arahāt.

The third Arahāt answered “Cittā nupassana is the shortest way”, and the fourth Arahāt replied” “Dhamma nupassanā is the shortest way.”

The samgha asked the same question to four arahats and there were four different answers. So he went to Buddha and asked O! merciful Buddha, please hand me the shortest way for arahathood. I want to be arahāt quickly”.

“I have heard four kinds of meditation from four arahats, please let me know the shortest and quickest way for arahathood” asked samgha. “ My loving son, a man with chest disease of coughing and breathing approached a practitioner. He asked from practitioner a formula of cough medicine. Doctor gave him a formula to incinerate “parrot tree” and to lick its ash.”

“He went out to find the tree and asked the shape, the colour and position of parrot tree to a traveller.” “Yes, parrot tree has no leave, dried” answered traveller.

He proceeded and asked another traveller. “Do you ever see parrot tree?” “Yes, it is green, full of leaflets” answered second traveller.

He asked the same question to another traveller. “Yes, it is red, as the beef of ox on the tree. You can see from far-away place.” third traveller told.

He was in a quandary about the tree. He met the fourth traveller. He asked. “Yes, it’s easy. Its leave is as big as palm of hand. The pod is long.” answered the fourth traveller.

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“My loving son, who is wrong about parrot tree?” asked Buddha. “All travellers are right, my Reverend with changing season.” answered samgha.

As Buddha taught that samgha, all meditation centers had their method of Buddha’s teaching. All teaching of meditation based on Buddha. Don’t controvert upon it. Choose suitable practice of meditation with your nature and habit.

I warn you yogi to choose the right teacher in meditation. You will wander a long journey of samsara (life and death, be born and die) with a wrong guide. It is awful. Buddha had sent five hundred samghas into a forest for meditation. They were disturbed by terrifying experience about evil spirit, demon and ghost. They returned. Buddha taught them metta sutta (loving kindness) in the practice of meditation.

Some pundit-boasters were claiming to be sotapan without any practice of meditation. They were saying that it was no need to meditate arduously and could attain sotapanhood with their sermon of eight way-magga. It is very important not to accept this. They excluded pati patti sasana (practical meditation system) fearlessly. They insulted the meditation practice (patipat system).

Buddha had not only preached sermon but sent samghas into forest for practical meditation practice. I shall show you for more information with quotation from Buddha’s teaching.

In Matikamata story, Buddha sent 60 samghas to practise meditation in forest. Matikamata as a mother of these samghas provided with food for samghas and they attained ariyahood.

## MEDITATION-METHODS

Buddha sent 7 year-old Ashin Tissa, a novice into forest for meditation and attained arahathood with the honoured name of vanatissa.

A female disciple, bikkhuni named Dhammadinna after the husband the richman Dhamma-danna's name, asked permission from Buddha. Buddha permitted bikkhuni Dhammadinna for meditation in forest and she attained arahathood with meditation.

Meditation practice (Patipattisasana) should not be suffered from harm made by an ex-monk's sermon. Yogi, who had no basis of pariyat (Buddha's direct word) might believe such a person's word of the literate. Yogi could be misled and I warned you in time not to be in a quandry.

There are many meditation centres such as famed and wise sayadaws', Minggon Sayadaw, Moegot Sayadaw, Ledi Sayadaw, Mahasi Sayadaw, famed in both pariyat (Buddha's scripture) and patipat (practical meditation system) before your very eyes. These Sayadaws open meditation centres for practical meditation practice with patipat. Never believe ex-monk's saying of need no meditation with his sermon. He was finding ways and means to earn money. He was striding over Buddha and sanghas with a devilish way. I emphatically leave word for yogi not to be deceived by such a person.

Then my suggestion for the last is indebtedness to Buddha and Saya Thet Kyee and how to repay this obligation in the best possible way.

I shall quote the wish of Buddha. Buddha was suffering from frequent motions of the bowels and sanghas were swarming around looking after Buddha. Only one sangha with the name of Attadotha was sitting under a tree without coming near to Buddha.



Other samghas blamed him. Buddha called him and asked. “Yes, my reverend Buddha, I am striving for arahathood before Buddha’s passing away. If I have any doubt about my meditation, I can still inquire, so I try” answered to Buddha.

“Sadu, Sadu, Sadu” Buddha announced,

“My loving sons, it is nobler worshiping by Dhamma pujaniya (by meditation) than worshiping by asamisa pujaniya (by attending)” Buddha taught all samghas.

It was the wish of Saya Thet Kyee, to repay your obligation with meditation.

There were two samghas who were meditating on Mount Desunpa north of Bago. These two brothers had attained loki jhana (supernormal power as levitation attained through manifestation of mental absorption). They tried hard with meditation but got no remarkable progress in vipassana power. They did not know the right method of vipassanā. They decided to meditate staying apart each other on separate tops of mountain. They could occupy vipassana meditation without conversation, they considered.

One day someone approached elder samgha and said, “Reverend sayadaw, you should go to Saya Thet Kyee for vipassana meditation.” He thought this person was poking fun at him. It was strange to take method of meditation for a samgha from a man.

“Who are you?, why do you say in this way?” asked elder samgha. “Yes, my reverend, I am a guardian spirit of Mount Desunpa,” replied this person.

“Are you pressed for space for our overstay? samgha browbeat. “No” replied Guardian spirit. “I am speaking for the sake of your benefit.”

Elder samgha recollected and accepted the suggestion. He signalled his younger samgha by a bonfire. When younger brother saw bonfire came down with delight. He thought that his elder brother attained answer of vipassana meditation.

Early in the morning, elder brother also descended the mountain to go to his brother wondering whether he saw bonfire or not. They met each other at the foot of the mountain.

Elder brother retold the story to his younger brother. They went out to Saya Thet Kyee and practised vipassana meditation in Pyawbwegyi. After completion of meditation course of Saya thet, they were about to return and asked Saya Thet to bring a roll of cotton-wadding and a glass.

Saya Thet brought what they asked. The younger samgha put a ruby on the cotton-wadding and it crimsoned half of the wadding. Then picked it up and soaked in the water of the glass. it crimsoned half of the glass. "This ruby must be provided with one "kadobwe" (offertory consisting of hands of bananas, coconut, etc decoratively arranged)."

He took out another ruby and put on the wadding and it crimsoned the whole. He put it in the water of the glass and it crimsoned the whole glass. "You must always provided this ruby with 3 kadobwes" said he. You can make donations as much as you wished.

"These are manomaya rubies" (be precious and believed to get property at will). We pay them as an indebtedness of us on your guidance about meditation" he said.

Saya Thet Kyee words are exemplary. You should give ear to it and hang on it.

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“I don’t want ruby, loki ratana (treasure for this only life). I myself have forsaken them. I am anticipating only treasure of nirvana, lokuttara (for the coming lives, before nirvana). I practise meditation by myself and guiding other persons. If you really want to repay your obligation, meditate vipassana always till the end of your life” told Saya Thet kyee by giving back rubies.

Then Yogi! Buddha, his reverend himself called “sadu” on the worshipping of dhamma. Saya Thet Kyee did not accept rubies and urged to worship the dhamma. So I want to advise you my grandson guides who are teaching meditation not to accept money, property and material. You should repay obligation to dhamma with vipassana meditation.

Repay your indebtedness by meditating about one hour meditation within twenty four hours. You are fruitful and the teachers get far-reaching sasana-propagational benefit by brightening of Buddha’s dhamma. I ask your promise of dhamma pujaniya (worshipping by meditation). Could you give me pledge? yogi?

“Sādu” “Sādu” “Sādu”.

I would repeat as I have heard from the teacher. I abide by the words of teacher.

I was 15 years old and attending 9th standard. During Thadinggyut festival, we had 10 days vacation and practised meditation.

Then I didn’t continue meditation, living as I liked with the nature of a young man. I was 42 years and I had obligation to novitiate my son. In novice-ceremony of dripping water for donation, I heard again the teacher’s voice. I had forgotten the method. I tried to meditate with the teacher’s words “It is impermanent, receivers of donation, materials of donation, giver of donation,

impermanent, impermanent” from top to toe but in vain. I meditated, meditated at the spot with no sensation of crawling. The ceremony ended with regular water-dripping and no vipassana effects.

I began to come round to meditation. I followed the method of Sayadaw U Kovida at that time 89 years old and meditated 7 days under the supervision of sayadaw. The word of sayadaw at the end of this meditation course was ingenuous and remarkable. So I would like to relate sayadaw’s word.

“I would leave words near your return. Listen carefully and try to answer. You note it. Let us suppose that your are handed a sharp steely knife, you place it in salty fish-paste. What would it happen after about 4 or 5 or 6 months? Sayadaw asked. “It is sure of a rusty knife.” I answered. Could it be with sharp edge of blade? asked Sayadaw. “How cold it be sharp?” I replied with a question.

