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Namo Tassa Bhagavato Arahato Sammāsambuddhassa

Paying respect to Triple Gems

Buddham vibhava pāpentam
Samā cārissa rakkhatam
Dhammam samsāra motiṇnam
Vandecāham jinorasam.

To the Buddha who leads sentient beings to birthlessness,i.e, Nibbāna, the Knower of the Four Ariya Truths, that gives protection to those who live Righteously from falling to the four miserable states of Apāya.

To Dhamma that body of the ten Worthy Dhammas comprising the four Maggas, the four Phalas, Nibbāna and Piṭaka.

To the Saṅghā, the true Sons of the Buddha who has crossed over to the yonder shore of Samsarā with its immense extent of repeated existences comparable to the great ocean.

I pay my respect — I who am but a mere compounded phenomena of mind and body- with joined palms raised to the forehead.

Paying respect to the Teacher

Anantaguṇa Sampannam
Mahātheram Vissutāham
Sāsanam Cīradhātāram
Vandāmi Garusādaram

To My teacher, possessed of infinite noble qualities, renown throughout the country of Myanmar and abroad and even in the highest plane of existence, expounder of the Dhamma characterized by his teaching the method of insisting on Mindfulness at every Touching and Awareness, one who finds satisfaction in propounding the method of mindfulness in triple awareness; who out off compassion works day and night, without considering his own comfort and welfare, exhorting all and sundry for gaining mindfulness; the great elder who always reminds us: “Be mindful of the body which in popular concept is ‘oneself’ as against the Ultimate Reality of not-self ”_

Him I — a composite phenomena made up of the five aggregates of Corporeality, Sensation, Perception, Volitional Activities and Consciousness - pay my homage most reverentially, with joined palms placed on my head, putting my confidence in his Morality, Concentration and Wisdom.

Forward

Biography and the Dhamma discourses preached by the well known Arahanta Venerable Sun Lun Gu Kyaung Sayadaw U Kavi of Myingyan was written in Myanmar by Venerable Sayadaw U Sobhaṇa. Venerable Sayadaw U Sobhaṇa stayed together and looked after Sun Lun Gu Kyaung Sayadaw U Kavi for more than 30 years. This Biography and the Dhamma discourses has been written as heard from the mouth of Sayadaw U Kavi.

Many foreign Yogīs who came to meditate the Sun Lun way of Meditation in our Kaba Aye Sun Lun Meditation Centre in Yangon stated that they also wanted to read the Biography and the Dhamma discourses of Sun Lun Sayadaw U Kavi. On account of repeated request by the Foreign Yogīs, we have to make arrangement for the Biography and the Dhamma discourses to be translated into English.

Biography and the Dhamma discourses of Sun Lun Sayadaw U Kavi were translated into English by U Tin U, B.A; B.L, Retired Director of Department of Religion. The translation scripts were edited by Sayadaw U Wara of Kaba Aye Sun Lun Meditation Centre and Daw Aye Aye Mon, B.A (Myanmar, Y.U). It has been carefully translated and edited so that this English translation is nearly identical in meaning to the Myanmar version. We sincerely hope that this translation will benefit the foreign Yogīs in their quest to reach the end of all sufferings, Nibbāna.

The publication of the English translation book of the Auspicious Biography and the Dhamma Discourses of the Great Arahanta Sun Lun Gu Kyaung Sayadaw U Kavi is donated by Daw AYE AYE MON.

“May all Beings attain Nibbāna easily and quickly in this very present life.”

Sayadaw U Wara

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Preface

The late Sun Lun Sayadaw was born at Sun Lun village in Myingyan district. In the first part of his life, he worked as public servant in a government office. In his second period of life, his meager salary could not meet his family need and so he resigned from government service and worked as a cultivator. Fortune favored him and he prospered. He was bent on a religious life. He donated lights at the pagoda where he made his solemn wish to be able to devote himself to a religious life. Meanwhile, prophetic saying were afloat regarding the resurgence of religious activity in the land. These sayings were taken as good omens for him to turn to religion. He practised hard in meditation. In twelve months, he had progressed so much that he made up his mind to leave household life and become a Bhikkhu. He first joined the Order of Bhikkhus as novice (*Sāmañera*). After eight days as a *Sāmañera*, he won Arahatta-phala with a Taint-free mind, a Senior Disciple and a True Son of the Buddha.

There after, he was raised to a full-fledged Bhikkhu. For thirty one years he taught Vipassanā practice to his followers and led them along the way to Nibbāna; the Deathless Dhamma. In the year 1314 ME, on Saturday, the 9th waning day of Kason (May) at 4:55 pm, he past away to the Nibbāna, the blissful domain of Buddhas, Pacceka-Buddhas and Ariyās. His demise is just like the setting of the sun for the world at large.

Sun Lun Sayadaw has bequeathed to us this simple method of Vipassanā practice.

This method in its true spirit is made public for the benefit of serious meditators, by the Venerable U Sobhaṇa, principal Bhikkhu at Sun Lun Gu Kyaung monastery, in whom the late Sun Lun Sayadaw put his implicit faith. The method of practice is shown in its original style. A few illustrations are added for the inspiration of readers.

All the surplus accruing from the sales proceed of this book goes towards a separate fund for use in the maintenance and repair to the Than-Tha-Yar-Aye Pagoda, where the fresh remains of the late Sun Lun Sayadaw lies and also for use in the spread of Samatha and Vipassanā practices of the Sun Lun Tradition. Considering the noble purpose for which the sale proceeds from this book is being earmarked, it is earnestly hoped that no unauthorized publication of the book will ever appear.

A Detailed Account of the Life Story of the late Sun Lun Gu Kyaung Sayadaw

(This detailed life story is a record of what was heard from the mouth of the late Sun Lun Gu kyaung Sayadaw of Myingyan.)

It is the inherent nature of an Ariyā to be obsessed with a persistent desire for escape from the perilous round of rebirths, characterized by constant perishing of mental and material phenomena. One such Ariyā to be, faring in Samsarā's innumerable existences, happened to be born as a parrot during the time of Kassapa Buddha who appeared in the Bhaddakkappa (the present world) which is blessed by Five Buddhas.

One day, the parrot happened to meet Kassapa Buddha. Being endowed with innate wisdom, he knew that it was a Noble Personage. He was inspired to pay homage to the Buddha. He offered a fruit to the Buddha respectfully with his wings touching each other above his head. The Buddha out of compassion accepted the bird's gift and said, "May all your wishes come to fulfillment". The parrot watched the Buddha with revered eyes as the Buddha departed, his little heart full of joy, uttering "O, what a good deed I have done!" Since the donee was the Buddha himself and the donor made his gift with strong conviction, the resultant was bound to be fruitful. The parrot was reborn in the good destinations of the seven planes of sensual existence under glorious circumstances. After faring in a number of Celestial realms, he was reborn in the human world as a great Tikičchaka Physician (N.B. The Sayadaw once said: "Those who had met me during my existence as a great Physician will come to me now and take up the practice of Dhamma under me.") During the time of Gotama Buddha, the great Physician was reborn as the famous Barr-mai Sayadaw, mentor to King Manūhā of Thaton, Thuwanna Bhumi, the great patron of the Buddha's Teaching. After passing away from that existence, the future Sun Lun Sayadaw was reborn as a child of U Thant and Daw Toke of Sun Lun village in the

southern part of Myingyan Township in Upper Burma. (N.B. During the British administration the country was divided into Upper Burma and Lower Burma, the upper region being still under Burmese King.)

At the time of conception, the father had a dream in which a man of noble appearance came to his house and asked for permission to stay in the house. U Thant told that man, not to stay with his family because he was very poor. Although he refused many times, the stranger insisted to stay, and at last had to agree. The family took the dream as auspicious. The mother Daw Toke after nine months of pregnancy, in the tenth month give birth to the child, the future- Sun Lun Sayadaw, at the few minutes before 4 am on the second waning day of Tabaung (March) in 1239 ME, which was the year 2421 of the Sāsanā Era. The child had a particularly bright appearance. At the time of naming him, with the usual washing of the hair, in view of the good omens, he was named Maung Kyaw Din (Meaning Master Famous).

(U Thant and Daw Toke had three children; Ma Thinn, Ko Kyaw Din and Ko Aung Khaing).

Ko Kyaw Din was placed under the Min-Kyaung Sayadaw of Myingyan for his education. He was a dull pupil and did not get far in his studies. So his father U Thant found him a menial post like his, in the office of the Deputy Commissioner of Myingyan.

When Ko Kyaw Din grew up, he married Ma Shwe Yi of his native village. The couple begot four children but three died in infancy and only a son by the name of Ko Shein (a) Ko Kan Nyunt survived to this day.

Ko Kyaw Din thought that his work as an office-boy in government office held no good prospects and resigned the job at the age of thirty. He worked as a cultivator in the family estate, a dry patch of land. One day, one U San Tin, said to achieved occult powers and was patronized by the (four) Great Guardian Kings of Catumahārāja Devās Realm, came to him and recited some strange prophetic words without any context. His words roughly might be translated that:

“Amai Bok’s skeins got tangled, who’s there to clear up this mess? The shuttle moves along amidst the threads of skeins. The ruined stump of the pagoda emits rays! Ma Khway is dressed in the beautiful longyi of ‘Pondaw’ design with a green fringe and a checkered blue. The weaver’s gear made of ‘Kyun-bo’ teak puts forth a sound that can be heard from a distance of ten thousand Yūjanās.”

U San Tin then explained his words as follows: “The skeins that are tangled get entangled when put to the loom, isn’t it?”

“Yes, of course”

“That being so, U Kyaw Din, the tangled skein called Avijjā (Ignorance) by far more tangled than the skeins, will have to be disentangled by you with Sati (Mindfulness). A weaving factory will appear south of Sun Lun Village. When it does, you will have to promote the Sāsanā at Kyun-bo-pin-kone (a place where Teak tree grow). When you take up the work of promoting the Sāsanā, there will be two teak pillars there. The meaning of the old stump of the pagoda emitting rays fore-tells the emergence of practice of the Buddha’s Teaching that has so far been forgotten by the people”.

“Oh, all humbug, my friend,” retorted U Kyaw Din.

“Just wait and see” said U San Tin.

That year, they purchased another plot of cultivable land. At the beginning of the raining season, U Kyaw Din and Daw Shwe Yi went to their field to clear it up to start ploughing. U Kyaw Din said to his wife: “We shall sow sesame in our field this year. If we reap a yield of fifty baskets we shall offer a thousand lights at the pagoda”. Daw Shwe Yi replied, “Why fifty? If we get forty baskets we will make an offering of one thousand lights!” “Good, Ma Shwe Yi,” said the husband, let us be true to our word. At our offering we won’t have a procession with music

as is the custom. In case the girls in the procession got their jewellery lost, it would mean botheration for us. Let's make it a simple affair".

A few days later, they sowed sesame seeds in the field. When the seeds sprouted there was no rain at the beginning of the rainy season and the tiny plants withered. Fortunately, they survived till the rains come. Other fields were not so fortunate: the plants did not survive. U Kyaw Din's fields yielded forty baskets of sesame, exactly forty!

True to their words, they pressed the sesame into oil. Daw Shwe Yi proposed that nine viss of the oil be marked for offering of one thousand lights; nine viss would be offered to the Samghā. U Kyaw Din asked her how many Bhikkhus would be the donees. Daw Shwe Yi said "four Bhikkhus, and two viss to be donated to each. The remaining one viss should see to the congregation at the ceremony". And U Kyaw Din agreed.

On the full moon day of Thadingyut (October) 1281ME, the couple made their light offering at the pagoda south east of the village. At the congregation, where they listened to the sermon of the Samghā and poured the consecration water. They gave to their guests pickled tea leaves, cheroots and betel - as was the custom. Meantime, U Kyaw Din was at the pagoda watching the burning little lamps of oil. He observed how the tips of the wicks turned black and the oil boiled. The sight moved his mind greatly. So much so that goose-flesh appeared on his skin. He was shaking violently. "Oh, it's very extraordinary," he thought himself. If I were to make a wish now, my wish will become fulfilled." He felt convinced about it. So he made the wish: "May I become a Bhikkhu. May I teach Dhamma to the people. May they follow my example in the practice as instructed by me."

Having made the wish whole heartedly, it occurred to him thus, I am quite illiterate: how shall I teach Dhamma as a Bhikkhu?" At that time, he was not only illiterate but also had not heard Dhamma taught by

others. He had no knowledge about the various types of Enlightenment such as Pacceka Buddha-hood, the Chief Discipleship, the Great Discipleship and Ordinary Discipleship. So he simple wished for Bhikkhu-hood. Anyway, he was immensely pleased with himself for having spoken out his wish before the Buddha and was anticipating fully of its fulfillment. It was a decidedly prosperous year for him. He had heard people say that a marked prosperity forebodes death. Further, he had heard them says that when one's horoscope happen to fall under the planet Saturn, one is liable to meet his death. And he knew that his horoscope was then falling under Saturn. Myingyan at that juncture was infected with the epidemic of plague (which came every year then). May be I might fell a victim to plague. In that case, he felt he had very little store of merit while being full of demerit. His good fortune that year particularly made him uneasy. He was obsessed with death.

It was during those uneasy days that on a month of Tabaung (March) night, U Kyaw Din dreamt a dream. In the dream, U Kyaw Din saw a Buddha Image come into the temporary pandal in front of his house and was making certain movements, smiling. U Kyaw Din said to his wife, "Just hand me that rice bowl. I will offer the rice to the Buddha with my hands." As he was in the act of making his rice offering to the Buddha, the Buddha Image said to him, "O, what a fuss! I am talking to you only for now. I shall not talk to you in future." At that, U Kyaw Din woke up from his dream. He found himself trembling violently. He took the dream as an omen of his impending death. He woke up his wife from her sleep and told her about the dream. He urgently asked for some candles. Daw Shwe Yi told him to keep the dream to himself and fetched some candles for him. He took the candles and went straight to the Pagoda where he met his boyhood friend U Chi Daing.

"What brings you here (at this unearthly hour)," asked U Chi Daing?

"I come to offer light to the Buddha," replied U Kyaw Din. "I am terribly afraid of death!" U Chi Daing asked him of his date of birth and made some calculations. Then he said, "The horoscope says that this year your

family is liable to lose a two-legged (meaning a human being in astrological parlance). U Kyaw Din said, “Dear fellow, don’t try to frighten me. I am already dying with fear of death!”

To this U Chi Daing replied: “Look here Kyaw Din, I am telling you just what the horoscope says.”

U Kyaw Din was definitely shaken. He made an earnest request to his friend, “Old boy, let me join your daily worshipping sessions. Call me every day.” Meanwhile, the two friends were joined by U San Tin. U Kyaw Din also begged U San Tin to call him for the daily worshipping sessions.

Not long afterwards, U Kyaw Din and U San Tin were dozing off while in conversation on the floor of the front part of U Kyaw Din’s place. Then U San Tin said, “These multitudes (sentient beings) are in as pitiable plight. They are suffering in the three kinds of scourge (War, Famine and Disease). They are falling off from an abyss after losing their way.” U Kyaw Din rejoined him saying, “True it is, we all have lost our way and are falling into an abyss. If only we got the right direction, I am prepared to take it.” To this U San Tin said: “The Right direction is not hard to find. Just wait at the cross-roads. Someone who can show the Right Direction will appear.” U Kyaw Din could not understand what U San Tin said and asked him what he meant. U San Tin did not answer, he was dozing off again. U Kyaw Din shook him and asked again. U San Tin said, “Don’t be afraid, there are the Triple Gems for us, the Buddha, the Dhamma and the Saṅghā are our refuge.”

U San Tin’s words of encouragement did not bring comfort to U Kyaw Din who was deeply agitated with the prospect of death. He felt that his fear would cause him great harm. He thought of curing his mental sickness. He confided with his friend, “U San Tin, my mind is sorely agitated, I feel that I am heading for a great misfortune. I need to cure my mind of this mental sickness. I think of going about it like this; I will put up a pandal in front of my house as I saw in my dream. I will have a

Buddha Image properly arranged there and we shall all gather together for regular worshipping sessions. That way I hope I can get happiness.” “You please yourself, friend,” said U San Tin.

“Then come early tomorrow morning. Let us gather some bamboo and put up a pandal.”

On the following evening, elderly people of the village gathered at U Kyaw Din’s place. Some were discussing about Mind and Mental Concomitants. Daw Shwe Yi gave light refreshment to the guests in the customary fashion. During the first one or two days, religious discussion that took place among the guests did not have any effect on U Kyaw Din’s mind.

On the third evening, U Ba San, a clerk at the Steel Brothers company’s weaving factory came uninvited. He talked about Ānāpāna, Ledi Sayadaw’s method of Vipassanā meditation practice. The word Ānāpāna had a magic effect on U Kyaw Din’s mind. It stirred his mind so much that goose-flesh formed on his skin. “What has become of me?” he wondered. “It seems I am going to find the Right way. This man came without invitation. Perhaps he came just for my sake. My dream has come true. Here I waited at the cross-roads putting up a pandal. And he comes to talk about Dhamma, how to go about it. Surely I am going to gain what I want, if I try by his method.” Then he thought of his lack of learning. This method, he understood, was for literate persons only. He was quite illiterate. “How could he gain from his method?” He had his doubts. “Anyhow, I will wait till he comes again and ask him about it,” he bethought himself.

The next evening when the clerk came, he waited at the entrance of the pandal and asked him. “Mr. Clerk, Sir, will an illiterate person like me be able to practise the way you said the other day?” To this the guest replied: “Literate or not, that doesn’t matter. Conviction (Saddhā) and Effort (Vīriya) are the essential things.”

U Kyaw Din asked again, “Then, how does one go about it?” U Ba San simply replied, “In-breaths and out-breaths, that’s Ānāpāna,” and went into the pandal. Those two words from his guest encouraged him. With a glad heart, he went into an extension of his house at one side, sat in an easy chair fitted with a gunny cloth as seat, and started noting. “Ah, this is in-breath, this is out-breath”, “Now he was on the way. He continued the practice of in-breathing and out-breathing seriously and zealously. He was full of confidence for success. He had great conviction. And he worked energetically. One day, a neighbor U Shwe Lok, came and remarked. “Awareness must be present.” U Kyaw Din asked, “How is awareness to be present?” And U Shwe Lok answered. “Well, it’s that you must be aware of what you are doing.” “What’s the benefit of it” asked U Kyaw Din? “That is meritorious,” U Shwe Lok replied: “If that is meritorious,” said U Kyaw Din, “I will do it.”

U Kyaw Din practiced awareness in his work. When he chopped dried stalks of corn stems for cattle feed, he kept aware of every stroke of his cutting blade. In this way, he earned much merit while he finished the work more efficiently. His Insight got developed for developing awareness. In breathing, he kept aware of the touching of air at the tip of the nose. In walking, he kept aware of each touching of the sole with the ground. In weeding or in digging or in drawing water at the well, he kept aware of every movement.

At every odd moment by day or by night he practiced mindfulness with full awareness- at home or on the field or in the Maung Yin Paw ravine, an out of the way place. There at the outskirt of the forest, he would meditate overnight. He gained concentration, thanks to his conviction and energetic effort. He saw multi-colored lights which he thought to be the multi-colored hues of the Buddha’s Rays. This give him encouragement much impetus. Not long afterwards, he saw a little ball hovering around his face. As he watched it with keen interest, it rose slowly upwards. He followed it as it rose till he found himself amidst the clouds.

He was pleased with his progress. As he worked earnestly the next day, he noticed a little ball the size of a fire-fly emitting light. As he was looking at it, the little ball rose upwards till he found himself amidst an array of pinnacled mansions. He thought those things as the place he was destined for. He came back satisfied and joyful, far from being afraid.

As he practiced persistently, he observed painful sensations on his body. He was aware of the arising of painful sensation noting the fact with mindfulness. Touch and awareness are made mindful of at every occurrence. He became attuned to awareness at all times. When he talked, he talked only about mindfulness of awareness, i.e., about natural phenomena and that made him look odd in social dealings.

People said, "this man has his screws loose." U Kyaw Din preferred to be treated as a mentally deranged person, for that freed him of unprofitable social engagements and made him pursue his practice more fully. He made use of this opportunity by day and by night.

As he advanced in his practice, he saw the people always going after sense-objects. He felt consternation about humanity. He had few words with his neighbors. When he happened to be speaking to them, he reminded them to be mindful. "Hey, you!" he would say, "Remember the Buddha, remember the Dhamma, remember the Saṅghā. You are going to die in three days, (or) in five days, (or) in seven days." But alas, those spoken to in those terms met their death as foretold by him. U Kyaw Din told people how he could see the internal organs of people, the denizens (inhabitants) of Niraya, the realm of continuous suffering, congested like maggots in a putrid carcass of a dog. When news of U Kyaw Din's Super-human power spread, people came to him to trace their lost cattle, or to get prescriptions for sickness. U Kyaw Din became fed up. He felt the need for seclusion. So he spent most of his time meditating alone at the Maung Yin Paw ravine.

(N.B: The Sayadaw later said: Mundane powers are quite attractive: I was fortunate to be able to outgrow them.)

Touch, Awareness, Mindfulness – with these three essential features, the practice of Vipassanā proceeded for U Kyaw Din in his observance of natural breathing. With constant practice, he observed the painful sensations as they arise in his body. By constant mindfulness, Insight into rise and fall of physical and mental phenomena was attained. This in technical parlance is called Udayabbaya ñāṇa. This Insight enabled him to see the details of the inside of his body as though the body were cut open to see.

(N.B: Seeing the process of arising and perishing of phenomena may be either in liquid form or in solid form. If the meditator proceeds with the practice, putting forth energetic effort, with a strong conviction and resoluteness, uninterruptedly day and night, he will reach a stage where he comes to understand the nature of the Mind, the Mental Concomitants and the Physical Body, how they arise and how they dissolve. The meditator can see these happenings clearly. The Insight into rise and fall of phenomena has three categories, the crude type, the middle type and the refined type. Only by one's own practice can these fine points become comprehensible. These are the Sayadaw's remarks in this matter.)

Note: Only so much needs be told at this stage. : Author.

(1). After attaining Insight into rise and fall of phenomena, on Thursday the 13th waning day of Wasou (July) 1282 ME, at about 10 pm U Kyaw Din attained the first Supra-mundane Knowledge, Sotāpanna (First Stage).

U Kyaw Din continued with his work. Daw Shwe Yi was fretting all the time. She pulled out all the bamboo strips that made the flooring of U Kyaw Din cot (bed) and pushed him down. She pulled out all the bamboo strips so that no flooring was left, U Kyaw Din did not move away. Instead, he squatted on the beam of the cot. At last Daw Shwe Yi

gave in. She replaced the bamboo strips on the cot (bed). U Kyaw Din said to her, “Why are you disturbing my work?”

“I intend to be struck by you” she replied.

“Dear wife, I shall never strike you. Try and talk me out of it.”

“You good for nothing man, keeping numb all the time like Prince Temiya {of the scripture story (Jātaka)]. If you are so keen to meditate, why won’t you wear the yellow robes and stay at the monastery?”

Daw Shwe Yi kept up her fretting and fuming every day. U Kyaw Din kept patient since he was not still successful, like the aged Upaka of the scripture story.

On another occasion, when U Kyaw Din was meditating, Daw Shwe Yi let-loose her cow from the tethered post and cried to her husband, “Look! The cow has gone loose from her post, U Kyaw Din, you go after the cow, quick!” That cow was dangerous one, use to attacking anyone coming near her. However, on this occasion she stood still without attacking anyone. Daw Shwe Yi got furious. Stamping her foot hard on the floor, she railed against her husband who seemed not to notice her and continued with his meditating work. He progressed in his practice. His ability to be mindful on Sensation in the body developed. When others used abusive words against him, he felt displeasure. His mindfulness told him, “Look, anger has arisen in you.” At that same moment, he could choked his anger. He was encouraged by his fortitude due to constant mindfulness. He was pleased to remember that before he practiced mindfulness, he would certainly have slapped that abusive person on the face. Likewise, when he saw a pleasing form he felt pleasure. He understood that pleasure as greed. The eye merely saw the eye-object. The pleasing form was merely perception. It has nothing to feel pleased. Similarly, whenever he heard a sound, he understood it as perception of hearing; and whenever he touched some tangible objects, he understood it as perception of touch; whenever he smelt some odour, he understood it as perception of smell. In any of these perceptions he

did not allow any pleasure or displeasure to arise in his mind. In this way, he had some understanding of the working of the mind in regard to sense objects.

One night, when U Kyaw Din, keeping mindfulness, fell asleep. He had a dream like this. He got into a booking office of a railway station where he bought a ticket. The station-master gave him four tickets. He took them and put them in his pocket. Soon the train started and he woke up from the dream. Not long afterwards, he had another dream. He saw in the dream an ox running towards him. He grabbed the tail of the animal. The tail broke loose from it and he had the tail left in his hand. Just then, he woke up from the dream. U Kyaw Din interpreted the dream. It portended, he thought, in that later part of the Buddha's Teaching, he was going to break loose from the woeful world. Greatly encouraged by the dream, he put forth his effort.

(2). On Saturday, the 13th waning day of Wagaung (August) at about 10 pm he won the second Supra-mundane Knowledge, Sakadāgāmi (Second Stage).

(N.B.- Having had the first experience of winning the Supra-mundane Dhamma, the Sayadaw told us that the second attainment was not greatly different from the first apart from the way unpleasant sensations arose.)

After attaining the Supra-mundane Dhammas twice, U Kyaw Din came to use bombastic words. He was able to understand the laws of nature. When people of the village came to tell him that someone was sick, U Kyaw Din might say, "He is going to die," then that man died. If someone was sick and U Kyaw Din said, "He's not going to die yet," then that man recovered. His words proved so correct that people dared

not open any conversation with him. U Kyaw Din did not care about what people said, but went on zealously with his work.

(3). Then on Monday, the 13th waning day of Taw-tha-lin (September) 1282 ME, at about 10 pm, he struggled with extraordinarily severe pains arising within him, feeling as if all the sinew broke off and overcoming them, won the third Supra-mundane Knowledge, Anāgāmi (**Third Stage**).

(N.B.: The third winning of the Supra-mundane Dhamma was marked by an emission of semen, which symbolized the extirpation of sexual interest. A most severe attack of painful sensation had to be met with. Overcoming it was a sure signal of success. The Sayadaw said that only when a meditator has overcome it he would say, “well done!”)

The next day, he found that he was free from fear so much so that he could remain unperturbed even when a thunderbolt fell in front of him. He went ahead with his work. He felt very much concerned with the plight of humanity. “Ah, these people are so occupied with sensual objects,” he felt. He dreaded living amidst the people. He had a strong desire to become a recluse i.e, to lead the homeless life of a Bhikkhu.

He reflected on the world to see the enemies that are to be contended with. He found Greed, Hatred, Delusion and Conceit (Pride). Of these, he found Greed to be the prime source of trouble. He therefore worked to get-rid of Greed. His method was Touch-Awareness-Mindfulness. As one touches something, one remains aware of the touch and notices the fact with mindfulness. By practising this way earnestly, greed gets less and less and becomes weaker and weaker. When he thought of any enemy that would still remain, he realized that his wife and children and own properties were the closest enemies for him.

He pondered on the state of affairs by way of cause and effect:- “This being bridled with impediments such as wife, children and properties are the resultants of the cause, and the cause is that I have not settled my debts. I must settle my debts now.” These were the thoughts that came to his mind. So he said to his wife, “(Ma Shwe Yi) you and I became husband and wife due to past Kamma. Do not settle my debts. Let me not settle your debts either. Let us agree to break up our wedlock. I will regard you as my own sister and you will regard me as your own brother. Give me permission to become a Bhikkhu.”

Daw Shwe Yi replied, “Don’t settle the debts owing to me. Don’t go away anywhere. Don’t turn a Bhikkhu. Stay here at the specially revered room. Let me treat you and look after you as an elder brother. It is said that a husband makes his wife respectable and that a wife makes her husband graceful. Besides, a woman without protection of her husband is liable to be abused and persecuted by others. To be my protector, don’t go away from here.” She used the best of her feminine eloquence to deter him from his plan.

At that time, U Kyaw Din lacking general knowledge, thought that consent of wife was necessary to enter Bhikkhu-hood. He felt miserable for not being able to get his wife’s consent. His thought ran like this, “O, what a misfortune, living as a house-holder is full of faults. Where could I find a livelihood that is faultless? People around me are leading lives that are not free from blame. The only way to lead a faultless life is a choice between two things; turn into a Bhikkhu or else wear the rags and live like a mad man. Perhaps the second choice alone is open for me. So I shall wear a gunny bag with two holes at the upper corners, make a bigger hole at the top for putting the head. The gunny bag will serve as my garment as well as my bed-cloth. For my food, I will beg from house to house, carrying a cup. People will feed me as a beggar and no one will harm a poor beggar. That way I can lead a blameless life. What a splendid idea!” Those were the ideas that came to his desperate mind.

U Kyaw Din was a very unhappy man then. He could not eat properly. His strength waned. He thought he was going to die. He could not adjust himself to life around him. So he made a further appeal to his wife. But Daw Shwe Yi did not yield. Their neighbors took sympathy for U Kyaw Din and pleaded with the wife saying, “Ma Shwe Yi, give your consent now or he will surely die. Look at how he had starved himself and how run-down he has become — only bone and skin left of the man.” Daw Shwe Yi was still adamant. She replied to them, “O, let him die. Death is better than separation. I can forget if he was to die but how could I live alone seeing him as a total stranger? If I were to give my consent I shall be feeling miserable every time I see him.”

The friends persisted in their well-intentioned advice until the wife had to soften her stance. She told them, “Well, I shall give him permission for a fortnight or so.” U Kyaw Din then said, “Let it be so. If I did not find suited to Bhikkhu-hood, I shall return home at once but if it suits me, which depend on my past store of Kamma, let me stay a Bhikkhu for as long as my good Kamma holds.”

Even then, Daw Shwe Yi had an outstanding task for U Kyaw Din. Their land which had been ploughed just recently was waiting the sowing of crops. She told him to be so good as sow some peas. “That’s not going to take long,” she told him. U Kyaw Din had to oblige. He yoked his pair of oxen and went to the fields. Once on the fields, when U Kyaw Din mounted the plough and gave his oxen the signal to move, the pair kept looking back at him and did not move forward. U Kyaw Din then thought thus, “My pair of oxen are usually very obedient. They never needed any prodding. Formerly, when ever I mounted the plough, they were always very eager to move, as if vying between each other. Now they are protesting against me — not wishing me to be working as a plough-man. If I were to ignore their protestation, there would be no one more stupid than me. Now is the time for me to be firm in my resolve,” so he calculated. Bracing himself thus, he dismounted, dissembled the

plough, took the handling frame in his hand and leaned the plough-shaft against a near by tree. Then, unfastening the tether ropes on his bullocks, he said; “Now my good help-mates, I set you free. From now onwards you and I have parted ways for ever. You may go where ever you wish to go.” He then headed towards the monastery of Bhikkhu U Kyauk. On the way, he met Daw Tin, who asked him where he was going. He said he was going to the monastery to become a Sāmañera (Novice). Daw Tin said, “I’ve got a used upper robe. Take it and don’t let Ma Shwe Yi know about it.” Taking it, he went and saw Bhikkhu U Vīriya (a) U Kyauk who gave him a lower robe and received him into the order of Bhikkhu as a Novice. He was named Shin Kavi by the Bhikkhu U Vīriya.

As the Sayadaw U Kavi went forth into Bhikkhu-hood after leaving the plough-stock leaning against a nearby tree, he was known as “Tun-daung-ko-daw” or the Revered one who left the plough-stock leaning against a tree.

(The Sayadaw U Kavi made his wish to become a member of the Order of Bhikkhu offering lights at the Pagoda in Tha-ding-gyut (October) 1281 ME and his wish was fulfilled on the 5th waning day of Tha-ding-gyut (October) 1282 ME, just one year after wishing for it.

Shin Kavi lost no time in continuing his meditation practice after becoming a Sāmañera. He went alone to Maung Yin Paw ravine and resumed his practice. After five days of his joining the Order, he was joined by U Shwe Lok as another Novice who came and lived with him. One day, Shin Kavi saw a big mushroom by the side of the monastery and pulled it out of the earth, when a number of mushroom buds came out along with the big mushroom. He took it as a good omen fore-telling his successful endeavour, that he was about to free himself from this earthly existence which is woeful so he went on orduously with his work.

(4). On Tuesday, on the 13th waning day of Tha-ding-gyut (October) 1282 ME, at about 10 pm, he saw a grand covered approach

(to a pagoda) and also a flying chariot approaching him making a buzzing sound. He did not pay attention to it but just get absorbed in his meditation. However, he felt himself lifted up in his sitting, his body seeming to lose weight. He found that the chariot lay beneath him. Turning around, he saw at the four corners Great Devā Kings with Sakka, Lord of the Devās on the right side. He believed that these celestial personages had come to protect him as he was on the point of winning Supra-mundane Knowledge. Without making a shift in his posture, he remained engaged in his meditation. There upon he gained the fourth Supra-mundane Knowledge, Arahanta (**Fourth Stage**).

After that he looked around, Sakka and the four Great Devā Kings were gone. On winning the Fourth Path Knowledge, he could see the whole universe with the topmost realm of Brahmā and the nethermost (bottom most) realm of Avīci, realm of continuous suffering. He saw Sakka and the Four Great Devā Kings announcing to the world in resounding voices that an Arahanta has arisen in the human world and were urging every one to go and pay their homage to the Noble-one.

After that, living beings closest to him came into his views. There were guardian spirits of the earth, guardian spirits of trees and also Devās of the celestial realms. An endless stream of resplendent Devās coming to pay homage to him. He then understood the existence of the three worlds that is, the world of Sentient Beings (Satta Loka), the world of Volitional Activities (Saṅkhāra Loka) and the world of Physical Base (Okāsa Loka). As well as the three kinds of Internal world, the three kinds of External world. The world of Sentient Beings (Satta Loka), the world of Volitional Activities that condition the life of Beings (Saṅkhāra Loka) and the world of Physical Base (Okāsa Loka), he knew as the three kinds of External world. The three Internal world are Mind, Mental Concomitants and Corporeality he understood as the world of Sentient Beings (Satta Loka). The conditioning factors that cause the arising and

dissolution of Mind, Mental Concomitants and Corporeality constitute the second kind of the world of Volitional Activities (Saṅkhāra Loka) of the three internal worlds and the Physical Base for the two other internal worlds to come into play constitute the third kind (Okāsa Loka) of the three internal worlds. Further, he understood with discrimination the (Nine) attributes of the Buddha, the (Six) attributes of Dhamma and the (Nine) attributes of the Saṅghā.

Attainment of the Four Paths was related by him thus; firstly, he knew this is Corporeality (Rūpa), this is Mentality (Nāma), this is Mind (Citta), these are Mental Concomitants (Cetasika), this is the Truth of Woefulness (Dukkha Saccā, Suffering), this is the Origin of Woefulness (Samudaya Saccā), this is the way leading to the Cessation of Woefulness (Magga Saccā), this is Cessation of the Woefulness (Nirodha Saccā). Comprehending these Four Ariya Truths is called Sotāpatti Magga (Path of the Knowledge of the Stream Winner) and Sotāpatti Phala (Fruition of the Knowledge of the Stream Winner).

Secondly, he knew this is Corporeality (Rūpa), this is Mentality (Nāma), this is Mind (Citta), these are Mental Concomitants (Cetasika). This is the Truth of Dukkha (Suffering, Dukkha Saccā), this is the Origin of Dukkha (Samudaya Saccā), this is the way leading to Cessation of Dukkha (Magga Saccā), this is the Cessation of Dukkha (Nirodha Saccā). Comprehending the Four Ariya Truths is called Sakadāgāmi Magga (Path of the Knowledge of the Once Re-turner) and Sakadāgāmi Phala (Fruition of the Knowledge of the Once Re-turner).

Thirdly, he knew this is Corporeality (Rūpa), this is Mentality (Nāma), this is Mind (Citta), these are Mental Concomitants (Cetasika). This is the Truth of Dukkha (Suffering, Dukkha Saccā), this is the Origin of Dukkha (Samudaya Saccā), this is the way leading to the Cessation of Dukkha (Magga Saccā), this is the Cessation of Dukkha (Nirodha Saccā). Comprehending the Four Ariya Truths is called

Anāgāmi Magga (Path of the Knowledge of the Non-Returner) and Anāgāmi Phala (Fruition of the Knowledge of the Non-Returner).

Fourthly, he knew this is Corporeality (Rūpa), this is Mentality (Nāma), this is Mind (Citta), these are Mental Concomitants (Cetasika). This is the Truth of Dukkha (Suffering, Dukkha Saccā), this is the Origin of Dukkha (Samudaya Saccā), this is the way leading to Cessation of Dukkha (Magga Saccā), this is Cessation of Dukkha (Nirodha Saccā). Comprehending the Four Ariya Truths is called Arahatta Magga (the Path of Arahatta Knowledge) and Arahatta Phala (Fruition of Arahatta Knowledge). He reflected on and reviewed each of these Four Stages of his attainment and remained in a Blissful state (which is known only to the Ariyās).

Shin Kavi reflected on his past existences in the light of Cause-Resultant principle, he found that mostly, he had been born as an animal with very few existence as a human being. Since his past existences were so numerous, he made a wish to see a particular existence that had been the cause of his spiritual advancement. Then he saw that during the time of Kassapa Buddha, belonging to the Bhadda-kappa (the present world) graced by Five Buddhas, he had made a wish before the Kassapa Buddha after offering Him with some fruit as a parrot. As the result of that wish he won Path knowledge now.

After almost three months of Shin Kavi becoming a Sāmanera (Novice), one Yay-lai Sayadaw of Meik-hti-lar town had a dream. In it, he saw two white elephants entered his monastery. Not long afterwards, he was told by U Pyo Thar of Myingyan town and U Ba San, a clerk who work at the Steel Brother's company, that there had appeared two Ariyā at Maung-Yin-Paw ravine near Sun Lun village and that they were illiterate Sāmaneras (Novices). The Yay-lai Sayadaw said that Ariyā must know Conventional Truth as against Ultimate Truth and also about the Laws of Nature. He wished to test them and so sent for them.