Aye! That’s right. Suppose that you place that sharp and steely knife under the shelf of Buddha image, don’t sharpen much. Rub with a slight touch on hone in an ordinary way each side of edge. What would it happen after about 4 or 5 or 6 months? “It is sure of a sharp knife” I answered. “Is it only sharp, what would its colour be? asked sayadaw. “The kinfe would be sharp and steely” I answered.

Aye, Aye right, that’s right. Note it carefully. The kinfe given you for the first time was neglected and misplaced and became useless. I give you now the knife, remember to rub with a slight touch on hone daily.

“In the same way, you should meditate vipassana meditation about an hour as a daily routine, you will rise in wisdom of vipassana and arrive in the way-magga,



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my pupil.” Sayadaw taught. I followed sayadaw’s teaching and I became a teacher of meditation.

I myself hand you a knife for each yogi. You should sharpen it daily for attainment of way-magga and nirvana. I am about to conclude lecture by a wish-verse.

**“bhāve tabbam, panicevam bhavanā  
dvayamuttamam. Patipattirasa sadom,  
pattayantena sasane.”**

Bavanto-yogi who meditate with Buddha’s teaching, pana-we meet each other here for the past lives merit and so I greet and suggest you with loving kindness, sasane in the good era of Buddha’s teaching patipattira sasādam the dhamma of jhana, nirvana all pleasant teachings about meditation, pattayantena you, yogi who tried hard, uttaman the noblest of religious teaching; bhavanadvayam Samatha and vipassana meditation, iccevam-continuance of day, month and year without break; bhavetabban-meditating day and night and deliver with loving kindness.

This is my suggestion and I would like to pray for you.

**“Asappurisānam ducantam, cantam cantam  
vinassatu. Sappurisānam susantam, cantam cantam  
samijjhatu”**

Asappurisānam-without dhamma of virtuous person and with bad person; duceantam the wrong idea for detriment of majority people; cantam cantam at every device; vinassatu-may all such danger be perished; sappurisānam-meritorious person worshiping 3 Gems always, sucantan-for raising and comeliness of sasana, all the good will; cantam cantam at every deliberation may be without any enemy around; samijjhatu all regard be in the bag by this day;

## No. 5

# Wisdom extraordinary

Let us worship and invite our lord Buddha, the owner of wisdom dhamma. Raise your two palms making as a bud of lily on your forehead and with absorption.

“Jayacakko jayanto yo, jayitabbe jayasane. Jayāpesi jayesinam, jayam detu jayuttaro”

Yo jaycakko-victorious, successful and exultant Buddha with triumphant parami (fulfilling) and practices; jayasane at the foot of jubilant Bodi tree; jayitabbe-succeed in pulling off five maras; jayanto-by beating gong of achievement, by treading the land of success won a great victory; jayesinam all persons trying to pluck the flower of magga with meditation-pole; jayapesi-put the crown of accomplishment, handed down fortune of nirvana, enthroned yogi; jayuttaro-the topmost of all victorious achievement with a banner and with a crown; sojayacakko the commander in chief with the honour; Buddha our lord; me amhakam I who expected victorious reward; te-tumhākam You all yogies; jayan the raceme-flower cluster of success; jayan-successful Gem, successful place, successful wealth of nirvana; jayan-be successful in determination, in imagination, in attaining nirvana with auspicious reward; detu-please hand down; detu-be victorious with blowing of silvery trumpet of mollouse, be successful by pouring water of metta, by handing of Eugenia sprig.

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We have worshiped lord Buddha, let us continue wisdom of vipassana desanā. Teacher Thet Kyee was assigned this duty by Rev-Ledi sayadaw himself to teach.

This is special discourse for old yogies who have finished 7 days meditation previously. This is also for experienced yogies who are proceeding for further knowledge of wisdom in vipassana meditation.

I have given the discourse of meditation worth while for 7 day-course in a purpose of patipat (practice) and pariyat (Buddha's teaching). The sermon is to the point and compendious.

Seven days meditation course is adjudged according to treatises of Buddha's teaching only at the step of sula sotapan (junior).

No. 1. Namarupa pariccheda, knowing the nature of mind and body by method of meditation and practised for No. 1 Kayanupassana satipaththana with four elements.

No. 2 paccya pariggaha wisdom is providence of body with doing, mind, weather and food.

Nam dhamma is interaction of six stimuluses and body organs, rhythmical occurrence one after another.

No. 3 sammāsana wisdom is seeing with laser-beam concentration of samādi and perceiving anicca (always changing, impermanence), dukkha (suffering) and anatta (being rampant, being beyond control.)

No. 4 Udayabbaya wisdom is analysing mind and body as an always-changing process, the old one gone and the new one came as in the change of water in a stream or fire in a flame.

This wisdom is specific and molecular. Reasoning is wide and deep. As this type of meditation is profound, meet with upakkilesa (fetching; attractive, delightful and

bumptious; self-important). Yogi met with illusion of upakkilesa and immersed in strange happiness (pīti) and rays of light. Yogi should reckon this beforehand and I shall explain you a little longer.

Exposition of pīti (illusion of strange happiness) is more explicit in the discourse of Upakkilesa. There are 10 upakkilesas, dangers of meditation with vipassana dhamma. There is a verse about it.

“Obāsa Pīti, passadi, saddā viriya, sukha buddhi and nikanti, sati, upekkā ten dangers in vipapassanā”

No. 1. obāsa is colour. This is light of rays seen by meditation, psychological rays beaming out in mind.

No. 2. pīti is strange happiness of meditation. It has five pītis.

No. 3 is passaddhi, strange peace of body (kaya passadi) of mind (citta passaddhi).

No. 4 saddhā is strange in confidence, also called adhimokkha, a very strange confidence in meditation. The topmost factors in five indres (saddhindre).

No. 5 viriya is strange perseverance. It is named paggaha in other way. As the acceleration of confidence in meditation, perseverance increases.

No. 6 sukha, with the speed of vipassanā-meditation, happiness occurred.

No. 7 ñāna, considering 3 signs of anicca, dukkha and anatta, gained the wisdom of them. It is called buddhi.

No. 8 sati is good attentiveness in a short time with meditation. It is called upaththana.

No. 9 Upekkhā is meditating lightly with consciousness about the nature of body and mind with equilibrium.



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No. 10 Nikanti is attachment with pleasantness either in the meditation process of above mentioned 9 methods.

In the upakkilesas No. 10 nikanti is the worst. Now you have known the meaning of 10 upakkilesas in brief. I shall explain the nature of their appearance and how to meditate upon them.

The dust of mind or meditation, these upakkilesas encountered for yogi who was proceeding with the wisdom of udayabbaya in meditation consistently. (udayabbaya means comprehension of the formation and dissolution of physical and mental phenomena).

This is not an ordinary matter or course, Yogi became to have subtlety with the meditation of vipassana and gained very clear process of mind. With the force of clear mind vipassanā wisdom, the light-rays appear.

These psychological light of rays transferred into the protoplasm. The light of rays could radiate from the body of a person to the whole room, building, monastery and to the highest abode of angel (Akaniththa Brahma-Abode) according to the capacity of one's wisdom.

This kind of light of rays could be seen only by himself not by other people. This is the quotation from Visuddhi magga tika, volume II page 428.

**“Vipassnobāsoti vipassanā citta samuththitam sasantati patitam utusamuththiñca bāsuram rūpam, tattha vipassana citta samuththitam yo gino sriraththa meva pabhassaram hutvā titthti, itram sarīram muñcitvā nānānubāvarupam samanta pattharati tam tasseva paññāyati dibbacakkhu labhinoviya tam manoviññana viññeyyameva”**

Vipassanobasoti-the rays of light appeared by the mind of vipassana; vipassnā citta samuththitam-caused

by the mind of vipassana; sasantipatitañca-fallen on one's appearance; utusamuthṭhanañca-caused by weather (climate); bhāsuramrupam-the bright physique; tattha-in these two factors; vipassanā citta samuthṭhitam-the physique or the rays of light caused by vipassana's mind; yogine-at the yogi; sariyathṭhameva-situated in the body; pabhassaram-the bright rays of light; hutva-being, happened and; tithṭhati-situated; itarm-the appearance of bright rays of light in climatic physique; sari-bodily; muñcitvā-radiating; ñānubhāva rupam-according to the extent of one's wisdom of vipassana (quick-witted) samantā-from surroundings; pattharati-permeated; tam-these rays of light; tasseva-only to that yogi; pāññayati-be distinguished; dibbasakkhulābinoviya-person with super-normal perceptive-ness akin to divine eyesight; manoviññāṇa viññeyyameva-with soul-wisdom or knowing by mind.