On arrival at the Yay-lai monastery at Meik-hti-lar town, Shin Kavi and Shin Vijaya were questioned by the Yay-lai Sayadaw, who was convinced that Shin Kavi had accomplished his Task as Bhikkhu (i.e, become an Arahanta). He then entered into a discussion on Dhamma with the Sāmañera (Novice), the gist of which now follows:-

Questions asked by the Yay-lai Sayadaw and Shin Kavi's answers

- (Q). Who is the builder of the house in the three spheres of existence?
- (A). Craving (Taṇhā) is the builder, Venerable sir.

- (Q). What is the seed-germ in the volitional activities (Saṅkhāra) of the three spheres?
- (A). It is Ignorance (Avijjā) which is the seed-germ, Venerable sir.

- (Q). Is it on account of merit or demerit that human existence is brought about?
- (A). It is on account of merit and demerit, Venerable sir.

- (Q). Would you call merit happiness or suffering?
- (A). Merit is said to be happiness; in fact it is suffering.

- (Q). Are there Human happiness and Devā happiness?
- (A). There are Human happiness and Devā happiness in the world of conditioned things. In the Ultimate sense there is no such thing.
- (Q). Are there individuals that suffer in the Niraya realms. Are there individuals that enjoy pleasures in Devā realms?
- (A). No, Venerable sir.

- (Q). There are in the world, two types or categories, those that enjoy pleasure and those that suffer pain. Which category would you call is truly in existence?
- (A). Both of them are truly in existence, Venerable sir.

- (Q). How would you call them?
- (A). They are called Mentality (Nāma) and Corporeality (Rūpa).
- (Q). Are there in the world, the killer and the killed?
- (A). Yes, there are, Venerable sir.
- (Q). In What way do you say so?
- (A). They mean Mentality (Nāma) and Corporeality (Rūpa).
- (Q). Is it correct to say that one who kills another falls to Niraya?
- (A). It is correct, Venerable sir.
- (Q). If so in what sense do you say so?
- (A). It is Mentality and Corporeality that send one to Niraya. It is again Mentality and Corporeality that prevent one from falling to Niraya, and that send one up to Nibbāna.
- (Q). There is the belief that (in the world) there is the killer and the killed. There is another belief that there is no killer and none that is killed. Which of these two views are the correct view, and which the evil view?
- (A). Apart from Corporeality and Mentality, both those views are to be called evil views, Venerable sir.
- (Q). When is a view, right-view?
- (A). When one holds that Corporeality (Rūpa) and Mentality (Nāma) do exit in reality, it becomes right-view, Venerable sir.
- (Q). Could one who does not comprehend Ultimate Reality fulfill the ten Perfections (Pāramīs)?
- (A). No, Venerable sir.
- (Q). Of the two truth, the Conventional Truth and Ultimate Truth, can one who only knows Conventional Truth realize the Magga

Ñāṇa?

- (A). No, Venerable Sir.

- (Q). Which would you call is the truth, Conventional Truth or Ultimate Reality.
- (A). Only Ultimate Reality can be called the truth.

- (Q). Of the two views, the evil view and the correct view, when does a view become the right-view?
- (A). A view becomes right view when begins to be free from mistaken belief (Diṭṭhi) and doubt or vacillation (Vicikicchā).

The Yay-lai Sayadaw was satisfied with Sāmañera U Kavi's answer and said to him. "Very good indeed! U Kavi, knowledge of reality of this nature is very profound. From now on, we wish to practice your method. Would you kindly stay here in our monastery for about one rains-retreat period (Vāsā) so that you may teach the Dhamma to our lay supporters so that they would be saved from falling to the miserable states of Apāya."

"Very well, Venerable Sir," replied Shin Kavi, "just now, I am looking for someone to give me guidance. So your invitation is very welcome."

Shin Kavi meditate on the ten kinds of meditation-objects (Kasiṇas)

The Yay-lai Sayadaw advised Shin Kavi to meditate on the ten Kasiṇas or meditation-objects. Shin Kavi asked the Yay-lai Sayadaw about the procedure and the Yay-lai Sayadaw instructed him on each of the Kasiṇas. Shin Kavi went about all of them one by one in a single day and reported his experience to the Sayadaw. The Sayadaw then checked those experiences one by one.

On the following night, Shin Kavi heard these words into his ears without seeing anybody. “Ñāṇadassanam vividham.” He replied, “Ñāna means knowledge; vividham means diverse or many.” The unseen voice responded, “Good! Good!” In the morning Shin Kavi related that strange incident to the Sayadaw who said to him, “your answer was quite correct.”

One night Shin Kavi heard a voice which said,

“Renounce your Āyusañkhāra (Life Principle)!” which in ordinary parlance

meant, “Do will your death.”

Shin Kavi replied “No, I won’t.”

The voice disappeared. In the morning, he reported the incident to the Yay-lai Sayadaw who asked him, “U Kavi, did you renounce your Life Principle?” Shin Kavi answered, “No, Venerable sir, I didn’t.” “Don’t do that”, said the Sayadaw, “Be careful. They will come again.”

After a few days, a spirit stranger showed up and said to Shin Kavi.

“Venerable sir, do not preach the Four Truths.”

And Shin Kavi replied “I will!”

The stranger then said, “Won’t the Revered One listen to my word?”

Shin Kavi then sent his loving-kindness (Mettā) in a true spirit of good will.

And he asked the stranger “Didn’t you get my loving-kindness (Mettā)?”

That person replied, “Yes, I did, Venerable Sir”. And he continued in a lamentable voice, “Alas! Beings are going to gain liberation.” Then that person went away.

In the morning, Shin Kavi related his encounter to the Yay-lai Sayadaw, who said, “If that so quick, go after him. If you do, you will find him!” Shin Kavi went after that person and he saw the person who

said to him, “Renounce your Life Principle!” and who beseeched him to refrain from preaching the Four Truths. Shin Kavi told the Yay-lai Sayadaw that he believed that the stranger was not Māra himself. “Māra is a good person. It must be some one in Māra’s service.” Then after a few days, two girls wearing red flowers in their hair visited the monastery in the night. Shin Kavi reprimanded them, “What business have you got here?” And the two spirits left the monastery compound.

The Shwe-Myin-Tin pagoda, a gilded pagoda on the eastern embankment of Meik-hti-lar lake, in those days was in ruin. It had been used by the British troops as a signaling point. The Yay-lai Sayadaw asked Shin Kavi whether the ruined pagoda would find some donor who would repair it. Shin Kavi used his Super-normal powers and told the Yay-lai Sayadaw that a repairer would be forthcoming. The Sayadaw wanted to know whether the repairer was going to be a Bhikkhu or a lay person. Shin Kavi applied his mind to the question and told the Yay-lai Sayadaw the detail of the would-be repairer, that he was wearing in a longyi of such and such design and was walking in front of his pukka building. The Sayadaw sent a man to the place mentioned by Shin Kavi and had the details of the observation carefully recorded along with the name of the person observed. Later, when the pagoda was actually repaired, the name of the donor who repaired it tallied with the observation made earlier. (*The donor, as recorded were U Kyaw Zaw and Daw Htay of Meik-hti-lar.*)

Answers to Prophetic Sayings Current in those days

One day, Yay-lai Sayadaw asked U Kavi about Prophetic Sayings Current in those days as following:-

- (Asked by
Yay-lai Sayadaw)
- (Answered by
Shin Kavi)
- (Sayadaw)
- (Shin Kavi)
- (Sayadaw)
- (Shin Kavi)
- (Sayadaw)
- Do you see the Meik-hti-lar lake there?
- Yes, Venerable Sir, I do.
- This lake has now formed into four reservoirs. And people are saying prophetically, “In Meik-hti-lar region there have appeared four reservoirs or inns. Over eighty-thousand Vijjās will arise. Those who wish for their gain should resort to the “Pho or bellows.” U Kavi, what do you make out those words?
- May we know how you interpret the word Vijjā, what type of Vijjā do you mean? And what type of “Pho” do you mean?
- By Vijjā, I mean an alchmist or gifted person accomplished in the occult serviced such as by studying medicine or magical squares or mercury or mantras. “Pho” understands as the bellows used in a smithy’s shop.
- Venerable Sir, By Vijjā is meant an Ariyā who has gained Path Knowledge. “Pho” means the in-breath and out breath or Ānāpāna.
- Ah, That is correct! I got the wrong interpretation. And from that day the Yay-lai Sayadaw gave up his philosopher’s stones and bellows to take up the practice of Ānāpāna.

The Yay-lai Sayadaw further discussed the Prophetic says thus:-

- (Sayadaw) “Now is the period when over two thousand years have passed, it is like the market that is winding up. Those wishing to buy should rush up for when five thousand years have passed, there would be nothing left to buy.” What do you make out of this?
- (Shin Kavi) Venerable Sir! Now two thousand years of the Buddha’s Teaching (Sāsanā) has gone by. It is like the time when the market is about to wind up. The time is ripe for Insight-Development leading to Liberation (Nibbāna). It is opportune moment when seeker after the Truth can get what they seek, according to their past merit, if they put forth the necessary effort in practicing Vipassanā meditation.

Further, the Yay-lai Sayadaw asked the opinion of Shin Kavi on this saying:-

*“When the reservoir dries up, the birds come,
When the birds come, the fresh fields is made ready,
When the fields is ready, the plough is put to rest.”*

Shin Kavi explained the above sayings thus:-

“Venerable Sir, Inns (reservoir) means- appearing of the first Inn-ghan Sayadaw. Secondly, “the birds come” means-appearing of the Nget-Twin Sayadaw. Thirdly, “the fields (Ledi) means- appearing of the Ledi Sayadaw.” Finally, “the plough is put to rest (Htun Sinn) refer to myself because when I went forth into Bhikkhu-hood, I dismounted from the plough. I was popularly known as “Htun-htaung monk” or “Htun-don

monk". Well, call me by which ever nick-name they like, the fact is that when one leaves the plough, the rubbish gets cleared up (meaning-the ignorant multitudes gain Enlightenment). The Yay-lai Sayadaw approved of the explanation. "Yes, Yes," he said, "you hit on the nail! (answer is direct and correct)".

Shin Kavi said to the Sayadaw, "I do not wish to meditate with the help of meditation device (Kasiṇa) because my faculties as a seer would become well known and people would come to ask me trace up their lost cattle (like a fortune teller).

Now, there was a mutual agreement between the Meik-hti-lar Yay-lai Sayadaw and the Nyaung-lunt Sayadaw that in the event of one of them gaining Supra-mundane Knowledge, the other party be informed of it. The Meik-hti-lar Yay-lai Sayadaw remembered this and he sent a letter to the Nyaung-lunt Sayadaw U Medāwī that although he himself had not gained Supra-mundane Knowledge, there in his monastery there has appeared a Sāmañera (Novice) who had gained it. The Nyaung-lunt Sayadaw came to Meik-hti-lar town. He did not expect much. So he said to the Yay-lai Sayadaw, "When the two-pointed hard thorn grows, the cleared thrashing floor is spoilt, when a house-holder turned Bhikkhu arrives, the monastery is bound to go to ruin." To that remark, the Yay-lai Sayadaw said, "Pray, Venerable Sir, do not be hasty with your remarks. You might say what you like after questioning Shin Kavi.

When the Nyaung-lunt Sayadaw was about to started questioning, Shin Kavi made this request;

(Shin Kavi):- Venerable Sir, May I say this to you before you question me. There are two different things:- the Mundane and the Supra-mundane. When the Venerable Sayadaw question me on Mundane matters let it be confined to the Mundane and let no Supra-mundane

matters come in. Similarly, if you question me on Supra-mundane matters let no Mundane matters come in. If there should be an overlapping of the two subject matters, I shall be quite unwilling to answer.

(The Nyaung-lunt Sayadaw thought):- it to be a rather high-flown speech.

He put purely Supra-mundane questions on the first day and purely Mundane questions on the second day.

Questions by the Nyaung-lunt Sayadaw and Shin Kavi answers in a condensed form:-

- (Q). Tell me, Shin Kavi, about the five Mundane Jhāna?
- (A). I am not conversant with the Venerable Sayadaw's technical language. Would you kindly allow me to put in my own language.

- (Q). You may say as you would deem fit?
- (A). What you seem to ask is about objects of meditation. First, you apply your mind to the object. Then you think about it seriously. Goose-flesh appears on your body. You feel happy. You find yourself calmed.

- (Q). Would you say it again please?
- (A). Say, here is the object of meditation. You apply your mind on it. Then you ponder on it. You tremble with goose-flesh forming on your body. You feel happy. You are becalmed. That's all Venerable Sir. You may call these things according to your own (technical) language.

(Saya Well, well. Applying the mind on the meditation object is
daw) Vitakka. Pondering is Vicāra. Trembling with goose-flesh
appearing on the body is Pīti. Happiness is Sukha. BeCALMED
means Ekaggatā. That is all correct. Go on now with the Jhāna.

And Shin Kavi told him about the Jhāna one by one up to the fifth Jhāna.

- (Q). Well, now. Does Ākāsānañcāyatana Jhāna have as its object a Conventional Truth or an Ultimate Reality?
- (A). It has Conventional Truth as its object, Venerable Sir.

- (Q). Does Viññānañcāyatana Jhāna have as its object a Conventional Truth or Ultimate Reality?
- (A). It has Ultimate Reality as its object, Venerable Sir.

- (Q). Does Ākiñcaññāyatana Jhāna have as its object a Conventional Truth or an Ultimate Reality?
- (A). It has Conventional Truth as its object, Venerable Sir.

- (Q). Does Nevasaññānāsaññā yatana Jhāna have as its object a Conventional Truth or an Ultimate Reality?
- (A). It has Ultimate Reality as its object, Venerable Sir.

- (Q). When you advance from Ākāsānañcāyatana Jhāna to Viññānañcāyatana Jhāna do you have the lower Jhāna as object or do you have the higher Jhāna as object?
- (A). I have the lower Jhāna as object and advance upwards.

- (Q). Why? When you advance upwards, is there the need for having a lower Jhāna as object?
- (A). Yes, you have to have the lower Jhāna as object. Venerable Sir, let me illustrate my point. There is a pit of excrements there, let's say. You look at it and dreading it, lest you fall into it and clamber up to the next stage. The Nyaung-lunt Sayadaw was satisfied.

Shin Kavi said in this connection, “If I were to be questioned further, I was ready with my answers. The Piṭaka says that in the Arūpa

plane of Non-material existence, there is no Conventional usage describing non-existence (Natthibho). Then how do you have a Conventional Truth as object? I would have answered to that question, “There is the Conventional Truth of non-existence as object.” Thus there is the likely question, “How is non-existence a Conventional Truth as object of thought?”

And I would have illustrated my point thus, “There is something here, look at it. I would keep it away from the person’s view and then ask again, “Is it there any more?” The person thus questioned would reply that he can take it as object of thought by thinking about the object that he has seen but that is actually no more because it has been kept away.

Nyaung-lunt Sayadaw U Medāwī asked questions to Shin Kavi for two days. Then Yay-lai Sayadaw said to U Medāwī, “I have sent for you because there was our mutual agreement between us. You may accept or reject what Shin Kavi has said. It is up to you.” And also told him that if he had finished his questioning, he may return to his own monastery.

Nyaung-lunt Sayadaw did not say anything. He left for his monastery on the third day. Back at his place, he consulted the Piṭaka literature to verify the statement made by Shin Kavi for three whole days. He found all those statements correct. He signaled by sounding the hollow trunk hung at the monastery and summoned all his pupils. Relating to them his encounter with Shin Kavi, he urged them to earnestly take up the meditation method discovered by Shin Kavi.

The Yay-lai Sayadaw advised Sāmañera Shin Kavi to become a full-fledged Bhikkhu. The latter rejected the proposal saying, “Venerable Sir, I am illiterate. I have no mind to learn the Piṭaka. I do not know the Vinaya rules. I shall remain continuing my practice.” The Yay-lai Sayadaw said to him, “Never mind if you do not know the Vinaya rules, you can just do what we say in these matters. If you become a Bhikkhu, a person of your status can do a lot of good to the Sāsanā even by such a

simple service as officiating in an Upasampadā ceremony in accepting a new Bhikkhu into the Order or as demarcation of a Sīmā (Ordination place)”. Shin Kavi had but to agree. Accordingly, on Monday the 12th waning day of Tabaung (March), 1282 ME, at about 4:09 O’clock in the evening, Shin Kavi was raised to a full-fledged Bhikkhu in the Khanṭa Sīmā at the Yay-lai monastery, Meik-hti-lar, together with Shin Vijaya. The preceptor was Hinyan-Kan Sayadaw. In the chapter that read the Kammavācā were Yay-Lai Sayadaw, Nyang-Lunt Sayadaw, and over ten other Bhikkhus. U Paw and Daw Kyee Nyo, broker of Meik-hti-lar were the lay sponsors to U Kavi.

The Venerable U Kavi’s first Sermon expressing joy

U Kavi, after becoming a full fledged Bhikkhu, stayed at the Yay-Lai monastery in Meik-hti-lar. In 1283 M.E, he paid a short visit to his native village of Sun Lun in Myingyan Town-ship. The villagers wanted to see how he conducted himself as a Bhikkhu and asked him to give a sermon to them with the usual recitation of protection stanzars (Parittas) and also a reading of the Kammavācā. He agreed but he bethought himself. “Reciting the Parittas and reading the Kammavācā are functions that I have to do along with other Bhikkhus, but giving a discourse to be done single-handed. I have not prepared a discourse.” While thinking how to meet his obligation, he saw a group of girls arranging water pots with auspicious flowers in them, each marking her own pot. U Kavi then got the germ (clue) of his idea for making a discourse. “I shall make my discourse around these pots.” His discourse ran as follows:

Beings are possessed of two things, merit and demerit. When merit favors them, they are full of smiles, their wishes being fulfilled. When demerit produces its negative results, they frown and fret. For example, look at that lake there. Supposing that lake were breached, would it be well for the people? No. Therefore, people should mend the breach on

the embankment, if the water become shallow, people should make the bed of the lake deep so as to collect more water. Then the lake would become quite serviceable. On the same analogy, when someone finds himself out of luck, it is like a breached lake that needs mending. So if you are being frowned upon by fortune, you should do deeds of good merits which has the effect of preventing your ill-fortune and which will brighten up your fortunes. But how to do it? You can listen to the Parittas or protective stanzas or to a discourse on Dhamma; you can make ceremonial offering to the Nine Buddhas; you may build little shrine on the sandy stretches of river bank; you can put a prop underneath a sagging branch of the Sacred Banyan tree or make a small bridge on a public thoroughfare where there are breaches; you can make offering of food to the Saṅghās. These meritorious deed will activate the dormant good resultant of past Kamma. They are just like the mending of a broken reservoir. If you carry out good actions of this sort with a strong conviction in the Buddha, in the Dhamma and in the Saṅghā, you may expect the ninety-six kinds of disease to become mollified and to meet with an upturn of fortune.

You say, “Buddham saraṇam gacchāmi,” I go to the Buddha as my refuge; “Dhammam saraṇam gacchāmi” I go to the Dhamma as my refuge; “Saṅgham saraṇam gacchāmi” I go to the Saṅghā as my refuge. Although you say so, you might forget the Triple Gems as the real refuges and pay attention to wife and children, as if they were the real refuges. That often happens, as in my own case when I was a householder. When one puts so much importance in wife and children one tends to forget the Triple Gems. I am warning you. Don’t let that happen. I had my own experience of wrongly placing importance on one’s family. I will tell you how stupid I had been in placing my importance on wife and children as if they were my refuges. I wanted my daughter to be well dressed and well adorned with jewellery. I want to get more profit with which to buy jewellery for my daughter. I thought myself to be

clever in being able to do so. I was very happy. I felt proud of my daughter's glittering appearance. My family and I visited places, paid homage at pagodas, enjoyed ourselves at fairs and amusements. To keep me and my family in that proud state, I had to work hard, work at dangerous and dark hours when snakes and poisonous insects were about. I had to plough, to reap on the others' fields. All those hard labors I was obliged to do just because I indulged in sense pleasures and I worshipped my family as though they were my refuges.

(Then he noticed among the audience the wife of the headman and their daughter and continued the sermon.) I had to make village fencing with thorny branches; had to do sentry duty posted at the sentry point; had to attend to headman calls by the beating of the gong. All these duties I had to perform with reluctance. Why? All because I was a slave to sensual pleasures and I placed my reliance on wife and children instead of on the Triple Gems. Well, all these wrong refuges that I had gone after should serve as moral lessons for you all. Why was there such wrong "refuges?" It was due to Ignorance. Ignorance makes you want things. When you desire for things, you are obsessed with them; you then make efforts to get them; when you make effort, you get them. Ignorance is Avijjā, desire is Taṇhā, obsession is Upādāna; making effort is Saṅkhāra; what you get is Bhava. When Avijjā and Taṇhā become bedfellows, Jāti or rebirth results; Jāti brings about the cycle of woefulness, Vaṭṭa. So this woefulness or Vaṭṭa is one's own making only. I am saying this with reference to myself only. I am not referring to any other person. One suffers all sorts of woefulness because one is always deluded by Saññā — perception.

Whatever you see, your vision is clouded by wrong perception. This wrong perception needs to be removed to see things truthfully. The Buddha teaches Anicca (Impermanence) which an ordinary worldling believes to be permanent because he is deceived by wrong perception. The Buddha teaches Dukkha, woefulness, which an ordinary worldling

believes to be Sukha, happiness because he is deceived by wrong perception. The Buddha teaches Anatta (not-self) which an ordinary worldling believes to be Atta (self) because he is deceived by wrong perception. The Buddha teaches Asubha (ugliness) which an ordinary worldling believes to be Subha (beautiful) because he is deceived by wrong perception. In these ways, wrong perception deceives people who have to suffer endless misery.

This deception must be removed by the four methods of Steadfast Mindfulness or Satipaṭṭhāna taught by the Buddha. These four methods are: Mindfulness about the Body (Kāyā nupassanā Satipaṭṭhāna) clears away the wrong perception of beauty. Mindfulness about Sensation (Vedanā nupassanā Satipaṭṭhāna) clears away the wrong perception of happiness. Mindfulness about the Mind (Cittā nupassanā Satipaṭṭhāna) clears away the wrong perception of permanence. Mindfulness about Mental Objects (Dhammā nupassanā Satipaṭṭhāna) clears away the wrong perception of self.

When something touches your body at the physical door, you become aware of the touch: if you keep mindful of the awareness, all the above four methods or modes of Steadfast Mindfulness are present. How? Being mindful of the bare awareness of the touch is called Mindfulness about the Body (Kāyā nupassanā Satipaṭṭhāna); touch means contact, Phassa which causes sensation.

When you are mindful of that sensation it is called Mindfulness about Sensation (Vedanā nupassanā Satipaṭṭhāna). Being mindful of bare awareness is called Mindfulness about Mind (Cittā nupassanā Satipaṭṭhāna). Being mindful of the nature of the mind when all the hindrances or Nīvaranas are absent is called Mindfulness about Mental Objects (Dhammā nupassanā Satipaṭṭhāna). This is how you do away with wrong perception. Then you understand Anicca as truly Anicca (Impermanance), you understand Dukkha as truly Dukkha (Suffering), you understand Anatta as truly Anatta (Not-Self), you understand Asubha

as truly Asubha (Ugliness). When you see things in their reality, you are no longer a vain person with vain thoughts, trying to look better than what you are. This sense of vanity, this sense of false pride, is actually due to Ignorance, Avijjā.

When one can get money out of the pocket of others, one thinks oneself clever. This belief is one's false cleverness sends one down to the four miserable states of Apāya. Remember, a false sense of pride is due to Avijjā. A false motion of one's own cleverness leads to the miserable states of Apāya.

When I came to understand that I had put reliance on wife and family only to fall into misery, I turned to put reliance on the Triple Gems. I take refuge in the Buddha, the Dhamma, the Saṅghā: Buddham saraṇam gacchāmi; Dhammam saraṇam gacchāmi; Saṅgham saraṇam gacchāmi. Because I put my reliance on the Buddha, the Dhamma, the Saṅghā, I am now freed from the unpleasant duty of ploughing, the unpleasant duty of reaping the fields, the unpleasant duty of attending to the call from the headman. Let the big gong at the headman's place sound booming endlessly, that's no longer for me, let the big gong break up due to constant beating, I am not concerned. I am now under the shelter of the Sāsanā. Oh! How cool it is! How happy I feel! I have no grain storage to bother about its getting destroyed by fire. I am free from family ties. There is no one who is to scold me, none to harass me, there is no one to come crying to me, none to get across against me, none to frown on me. I feel really peaceful, really happy, really blissful. That's why it said "This Nibbāna is the end of all woeful things" Yes, as I look back to my past I find a vast change in my life.

Request of Daw Shwe Yi and U San Tin

Soon after U Kavi had gone forth into Bhikkhu-hood, Daw Shwe Yi came to the Yay-Lai monastery in Meik-hti-lar and tearfully begged her former husband to come back. She cried so bitterly that even Yay-Lai Sayadaw admitted that he felt really moved by her grief. When Daw Shwe Yi saw that her tears had failed to move U Kavi, she asked only four things as a favour;

1. That she be allowed to provide the four Bhikkhu requisites for U Kavi.
2. That whenever she asked him to be honoured with a sermon, he would concede;
3. That when she could build a monastery for him, he would stay there at Sun Lun village;
4. That she be allowed to live her own life as she wished.

In 1284 ME, U San Tin came to the Yay-lai Monastery and said to U Kavi “Venerable Sir, as I had formerly talked to you as a householder about the prophecy of how a weaving factory would arise at Sun Lun, now Venerable Sir, the prophecy has come true. From this year onwards, the time is opportune for you to spread the practice of Dhamma. May I respectfully beg of you to be so compassionate as to come back to Sun Lun and if you would agree, I shall talk to Ma Shwe Yi about building a monastery. After we have build the monastery (for you), I shall also become a Bhikkhu.” U Kavi conceded to U San Tin's request.

Back at Sun Lun village, U San Tin told Daw Shwe Yi about U Kavi consent and asked her to build a monastery at Maung Yin Paw ravine. U San Tin then became Bhikkhu and stayed at this monastery expecting U Kavi's arrival there. Mean time, he sent Daw Shwe Yi to Meik-hti-lar to inform U Kavi.

Daw Shwe Yi builds a monastery for U Kavi at Maung Yin Paw ravine

Daw Shwe Yi went to Meik-thi-lar and informed U Kavi that a new monastery had been built at Sun Lun and requested him to come and take up his residence there. Accordingly, in early Wasou (June), 1284 ME, U Kavi left the Yay-Lai monastery to take up residence at Sun Lun, at the new monastery in Maung Yin Paw ravine to the east of the village. He occupied the place in time for the new rains retreat. That year, he started the mission of teaching Samatha and Vipassanā practice by Ānāpāna method to the people, with a view to helping the new meditators to gain concentration and to guide those who had gained concentration with necessary instructions for advancement.

Phet-pin-aing Sayadaw puts questions to U Kavi at Abyarr village in Pegu (Bago) Township, on the 4th waning day of Kason (May) 1287ME.

(A Concise Record)

- (Q). When eye and visual object come together does the eye go to the object, or does the object go to the eye?
- (A). Neither of them goes to each other, Venerable Sir.

- (Q). Then how does the ‘seeing’ take place?
- (A). By the functioning of the necessary faculty, the seeing is made possible, Venerable Sir.

- (Q). If that's so, could we say the visual object goes to the eye?
- (A). No, Venerable Sir, (Let me illustrate :) when you look at the sun, there is the bright sunlight that causes the eye to wink with discomfort. The sun does not physically enter the eye, nor does the

eye enter the sun.

- (Q). Well, now, tell me about Nibbāna?
- (A). Venerable Sir! Let's say a Yogi on making Vipassanā practice considers Mind, Mental Concomitants and Body as great (cause of) suffering, and feeling disenchanted with them, probes into the cause of suffering: he discerns that the cause is Taṇhā (Craving). As soon as he understands this Truth, the Path-Knowledge (Magga-ñāṇa) abandons Taṇhā (Craving) and thereby the cause having been destroyed, the result does not come about. Here, what had been taking place, involving arising and perishing, is Saṅkhata. When cause is destroyed and its effect is broken nothing (no rise and fall) takes place: this is Asaṅkhata, Nibbāna.
- (Q). In that Nibbāna, are there shining objects like the sun or the moon or any bright lights?
- (A). No, Venerable Sir.
- (Q). If so, describe what Nibbāna look like?
- (A). I can't describe it, Venerable Sir.
- (Q). In that's case, there is no Nibbāna?
- (A). Yes, Venerable Sir, Nibbāna does exist.
- (Q). There are the four Ultimate Realities of Mind, Mental Concomitants, Body (Corporeality) and Nibbāna, Isn't it so?
- (A). That's right, Venerable Sir.
- (Q). Tell me, what is Ultimate Reality?
- (A). Venerable Sir! U Kavi has no words for Ultimate Reality. He has just to remain silent.
- (Q). Well, well. Suppose someone were to call a block of gold, a piece of lead. Would that gold turn into the lead?
- (A). No, Venerable Sir, it wouldn't. However, Ultimate Reality

(Paramattha) cannot be demonstrated as with Conventional Truths (Paññatta). When Mind and Body do not rise and fall, when there is no more arising (Upādāna), momentary existing (Thiti) and dissolution (Bhaṅga), (Upāda-Thiti-Bhaṅga) and there is a complete cessation, it is called Nibbāna.

- (Q). Tell me, how the ten stages of Insight (Ñāṇa) are developed?
- (A). Let's say, a Yogi practicing Ānāpāna, having gained concentration and keeps mindful of bodily sensations. At first, he observes the sensation as perception. In time, he comes to understand the arising and the dissolution of sensation in its real nature. Then he feels dread and disgust about the nature of rising and falling in him.

- (Q). The ten Insights are to be developed one by one? Is that not so?
- (A). That is up to one's choice, Venerable Sir.

- (Q). How is it achieved without going one by one?
- (A). By merely developing Sammasana ñāṇa, i.e. contemplating the three salient marks of conditioned things, Insight is gained into rise and fall of phenomena followed by dread and disgust about them. (Sayadaw intervenes here): “Well, wait a moment!, when you contemplate the three marks of conditioned things (Sammasana ñāṇa), you understand rise and fall of phenomena that is Udayabbaya ñāṇa, you see the dissolution of phenomena which is Bhaṅga ñāṇa. You feel dread about it that is Bhaya ñāṇa. You feel disgust about it that is Ādīnava ñāṇa. Yes that's correct, quite correct.”

- (Q). U Kavi, in the world, by conventional usage, there are Sotāpannas, Sakadāgāmis, Anāgāmis and Arahantas, are there not?
- (A). There are, Venerable Sir.

- (Q). Do those Ariyās progress along the path stage by stage?
- (A). No, Venerable Sir, they do not.

- (Q). Then how do they progress? Would you tell me?
- (A). Let's say, when a Yogī has developed Insight into the nature of the rise and fall through Sammasana-ñāna and advanced the Knowledge through the ten stages of Insight Knowledge, he is called by conventional usage, a Sotāpanna. Then he again cultivates the ten Insight Knowledge and when he has done so, he is called a Sakadāgāmi. By advancing this mode of cultivation of Insight for four times, he is called an Arahanta. (No further record of these discussion made due to excessive references to Mundane usage).

Demarcation of a Sīmā atop mount Nemindara near Thaton

Well-wishers who wanted to promote the Teaching by setting up a Sīmā at Nemindara Mountain near Thaton obtained the help of a well-known elderly Bhikkhu of recognized virtue. When the Sayadaw got to his temporary monastic abode at the foot of the mountain, the lay supporters made the necessary preparations to set up the Sīmā. While the company of Bhikkhus were given instructions to be performed at the ceremony, the stone pillars for marking out the site of the Sīmā and the timber and bamboo to be used for the Demarcation were sent up onto the mountain.

On the next morning, the party saw with great amazement, those stone pillars and building materials that they carried up on to the mountain the previous day, lying at the foot of the mountain. The Sayadaw told the party not to worry and asked them to send up the stone pillars and building materials onto the mountain again. They posted a party up there to watch the materials over the night. In the morning, all those materials, along with the party of watchers were found at the foot of the mountain. The lay supporters were astounded by the incident and were greatly frightened so that no one dared to go near the mountain.

Although the lay supporters were demoralized the leading Sayadaw would not give in. He made a further attempt. Thereupon, he met with fierce opposition. So that he was forced to flee the place quickly. But he did not make it: he died on the way. Thus failed the previous attempts to set up a *Sīmā* atop mount Nemindara, on account of powerful opposition.

Not long afterward, U Khantī (of Mandalay hill) the well-known hermit paid a visit to Thaton, where he was requested by the people to help in setting up a *Sīmā* atop mount Nemindara. The hermit told them, he was willing to be made in charge of the mountain, but since he was not a Bhikkhu, he could not participate in demarking a *Sīmā*. He suggested that Nyaung-lunt Sayadaw U Medhāvī be approached for that matter. The lay supporters approached Nyaung-lunt Sayadaw accordingly.

Nyaung-lunt Sayadaw did not agree at once to the proposal made by the lay supporters of Thaton but sent for Sayadaw U Kavi at the Maung-Yin-Paw ravine. When U Kavi heard of the proposal, he applied his mind to the task he was asked to undertake. U San Tin then said to him, "Venerable Sir, you seem to be going back to the past in your thoughts. Just go ahead, Venerable Sir. There are the things you had formerly done on that mountain. There is a little mount at the north-east corner. Begin your operations there. You will be successful." When U Kavi got to Nyaung-lunt, Nyaung-lunt Sayadaw asked him whether the request of the lay supporters of Thaton should be conceded to. U Kavi agreed the request be conceded to. The lay supporters of Thaton were then given the assurance of their request and a date fixed for the operations.

Nyaung-lunt Sayadaw told U Kavi that he had to take charge of the business of demarcating a *Sīmā* at Nemindara mountain and to begin making necessary arrangements. U Kavi asked a number of posts with triangular pennants to be made ready for presenting to Supernatural Beings at Nemindara. U Kavi will have to read the *Kammavācā* at the

ceremony. So he was taught by the Nyaung-lunt Sayadaw the proper pronunciation in reading the Kammavācā. Nyaung-Lunt Sayadaw carefully let U Kavi rehearsed the exercise and was satisfied with the latter's in pronunciation in reading. He even ignored some protestations by his senior disciples against U Kavi taking part in reading the Kammavācā, on ground of his lack of proper education. But Nyaung-Lunt Sayadaw had full confidence in U Kavi's ability.

In the month of Tabaung (March), 1284 M.E. the lay supporters arranged a special rail-car for the party of elder Bhikkhus to travel from Myingyan to Thaton. The group of elder Bhikkhus consisted of Nyaung Lunt Sayadaw U Medhāwi, Meik-hti-lar Yay-lai Sayadaw, Gyokpin Sayadaw U Tikkha, U Kavinda of Nyaung-Lunt monastery, U Kavi of Maung Yin Paw ravine, U Vijaya of Maung Yin Paw ravine and U Kosalla of Sun Lun — altogether seven Bhikkhus.

When the train was running at a good speed beyond Pegu (Bago) an unknown Bhikkhu suddenly jumped up into their carriage, holding it from the outside. He was told that it was a private compartment hired as a whole carriage. The stranger did not care. "Private or not, I don't understand," he said. He entered from the carriage window, looked at the Sayadaws carefully in the faces and said, jeeringly: Ah, a body of missionaries like Shin Mahinda going to Sīhaļa (Srilankā) Oh, no, to Thaton, on a mission, eh?" He then uttered the words, "Aung pa Dhātu, Aung pa Dhātu," shaking a wooden bell in his hand and saying, "Look here! Look here! It has no clapper inside". Then he pointed his finger at each of the Bhikkhus counting, "One, two, three - - - seven and with me all together eight." He asked, "Where do you come from?" "Nyaung-Lunt," he was told. "Is it Nyaung- gyin, Nyaung-gyat, Yes, say, Bodhi-nyaung" for saying, he jumped out of the train even as it was traveling at good speed.

Afterward, U Kavi said to Nyung-Lunt Sayadaw "Venerable Sir, that bogus Bhikkhu had said, "a wooden bell that has no clapper inside."

I interpret his appearance here that at the Sīmā demarcation ceremony, we shall meet with opposition by a Bhikkhu, but the Bhikkhu will not be able to foil our work. Nyaung-Lunt Sayadaw replied, “No, I don’t think that a Bhikkhu would stand in the way of demarcating a Sīmā.” To this U Kavi said, “Well, Venerable Sir, just wait and see if you don’t believe my words. Anyway, our work will be accomplished.”

On arrival at Thaton railway station, the party of Bhikkhus was warmly welcomed by the citizens of the town headed by the leading government officers such as U Bo Sa and U Kyaw Dun. They were then escorted to their transit dwellings at the foot of mount Nemindara by cars, followed by a big procession.

At dusk that evening, Sayadaw U Kavi collected all the candles and lighted the whole mountain and setting up the pennant posts, addressed the Guardian-Spirits of the mountain, saying, “O, Guardians of the mountain, we present you candles and pennants. Pay your respects to the Buddha with these presents.” Standing at the north-east corner of the mountain, he went into meditation, diffusing loving-kindness (Mettā) to the Guardian-Spirits along with every living beings.

Later, Sayadaw U Kavi gave a discourse where all sorts of individuals attended. The last one to come and pay homage was clad in a Royal Dress. U Kavi thought “This one would seem to be King Manūhā (of Thaton)”.

Well, if he could be won over, everything else would go well. After continuing his discourse, he said, “Honorable Devā, there is a cave pagoda where the Buddha’s relics are enshrined. People going about unawares are incurring misdeeds for themselves for being disrespectful. For the good of everybody, we are now making a start in spreading the Sāsanā on this mountain. We would request you to be so good as to stay away while we are marking out a Sīmā here. After we have finished, you are requested to guard the place. Show us the place where you wish to reside. We would not destroy your mansion. We would build a mansion

(Shrine) for you.” On hearing these friendly words from the Sayadaw U Kavi, the Resplendent Personage (King Manūhā) without saying a word tearfully descended the mountain on the north-east corner. U Kavi noted the place that the strange person (King Manūhā) wished to have a shrine built for him. Sayadaw U Kavi saw to its building later, which still stands today at the north-east corner of mountain underneath a big tree. Sayadaw U Kavi descended the mountain after he had performed all the necessary functions.