Now I have explained about the rays of light (obhasa). You must consider this wisdom with anicca. The old rays going out the new rays coming in. Then, your wisdom of vipassana would go up.

I would explain No. 2 factor about pīti (strange happiness). When you meditate considering "exist blast", the wisdom of vipassana combining with strange happiness (piti) prevail. There are five kinds of piti.

1. Khuddakā pīti 2. Khanika piti 3. Okkantikā pīti 4. Ubbegā pīti and 5. pharanāpiti "khukha-o-u-pha marking five kinds in pīti-happiness."

Khuddakā piti is having goose-flesh with crawling sensation, quivering the whole body or at a spot, shedding tears, having mixed feeling of fear, excitement and suspense, a rocking sensation etc. This kind of satisfaction in meditation is called khuddaka piti.

Khaṇika piti is with the acceleration of satisfaction of khuddaka piti, repeatedly felt now and then. It lasted for one to two minutes at a time.

Okkantikā piti is a kind of feeling as in surf-riding, rocking of cradle.

Ubbega piti is higher force of satisfaction in meditation as floating and hovering in the air. This kind of satisfaction can be found in pariyat.

The case-handed sayadaws and skilled yogies related their experiences in meditation about Ubbegā piti. Some persons cried with satisfaction, some laughed with happiness, some raised legs and arms, some shook feet and hands and some paid homage by making palms as bud.

Some persons were frightened at the stiffen posture of their bodies unable to bend or straighten. Some persons were changing position by sitting, standing, bending and straightening momentarily.

When these experiences are analysed, piti proceeded to the extreme, forgotten “exist blast” meditation of vipassana. When stimulus came in, one laughed at a funny sensation, one cried at a frightening stimulus, one worshipped at a reverend character of stimulus. This is the field of “paranormal” phenomena. (eg. telepathy, precognition, witch, angel etc.) and may have misunderstanding.

Here, we can project the difference between consciousness and unconsciousness. The extreme of piti has consciousness and witch and angel (mediums) has unconsciousness. Yogi with extreme of piti may be brought round to his consciousness and to the right route with the guidance of teacher.

In a nutshell, the teacher is guiding with the path of dhamma nature and yogi has to follow it diligently with the wisdom.

It is important to meditate on unbearable tensions, crying and laughing, stiffening with anicca, dukkha, the real dukkha-truth (law of suffering).

There are three different sensations in one's body as sukhavedana (feeling of pleasantness), dukkha vedanā (feeling of suffering) and upekkha vedanā (equanimity). You should meditate with anicca (impermanence), and dukkha (suffering) and anatta (unruliness). You should not confuse with vedana (sensation) and self of paññatti (designation). When you meditate on dukkha vedana, you should meditate on "exist and blast" process in the suffering and know it as paramattha (four ultimate realities consisting of mind, mental commitments, coporeality and nirvana). The forepart of suffering has gone and the later part come in, if you proceed on, you will rise in wisdom till to magga-way.

Ubbegā piti, the fourth stage of pleasantness has capacity to float one's body in the air. I shall explain with an example. Once in Srilanka, in the Punnavallika, Monastery, a monk Mahatissa therā was worshipping the pagoda under a moonlit night. He was absorptive of buddha's honour and gained ubbegā piti. His body had risen afloat into the sky and then come down on the premise of pagoda platform again.

The other example was Vattakala village in Srilanka and in this case a woman. This was annual festival of Akasa pagoda and she always attended every year before. This year, she could not present for she was pregnant in advanced stage. Her family left her alone in the house. She stood at the doorway under moonlit night gazing at

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the pagoda on the top of the hill. The pagoda was flashing with gilt under moonlit sky. At that moment, worshipping the pagoda she got ubbegā piti (extreme pleasantness) and her body floated into the sky and landed in the premise of pagoda's platform. She arrived at pagoda earlier than her parents who had gone before. They asked her daughter how did she come here. "I came here from the sky", replied the girl.

"It is impossible and you should not say so. Flying in the sky is only the wisdom of janalābi, hermit of Arahat" said her parents. Then she related her whole story how she stood, how she gazed and how she arrived exactly.

Pharana piti is extreme pleasantness as the cotton wool absorbs oil, pervaded the whole body. A quiet mind, peace of mind, comfortable feeling permeated the whole physique.

Aye! you encounter such a sensation, you are on the path of piti and a lapse from right magga. Remind yourself to meditate anicca, dukkha and anatta and restep on the right way to magga, gaining wisdom. I have completed about five kinds of piti.

Then I shall proceed about passaddhi, the third in 10 upakkilesas.

A meditating yogi who was free from thinamiddha (sleepiness) rose with vipassana-wisdom and coolness of mind little by little. Then lahutā setasika (light aptitude) suddenly emerged accompanied by passaddhi dhamma and buoyancy of mind caused lightness of body.

Aye! This is plausible, the light mind and the light body, feel no fatigue, no ache, no tension and no numbness and no suffering. You can sit on meditation one



hour after another continuously. Sometimes you may feel as your body without presence.

When yogi encountered such experience, liked very much and estimated that he was on the magga way. I myself meet with this feeling before I have not learned pariyat (Buddha's teaching) and I was full of tears with happiness. When I went to Sayadaw U Kovida and asked about it and I happened to know that was Upakkilesa. I abandoned it when I knew and meditated on to the right path.

You, yogi should consider this feeling of pleasantness with "exist blast" and anicca, dukkha, anatta to climb on the right way.

No.4 adhimokkha is floundering in meditation with fondness. Yogi is meditating with a sense of liking on the pellucid wisdom astray from the path of righteousness "exist blast". Yogi is emphasizing on practical knowledge of testing, with feeling of elation forgotten anicca, dukkha and anatta. As you have seen clear sight with free of kilesa (attachment), you must concentrate on the path of "exist blast" with care.

No.5 viriya is providence of exertion, and it is called paggaha. The force of concentration is increasing with the more knowledge of the process of body and mind. One wishes to strive harder and harder for quicker magga-way.

Younger brother of Buddha, Ananda erred in such a way trying to reach magga-way before dawn. Yogi should meditate counterpoising samādhi (concentration), viriya (providence of exertion) and pañña (wisdom).

No.6 suka is simmering down with calmness of mind and body. Some yogi satisfied this sensation even uttering "peaceful" "peaceful" (chun ther lay swa!!) and forget to consider "exist blast". They were floating in the

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stream of upakkilesa (wrong attachment). Yogi must step on the right way with meditation on “exist blast” process.

No.7 ñāna is wisdom of vipassana and attachment on the knowing of magga-way. Yogi was thinking about his clear sight to magga and wisdom.

Yogi must concentrate on “exist blast” process not on the attachment of wisdom and clear sight.

No.8 sati is attachment on one’s attention. It is also called upatthāna. The attention in meditation is so acute so that estimating it as magga-way.

Aye! you must meditate with “exist blast” on your estimation.

No.9 Uppekkha is not neglecting. It is adjusting two comparable natures (dhamma) and counterpoising in meditation.

There are two upekkha natures and they are āvijjnupekkha and vipassanupekkha.

Āvijjnupekkha is counterpoising on conditioning forces to which physical and mental phenomena are subjected (sankhāra). With the udayabbaya ñāna (comprehension of formation and dissolution of physical and mental phenomena), meditate letting things go hang equally with ease.

Vipassanupekkhā is knowing āvijjnupekkha not a way to magga and only sleazy cause and meditating on the rightful path of “exist blast”.

No.10 nikanti is pleasantness, fondness and attachment which bar a path of truth about dukkha (the law of suffering).

Yogi who is attaching on the pleasantness and calmness of No.1 obasa to No.9 upekkhā is a kind of person standing still on the route to magga.

It is like a traveller to Mandalay, and resting having a feast in a restaurant in Taungngoo. How can he arrive at Mandalay, always staying in a restaurant of Taungngoo? He must take care his final destination and proceed till to Mandalay.

It is very important not to be standing still with attachment of upakkilesa and to go to the end. In that place, the nine factors from obāsa to upekkhā are impertinant of akusala (unwholsome deed). But the last one nikanti is akusala with craving, prejudice and false belife. This is attachment of upakkilesa and look to it.

Yogi had understood ten sleazy factors of meditation, upakkilasa and if one segregated them with udayaybbaya ñāna he was very near to magga phala and nirvana and this was short to the point.

“Rays of light beaming out of one’s self that’s not magga way. The way to nirvana must proceed with exist blast. That’s not you, that’s not me only mind and body. Reason and see pithy anicca, dukkha and anatta” as you meditate on obhasa, take the same principle in remaining nine sleazy factors.