(NB:- Sayadaw U Kavi applied his mind to the Spirit of King Manūhā tearfully withdrawing from his presence. He understood that the Spirit wept with grief as well as with joy. He grieved because although he had been, in his human existence a disciple of the then Sayadaw U Kavi, now that he had become a Spirit, he could not talk to the Sayadaw; he was joyful because of listening to the discourse which he had never heard before. This was the Sayadaw’s explanation to the people later.)

Some Bhikkhu criticized U Kavi for delivering in worldly affairs. They expressed their view to Nyaung-lunt Sayadaw who let U Kavi know about it. Sayadaw U Kavi said to Nyaung-lunt Sayadaw, “Venerable Sir! Let’s say someone in the authority were to confiscate your monastic premises by exercising his power, how would you feel, would you accept it without a murmur? If the officer were to say to you, “Venerable Sir, we need your property to do some important task here. Let us do that. After we have finished you can re-occupy the premises — Then wouldn’t you be quite agreeable?” Nyaung-lunt Sayadaw said, “In that case, we would be agreeable.”

The lay supporters of Thaton who had been watching the progress of the Sayadaws with bated breath saw that the operation had been successful. Previously, no materials were allowed to be put on the mountain in connection with the proposed Sīmā but now they saw that operation even a temporary toilet for the Bhikkhus was allowed to be built at the foot of the mountain. They took it as a favorable sign. They

said to one another, “Now they have received the Bhikkhus well. The mountain is no longer against the Bhikkhus.

On the day, the site of the Sīmā was to be ceremonially cleared for demarcation at the time appointed by Sayadaw U Kavi, the meeting of the Saṅghā was convened. Nyaung-lunt Sayadaw said to U Kavi, “Will you please read this Kammavācā first.” The latter did so without the slightest fault. When it was the turn of the disciples of Nyaung-lunt Sayadaw they could not read as well as U Kavi for which they were duly scolded by their teacher. The Kammavācā reading was completed by Nyaung-lunt Sayadaw and Yay-lai Sayadaw in turn and the clearing of the site was officially effected. The stone pillars demarcating the new Sīmā were then sent up onto the mountain.

The next day, before the official demarcation of the new Sīmā was performed, an unknown Bhikkhu appeared and asked Nyaung-lunt Sayadaw, “What type of Sīmā are you going to declare?” The Nyaung-lunt Sayadaw replied, “A regional type (Nai-thein).” The Bhikkhu remarked, “Not proper,” giving his reasons. Gyokpin Sayadaw intervened saying, “If you say it is not proper, show us the authority (according to the Piṭaka). We shall show you proper authority with reference to the Piṭaka, why it is proper.” The unknown Bhikkhu then went away.

Obtaining the approval of individuals living within the area of the proposed Sīmā who should be asked for permission and inviting those who should be invited, at about 10 pm in the night, at the auspicious hour, the signal was given to the Guardian Spirits of the locality by striking stone and brass bell and the demarcation ceremony commenced.

After the ceremony, Sayadaw U Kavi surveyed the area with his Supernormal Powers. He saw a Bhikkhu and a Bhikkhu stranger from another locality conversing each other. From their conversation the Sayadaw U Kavi knew that the demarcation of the Sīmā was flawed. He reported what he saw and heard to Nyaung-lunt Sayadaw. They — the two Bhikkhu were saying between themselves at what hour they were

within the area supposed to belong to the Sīmā. So a Bhikkhu from another locality being present in our locality, the demarcation was nullified, a search was made about the place. It was verified that at the time of the ceremony for demarcation of the Sīmā a Bhikkhu stranger from a different locality was actually present in our locality.

Accordingly, on the following night, obtaining the co-operation of the lay supporters and government officials, the necessary approval of certain individuals were sought and obtained. And following the procedure as before the demarcation of the Sīmā on mount Nemindara was successfully carried out. Then the demarcation pillars were set up.

Much jubilation followed the success and people danced in joy. The lay supporters got elated. U Kyaw Dun a leading government official, took the Sayadaw U Kavi on his shoulder and shouted, “Here is a true Arahanta! Here is a true Arahanta!”

At the usual time for making discourses, Sayadaw U Kavi was requested to make one. He complied by relating his impoverished life as a householder which was full of suffering. He suitably referred to the wretched life of his local audience, many of whom had to live by picking durians or plucking mangosteen fruits. After the discourse, even the children were heard repeating the Sayadaw’s words “one has to pick durians, willy-nilly, one has to pluck mangosteens willy-nilly. Why is it so? It’s because one seeks sense pleasures and puts reliance on wrong things (such as wife and children) and are deeply attached to them.”

One night, a Bhikkhu stranger came to the monastery and called out “U Kavi, U Kavi.” Sayadaw U Kavi went downstairs to meet the unknown caller who asked him, “Come with me to that yonder place.” Sayadaw U Kavi thought to himself, “Here is a stranger calling me to come with him. He is a total stranger. If I refuse, he will be in trouble; if I comply I will be in trouble. Anyhow, I will suffer if needs be. He asked the stranger to go in front of him and followed him. The two entered into a forest which was totally dark. Then the stranger said “That

will do Venerable Sir. May I escort you back?" To which Sayadaw U Kavi said, "That's all right. I will go by myself." He returned alone in pitch darkness, feeling his way with some difficulty. However, he got back to his monastery seemingly making a much shorter journey than on the going there.

(N.B: The strange incident illustrates the fearlessness of Sayadaw U Kavi. The caller wanted to test whether U Kavi had a stout heart which does not falter in face of danger.)

The reputation of Sayadaw U Kavi spread to the neighboring region. Sayadaw of Kha-ywe village in Thaton township came to see him. Nyaung-Lunt Sayadaw told U Kavi that Kha-ywe Sayadaw was very proud of his occult powers and asked U Kavi to verify how solid he was. U Kavi asked Kha-ywe Sayadaw how one goes about preliminary work in meditation for calm (Samatha). The latter answered how one has to capture the after-image of a Kasiṇa object. U Kavi then asked Kha-ywe Sayadaw: You just said something relating to a betel-box. Would you tell me how many betel leaves are there in this betel-box?" The visiting Kha-ywe-Sayadaw replied, "My faculties are no longer so keen as to be able to concentrate to know with such exactitude." Thereupon, U Kavi said the exact number of betel leaves inside the betel-box. Afterwards, Kha-ywe Sayadaw asked Sayadaw U Kavi about the procedure in setting up preliminary steps in meditation and also about the method of meditation. U Kavi explained to him about the meditation method. Kha-ywe Sayadaw said, "Venerable Sir, you are relatively young. Go on with your work. As for me I am paralytic and cannot work to attain further advancement in concentration. At one time, U Uttama, U Tiloka of Thit-Cha-taung and myself worked together (as forest dwellers) determined to gain Supernormal Powers that would enable us to preach Dhamma while remaining aloft in the sky. But we met with all sorts of difficulties and were obliged to give up our ambition.

(N.B:- Sayadaw U Uttama later parted company with U Tiloka, Sayadaw of Thit-Cha-Taung and learned the meditation practice from U Kavi including the procedure about preliminary work. So he had anticipated Kha-ywe Sayadaw's inquiries. When U Uttama was with Sayadaw U Kavi, he had told U Kavi how female meditators made earlier success in meditative practice about which he had written a short verse like this:

“Oxen with horns and hunches mound, pull unloaded carts up hill.
Whereas cows, lacking in horns and hunches,
with their small hoofs and smaller built, can pull loaded carts with
might and main.”

(N.B.: U Uttama in this ditty meant to express his view about male and female meditators. Female Yogīs concentrated on the practice with conviction in the instruction of teacher without indulging in stray thoughts. As for male meditators including Bhikkhus, they were apt to compare whatever they had previously learned (from books or other sources) with the teacher's instructions, with the result that they progress very slowly in meditative exercise. On the return journey from Thaton in the train, Sayadaw U Kavi was recounting to Nyang-Lunt Sayadaw the incident of the stranger Bhikkhu, who acted more like a hermit — than a Bhikkhu, came into the running train. That bogus Bhikkhu held up a wooden bell that had no rattle in it. Sayadaw U Kavi had then, interpreted that incident that there would be opposition by a Bhikkhu at Nemindara mountain but that the demarcation of the Sīmā would be successfully completed. Nyung-Lunt Sayadaw, although skeptical at first, now conceded that U Kavi interpretation of the ominous incident had proved correct.

Answering the questions asked by the Gyok-pin Sayadaw U Tikkha

Gyok-pin Sayadaw asked U Kavi to explain the Seven Purities (Visuddhis). U Kavi said, “I do not know the technical terms. May I say it as I understand about it?” On being allowed to do so, U Kavi said as follows:

A Yogī first pays homage to the Buddha, then send his merit to all the world, sharing his good deed. He offers his body to the Buddha during the period of meditation and donates himself to meditation for a prescribed period. When he has gained concentration, he will come to notice certain Sensations arising in the body. Without looking at anything, his eyes being closed, without uttering anything, without moving his hands (and body), he observes the sensation that has arisen in him. All the five faculties — faculty of eye, faculty of ear, faculty of smell, faculty of taste and faculty of body — are thus under control,. This is called Purity of Morality or Sīla Visuddhi (because no evil deed is being done during that period). As the mind is fixed on the sensation, it is called Purity of Mind, Cittā Visuddhi. When there is Purity of Morality and Purity of Mind, one can perceive things as they truly are. How? The pores at the base of body hairs seem to glow as when sparks of fire appear when you strike the flint with a peace of steel in the primitive mode of making fire. On seeing this, the Yogī understands that there is no body, no head, no limbs (but only physical phenomena). The wrong concept of body disappears and reality is revealed. This Purity of vision is called Purity of Views, Dītti Visuddhi. Then one’s conviction in the Buddha is made firm.

This is called Purity of Overcoming Doubts, Kañkhāvitaranā Visuddhi. The Yogī feel very glad then. With gladness comes a bright light phenomena in front of him; the mind clings to that brightness because there is a unique sense of well being that is being experienced.

That is called being sunk in the ten dangers (Vipassanā Upakkilesās) or Insight defilements. The Yogī ponders about this wonderful experience to which he is greatly attached. He realizes that this attachment is not to be allowed to remain. He keeps mindful of body again. This is called Purity of Knowledge and vision into the Right and Wrong Paths (Maggāmaggañāṇa dassana Visuddhi). Then (painful) bodily sensations arise in him again. The object of meditation is now fluctuating — now high and now low. The Yogī adjusts his consciousness gradually as that the fluctuation is arrested and it rests at a point that is non too high nor non too low, which is the correct position, the middle point. It is called Paṭipadāñāṇa dassana Visuddhi, Purity of Knowledge and Vision of the Way.

At that moment of the (6th purity), the 7th the Purity of Knowledge and Vision, Nāṇadassana Visuddhi arises as clearly as a shot were fired. (That is Magga ñāṇa that frees one from all defilements)

Gyok-pin Sayadaw was quite satisfied and said, “Your exposition is better (even than what we had traditionally learnt).”

(End of discussion on the Seven Visuddhis)

Discussion with Phet-pin-aing Sayadaw, 1287 M.E.

On the 3rd waxing day of Tawthalin (September). 1287 M.E, Phet-pin-aing Sayadaw paid a visit at about 6 pm. Around him were respectfully attending Sayadaw U Puñña, U Jāgara and lay supporters. Phet-pin-aing Sayadaw addressed U Kavi as follows.

(a). I learnt from the letter of invitation (probably by Yay-Lai Sayadaw of Meik-hti-lar) that U Kavi would be coming. That is why I have come this afternoon. My plan was to come only the next day before meal-time. At my age traveling is quite troublesome. U Kavi; Quite So, Venerable Sir.

- (b). Well, now, would U Puñña and U Jāgara have a chat with U Kavi. I would take a little rest. U Puñña and U Jāgara responded: Venerable Sir! Do you take some rest. After you have rested, may you enter into conversation with U Kavi. There upon, Phet-pin-aing Sayadaw declined to enjoy a rest and entered into conversation with U Kavi as follows.
- (c). U Kavi, we are no more strangers to each other. We have met once already. So may we discuss things quite freely without constraints? Responded U Kavi: Very well Venerable Sir. You are free to admonish your pupil:
- (d). In that case, there are certain points that I had not raised at our previous meeting at Abyarr village because then we were total strangers and also because both of us were visitors there: Now, may we take up those points now?

(And he put this question).

- (Q). U Kavi, now it is nearly Tha-din-gyut (end of the rains-retreat period). During the rains retreat, what were you occupied with?
 - (A). My mind was engaged in the Sāsanā, Venerable Sir.
- (Q). How do you engage your mind in the Sāsanā, considering the fact that there are two ways about it, the learning aspect (Pariyatti) and the practice aspect (Paṭipatti)?
 - (A). Since I am not learned in the Piṭaka, I am not in a position to promote learning (Pariyatti). I devote myself to the practice (Paṭipatti): I help those who have not gained concentration to gain concentration and to guide those who have gained concentration to accomplished their goals.
- (Q). Then you mean you work with Mettā, loving-kindness?

- (A). That's right, Venerable Sir.
- (Q). Mettā is directed to persons, that means Conventional Truth. How do you dwell in Mettā in respect of the Ultimate Reality? Don't you dwell in the Ultimate Reality too?
- (A). I do, Venerable Sir.
- (Q). Why won't you dwell solely in the Ultimate Reality? Why do you allow your mind to think about mundane things?
- (A). I am not able to devote my mind solely to the Ultimate Reality. As the burden of this body is too heavy, I find it to turn my mind to Mundane things at times out of sheer necessity.
- (Q). Well, let's set aside giving attention to Mundane matters. How do you apply your mind to the Ultimate Reality, the Supra-mundane?
- (A). I apply my mind to what I have comprehended.
- (Q). If so, let's leave aside other references to the Piṭaka, but you go according what is said in the “Abhidhammattha saṅgaha,” “Maggam phalañca nibbānam paccavekkhati paññito”, i.e. paccavekkhaṇā?
- (A). That's' true, Venerable Sir.
- (Q). If so, in attending the mind in Magga phala and Nibbāna and in attending the Mind in Conventional Truth, which of these two things do you find more difficult? “Is the former more difficult?”
- (A). As I see it, Venerable Sir, neither of them is difficult.
- (Q). Tell me how you attend your mind on Magga?
- (A). Let's say a Yogi progresses along the practice of Vipassanā, after his mind has got to Bhavaṅga consciousness, the three preceding consciousness destroy the defilements, the following consciousness perceives Nibbāna. Then the rising and falling of Mind, Mental Concomitants and Corporeality is understood as miserable. The mind considers the cause of this misery and understands that Greed (Lobha) is the cause. This understanding arises in a flash of a

moment not even lasting the time to take in explaining it. Phet-pining Sayadaws: Yes, please go on.

As soon as the cause of all misery is comprehended, that cause is destroyed by Path-Knowledge or Magga *ñāṇa*. At that moment Mind, Mental Concomitants and Corporeality are immobilized, losing their wanted functioning. Thus the cause effect chain gets broken. That is Nibbāna. Immediately thereafter, Phala consciousness follows. That is what I have perceived myself, Venerable Sir.

- (Q). Wait a moment! When Magga *ñāṇa* arises did you notice it clearly?
- (A). No, Venerable Sir. I knew it clearly only on reviewing my own mind.

- (Q). Is it true that you knew it clearly only when you reviewed your experience later?

Now, there is a Pāli stanza which says:

Yathā pi mūle anupaddave dalhe
 Chinno pi rukkho punadeva rūhati
 evampi taṇhānusaye anupahate
 nibbatthate dukkhamidam punappunam.

If a tree is cut down but its roots are left intact, it will grow again. Likewise, if latent craving is not rooted out by Magga *ñāṇa*, round of woes (i.e birth, ageing and death) arises again and again. (Dhammapada v338)

As said in the above Pāli, Magga *ñāṇa* destroys greed completely. That's clear enough. In so doing, is Magga alone? In worldly practice, a general in conquering the enemies has adjutants that assist him. On the same analogy does the Supramundane Magga have any assistance or associate in destroying greed?

- (A). Yes, Venerable Sir. It has its associates in the task.

- (Q). What are the associates? Please name them.
- (A). Let us say, a Yogī in his Vipassanā practice is nearing the culmination. At that moment, the three preceding consciousness destroy the defilement completely. When all the defilements are got rid of, he perceives Nibbāna, that is his consciousness becomes aware of Nibbāna. Magga ñāṇa leans on Nibbhāna that consciousness becomes aware of and gets rid of greed.
- (Q). I am satisfied with your explanation of Magga ñāṇa, U Kavi. These are profound and subtle matters indeed. We are saying these things from our bookish knowledge only. Now you said about Phala Consciousness immediately following Magga ñāṇa. How did you experience it in your mind at moment?
- (A). It did not strike me quite clearly, Venerable Sir.
- (Q). Phala consciousness which follows Magga consciousness is called Anantarika Phala, Venerable Sir. This consciousness arises just two or three times so that it is not clearly observable. Now then, how does it strike one when one reviews the arising of Magga consciousness, Venerable Sir?
- (A). Let say, a Yogī attains Sotāpatti magga (Stream Winner Knowledge). When he has attained Sotāpatti magga and reviews his mind, he merely knows that he has attained Sotāpatti magga.
- (Q). When you dwell in Phala consciousness, what constitutes object of thought? How does the mind feel during the time one dwells in Phala-consciousness?
- (A). Phala-consciousness arises the very moment when one recollects the severance of cause and effect that one has personally perceived. There is happiness then, and one remains fully absorbed in it.

(Phet-pin-aing Sayadaw),- Dwelling in Phala-consciousness is called Valañjana phala. This Phala-consciousness only is clearly observable: It's very subtle, Venerable Sir. Well now, I feel a little stiff

in my body. Let me rest awhile.” So saying, he went upstairs at the monastery.

U Dhammadika could not agree with Myingyan Sayadaw (U Kavi’s) statement that-- Nibbāna is the associate of Magga ñāṇa. So he went upstairs to discuss the point with Phet-pin-aing Sayadaw. As for U Puñña, and U Jāgara, and the other Bhikkhus and lay supporters were satisfied with U Kavi’s answers to Phet-pin aing Sayadaw’s queries. They remained downstairs praising U Kavi.

U Dhammadika discusses Nibbāna with Phet-pin-aing Sayadaw

(Asked U Dhammadika):-

Venerable Sir, Myingyan Sayadaw U Kavi said that when Magga ñāṇa destroys Samudaya Saccā (i.e., Craving or Greed) Nibbāna is the associate of Magga ñāṇa. I am not quite happy about that statement. For I am inclined to believe that since at the thought moment of Magga ñāṇa, the four Ariya Truths simultaneously arise, the Four Ariya Truths should also be considered as the associates of Magga ñāṇa, and not Nibbāna alone.