Yogi who could meditate to that point and understant the process he is extraordinary person with loki wisdom knowing three truths of sacca.

He knows anicca, dukkha and anatta truths of sacca characteristically by himself with meditation and be in ditthivisuddhi clear comprehension of the character, essence, way of manifestation and immediate cause to material and mental phenomena resulting in purity of view. He see the truth of suffering dukkha sacca.

He knows selflessness, self is only the effect of kam (activity), citta (mind) and udu (climate) accompanied by craving (tahna), ignorance (avijja). These factors are

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causes of self. He meditated on this point and refrained from craving, so he had seen the truth of attachment (samudaya saccā).

Konwing of dukkha sacca and samudaya sacca by mean of rightful thinking whether it is magga-way or not, yogi automatically comprehends magga-sacca (the truth of way). He can be guaranteed as an extraordinary yogi with knowledge of three saccas.

I have explained more completely about udhayabbaya ñān and shall continue other wisdom to meditate.

Exist-blast become hawk-eyed sight and very quick, yogi saw and visualized only on “blasting” of the process. He was considering “all things go to the rack and ruin” in meditation. This is the wisdom of baṅga (vicious cricle).

This is the fifth number in the series of meditation-wisdom. For example, a man who is looking at the water of a wide lake while it is raining. He can not see the rain-drops touching water but only bubbles above the surface of water and bursting at once.

When yogi meditates on and on, on the prorcess of bursting (blasting) fells appallingly in body and mind correlative process (sankhara). This is the only vicious circle from now on, he perceives. This is wisdom of baya (danger).

The term “appall, fill with fear or terror” is not as appalling demon, ghost, snake, elephant and tiger. This kind of fear is demoralized anger and mind of a kusala.

Wisdom of baya (danger) is not a rootless fear. Yogi knows the process of danger in life from the mother’s womb till to drawing last breath. This is fear of the real danger, a valuable knowledge. He meditates

considering repeatedly the meanness of being born (in the mother's womb), suffering and death.

Yogi setted on failings of mind and body which were as torturing factors. This is wisdom of failing (ādinava). There is no brihghter side of things to be an optimist as in an ordinary life and life in reality is vicious circle. He feels tired of the vicious life circle. This is wisdom of jejuness (nibbinda).

The wisdoms of bhaya (danger), adinava (failing) and nibbinda (jejuness) are continuous happening. For example, a man in the enemy's hand thought that enemy would not give him reward but punishment. He felt a humdrum life under the enemy.

Now you have enough knowledge till nibbinda. With the intensity of wisdom nibbinda, I shall explain with more examples. A fish in a fish-net, a deer in the face of a tiger, a frog in the mouth of a snake, a snake in the hand of a snake charmer should want to run out of enemy. This kind of sensation is muñcitukamyatañāna (wisdom of escaping).

When this wisdom arose, yogi wanted to escape from the life-stage of kāma (11 planes given to sensual pleasure), rupa (28 forms of material phenomena) and arupa (abode without physical form). He tried going at it for all his worth. This is wisdom of exertion (paṭisañkhañāna).

“A fisherman thought catching fishes with his bamboo cone-basket, descended into water. He trapped a fish which was very big, as large as pole and his arm. It had scals three wrinkles at the neck, red eyeballs and be a lethal, poisonous viper of sand. But he didn't know whether it was fish or viper, thinking only about fish. He thrust his



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hand into the cone from the top-opening grasped the neck of the fish with happiness and pride. Squeezing the neck, dragged out of water, suddenly saw the appearance of ugly viper. Oh! it was not a fish. It was a strong and angry viper. He was frightened sweating awfully. He wanted to throw it out but made the snake limp firstly squashing as dough-making. Then threw the weak viper away and ran out of water, stood on the bank. ”

In such a way, yogi who had attached to pleasantness liking more than his healthy, handsome appearance and wealth of property, estates, attendants and luxury etc. He was full of happiness with his meditation, and this happiness was like a lethal snake not a fish to catch. It is the same as example mentioned above, you yogi!.

Aye! Aye! While in that state of pleasant sensation, with the accompany of good friends, yogi has a good chance of hearing meritorious principles of buddha and meditates. He sees the danger of viper, nicca (permanence) sukha (satisfaction and luxury) and atta (controlableness and self). He has seen clearly lethal snake of nicca; suka and fisherman of gruff character saw snake as by dragging out of water and yogi saw clearly his mind and body were anicca (impermanence), dukkha (suffering and misery) and anatta (uncontrolableness and not one's self). He wanted fish but in his hand was a lethal snake and yogi wanted nicca, sukha and atta but he was attached to anicca, dukkha and anatta deadlier than the viper.

Do you understand three characteristics of the emergence of your meditation, yogi? This is the right seeing and wisdom (sammāsanañāna).

I have shown you the example of fisherman, your body is not an attractive thing only the process of nature

nam and rupa. This is like a lethal snake very dangerous, you have successive danger of old age, diseases and finally death, know it by the wisdom of danger (bayañāna).

Starting from the wisdom of danger, you see the snake (nam and rupan) a horror and gain the wisdom of seeing failings (ādinava ñāna). This wisdom abandons craving and attachment of holding a deadly snake in one's hand. You abhor the process of nam and rupan (stimulus-integration-reaction-sir) on your body. This is the wisdom of boring one's self (nibbinda ñāna).

The state of mind wanting to throw away the snake may be taken as the same knowledge of muñcitukamyatā ñāna. As the fisherman grasped the head of snake and whirled it round and round for the tiredness of the creature and threw away and ran out of water for safety. Running out of water for safety may be assumed as patisañkha ñāna.

In this way, yogi meditates laboriously on vipassana ñāna (wisdom of vipassana) considering dimly on three characteristics of anicca, dukkha and anatta at the beginning. Then he sees with increasing intensity about the principles, all the natures of sañkhāra (conditioning forces to which physical and mental phenomena are subjected) are impermanent, hollow and uncontrollable, the point of anatta. Yogi considers generalizing on anatta and gets equanimity on all feelings, pleasant or unpleasant meditating with sankhārupekkhā ñāna (wisdom of equanimity in fortune or misfortune).

When yogi reached that state of knowledge, he was immune from all suffering of contemplation. He did not accept the pleasantness of appearance, sound and smell

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etc. and could endure his old coughing, head-ache and sufferings etc. with equanimity.

In this point, yogi's mind was firmly filled with equanimity as he had striken out his wife who committed adultery with accurate evidence and no feeling about her though she was going happily with her adulterer. As this example, yogi knows clearly deviative nature of his intergated body and pays no heed on whatever deviations, deciding firmly the nature of anatta (uncontrollableness) with meditation.

When meditating again and again neglecting pleasantness and suffering with equanimity, yogi anticipated nirvana which had no deviative saṅkhara, felt nearer and nearer. This kind of anticipation is called knowledge of anuloma (sequential order from the begining to the end.)

I shall explain it with example. Sailors were sailing their ship across the wide sea without a trace of land, believing approaching destination very near. So They freed the crow (disākāka) which was fastened with a rope at topmast, to know whether there was land at a crow-fly. If the land was far away, the crow returned and landed at the mast. When The crow flew out straigth and had no return, they decided to follow the course of crow till to the land. They believed that the crow showed them the land and arrived at the bank of land. In this way, yogi was approaching nirvana of safety land with no suka and dukkha. This is the knowledge of anuloma ñan.

As Sailors suddenly saw the bank , yogi suddenly felt nirvana at hand and this was knowledge of gotrabū ñan. According to the admonition of Sayadaw it is like red glow of dawn before sun rises. This light is foreshow

of sun. So is anticipation of nirvana coming nearer. This is called knowledge of gotrabu.

I shall illustrate again the quickness of this anticipation. A man jumped across a stream tying his body at the end of a rope and tying a branch of tree at the other end. He anticipated nirvana and meditated on as jumping across the stream.

As jumping man quickly reached at the other bank of the stream, yogi's mind arrived at magga-way with upad (exist), thi (continuance) and ban (blast), that was knowledge of maggañāna.

Then proceeded sensation of peace, tranquility and this was phala ñāna. In this knowledge, in person of inferior intelligence repeated twice and extinguished and he was a manda pañña. Tikkha or person of superior intelligence repeated thrice with phala ñāna and come to end.

After reaching the phala ñāna stage, yogi reasoned his previous sensation comparing whatever sensation he experienced through life. This was a strange feeling of matchlessness and uttered "oh! the best, the best." This is knowledge of paccavenkkhanā ñāna (retrospection of way-magga) freedom from worldly attachment.

In this place, yogi is not segregating all worldly attachment, only suitable amount. It is very wide to explain with reference to Buddha's teaching (pariyat). Let me treat according to the practical meditation method.