(Answer by Phet-pin-aing Sayadaw):-

No, U Dhammadika, it is said, “Maggio dukkha saccam pajānāti: Magga ñāṇa knows Dukkha Saccā discriminately.” Magga ñāṇa also eradicates Samudaya Saccā, Magga ñāṇa also up-brings Magga Saccā and Magga ñāṇa also realizes Nirodha Saccā. These are the functions or capabilities of Magga ñāṇa. They are not associates of Magga ñāṇa.

(Q).

If so, Venerable Sir, the three Pariññās (Full understanding,) i.e., Nāta Pariññā (direct knowledge of mind and body), Tīraṇa Pariññā (full

understanding as investigation) and Pahāna Pariññā (full understanding as abandoning) as shown in Pariññā vāra of Yamaka that occur simultaneously with Magga-consciousness should also be taken as the associates of Magga nāṇa?

- (A). Just because the Pariññās occur simultaneously at the moment of Magga-consciousness, they are not to be called associates of Magga nāṇa. Associates mean the Dhammas are interdependent.
- (Q). If interdependence constitutes an associate, are the 36 types of Mental Concomitants to be called associates of Magga nāṇa; as it has been said, “Cittena niyuttam cetasikam?”
- (A). No, the 36 types of Mental Concomitants are not to be called associates of Magga nāṇa; they are factors that happen to occur together with Magga nāṇa but they are not the factors on which Magga nāṇa has to depend for its arising.
- (Q). In that case, Venerable Sir, would you kindly enlighten me on the associates of Magga nāṇa to my satisfaction?
- (A). Well, in the Magga thought process after the arising of mind-door consciousness (Mano dvārāvajjanas) three consciousness termed as Saṅkhārupekkhā nāṇa, namely Parikamma, Upacāra and Anuloma eradicate the defilement, as the result of which Gotrabhū perceives Nibbāna. This consciousness points out to Nibbāna, “Here is Nibbāna!” When Gotrabhū perceives Nibbāna, Magga nāṇa depending on that consciousness eradicates the

consciousness eradicates the latent defilements (Anusaya). Yes, U Kavi description is quite precise. This is a most subtle point, U Dhammadika.

On one occasion four Sayadaws, having agreed on their strategy, came and posted questions to Myingyan Sayadaw U Kavi amidst a gathered audience. Their discussions are recorded below

The four Sayadaw were:-

1. U Nārada of Nga-myar-gyi (Nā-1)
2. U Sāsana of Nga-myar-gyi
3. U Nārada of Sa-meik-kon (Nā-3)
4. U Narinda of Myittha.

(U Sāsana)
(Myingyan
Sayadaw U
Kavi):-

Venerable Sir, have you studied Piṭaka?
No, Venerable Sir.

(Sā)

(U Kavi)

Without knowing Purity of Morality (Sīla Visuddhi) and Purity of Mind (Cittā Visuddhi), how could you practice meditation?

I am most meticulous in obeying the rules of Vinaya. Whenever I was told by my mentors. “This is not proper” I would not even touch that thing.

(Nā 1)

The Piṭaka says: “Āvāsoca kulam lābho gaṇo kammañca pañcamam addhānam ñātiābādho ganto iddhīti tedasa” - do you keep away from the ten palibodhas (impediments or drawbacks)?

- (U Kavi) I started practice of meditation as a lay person. Soon afterwards, I become a Sāmañera and learned (Vinaya) rules under Yay-lai Sayadaw of Meik-hti-lar and Nyaung-lunt Sayadaw, meantime holding abeyance in my practice: Then I was raised to full-fledged Bhikkhu.
- (Sā) Then you had had no Piṭaka learning. How could you practice Vipassanā in the correct way?
- (U Kavi) I followed the instructions of my teachers.
- (Nā 1) O, now many of those who won Enlightenment during the days of the Buddha were without Piṭaka learning: It is the correct way that counts.
- (Nā 3) You are widely reputed to be an Arahanta. However, some of the lay supporters and Bhikkhus are saying that one not conversant with Piṭaka can attain Arahantship. If people were led to believe that learning is not necessary for Arahantship, would it be detrimental to the learning aspect of the Teaching (Pariyatti Sāsanā)?
If Pariyatti Sāsanā is at stake then Paṭipatti (Practice) and Paṭivedha (Accomplishment) aspects of the will be brought to ruin. If what we have heard about you as being an Arahanta is true, you had better describe your lack of learning by some circumlocution. In case the Sāsanā falls, Ariyā have more to loose than worldlings, isn't it?
- (U Kavi) I am only admitting my lack of learning. I always pay my tribute to and encourage the learning Bhikkhus by offering robes and such requisites.
- (Nā 1) Now, now- you asked the Venerable One whether he had had learning. When he admits he does not, do expect him to lie to you?
- (Nā 3) Wait a moment, Venerable Sir, let the Venerable

- (Nā 1) Sayadaw U Kavi say what he has to say.
- (Nā 3) Do you mean to say the three aspect of the Sāsanā are at stake just because this Venerable Sayadaw U Kavi admits his lack of learning?
- (Nā 3) Hold a moment, U Nārada, let us talk about this matter later. Let me finish with the Myingyan Sayadaw U Kavi.
- (Nā 1) Well, but you are off the track. Remember the case of two Bhikkhus during the time of the Gotama Bhuddha. One was an Arahanta, the other a learned Bhikkhu in the three Piṭakas. The latter (the learned Bhikkhu) thought of reprimanding the former (Arahanta) accusing him for neglecting the learning. The Buddha saw the gravity of the mistake in the part of the learned Bhikkhu for wrongly confronting an Arahanta with queries. Accordingly, the Buddha intervened by asking questions to the Arahanta. Mind you, Venerable Sir, the correct way of practice is best known only to Arahantas.
- (Nā 3) Hold it, U Nārada! Let me continue with the Myingyan Sayadaw U Kavi. Well, Venerable Sir, in the interest of the three aspects of the Sāsanā, you had better describe your lack of learning using some circumlocution.
- (U Kavi) I am being outspoken about myself, Venerable Sir.
- (Nā 3) Had you not better get some learning? Would it not be for a greater benefit for the Sāsanā if you were to preach Dhamma when you are equipped with the necessary learning?
- (U Kavi) I believe my resultant kamma (Vipāka) is too poor to make me learned. I have no mind to learn and I don't think I can do it.
- (Nā 3) Put it down to resultant Kamma (Vipāka) if you wish.

But in the case of Cūlapana, he failed to learn when he was only a worldling (layman), but when he became an Arahanta he got no impediment by way of resultant kamma. If you are an Arahanta, you must be possessed of learning.

- (Nā 1) No, no! Cūlapana was endowed with kammic gifts, he had the resultant kamma flowering forth into Discriminative Knowledge (Patisambhidā patta) when he attained Arahantaship. What type of Arahanta this Venerable Sayadaw U Kavi is, nobody can say. Even with Ariyās, one who is of lower attainment cannot know the endowments in another Ariyā of higher attainment.
- (Nā 3) That's true. In any case, I would request the Venerable U Kavi to go into learning.

(At this point rain came down and the party had to go upstairs)

Further discussions at the monastery.

- (Sā) Why wouldn't you work for attaining Supernormal powers (Abhiññāṇa) first before preaching?
- (U Kavi) I don't think I can achieve that, Venerable Sir.
- (Nā 3) Which is more difficult? Mundane or Supra-mundane?
- (U Kavi) Mundane is more difficult, Venerable Sir.
- (Sā) Won't Mundane get easier after attaining the Supra-mundane?
- (U Kavi) I have no mind to go for any further attainment.
- (Nā 3) How many Bhikkhus are staying with you now?
- (U Kavi) Fifteen, Venerable Sir.

- (Nā 3) If what we heard about you is true, does an Arahanta have any bonds by way of pupils?
- (U Kavi) It is not that I am attached to them. They come and stay on their own will and I can not send them away.
- (Nā 1) NO, no! The Buddha has hundreds of disciples. Did the Buddha have attachment to them?
- (Nā 3) U Nārada, you are being impudent!
- (Nā 1) I am not being impudent. You are off the track.

Further discussion after meal-time

- (Nā 3) Will the Venerable U Kavi, please tell us your method of meditation.
- (U Kavi) Related all his experiences since he was a layman till he attained Magga Knowledge.
- (Nā 3) Did you not contemplate on Reviewing Knowledge (Paccavekkhaṇā) after attaining Magga Knowledge?
- (U Kavi) Yes I did, Venerable Sir.
- (Nā 3) Tell us the manner of contemplating on Magga, Phala and Nibbāna.
- (U Kavi) In contemplating on Magga, Phala and Nibbāna, I was full of delight.
- (Nā 3) Please go on.
- (U Kavi) I've said it, Venerable Sir.
- (Nā 3) Do tell us more!
- (U Kavi) I have told you, Venerable Sir.
- (Nā 3) I want to hear from the horse's mouth (i.e, to hear your

- (U Kavi) personal experience about it.)
Contemplating on Magga, Phala and Nibbāna is delightful experience. An Ariyā feels satisfied about the defilements he has got rid of.
- (Nā 3) The Bodhisatta, a recluse, was still a worldling (i.e not yet an Ariyā). Yet he was able to be satisfied with his control of anger, merely satisfied is no proof of one's attainment of Magga ñāṇa.
- (Nā 1) Different persons have different stock of past merit (pāramī). You are just blundering.
- (Nā 3) What right have you to say that to me?
- (Nā 1) What sort of Bhikkhu are you?
- (Nā 3) I don't know!
- (Phet pin aing Sayadaw) Well, well. Don't quarrel! When an Ariyā contemplates on his attaining Magga, he has no more to describe it, he just knows he has attained Magga.

Discussion between Taunghar Sayadaw and U Kavi:-

In the evening of the 14th waxing day of Wasou (July), 1292 ME, Taunghar Sayadaw U Aggavamsa (Agga-mahā-pañṭita title holder), residing at the forest abode of Taunghar, visited U Kavi of Myingan. Having a courteous and complimentary conversation with U Kavi, Taunghar Sayadaw made enquires into the Meditation practice of U Kavi with a view to the progress and prosperity of the Sāsanā.

A condensed record of the discussion follows:-

- (Q). U Kavi, are you in a happy mood?
(A). Very well, Venerable Sir.

- (Q). I have learnt about U Kavi with great pleasure and was very eager to see you. Now I am so glad to have the opportunity to see you.
- (A). I am also very eager to see your Reverend since the time I had heard of your reputation in learning. I am very pleased to see you now.

As requested by Taungthar Sayadaw, Myingyan Sayadaw U Kavi first obtained the permission of the former, to give him the usual instructions from preliminary stage onwards, culminating in Magga Knowledge.

- (Q). How does one proceed after having won Magga Knowledge?
 - (A). One proceeds again beginning from the Insight into the three salient of things
(Sammasana ñāṇa).
- (1). After hearing the methodology from U Kavi, Taungthar Sayadaw remarked that this method of meditation is the simplest method.
 - (2). Our method of meditation is too wide so that it yields little results.
 - (3). We are quite satisfied with U Kavi's method. We have full confidence in it.
 - (4). Having expressed his conviction, Taungthar Sayadaw confirmed his view in these terms; "We had been looking for the simplest method of meditation and now we have found it. It is of great benefit to us. U Kavi has benefited us a great deal.
 - (5). After those words of compliment, Taungthar Sayadaw escorted Myingyan Sayadaw U Kavi to his guest house monastery and then returned to his place.
 - (6). In the morning of the full moon day of Wasou (July), at about 7 am after breakfast at his monastery, Taungthar Sayadaw listened to another talked by U Kavi on Vipassanā practice,

expressed his appreciation of the talk. In this connection, he also told those present on the occasion, how the practice of Dhamma needs to be learnt from someone who has mastered. He referred to the Visuddhi Magga where it is told how Tipiṭaka Cūlanāga Thera, a learned Bhikkhu had to learn the practice from Mahā-Dhammarakkhita Thera. And now also U Kavi has proved to be a master in the practice and that his method is very helpful. After that brief discourse by Taungthar Sayadaw, Myingyan Sayadaw U Kavi returned to his place.

- (7). On that day after meal time, Taungthar Sayadaw attended a ceremony of receiving new Bhikkhus into the Order, after which he made a request to Myingyan Sayadaw U Kavi to give a discourse. Sayadaw U Kavi obliged by making a discourse on the Dhammacakrā which highlighted on the Buddha's Doctrine of the Wheel of Repeated Rebirths called Saṃsarā, how it rolls on and how its continuity may be broken. Among the audience present were the headmaster U Sa of the Government-aided school at Taungthar, a lay supporter of a Bhikkhu and other male and female lay supporters.
- (8). On his return to Zalun monastery where he was staying as a guest, Sayadaw U Kavi paid a farewell obeisance to Taungthar Sayadaw. Then the Taungthar Sayadaw requested U Kavi to furnish him a condense instruction on the method of Vipassanā meditation so that he might use it as a manual.
- (9). In compliance with the request, Myingyan Sayadaw U Kavi wrote a condense method of Vipassanā meditation and sent it to Taungthar Sayadaw U Aggavamsa on Sunday the 4th waning day of Wasou (July) 1292 ME. He said in his letter that of the two courses of the wheel of Saṃsarā, i.e. the course that set the wheel turning and the course that breaks the wheel turning, the Yogī should strive for the latter.

To break the turning of the Saṃsaric Wheel, the Yogi should keep his attention on the sense-door, i.e. sense-door of the body. It is because of the five sense-doors such as eye, ear, etc. The body-door is most appropriate for the Yogi's intuition to observe clearly so that it makes for the arising of the Insight into distinguishing between Mind and Matter.

Other sense-doors such as eye also may be attended to, but they are very subtle to know for the sluggish intuition of the Yogi so that the Insight into Mind and Body will not arise easily. That is why the body-door is recommended.

The body is susceptible to touch. Whenever the body touches something, awareness of touch is present to the keen observer. A Yogi has to be so alert as to be aware of the touch. He has to be mindful all the time.

When the body-door feels the Sensation of touch, contact (Phassa) between sense-organ (body) and sense-object, Sensation (Vedanā) arises. It is called Phassa in Pāli. As a consequence of Phassa, Sensation or Vedanā arises. It is for the Yogi not to allow this Vedanā to develop into Taṇhā (Craving), Upādāna (Clinging) and Saññā (Perception). Mindfulness is needed for that: the process is to be stopped at Vedanā, and must not go further.

In attempting to break the continuity of Vedanā proceeding towards Taṇhā, etc, there are two kinds of Vedanā; _ Vedanā Saññā and Vedanā Paññā. The former is perceiving things in the (usual) Mundane concept of form; the latter is perceiving reality or realizing things as they truly are (without the misleading concepts of form etc,).

If only one can foster Vedanā Paññā by blocking of Vedanā Saññā, there will arise Insight into the fear of the arising of phenomena (Udayabbaya nāṇa). As the mind becomes attuned to that Insight, it gets purer and clearer gradually. When the mind is purified in this way and the practice of awareness of touch at the body-door has become second nature to the Yogi, mindfulness will get established. Consequently at that

stage, after the Mind-door Consciousness (Manodvārāvajjana), the Insight into indifference towards composite things (Saṅkhā rupekkhā ñāṇa) will arise.

The Insight into indifference towards composite things, comprising the three Consciousnesses of Parikamma, Upacāra and Anuloma destroys the defilements. There-upon the Consciousness of Gotrabhū perceives Nibbāna. It directs the Yogi's mind to Nibbāna. Then Magga ñāṇa arises dependent on Gotrabhū and eradicates all latent defilements (Anusaya).

Sun-Lung-Gu Kyaung

In Wasou (July) 1285 ME, U Kavi handed over his monastery (at Maung Yin Paw ravine) to his friend Bhikkhu U Vijaya together with lay supporters and on the first waning day of Wasou at the start of rains-retreats, went to live alone beneath a Kutch tree by the side of Sun Lun creek. He lived on a cot with bamboo strips as flooring. U Bho of Natnyun village (later turned Bhikkhu and known as Venerable U Indriya) built for U Kavi a monastery with two bays, together with a latrine. It was then called the first Sun Lun-chauk-kyauung. Later, meditation caves multiplied there and the place came to be known as Sun Lun Gu Kyaung, the name that stands till today.

Sun Lun Gu Kyaung with the monastery where the Venerable Sayadaw U Kavi resided and the many monastic caves where Yogi's work in meditation today is a pleasant spot attracting visitors from far and near.

Discourse on the Dhammacakka

(Sayadaws) Lay Supporters, male and female! You wish to be happy. Isn't it?

(Audiences) O, Yes, Venerable Sir!

(Sayadaws) If you wish to be happy don't be attached to yourself or to others. Attachment which goes by the name of 'love' is the source of all suffering.

(Audiences) But in spite of your advice, we can't remain without being attached.

(Sayadaws) You remain attached because you are ignorant of the truth. If you know the truth, you won't be attached to anyone. Well, the truth is, you get fond of someone or something, you want it; when you want it, you are obsessed with it; when you are obsessed with it, you strive for it; when you strive for it, you get it, when you get it, then you must be prepared to face the evil consequences. Ignorance of the truth is called Avijjā. Desire or craving is Taṇhā. When Avijjā gets Taṇhā as his bed follow the twin causes rebirth or Jāti to arise. When Jāti (rebirth) arises i.e. when you get a fresh birth, you are in for trouble, all sorts of suffering beset you. Be prepared! When you know the truth, when you have shed ignorance, you have no desire or craving, when you do not crave for anything, you do not strive for anything; when you do not strive for anything, you don't get anything, when you don't get anything, you live in bliss. Not to speak of ordinary worldlings like you, Him the Buddha Himself came to know about the world only when He won Perfect Self Enlightenment on the throne of victory at the foot of the Bodhi tree. Then He pondered deeply about Himself and the Eye of Dhamma arose in Him. When He understood about the

truth about the world (i.e., existence in this world) He said; " O, you Craving (Taṇhā), builder of all sorts of houses for Humans or for Devās, as the case may be, I had to be housed in your buildings in the long, long past. Now, I have come to see the truth about the world. And this is how I see it clearly, I see Mind, Mental Concomitant, and Corporeality, the three factors arising and perishing all the time. These three things are called Being and their world as the world of Beings. Then there are the conditioning factors and the world of conditioning and conditioned things, Saṅkhāra Loka. Those Beings and conditioning things rest on their base, the world of bases, Okāsa Loka. Those three worlds are called the three Internal Lokas. The three External worlds are; the world of living Beings or Satta Loka, the world of conditioning thing or Saṅkhāra Loka and the place on which those two Lokas rest, Okāsa Loka.

When the Buddha had a clear view of the world as above, He made a bold challenge to Craving in these words; O, Craving, Taṇhā, I have destroyed your houses; O, you builder, the roof and rafters which are Craving (Taṇhā) of the house you built have been broken by Me. O, Ignorance (Avijjā), I have broken open the walling that you have put on the house. I have removed wrong view about the body (Sakkāya ditṭhi) which is like the beam and wall-plate. This was how the Enlightened One won Perfect Self Enlightenment. As He had known the Truth, Seen the Truth, He had no Craving, as He had no Craving, as He did not do acts that would bring resultants; as He did not do kammic-acts, He did not get another rebirth. As He was not burdened with a fresh rebirth, He entered the final bliss called Nibbāna.