A traveller arrived at the destination and retrospected his journey. This is The most proper simile for yogi. Old yogi compromised and adjusted the benefit of vipassana meditation who wished to gain magga and phala ñāna in this very life.

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I have given you the complete knowledge about sixteen wisdoms of meditation about 1. nāmarupa paricheda 2. paccaya pariggha 3. samāsana 4. udayabbaya 5. bhaṅga 6. bhaya 7. ādinava 8. nibbinda 9. muñcitu kamyatā 10. patisaṅkha 11. saṅkhārupekkhā 12. anuloma 13. gotrabu 14. magga 15. phala 16. paccvekkhaṇā

You meditate all in the day's work, not by mere anticipation and inaction, but practise and consider avoiding upakkilesa and piti. You reach the stage of magga and phala, quickly becoming an ariya in this very life, free from abode of apaya with sotāpathi magga (The first stage of magga).

When yogi practises the second stage of magga from the udayabbaya ñana, bhaṅga, bhaya, ādinava, nibbinda, muñciturukamyatā, patisaṅkha, saṅkharupekka, anuloma arising to vodāna ñana (clear-sighted wisdom) and reaching sakadāgami magga ("once returner," thus named because he will be reborn only once in the realms given to sensual pleasure and the woeful states, not at all).

In the same way, yogi may get and attain the stage of anagami magga phala, (the "non returner", so called because he has reached the third out of the four stages of purity and will never be reborn in the realms of sensual pleasure) and arahatta magga and phala (path of the ultimately purified where the seven defiling passions-greed, ignorance, conceit etc. remaining after attaining the paths of stream winner, the once returner and non-returner are utterly destroyed), because of the era of Buddha's teaching still in flourish.

So, I urge you to continue vipassana-meditation practice and conclude with the good-wishes.



**“Udayabbaya sañkhāre, nibbinditvāna paṇḍiteo.  
Sakiccam anuyuñjeyya, tesam nibbānam  
sacchikarontu.”**

Pandito-the wise and meritorious person with knowledge of vipassana; udayabbaya sañkhāre- all vicious circle of “exist-continue-blast” of everything and nature; nibbinditvana- have repeatedly encountered in one’s life and should bore; nibbinditvana-felt boredom; sakiccam-don’t waste one’s valuable time only on matters and questions of sons, daughters, business and economy, emphasize on anicca dukkha, and anatta wisdom that can help you in any way till to nirvana, this is your real own work, others are illusions; anuyuñjeyya-you should have no excusable words such as earning for one’s livelihood and cohabitation are very numerous, but meditate on going, eating, staying, sitting etc. as much as you can with diligence.

Tesam- as a result of such diligence, yogi rises in knowledge of vipassana ñāna and become invaluable meritorious persons; nibbānam-attainment of nirvana with the five aggregates of existence and resultance material phenomena from one’s karma still remaining (sāpadesanibbana) and attainment of nirvana freed of all five aggregates of existence and material phenomena arising from one’s karma- (anupadesa nibbana) or nirvana-no danger of being born, old age, suffering and death; sacchikarontu in this very life , while encountering the brightness of Buddha’s teaching-era, may every yogi meditating practically attain , reach and receive the way to nirvana.

## **Self-Evidence of Meditation by yogies**

This chapter is supplement appended by Editor U Soe Myint and Translator Situn Myanmar with the approval of Sayagyi U Than. This is human-nature wanted to kill the fatted calf (to receive a returned prodigal) with joy. So, this is also the practice of meditation. Yogi wants some benefits from his efforts. This is one important fact that has taken into consideration.

Nirvana is winningpost of racing with life for every Buddhist. He is cook-sure of nirvana completely free from all kinds of suffering in life and ceaseless wandering (engendered by the cycles of rebirths). This intention of meditation is chiefly nirvana, liberation from the endless rounds of suffering. But, Nirvana was not plain sailing, not a course of action that was simple and free from difficulties. The well known Sayadaw remarked, "the fat-head does not deserve nirvana". Yogi has to go at it (nirvana) for all he is worth (making the utmost possible efforts to meditate).

Nirvana for an ordinary person is not easy, yet he wants to make a deal that is profitable to him. So we add this chapter on that score. This is for laity to cash in on. Yogi who is going after practice of meditation can gain much benefit.

1. He is not idle, free from idleness.
2. He has no enmity, feeling of hatred.
3. He is free from lust, impure desire.

4. He is free from disappointment.
5. He is not in the clouds, with his thought far away, not paying attention (to his surroundings etc.)
6. He does not drop off, fall asleep.
7. He has no queer mind about 3 Gems.
8. Meditation cures ills and he is healthy.
9. He gets intelligence, mental ability.

The Samatha and Vipassana meditation has far-reaching advantages before nirvana. But you should not lose the goal.

## The experience of Sayadaw Aggamaha Pandita

Bhaddanta Indakasami

His reverend sayadaw is the chief monk (Padana Nayaka) of West-Ngwe Daun Monastery in Chauk. Reverend Sayadaw visited and practised 7 day Meditation-course twice at the meditational centre of Saygyi U Than, Mahasaddhama Jotikadhaja. Now his reverend sayadaw is Padana Nayaka of Anagam Saya Thet Kyce's Vipassana Head Quarters and sayadaw his reverend himself is dhamma guide at vipassana meditation course.

“ I daren't say about my visit to meditation centre to other monks. I am afraid of barring by them. I daren't say to my sister who is offering hsun (food for monk). I am afraid of prohibition of her. I go out covertly as I attend donation of hsun and recitation of paritta”.

I've here heard of the meditation course, the patter of yogies. They are saying about good method. I didn't believe it before. Now I believe by experience. Then I remembered a tale with the vipassana meditation. “Don't light your cigar in the direction towards which the wind is blowing, your moustach will catch fire”. This sentence was inscribed at the board band of Zayat religious building for temporary rest) by an unknown man. A traveller who saw this inscription didn't believe. He took out his stub of cigar and lighted towards the wind blowing. His moustach caught fire. Then he wrote adding ‘Don't be without belief, this is self-evident”.

Here I also want by adding a sentence at the method of vipassana Meditation of Saya Thet kyee “Nobody need to say, I'd learned by experience”.

*Myat Mingalar Journal/Vol 17. No.1, 2002 April./*

## Standing the Racket by Ashin Dhamma Pala (B.A)

His Rev. Ashin Dhamma Pala was old yogi who entered Meditational course of Sayagyi U Than at Sale for two courses. When Ashin Dhamma Pala attended the first course, he was only a layman not a priest.

“When I try firstly with meditation, I am very rigorous with My mind, My desire, My impetus and, My ability. I could do well, everything must be well done. But, I could not get samadi (sedateness). I had vitakka (discursive thinking), doubt and kukkuccha (scepticism)”.

“ At the second time with the guidance of Dhamma and tutorial of benefactor Sayagyi U Than. I understood the nature of kilesa (causing anxiety and defiling the mind), the nature of khanda (aggregate of physical and mental phenomena), the nature of samsara (ceaseless wandering-engendered by the cycle of rebirths). I changed to be a member of a religious order by setting my mind on the final get-away with tricky saññak khanda, cruel kilesa. I thanked very much noble Dhamma and Sayagyi U Than”.

**Myat Mingalar Journal** [*Vol 18. No.2, 2002 August.*]



## Curing Illness of Yogi Ma Ni Ni Aung

Miss Ni Ni Aung was a student of University of Distance Education with Geography Major attending at third year. She was supervising her parent's business. One day a chicken bone was stuck in the throat and could not be taken outside. She suffered pain for one year and sometimes hurted unbearably. When preparation was making for proper treatment in the hospital, she entered into meditation course and it soon healed up.

“During the first day session of meditation I see only skeleton. In the second day, I see the light as of flash-light of taking photograph. In the fourth day with my meditation, I see the chicken bone dropped down with a thud. From that time on I feel no pain with my swallowing of saliva and food.

**Myat Mingalar Journal** [*Vol 17. No.3, 2001 September.*]

## **Gall-stone and U Soe Hla, Marine Engineer**

U Soe Hla served as a Marine Engineer ten months on shipboard and two months rest-day. During his rest-day, he came back into Myanmar and he had trouble of gall-bladder swelling and gall-stone. The ghastly disease frightened him so much and leaving his house arrived at Shwedagon Pagoda. He met with two Buddhist monks in the pagoda and followed them to Bago to meditate in Desumpa mountain. When he reached Bago with the decision to enter monkhood, bought some goods. At the next day, he saw about the meditation centre in Myat Mingalar Journal and asked permission from monks to return to Yangon. In fact, Sayagyi U Than is his uncle and he was out-of-the way with meditation. His family were about to inform police of his missing. They followed him at the meditation centre with the telephone contact.