Does the Buddha after His passing away

have a fresh rebirth?

(Audience)

(Sayadaws)

No, Venerable Sir.

The Enlightened One gave His first sermon to the Group of Five Ascetics such as the Venerable Koṇḍañña at the Migadāvana Forest. That sermon is known as the Dhammacakka pavattana sutta. The key words of the sermon are; Cakkhum udapādi (Vision arose), Nāñam udapādi (Knowledge arose), Paññā udapādi (Wisdom arose), Vijā udapādi (Penetrative Knowledge arose), Āloko udapādi (Light arose).

What is meant by Cakkhum udapādi? (Let's say the Venerable Koṇḍañña asked). It means, the eye of Dhamma makes you see the Truth. What is the truth that Dhamma makes you see? The Truth means:

Appiyehi sampayogo dukkho
piyehi vippayogo dukkho
yam piccham na labhati tampi dukkham

(Association with those we do not love is suffering. Separation from those we love is suffering. Not to get what one desires is suffering.) The eye of Dhamma makes you see that Mind, Mental Concomitants and Corporeality, these three things arise at birth (i.e., rebirth), they become aged, and they die: birth, ageing and death happen to sentient beings they die; birth, ageing and death happen to sentient beings again and again (against their wish). So to someone who is born, will he or she loves to become old and to die? No, he won't. But this Truth of birth, ageing, death has been with us from time immemorial.

We are associated with this Truth against our wish. So the Buddha declares: “association with those one does

not love is suffering” (Appiyehi sampayogo dukkho). This rise and fall of the three factors of Mind, Mental Concomitants and Corporeality is woeful. It is in Truth Suffering (Dukkha Saccā), the Truth of Suffering comes to light. The Buddha pondered on the cause of the arising of Dukkha, and He knew that Taṇhā (Craving) is the cause of Dukkha, that Craving is the Origin of Dukkha.

This is called The Truth of the Origin of Dukkha (Samudaya Saccā). When this Truth about the Origin of Dukkha becomes clear, the three factors of Mind, Mental Concomitants and Corporeality are broken up by the Truth of Cessation or Nirodha Saccā. These three factors that have been clinging to one another from time immemorial, naturally are very reluctant to be separated. The Buddha said; “Separation from those one loves is suffering” (Piyehi vippayogo dukkho). Seeing the Truth of the Origin of Dukkha, one wishes to be released from Dukkha. When that desire is not fulfilled, one feels miserable. The Buddha said;” Not getting what one desires is suffering”

(Yam piccham na labhati tampi dukkham).

The mutual attachment among the three factors of Mind, Mental Concomitants and Corporeality is called Sakkāya ditthi or Wrong View in respect of this body. The Truth of uprooting of Craving, the Origin of Dukkha is called the Truth of the Path, Magga saccā. When Magga ñāṇa uproots Craving; Mind, Mental Concomitants and Corporeality break up in disarray, there is a total discontinuance between cause and effect. This Truth is called the Truth of Cessation, Nirodha Saccā. The discriminate understanding of these four Ariya Truths enables the Ariyā to have a clear

vision of things. That is why the Buddha says, “Cakkhum udapādi” (Vision arose).

When Vision (or the Eye of Dhamma) arises, one sees things in their Reality. This understanding of Reality is called Nāñam udapādi (Knowledge arose). When Vision arises one sees things in their Reality. When one sees Reality one understands what Reality is. Understanding of things as they truly are is confirmed by Wisdom (Paññā). Wisdom discriminately understands: this is Corporeality, this is Mentality; this is Mind; this is Mental Concomitant; this is the Truth of Dukkha (Dukkha saccā); this is the Truth of the Origin of Dukkha (Samudaya saccā) this is the Truth of the Path (Magga saccā); this is the Truth of the Cessation (Nirodha saccā). These four Ariya Truths are called Sotāpatti magga (Stream Winner Knowledge) and (Sotāpatti phala) (Fruition Knowledge of Stream-Winner)

This is the Truth of Dukkha; this is the Origin of Dukkha; this is the Truth of the Path; this is the Truth of the Cessation. These four Ariya Truths are called Sakadāgāmi magga (Knowledge of the Once-Returner) and Sakadāgāmi phala (Fruition knowledge of the Once-Returner.) This is the Truth of Dukkha; this is the Truth of the Origin of Dukkha; this is the Truth of the Path; this is the Truth of Cessation. These four Ariya Truths are called Anāgāmi magga (Knowledge of the Non-Returner) and Anāgāmi phala (Fruition Knowledge of the Non-Returner).

This is the Truth of Dukkha; this is the Truth of the Origin of Dukkha; this is the Truth of the Path; this is the Truth of Cessation. These four Ariya Truths are

called Arahatta magga (Knowledge of the Arahantha) and Arahatta Phala (Fruition Knowledge of the Arahantha). Wisdom also understands discriminately this is the world of beings, this is the world of conditioned and conditional things; this is the place or basis for the above two worlds. Those three world, are the three Internal worlds. And also understands, the three External worlds. Since wisdom understands these things with discrimination, the Buddha says “Paññā udapādi” (Wisdom arises).

When Vision, i.e., the Eye of Dhamma, arises one sees things in their reality. Seeing things as they truly are, one understands the Truth. This understanding of the Truth is discriminated and confirmed by Paññā, (Wisdom), Wisdom discriminates the Light (i.e. the Light shed by Dhamma). Wisdom clearly knows the Truth as the Light (of Dhamma). That is why the Buddha says, “Āloko udapādi” (Light arose). When Vision, i.e., the Eye of Dhamma arose, one sees things in their Reality. Seeing things as they truly are, one discriminately understands the Truth. Understanding the Truth discriminately, Paññā (Wisdom), confirms that this indeed is the Truth. And knowing the Truth as the Light (of Dhamma), the Buddha says, “Cakkhum udapādi, Āññam udapādi, Paññā udapādi, Vijjā udapādi, Āloko udapādi”.

Discourse on the Paṭṭhāna

(A discourse made in compliance to Thakhin Nu)

- (Sayadaws) Thakhin Nu, when you are in Yangon, did you not hear the news, “There is Bhikkhu U Kavi at the Sun Lun Gu Kyaung in Myingyan”?
- (Nu) Yes, Venerable Sir, I did.
- (Sayadaws) That is the root i.e., root-cause. This is called “Hetu paccayo”, root-cause. Having heard of my news, did you not think of “I would go and see the Sayadaw”? That is your thought taking hold of you.
- (Nu) Yes, Venerable Sir, The thought did take hold of me.
- (Sayadaws) Well, that taking hold is called Ārammaṇa paccayo, ‘taking hold’, when your mind takes hold of you, your whole body is drawn towards me by that thought which is actually the object of your thought. That thought-object dominates your body. That domination is called Adhipati paccayo, Dominant cause.
- (Nu) Yes, Venerable Sir.
- (Sayadaws) Why did that thought object of seeing me dominate your thought? It is because in your past existence you had met me. That past experience of meeting with me has now caused our meeting now. It will also cause further meetings between you and me. Have you ever eaten pork?
- (Nu) Yes, Venerable Sir, I have.
- (Sayadaws) Well, since you have eaten pork before, you want to eat it now and as you want to eat it, you eat it. You will eat it in future as well. Have you ever eaten dog's flesh?
- (Nu) No, Venerable Sir, I haven't.

(Sayadaws) Since you have never eaten dog's flesh, you do not want to eat it now. And as you don't want to eat it now, you don't eat it now. You are not likely to eat in future as well. Since you had listened to this kind of discourse, you wish to hear it now. Since you wish to hear it, you are listening to it now. And you will have to listen to it in future as well.

Well, the above causal relations together make up. These (four) relations: Anantara paccayo (Relation of Continuity), Samanantara paccayo (Relation of Immediate Continuity), Sahajāta paccayo (Relation of Co-existence), Aññamañña paccayo (Relation of Reciprocity). When you have got here and I give the instructions, first pay respects to the Buddha, send Mettā to all the world, donate your body to the Buddha, put your attention on the tip of the nostrils, as you breathe in and out, you will notice the air rushing against the tips of the nostrils, be mindful of the awareness of the touch of the air by the nostrils_ all these are in the nature of Nissaya paccayo (Relation of Dependence) and of Upanissaya paccayo (Relation of Sufficing Conditions).

(Nu) Very well, Venerable Sir.

(Sayadaws) While you are meditating, does your eye look here and there?

(Nu) No, Venerable Sir, it doesn't.

(Sayadaws) Does your ear pay attention to this or that sound?

(Nu) No, Venerable Sir, it does not.

(Sayadaws) Does your nose smell this or that odour?

(Nu) No, Venerable Sir, it doesn't.

- (Sayadaws) Does your mouth wish to eat this or that?
(Nu) No, Venerable Sir, it doesn't.
- (Sayadaws) Does your body want to go here and there?
(Nu) No, Venerable Sir, it doesn't.
- (Sayadaws) Well, in that case, are the five sense-faculties of eye, ear, nose, tongue and body well guarded?
(Nu) Yes, Venerable Sir, they are.
- (Sayadaws) This is called Indriya paccayo (Relation of Control), when you keep mindful of the awareness of touch at the nostrils between the air and the nostrils, the mind will become fixed on that awareness and mindfulness. It is called Concentration. It has the quality of absorption or Jhāna. Jhāna means burning up impurities of the mind or mental defilements. That is called Jhāna paccayo (Relation of Jhāna)
(Nu) Very well, Venerable Sir.
- (Sayadaws) When I say: Be mindful of whatever arises in the body, if it is hot, be mindful that it is hot; then the hotness and the awareness of the hotness will disappear. If it is cold, be mindful of that coldness; then the coldness and the awareness of coldness will disappear. When this happens you have reached the Path. That is called Magga paccayo (Relation of Path)
(Nu) Very well, Venerable Sir.
- (Sayadaws) When you practice that way, reaching nearer and nearer the Path, Insight into the rise and fall of composite phenomena (Udayabbaya nāṇa) will develop. This Insight will be the cause of what do not exists in Truth and Reality as well as what do exist in Truth and

Reality. What do not exist in Truth and Reality are the concept of my hand, my feet, my head, etc. which are centred on “I” and “Mine”. What do exist in Truth and Reality are Mind, Mental Concomitants, Corporeality and Nibbāna.

That Insight will also be causally related to what is put in abeyance as well as what is held in continuance. What is held in continuance in the Element of the Unconditioned; what is put in abeyance is the Element of the Conditioned. Isn't it?

(Nu) Yes, Venerable Sir.

(Sayadaws) Those are the causal reflections of Atthi paccayo (Relation of Presence), Natthi paccayo (Relation of Absence), Vigata paccayo (Relation of Abeyance), Avigata paccayo (Relation of Abeyance). (N.B:- Only the most crucial of the Causal Relations are shown here).

(End of the Discourse on the Paṭṭhāna)

How Latent Defilements are Eradicated by Path-Knowledge

- (Q). Venerable Sir, please tell us fully, how Latent Defilements are rooted out by Path-Knowledge?
- (A) Lay supporter, there are: Vision, Dhammas that need to be perceived; Dhammas that discriminately understand things, Dhammas that need to be understood with discrimination; Dhammas that forsakes or gets rid of things, Dhammas that need to be forsaken or got rid of; Dhammas that bring Cessation. A Yogi who practices Vipassanā, on understanding discriminately that the three factors of Mind, Mental Concomitants and Corporeality clearly perceives that these three Dhammas are

indeed Dukkha (Suffering), examines the cause or Origin of this Dukkha. Then he realizes that Greed (Craving) is at the root of Dukkha, that Craving is the Origin of all Woes. At the very instant of seeing the Root-Cause or Origin, Path-Knowledge that sees the Truth of the Origin eradicates all latent defilements.

The Dhammas of Mind, Mental Concomitants, Corporeality and Nibbāna are called Vision or the Eye of Dhamma; the Four Ariya Truths are the Dhammas that are understood with discrimination; the Dhammas forsake or get rid of defilements is called Path-Knowledge, the Dhammas that need to be got rid of is the root of Dukkha which is Craving. The Dhamma that brings about Cessation of Dukkha is called Nirodha.

The Three Worlds or Lokas

Understanding Mind, Mental Concomitants and Corporeality is knowing the world of Being, Satta Loka, the conditioning of beings and things is called Saṅkhāra Loka, understanding the world of conditioned things. The base on which beings and things such as houses and mansions, etc, is called Okāsa Loka, understanding the Base or resting place.

The Three Knowledge or Ñāṇas

Understanding Mind, Mental Concomitants and Corporeality is called Sacca ñāṇa, Knowledge that discerns the Truth.

Path-Knowledge, the function of the Path is called Kicca ñāṇa, Knowledge of the Function.

When Path-Knowledge severs the Cause-Effect link by rooting out the latent defilements is called Kata ñāṇa, Knowledge of the Accomplishment.

The Three Pariññās or the Three Kinds of Full Understanding

Direct knowing of Mind, Mental Concomitants and Corporeality is called *Ñāta pariññā*. It is full understanding or complete realization of Mentality-Materiality which are to be realized.

Full understanding or complete realization of the things which are to be investigated such as investigating into the cause is *Tīraṇa pariññā* or full understanding by investigation.

Full understanding by complete abandoning, such as latent defilements being eliminated by Path-Knowledge is called *Pahāna pariññā*.

The Three Vatṭas or Three Rounds

The sum total of Mind, Mental Concomitants and Corporeality is called the round of defilements, Kilesā vatṭa.

Meritorious actions and de-meritorious actions (that cause Rebirth) is called the round of Volitional Actions, Kamma Vatṭa.

Repeated rebirths that entail ageing, disease and death is called the round of resultants, Vipāka vatṭa.

The Five Ñeyya-Dhammas

When Mind, Mental Concomitants and Corporeality are compounded together, Consciousness arises. The compounding or corporation is called Saṅkhāra. Rise and fall of conditioned things is called Viñkāra or Changeability.

The four Primary Elements, i.e., the Element of Earth (Pathavī-dhātu), the Element of Fluidity (Āpo-dhātu), the Element of Heat and Cold (Tejo-dhātu) and the Element of Motion (Vāyo-dhātu) are called Lakkhaṇa Rūpa. The Element of Nibbāna is called Nibbāna. Verbal connotation or naming things such as: this is Corporeality, this is Mentality, this is mind — is called Paññatti.

Queries by U Nu

On the 14th waning day of Wagaung (August) 1310 M.E, at about 8 pm, U Nu, a member of the Burma Buddha Sāsana Nuggaha Association, ex-Prime Minister, saw Sun Lun Sayadaw and asked some points of the Buddhist doctrine and practice. Here are a few random records:

Questions put by U Nu and Sayadaw's Answers

- (Q). Where in this body lie latent the fifteen hundred types of Kilesās (Mental Defilement), Venerable Sir?
- (A). If you wish to know, try to understand Jāti (Rebirth), Jāti lies dormant in Sentient Beings.
- (Q). How does one understand Jāti, Venerable Sir?
- (A). There are the four Primary Elements of Earth, Water, Wind and Fire. These Primary Elements are compounded together when Consciousness arises and Sensation arises. That is Jāti. Try and understand that Jāti and you will come to know what you asked about.
- (Q). Kindly tell me about Nibbāna, Venerable Sir?
- (A). If you want to know about Nibbāna, try and understand the dissolution (Bhaṅga) aspect (of compound things).
- (Q). How should one understand the Bhaṅga aspect, Venerable Sir?
- (A). When a Yogī has established concentration by observing his own body with mindfulness, he will discriminately understand Mind, Mental Concomitants and Corporeality. When he understands them, he will investigate into the Cause of allwoeful things and he will come to understand that Greed or Craving is the Cause. At that moment of understanding Magga Knowledge eliminates all latent defilements. Thereupon, the process of Arising-Momentary Existence and Dissolution (Upāda-Ṭhiti-Bhaṅga) is stopped: it ceases to function. That Truth of Cessation is what I referred to as the Bhaṅga aspect.

(End of Discussion if Nibbāna)

(Q). Venerable Sir, you talked about touch and awareness. Does awareness happen by itself? Or is it in combination with any other factor?

(A). It needs another factor.

(Q). May I know what that other matter is?

(A). Awareness is a combination of three factors namely Sensation (Vedanā), Perception (Saññā) and Consciousness (Viññāṇa).

(Q). Is there some factor that prepares them into a compound or a composite thing?

(A). Yes, there is?

(Q). Would you name it, Venerable Sir?

(A). Saṅkhāra is the factor that prepares the three factors of Vedanā (Sensation), Saññā (Perception) and Viññāṇa (Consciousness). It makes them come together at the door of the four Primary Elements of Earth, Water, Wind and Fire. Consequently, awareness and sensation arise, which simply means consciousness of awareness and sensation.

(End of Discussion about Consciousness).

(Q). Please explain the meaning of the popular saying “Four Trees are there in the human world. To kill something pour cold water, to let something to grow, pour warm water”?

(A). You have heard of the three worlds, the world of Humans, the world of Devās and the world of Brahmās, haven't you?

(Yes, Venerable Sir.)

Where have you heard the Buddha appeared?

(In the human world, Venerable Sir)

The innumerable Buddhas comparable to the grains of sand on the bank of the River of Gaṅgā won Perfect Enlightenment after knowing the Four Ariya Truths. With reference to this fact, it has

been said, “Four Trees are there in the human world.” “To kill something, pour cold water” means to eliminate Greed, Hatred and Bewilderment, you must practice the Eightfold Ariya Path. “To let something to grow, pour warm water” means to let Greed, Hatred and Bewilderment prosper, you pour the warm water of these defiling Dhammas themselves.

- (Q). What is the significance of the popular saying which says: “There is no firewood in the three thousand Yūjanā stretch of the great forests. There is no water in the vast stretch of the river. The six brothers do not have a single sister”?
- (A). The Buddha and the Ariyās live in the three worlds of the Sensuous sphere, the Fine-material sphere and the Non-material sphere. Since they have exhausted all the defilements and thereby spent all the fuel that burns in a worldling, there is no fuel (firewood) for them. Although the mind of a worldling is always taking up various sense-object like the flow of a river, there is no such flowing with the Buddha and Ariyās. This is figuratively spoken of as “no water in the vest stretch of the river.”

The Buddha and the Ariyās no longer indulge in sense-objects although they have the six sense-doors of Eye, Nose, Mouth (Tongue), Body and Mind. That is spoken of as "the six brothers having no sister."

- (Q). What about the saying: “Stretching out one's legs even before one has begun to sit; dawn has arrived even before day break; cooked has become the rice even before it is cooked; one has eaten the rice even before it has been properly cooked; the loin-cloth has been made even before it has been woven; the loin-cloth has been worn even before it has been stitched?”
- (A). All those things refer to thought, Vitakka. (i.e., the swiftness and volatility of thought).

(Q). It has been said Perfectly Self-Enlightened Buddha caused to enlighten a multitude of Twenty Asaṅkhyeyyas, Eighty Crores and a Hundred Thousand Individuals. Did that fact means a decrease in the member of living beings, or no decrease?

(A). The answer is Yes and No.

(Q). What do you mean, Venerable Sir?