“I earensly followed the teaching of Dhamma-teachers and meditated. After four and a half day, at the transition to vipassana meditation, I felt the taste of Dhamma, I could not explain with words. In my fifty years of my age, this kind of experience was for the first time I felt and cried uncontrollably.”

“When I finished the 7 days of meditation, I had got a practice to control with caution about social tension. I got self-confidence how to live a life without fear of death. I accepted the treatment in the hospital. Doctors cut out gall-stone and I was discharged afther three days. I had got fit certificate to do my work again. I had decided to meditate Vipassana-Meditation with the method of Anagam Saya Thet Kyee by Sayagyi U Than through out my life.

**Myat Mingalar Journal** [*Vol 18. No.9, 2002 March.*]

**The Dhamma in One's Self by Assistant lecturer  
Daw Htay Htay Oo (M.A literature),  
Yangon Institute of Education**

Daw Htay Htay Oo is an Assistant lecturer in Yangon Institute of Technology, Yangon University Myanmar Department, Pha Ung Degree Collage and institute of Education. She wrote literature for magazines and journals as a hoby. She had been under gone an operation in the hospital with a symptom. After one year taken operation, she entered the 7 day meditation course.

“On the transitional day from samatha to vipassana meditation sayagyi U Than had come in person. Sayagyi U Than in his octogenarian and a chronic invalid, his voice in the lecture of Dhamma was mellifluous and clear. On the lecture of sayagyi, the warning of other teachers “find out the lost Dhamma in your self” become much more right as I felt. The four elements pathavi, tejo, apo and vayo with their nature of hotness and coldness, shaking, tension, hardness and softness, swelling and concavity, weightiness and lightness, I had known with consciousness. I had looked at deviation of rupam (corporeality) as seening in movies, rupam and nam (naming, knowing) interacting by themselves. I happened to consider on the exist-blast process in a flickering movement. I had found a clue and then the nature of Anicca, Dukkha and Anatta successively with meditation.

**Myat Mingalar Journal [Vol 16, No.8, 2001 February]**

## **A Yogi with Polio or Studen Ko Than Htaik Of Distance University 4<sup>th</sup> Year (Physics).**

Ko Than Htaik was a youth, a polio victim. He can not set on his feet. He came to the meditation centre with the help of his older brother. Although he is a disabled person, he have tried to finish the course.

“ At the first day session, I am very disappointed with the deviation of the body. But with the laser-beaming of my samadhi, I can see the four elements of deviative nature in my mind. The continuous process of hotness, coldness, stiffness and crawling sensation in the whole body and this nature is dual process of mind and body.

Knowing this sensation is a seperate process . I suddenly felt the nature of Dukkha, Anicca And Anatta. I practiclly see with my mind-eye the nature of Anatta.

**Myat Mingalar Journal** *[Vol 16, No.7, 2001 January.]*

**“ The Speaking of Daw Yi Yi Maw,  
Professor of English Department , Hinthata University.”**

She has many responsibilities in her department with her scanny staff. She is an incharge and enormous burdon upon her shoulder. She attended Saya Thet Kyee's Vipassana meditation centre with the introduction of Professor Daw Tin May Yi and lecturer Daw Aye Aye Thwe.

At the sixth day session, I felt hotness, coldness never ending derivative process of deviation, so I felt much happiness in my heart and dropped Tears. During the night-time session I felt the atomic process with the nature of as bees were in their hive and as beetles were at the lamp-light, in my heart there was going pit-a-pat and in a blur. When I finished the 7day course I had felt wonderful peace. I urge my close friends and students to entere the meditation course of Sayagyi U Than.

**Myat Mingalar Journal [Vol 18, No.8, 2003 February.]**



## **The words of Daw Yin Yin Ting**

### **Retd. S.A.T, S.H.S (2) Bago**

She was a retired senior assistatnt teacher and had lately taken pension. One of her students who lived in Yangon urged her as an expressing of thanks to practise meditation on Bago. 'I felt fraternization with my student's suggestion and enrolled the course". She said 'I have excruciating pain in my nape and I can not hold my head down." She related her experience. After practising of meditational course for 7 days, I no longer feel pain and be cured."

This is benefaction of my student, the meditation center of Sayagyi U Than by the method of Sayadawgyi and his reverend disciple Anagam Saya Thet Kyee. I doubted whether I could meditate with my nape-pain because I had to hold my head down for 22 times in the parikam (Preliminary action of meditation). This pain disappeared later on the meditation, I didn't know when the pain vanished from my nape. This is the last portion of my life, an old lady,the training to die bravely with dhamma, I supposed.

**Daw Yin Yin Ting, Yogi No.30**  
**First-time Gaung Ying Daw Kyaung**  
**Opened at Bago with Sayagyi U Than's supervision.**

## **U Tun Yi, Manager (Retd.) Food-stall**

He was a retired food-stall manager and attended the course with the suggestion of U Ne Aung, an author. He suffered nose-disease of olfactory defection before meditation. During the third day session his six years-longed olfactory defection vanished. He was cured in some way but he confessed that he didn't know.

“I attended the course with the advice of my friend U Ne Aung. The loving kindness of dhamma teacher and sayagyi, their metta and cetana (volition) make my olfactory defection cured. This was during the third day, I remembered with my marking on the tip of nostril, inhale-exhale. When I have my breakfast meal (hsun), I feel the smell for the first time. During the fourth day session when I have my breakfast meal (hsun), I definately know that ofactory defection is gone. The breakfast meal hsun is Mouh Hing Ga and the fragrant lemon, which I get the smell of them all. My disease is cured with the dhamma-medicine of Buddha and by the teaching of sayagyi, saya and sayama. I thank all who help to open the meditation course and who carry out sundry jobs for the course.”

**U Tun Yi, Yogi No.7**

**The first - U Than's - Meditation-centre  
Gaung Ying Daw Kyaung, Bago.**

## The Experience Of Yogi Shin Phone

Yogi Shin Phone practised with the seventh-day-course of samatha & vipassana meditation. With the advice of Sayagyi U Than, Shin Phone continued the meditation as an hour-daily-routine after the course. This is in Shin Phone's house where Shin Phone lives not in the centre of seventh day course session.

“I followed my teacher's advice and practised an hour for daily routine. I practised day after day and I got samadhi (sedateness). The samadhi rose and I felt hotness, coldness, crawling sensation and goose-flesh, the nature of element at my nostril through the face, neck and hand as soda-water with many bubbles. I know it with my wisdom of meditation (bhavana maya ñan)

**Myat Mingalar Journal** [*Vol 18, No.6, 2002 December.*]

## KAMMATTHĀNA CRIYA SAYAGYI U THAN

All the facts mentioned above are yogies of Sayagyi U Than with way of Buddha and proceeded by Ledi Sayadaw and disciple Anagam Saya Thet Kyee. After meditation 7day course, there were many transmutations such as knowing how to live a peaceful life, how to quench the flame of lust in heart, curing by a wonderful elixir and so many cases and incidents.

Miss Daw NuNu was suffering cancer in uterus and doctors remarked her case that she had left only six month, to live. But successive meditation for three times, cancer was cured and she was still living. This case is in Yangon.

Miss Daw WaWa Nyunt was suffering throat-cancer, could not swallow solid food liquid. Doctors predict her life for about 3 months to live. But she entered and practised meditation for three times in meditational centre. Now her cancer of throat was completely cured and a meditational, teacher. This case is in Mandalay.

Daw Mar Mar Lwin lived in Kantbalu-town Sagai Division in upper Myanmar. She was suffering breast-cancer and facing a situation of giving up. But cancer was cured after three successive course of meditation in Sagai, Mandalay and May Myo.

Daw Nyar Na Waddy was a nun of Dawlamin village at the foot-hill of Dorna Mount. She attended meditational course for teachership of meditation and cancerous tumour disappeared within only nineteen days.

Even Sayagyi U Goenga (Mahasaddhama Jotikadaja) world known meditational teacher of Buddhism, suffered unbearable head-ache. The head-ache was very severe, he went abroad for the treatment but of no avail. He attended the meditation course of Sayagyi U Ba Khin with the system of Anagam Saya Thet Kyee in the last resort. Now, not only his suffering of head-ache was cured, he became a world-vipassana-kammaththana teacher.

These facts are in whatever way or degree, not the main target of vipassana meditation but only concomitants. The healing of disease was only an apanage as heat and fire, light and sun etc. We must practise to reach on the right path of nirvana.

### Regional Centres and teachers of Meditation

There were 26 centres of meditation during the life-time of Saya Thet Kyee. Saya Than was heir to Saya Thet kyee's method and continued setting up meditational centres throughout the country. Now, there are 101 centres in the whole country with the method of Sayagyi U Than.

The centres opened twice or thirce annually are 1. Myawaddy, 2. Thanphyu Zayat, 3. Mawlamyaing, 4. Mingalar Buhar Headquarters, Yangon, 5. Shwe daun Monastery, Yangon, 6. Yangon Shan Sayagyi U Sai Medicinal Store, 7. Yangon Ratana Matzu Monastery, 8. Yangon Shwe Thar Myatheindan Monasttry, 9. Thanlyin Ledi's way Anagam Saya Thet Kyee Vipassana Head-Quarters, 10. Twante, 11. Myaung Mya, 12. Kyoun Mangay, 13. Kyoun Pyaw, 14. Hanthata, 15. Pathein, 16. Natmaw, 17. Pyontaza, 18. Phyu, 19. Taung Ngoo, 20.



## KAMMATTHĀNA CRIYA SAYAGYI U THAN

Chauk, 21. Salay, 22. Yenangyaung, 23. Pakhoukku, 24. Taung Thar, 25. Mahlaing, 26. Pyin Oo Lwin, 27. Loykaw, 28. Lashow, 29. Aung Ban, 29. Bagou.

The rest centres were occasionally opened as daga-doner of hsun came out. There were more than 200,000 yogies who attended the course of meditation.

### Training For Meditational Teachership

Futhermore in the pariyat Sasana of Buddha, Ledi Sayadaw compiled 101 Dipani (Treatises) and honoured by the Queen of Her Imperial Highness Victoria with D.Lit. His Rev-ledi Sayadaw practised patipatti Sasana or vipassana-meditation in solitude in the forest then Saya Thet Kyee was given vice to propagate sasana. Then handed down to U Kovida, Sayadaw of Pyawbwegyi village west Monastery. Sayadaw U Kovida assigned Sayagyi U Than for propagation of vipassana.

U Than suffered blows of deadly disease, he had been given Oxygem for two times. On that account U win Maung chairman of Mangala Byuha Athing Gyoke (Min Yu Wai pen-name) to be able to succeed from one generation to another, the practice of samatha and vipassana meditation, asked respectfully Sayagyi to teach for the meditational teachership. Sayagyi U Than permitted the asking instantly. Then Meditational teachership training course of 45 day began.

## **Meditational Teacher Training**

1. The First Teacher Training Course.  
From 17-10-1998 to 30-12-1998  
Location-Industry 1 Dhamma Building.  
Mangala Byuha Head-Quarters, Yangon,  
Bahan Township.  
Attended 45 persons.
2. The Second Training Course.  
from 8-6-99 to 22-7-99  
Vipassana Head-Quarters, ledimu Saya Thet Kyee.  
Attended 55 persons.
3. The Third Training Course  
from 1-10-2000 to 14-11-2000  
Mya Thein Dan Monastery, Oatpho Quarter,  
Shwepyithar Township  
Attended 41 persons.
4. The Fourth Training Course  
from 6-6-2003 to 20-7-2003  
Anagam Saya Thet Kyee Head-Quaters  
Oatphozu Quarters, Thanlyin  
Attended 31 persons.
5. The Fifth Training Course  
from 20-5-2003 to 20-7-2003  
sponsered jointly by Head-Quarters  
and Than Lyin Brarch-Centre.  
Attended 72 persons.

6. The Sixth Training Course  
from 1-6-2004 to 16-7-2004  
Vipassana Head-Quarters  
Oatphozu Quarters, Thanlyin.  
Attended 72 persons.

The gentle folks of Dhamma all in 285 person had been nurtured with the intention of propagating Samatha and vipassana meditation. They are to act as linkman of Buddhism.

## “Invitation”

You are cordially invited to come and meditate in the meditation-centres mentioned below. These centres are opening with the traditional Saya Thet Kyee's principles without fee of hsun (food). If any yogi who wishes to donate hsun with generosity, permitted only amount of money he could afford.

### centres

1. Yangon Division, Thamata Beach Monastery. (you can come with motor-sampan through Botathaun Jetty).
  - a. from Waso fullmoon day till the night of 7<sup>th</sup> waning day.
  - b. From Thadingyunt fullmoon day till the night of 7<sup>th</sup> waning moon day.
  - c. From April 11<sup>th</sup> (Thinggyun) till the night of 18<sup>th</sup>. Three times annually.
2. Vipassanā Head-Quarters Centre of Anagam Saya Thet Kyee (Dhammā-Hall of Industrial-1 Ministry) and (Dhamma-Hall of Post and tele communication). (Mangala Byuhar Athin Gyope) Monthly-The last day of waning, new moon day. from 4 P.M till 8th waning moon day 6 A.M.
3. Shwe Pyi Thar Myo , Mya Thein Tan Monastery Centre. Monthly- From waxing moon day morning till full moon day morning.

4. Than Lyin Myo, Oat Phou Zu Quarter, Wizar Road Orginal Hanthawaddy Kammaththan Monastery. Monthly- from Fullmoon day evening till 8 AM waxing moon day.
5. Minglar Byuhar Athing Choup Centre.
  - a. from 2<sup>nd</sup> January 10 P.M till 10<sup>th</sup> January A.M.
  - b. from April 30<sup>th</sup> evening 8<sup>th</sup> May morning.
  - c. from September 3<sup>th</sup> evening till 11<sup>th</sup> September morning.

Three times annually.
6. Pathein Myo, Myaung Mya Pariyatti Sar Thin taik Centre Annually-from April 1<sup>st</sup> evening till April 9<sup>th</sup> morning.
7. Daik Oo Myo, ShwebonTha Village Centre, Annually-from 10<sup>th</sup> Taboudwe waning moon day evening till 4<sup>th</sup> Tabaung waxing moon day morning.
8. Pyin Oo Lwin Meditation Centre. Annually. From 31<sup>st</sup> March evening till April 8<sup>th</sup> morning.

There are other Saya Thet Kyee's Centres, with no affixed date, open only when dayaka (Yogi) has vaccation and with food (hsun)-donor are ready. So I mentioned only the centres of fixed-meditation dates.

U Than  
(Kammaṭṭhāna criya-chief)



## **“Disciplines in Meditation - Centres. ”**

1. Yogi must follow the order of kammatṭhāna-teacher.
2. Yogi must live up to the principles without causing annoyance.
3. Yogi must not go out of centres with his own wish.
4. Counting- beads, amulet to keep off evil, and mystic square or sign (ing) are not allowed to carry.
5. yogi must not accept guests and engage in conversation without permission of teacher.
6. During intervals please consider dhamma, not to chat.
7. If yogi has matters to communicate each other, speak softly.
8. Yogi must wake up at 4:30 A.M and meditate at 5:00 A.M.
9. Yogi must meditate half-an hour and formal interval of half-an-hour in every session.
10. Yogi has to eat meat without craving, no need to be a vegetarian.

## **“Discipline during meditation-session.”**

1. Worship 3 Gems and 5 greatest benefactors respectfully.
2. Send loving kindness metta to all creatures.
3. Share delivering merits to all creatures.
4. No smoking, no eating betle-nuts and conversation during meditation-session.
5. Refrain from hocus-pocus designed to draw yogi's attention away from meditation.

## “Time-table of Meditation Session. ”

1.	4:30	to	5:30	AM	1 <sup>st</sup>
2.	6:30	to	7:30	AM	2 <sup>nd</sup>
3.	8:00	to	9:00	AM	3 <sup>rd</sup>
4.	9:30	to	10:30	AM	4 <sup>th</sup>
5.	12:00	to	1:00	NoonPM	5 <sup>th</sup>
6.	1:30	to	2:30	PM	6 <sup>th</sup>
7.	3:00	to	4:00	PM	7 <sup>th</sup>
8.	4:30	to	5:30	PM	8 <sup>th</sup>
9.	6:00	to	7:00	PM	9 <sup>th</sup>
10.	7:00	to	8:30	PM	10 <sup>th</sup>
11.	9:00	to	10:00	PM	11 <sup>th</sup>

**“four truths of saccā, to know of it.”**

Look and reason this world of man,  
blunder with craving and attachment,  
get into trouble with fanaticism,  
I'll lay Buddha's teaching open,  
you'll see two truths of saccā, with meditation,  
with the source of frenzied sensations,  
the resultant of it, is sufferings,  
cancel out the causes of misery,  
you'll reach the realm of peace-nirvana un-  
mistakably,  
practise with diligence hanging on sacca-magga-  
way,  
you should be able to pluck flower of sacca-  
nirodha.

**Sayagyi U Than**

**(Dallah, pyawbwegyi)**

**Mahāsaddhamma Jotikadhaja.**

## **“Do it for your good luck”**

your parents are your “doings”, surely to be known,  
all human beings shaped with what one had done,  
make an effort when you are in bad luck,  
surely be in beggarly poverty,  
you’ll be outstandingly wealthy with good luck,  
you do the bad rampant deed,  
and be submerged under the hell-apāya,  
If you are supported with good luck, good deed  
will reach the higher abode of angels,  
In the realm of abode of creatures,  
seem-to-be-eternal god-brahma becomes a pig,  
with this example of deed of his own,  
should be known to do good merits,  
bringing back to consciousness.



## “The close disciple of ledi Sayaday”

Vipassanā-meditation Head Quarters of Anagam Saya  
Thet Kyee-Councillor-Sayadaws (Ovādacariya Sayadaw).

1. Sayadawgyi Baddanta pañnindābivamsa Abidhaja mahāratthaguru, Aggamahā pandita Deputy Chairmonk. Nainngandaw Sangha Maha nāyaka Board.
2. Sayadawgyi Baddanta Javana (Aggamahakam-matthanacriya) Hantharwaddy Kammathan Dike.
3. Sayadawgyi Baddanta Kosalla (Mahāsaddhamma Jotikadhaja), Chairmonk, Yangon Division Samgha Nāyaka Board.

Patron of the Board.

1. U Than (Dallah Pyawbwegyi) kammatthana criaya-chief.
2. U Aung (Myingyan) chairman, Shinthamanay Dhamma Beikman, Yangon.

## **Executives”**

1. U Win Maung (Min Yu Wai) Chairman
2. Col. Soe Lwin (Retd. )Deputy Chairman
3. U Pwa Dy. chairman
4. Col. Dr. Than Nyunt (Retd.) Dy. Chaiman
5. U Tin Maung Aye, Secretary.
6. U Khing Shwe, Associate Secretary.
7. Daw Than Than Sein, Associate Secretary.
8. Daw Shin Mya, Associate Secretary.
9. Daw Hla Hla Mu, finicier.
10. Daw Khin San San, Associate financier.
11. Daw Wai Wai Myint, Information.
12. U Htay Win (Maung Shon Thit) publishing.
13. U Than Oo, Organizer.
14. U Aung Gyi, Auditor.
15. U Kyaw Haling, Joint Auditor.
16. Major Khin Maung Nwe (Retd.).
17. U Min Din.
18. U Than Tin.
19. U Sein Hlaing.
20. U Nyaing Maung.
21. U Tin Htwe.

22. Daw Myint Yi.
23. Daw Khin Lae Win.
24. Daw San Myint (Siha Sudhamma Sengi).
25. Daw TinTin Myint.
26. Daw Khin Nyunt Yi, Engineer.
27. Dr. Than Than Swe.
28. Dr. Omar Tun.
29. Dr. Khin Myo Ham.
30. Dr. Kyin Win Kyu.
31. Daw Kyi Kyi Win.
32. Daw Khin Khin Hla.
33. Daw Kyin U.
34. Daw Khin Oo.
35. Daw Tin Htwe.
36. Daw Thidar Nyunt.
37. Daw Khin Win Thaw.

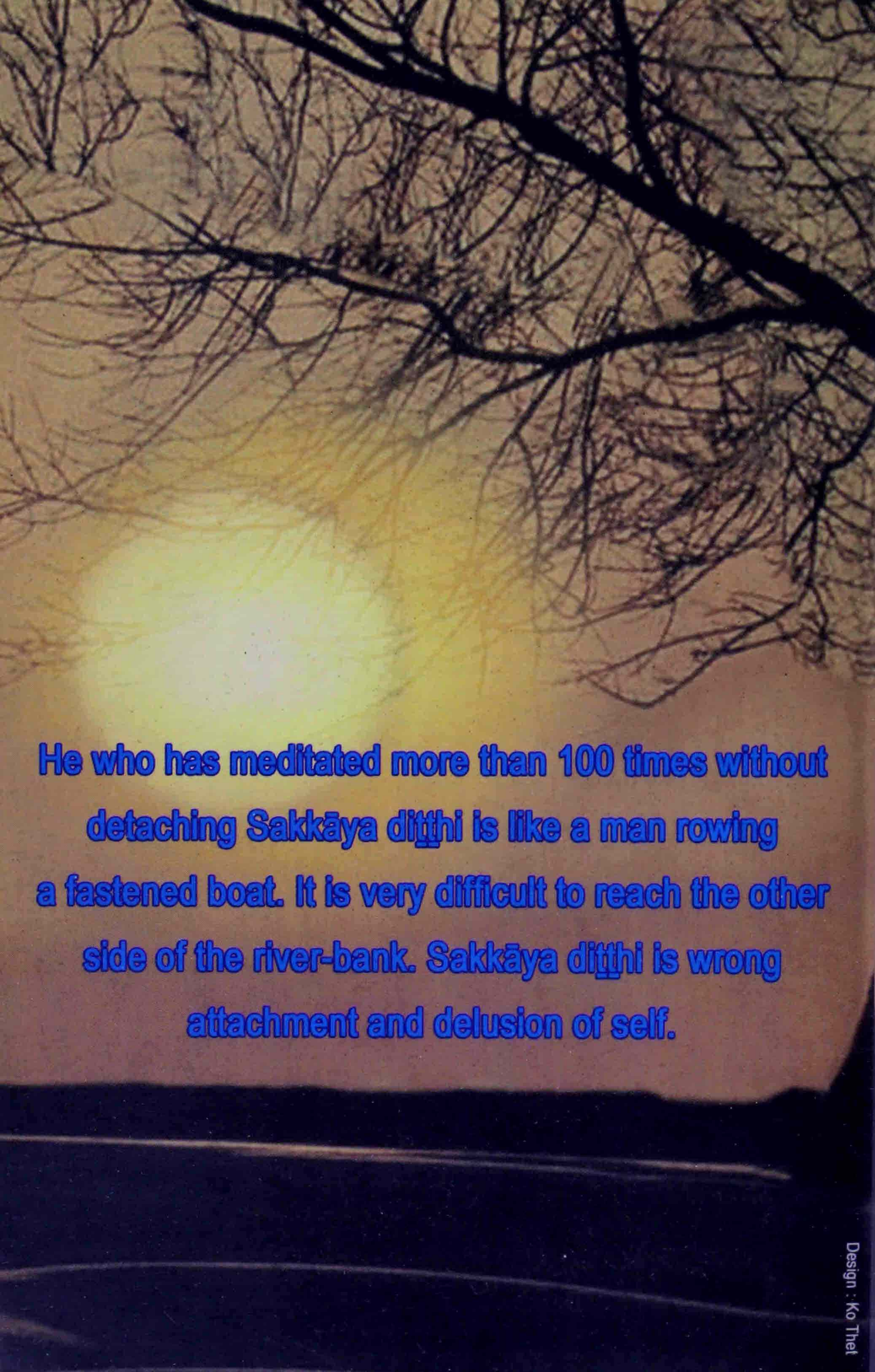
## “The Biography of U Than”

Saya U Than is the eledest of 10 children of his parents U Lun Maung (father) and Daw Thein Shwe (mother), was born in 5<sup>th</sup> waning moon day of Tagoo 1281 Myanmar Era, 7<sup>th</sup>-4-1920 (A.D). In 1936-37, he meditated in vipassana 7 day-meditation-course supervised by sayagyi U Aung Myat, Assistant Kammatthana Criya at west-shwekyin Monastery of Pyawbwegyi Village. This was one of the branch-centres which was visited and taught by Saya Thet Kyee occasionally.

After bereavement of Saya Thet Kyee, begining from 1337 (M.E), U Than tried with meditation by himself and helped other yogies by the providence of feeding-fee at the centres of 7-day-course-meditation for three years, once each year. He setted up a centre of meditation on Samada Beach, Dallah Township on 25<sup>th</sup> -1-1980 and resided here reshuffling from the old place.

The latest Sayadaw on the meditation courses by the line of SayaThet Kyee, U Kovida instructed U Than to teach meditation in this centre and opened 7-day-course meditation during Waso Full-Moon Day, Thadingyut Full-Moon Day (Light festival), Thinggyan Full Moon-Day (water festival). Now, Saya Than is the chief instructor of meditation in the Head Quarters of vipassana-meditation-Propagation of Anāgam Saya Thet Kyee and opens meditation-centres throughout Myanmar. He was conferred with the honour of Maha Saddhamma Jotikadhaja in 4<sup>th</sup> January, 2000 by the Naing Ngan Daw (The State).





**He who has meditated more than 100 times without  
detaching Sakkāya diṭṭhi is like a man rowing  
a fastened boat. It is very difficult to reach the other  
side of the river-bank. Sakkāya diṭṭhi is wrong  
attachment and delusion of self.**