(A). When I say, "Yes, there is a decrease," lets say there are ten people in your household; if five left your house, there is a decrease. When I say, "No, it doesn't," I mean to say that in terms of the Ultimate Truth, the Four Ultimate Realities of Mind, Mental Concomitants, Corporeality and Nibbāna remain constant.

(End of discussions about Abhidhammā).

(Q). Does a Bhikkhu who sheds his own blood incur a breach of the Vinaya Rules?

(A). Yes, he does.

(Q). I have learnt that a certain Bhikkhu in the days of the Buddha, cut his throat and while suffering the pain thereof become an Arahanta and died of the pain. Did that Bhikkhu become an Arahanta having incurred of the Discipline?

(A). He did become an Arahanta, but he did not incur a breach of the Discipline.

(Q). A Bhikkhu today is said to incur a breach of the Rule by shedding his own blood.

Why was that Bhikkhu free from that rule?

(A). He was free from any such breach. Let me illustrate for instance, you haven't set any rule of conduct regarding a piece of property saying, "No one shall take it." Say I had taken it before you set any such rule. Am I at fault?

(No, Venerable Sir.)

If I were to take it after you have set the rule?

(Then, Venerable Sir, you would be at fault.)

It's the same in the case of that Bhikkhu who won Arahanthood.

He was free from fault.

(Yes, Venerable Sir, I understand.)

(End of Discussion on the Vinaya)

(Q). May I ask one question, Venerable Sir. In the Mahā Vagga Pāli of the Dīgha Nikāya, we read about the remains of the Buddha being distributed by Brahmaṇa Doṇa, that Pāli is said to be spoken by the Buddha. Did the distribution of the relics take place before the Buddha passed away? Or who did distribute them?

(A). Who spoke the words, "Thus have I heard"?

(Very well , Sir, I understand)

(End of the discussion on the Suttana).

(Q). May we know the five things that a Bhikkhu should understand?

(A). They are:

- (1). A Bhikkhu should understand his aspiration.
- (2). He should understand his sphere of activity.
- (3). He should understand the upholding.
- (4). He should understand the constant exercises of his mind.
- (5). He should understand the culmination.

Herein (1). By aspiration is meant a Bhikkhu should aspire to Peace.

(2). By sphere of activity is meant, he should devote himself to the Knowledge (Paññā).

(3). By upholding is meant, he should uphold the three trainings of Sīla, Samādhi, Paññā.

(4). By constant exercise of his mind is meant, he should

remain contented and free from desires.

- (5). Nibbāna is the culmination for a Bhikkhu. Those are the five things that a Bhikkhu should understand.

The Seven Dhammas of the Virtuous

King of Korabya was fond of playing with dice. Queen Vimalā Devī of Bhogavatī had an intense desire to eat the heart of Vidhura the wise counsel of King of Korabya. When Irandhatī, daughter of Queen Vimalā Devī knew about it, she decided to help her mother out. “Why should she allow her mother die when she is alive?” - She thought to herself. She told her mother not to worry, that she would get the heart of Vidhura for her mother.

Irandhatī went up to the top of Mount Yugandhara and riding a swing, sang the beautiful songs. Puṇṇaka the powerful demon happened to hear her song and drew near to the singer. As soon as he saw Irandhatī, he was head over ears in love with her. Craving for the princess possessed him. He told her what was in his heart. The princess told him that she would accept his love on condition that he obtained for her the heart of Vidhura, Counsellor to the King of Korabya. Puṇṇaka assured her that he would procure what she wanted.

Puṇṇaka turned himself into human form and calling himself Kaccañña went to the court of Korabya, taking with him a precious ruby and horse. Without losing a moment, he rode fast and got to the city gate of Korabya. He was sent before the King, who asked him his purpose of seeing him. Young Kaccañña told him, he wanted to play at dice with the King. The King asked him, what he had got to bet. He told the King that he had a precious ruby and a steed. The King wanted to know how much the two items of the youth cost. The youth said that the ruby was worth two cities or more. As for his steed, he demonstrated its qualities. He rode it with the ruby held in his hand. And to! the ruby and the horse

were making a ring of red colour as if someone were brandishing a piece of burning wood.

The King was greatly pleased. He said he had never seen such wonderful ruby or horse before. He was sure that he was going to win at the game of dice and was anticipating possession of the two wonderful presents brought by the unknown youth. Before the game started Young Kaccañña said to the King, “Great King, in case I lose I am prepared to surrender to you my ruby and horse. In case Your Majesty loose, what is the price of the bet”? The King replied, “Save for myself and my Queen, you can ask anything you wish from my possessions”. In the first round of the game the King won, thanks to the assistance of the Devā who guarded the royal umbrella. The youth surrendered his ruby to the King. Kaccañña being a powerful demon, looked around to see who was acting against him and saw the Devā in charge of the royal umbrella. He showed his wrath and looked at the female Devā in the face. The Devā fled. In the second round and the third round, the Young Kaccañña won.

He said to the King, “Great King, in the three games that we played, I lost one game and you lost two games. Now, give me that I want”. The King said, “Take any thing that I possess, which includes my country. Young Kaccañña said he wants nothing of the sort. He only wanted Vidhura the King's counsellor. The King said, “Vidhura is not part of my possessions”. Young Kaccañña said the King possessed Vidhura. It was then agreed between the two contestants to call up Vidhura and ask him before the people present. When Vidhura was present, the King was trying to persuade him to say that he did not belong to the King, when Young Kaccañña asked the King to be permitted to speak to Vidhura. Permission being obtained, he asked Vidhura, “What do you aspire to, Vidhura?” “I aspire to Buddha-hood”, Vidhura replied. Kaccañña said a person of virtue will never speak falsehood, but will say only the truth”. And Vidhura said, “That's true, I will only speak the truth”. Kaccañña said, “Very well, now, whom do you

belong to?” Vidhura replied, “I am one of the ten kinds of slaves of the King. So I belong to the King”. Young Kaccañña then addressed the people, “you hear what Vidhura said? He said he belongs to the King”. And so he demanded of the King to give up Vidhura.

The King bid for seven years to wait. Kaccañña would not listen to it. The King pleaded to wait seven months. Still Kaccañña would not agree. At last he pleaded to wait seven days, to which Kaccañña felt obliged to agree. The King sent for Vidhura and said to him, “Vidhura, here is my command to you: seven days from now, you will follow young Kaccañña wherever he might lead you to”. Then he turned away. On hearing the King's command, Vidhura murmured to himself, “Alas, what a dull head the King is. You have disgraced yourself. Everyone will be heaping you with the blame for given up such a wise person as myself to the enemy. The King has failed to notice the peculiar characteristics of this person, so he does not know whether the youth is a human as he poses himself or a non-human. For I have noticed these things in him. His soles are short at the hind parts; he never winks, he casts no shadow. These are characteristics of a non-human. I do not mind being called away by an enemy but what a disgrace the King has suffered on account of his foolishness”. Then young Kaccañña was taken to the home of Vidhura.

There, Vidhura called up the family and taught Vipassanā practice clearly like this. Be mindful in all your activities in going be mindful, in eating be mindful, in going to bed be mindful. In going, as your sole touches the ground, be mindful of the touch. In eating, be mindful of the hand as it touches the food. Be mindful of the action in carrying the food to the mouth; be mindful when you put food into the mouth; be mindful when you munch the food, be mindful as you swallow the food.

In sitting, your body will touch the floor; be mindful of the touch. Before going to bed, worship the Buddha, keep the precepts, send Mettā to all the world, share your merit to all the world, donate your body to

the Buddha. Make your wish like this: “Our master of the house has been taken away by the enemy. May he come back home soon”. Before you fall asleep, note the air rushing against the nostril in your breathing in and out. Be mindful of the touch between air and body. In these various ways, always keep mindful of things. As Vidhura was giving these instructions on mindfulness, a battle was raging in the mind of Young Kaccañña: “Alas, Vidhura is a man of virtue. If I were to kill him and take his heart, I would be committing a grave misdeed. If I fail to get his heart, I would miss my Irandhatī. I must get his heart. But I won't kill him myself. I will make my horse kill him.”

Thinking thus, being driven by Craving, Kaccañña dragged down Vidhura from his raised seat, bound his hands and feet and handled him roughly. He tied Vidhura at the tail of his horse and said to him, “Vidhura, I am going to ride my horse with you tied at the horse tail. Keep your mind steady. I am going rough!” So saying, he rode up to the mountain, which was one Yūjanā high.

Thereupon, the Guardian Devās of the mountain and the trees gave protection to Vidhura so that he did not suffer even a headache. After some rough riding Kaccañña run-in his horse, looked back from his seat and asked:-

“Vidhura! Are you still alive?”

“Yes,” answered Vidhura. “I am still very much alive.”

“Have you magical amulets on your body?”

“No, I haven't any.”

“Do you possess supernormal powers?”

“No, I don't.”

“Then what have you got?”

“I have Seven Virtuous Dhammas.”

Kaccañña attempted at the life of Vidhura again for three more times but to no avail. Then he thoughts, “Vidhura says that he carries no amulets on him, that he does not have supernormal power but that he has

Seven Dhammas of the Virtuous. He is invincible. He must be frightened to death". So thinking, he untied his victim from the horse's tail and said to Vidhura, "Vidhura, I am going to push you down this abyss." Vidhura replied, "Don't try to frighten me, young Kaccañña, I am fearless." Kaccañña thought that his threat was an empty one only to Vidhura.

So he assumed the form of a demon and holding a huge club, pretended to hit his victim. Again, Vidhura said, "Young man, I am not afraid of you". Kaccañña then rightly guessed, "He has found out my true self," and so assumed the form of huge Nāga serpent (Dragon), coiled himself into seven coils around Vidhura's body and pretended to strike him on the head. Still Vidhura was unshaken. He said, "Young Kaccañña, don't try to frighten on me. I am not frightened". Kaccañña rightly guessed that Vidhura has known his true self. So he assumed the form of huge elephant and taking his victim in the trunk, threw him down underneath his great hoof. "Young Kaccañña," said Vidhura, "don't try to frighten me. I am not frightened. You have assumed human form with the name Kaccañña. But I know you as a powerful demon named Puṇṇaka."

Young Kaccañña now had to give up. He said, "Vidhura, you said you carry no amulets on your person. You said you do not have any supernormal powers. But you said, you have Seven Dhammas of the Virtuous. Will you tell me what those Seven Dhammas are?" Vidhura said, "Young Kaccañña, you have no Morality (Sīla), no Concentration (Samādhi) and no Wisdom (Paññā). You are overwhelmed by the love for Princess Irandhatī so that this thick veil of ignorance prevents you from Morality (Sīla), Concentration (Samādhi) and Wisdom (Paññā): The deeper your obsession with the beauty of the Princess, the more you get drowned in the whirlpool of sensuality. You are not fit to hear the Seven Dhamma of the Virtuous from me.

However, if someone respectfully put me at an elevated place and makes an earnest request to tell the Dhamma, from a lower seat, with

bent knees. I am willing to tell it". At that, Kaccañña said "Very well, Sir, please sit on this piece of cloth," and spreading a garment on a mound, made his request respectfully with bent knees. Then Vidhura gave his discourse. The Seven Dhammas of the Virtuous are these: Saddhā (Conviction), Sīla (Morality), Suta (Wise Knowledge), Cāga (Liberality), Paññā (Wisdom), Hirī (Shame to do Evil) and Ottappa (Fear to do Evil). Young Kaccañña said, "O, Vidhura, not to speak of those Seven Dhammas, I do not even know the meaning of the first of them, i.e., Saddhā. May you explain to me its meaning."

Saddhā means Conviction in one's past actions or (Kamma). When you tried to kill me by riding your horse with me tied at its tail, you found me safe and sound. "Are you still alive?" you then asked me. "I am very much alive," I replied because I will not die till my Kamma holds. I believe in Kamma and its resultant. I must certainly die one day, but not now yet. An ignorant person does not understand the natural law that birth entails ageing, disease and death. So he cannot make peace in a quarrel. He prolongs enmity. He will quarrel in future too. A wise one understands the natural law of birth, ageing, disease and death. So he can pacify a quarrel. He keeps away from quarrelling. He will not enter into quarrels in future. He understands that he is liable to ageing, disease and death. This is how I am full of Conviction (Saddhā) as to the law of Kamma. That is the meaning of Saddhā.

Tell me about Sīla.

Sīla means non-aggression. When you were about to tie me to the horse's tail, you bound my hands and feet and handled me quite roughly. What did I say to you about it? Nothing not only was my vocal action non-aggressive, what about my physical action? Did I make any move to free myself? No, nothing. Not only were my vocal and physical actions non-aggressive, I did not think of any aggression thoughts against you. These restraints in physical, verbal and mental actions are called Sīla.

Tell me about Suta.

Suta means being well informed about Dhamma. Hearing the good doctrine is Suta. When you rode rough shod, you were hearing the sound of the hoofs but I was not hearing that sound all the time because I was hearing the voice of Dhamma in my mind. I was reminded of the Dhamma that I am liable to ageing, that I am liable to disease, that I am liable to die. That is the meaning of Suta.

Tell me about Cāga.

Cāga means Liberality. Since I attained the age of intelligence, I had abandoned myself to all. Whoever would abuse me, hurt me or even kill me, I was prepared to surrender myself to others' wishes. That is called Cāga.

Tell me about Paññā.

Paññā means Wisdom. When you untied me from the horse's tail and threatened to push me down the abyss, what did I say to you? I said, "Young Kaccañña. Don't try to frighten me. I am fearless". That is Paññā. Then you assumed the form of a demon and threatened to hit me with huge club. What did I say to you then? "Young Kaccañña," I said "don't try to frighten me. I am not frightened". That is Paññā. Then again, you assumed the form of a big Nāga serpent, coiled around my body and threatened to hit me on my head. What did I say to you then? "Young Kaccañña," I said, "don't try to frighten me. I am not frightened". That is Paññā. And again, you assumed the form of a big elephant and holding me in your trunk, threatened to trample me. What did I say to you then? I said, "Young Kaccañña, don't try to frighten me. I am not frightened". That is Paññā, I said to you. "Although you assumed human form and name of Kaccañña, I know you as a powerful demon Puṇṇaka. We were alone in the big forest, whenever your mood change, your facial expression changed. That I noticed." That too is Paññā.

Tell me about Hirī.

When you dragged me down from my raised seat, tied my hands and feet and handle me quite roughly. You tied me around the horse's

tail. That was a violation of another person in the present of people which is a shame. You have no shame to do that evil. As for me, we regard it as a shameful act indeed. That is Hirī. You lacked Sīla, Samādhi and Paññā, that is why you lacked Hirī.

Tell me about Ottappa.

When you had ridden with me tied to the horse's tail and threatened to push me down the abyss, what did I say to you? I said to you, "Don't try to frighten me, young Kaccañña, I am fearless," Fear is the outcome of Craving. You are a slave to Craving, you do whatever is bidden by Craving. You are under the domain of Craving and Conceit. These two evil forces possess you like a devil. The devil commanded you to tie my hands and feet and to play rough with me. You are under the command of the devil because you are enamoured of Irandhatī. You are attached to her. Craving for her drove you to those cruel actions. Craving is caused by Sensation. Sensation is caused by Contact (Phassa)

The Buddha says: "Phassa is the cause of Vedanā; Vedanā is the cause of Taṇhā; Taṇhā is the cause of a chain of consequences leading to Bhava which causes Jāti (Rebirth). Rebirth is dreadful (because it brings along ageing, disease and death). You, being ignorant, don't fear Jāti. I am fearful of Jāti. That fear to do evil is Ottappa.

Thereupon, Puṇḍaka confessed his misdeeds. "O, Vidhura, he said, "I have wronged you. Please pardon my grave mistakes done to you physically, verbally and mentally. May I now send back to your country? Please mount my horse."

Vidhura replied, "No, no young man, first tell me the reason for you taking me hostage."

Puṇḍaka then told him that Queen Vimalā Devā of Bhogavatā, the land of Nāga serpents, wishes to eat the heart of Vidhura, King's Counsellor at the court of Korabya. Her daughter whom I love would return my love on condition that I can procure Vidhura's heart for her mother. He admitted his foolishness in trying to cause the death of

Vidhura. Now he said, he was prepared to forego Irandhatī. He wanted only the safe return of Vidhura to his home.

Vidhura said, “It would not be right and proper to let me go. Puṇṇaka could not see reason as he was overwhelmed by ignorance. He failed to understand the good doctrine. If Vidhura were killed, the intense desire of Queen Vimalā Devī would go unfulfilled. I am a wise person. A wise one is able to fulfill other peoples' desires as well as his own desires. I can see to the fulfillment of all concerned. You shall get the hand of Irandhatī, both of you will have your desires fulfilled. Queen Vimalā Devī shall hear my discourse on Dhamma which is her true desire, her desire will be fulfilled too. Therefore, just send me to Bhogavatī now”.

In this way the wise-one Vidhura was able to work for the welfare of everyone involved in this strange story.

(NB, The names in this story has been some what simplified by Sayadaw for easier remembrance by the audience).

Kamma, Citta, Utu and Āhāra, the four supporting conditions of materiality

“This body of the damsel is hidden in the darkness of Ignorance Avijjā has stuck in us like a thorn.

It is hard to take out.

It is one's own making only.”

Kamma is the prime actor. Citta (Mind) is the master, Utu (Temperature or Climatic condition) is the mason. Āhāra (Nutriment) is the labourer. Here, Citta the master asked his men, “Build a house for me.” Kamma the prime actor asked, Citta, in which part shall I build it? At one place there are no visible objects to see; no sounds to hear; no odours to smell; no flavours to it taste; no physical contacts to be made. It is a barren place. At another place, visible objects are there, pleasing to

the eye; there are various pleasant sounds; there are pleasant smells; there are pleasant tastes; there are pleasant tangible objects. Of these two places, where would you like to build your house? Citta, the master said, “O, Kamma the prime actor, I am fond of pleasant sights, pleasant sounds, pleasant smell, pleasant tastes and pleasant tangible objects, I would like that sort of place”. To this, Kamma said, “Don’t choose that place, my dear. It is a bad place to live”. Citta asked, “Why is it a bad place to live?” Kamma explained; “It is a ruined place. Land-slides often occur”. “Never mind the land-slides,” said Citta, “I am fond of pleasant visible objects”. “Don’t choose that place,” said Kamma, “It is subject to floods”. Citta said, “Never mind the floods. I am fond of pleasant sounds”. “Don’t choose that place,” said Kamma, “It is subject to violent storms”. “Never mind the violent storms,” said Citta, “I am fond of pleasant smells”. “Don’t choose that place”, said Kamma, “It is subject to frequent fires”. “Never mind the fires”, said Citta, “I am fond of pleasant tastes and pleasant tangible objects. Do build my house at that place”.

Kamma, the prime actor then asked, “May I build it underneath the earth?”

“No, no”, said Citta, “that would suffocate me to death”.

“Then, may I build it underneath the water” asked Kamma?

“No, no”, said Citta, “that would drown me to death”.

“Then, may I build it in the big storm,” asked Kamma?

“No, no”, said Citta, “I would be carried away by the storm”.

“Then, may I build it in the flames,” asked Kamma?

“O! No, no”, said Citta, “I would be burnt to death”.

“In that case,” said Kamma, “I will have a mixture of earth, water, wind and fire in equal proportions and build your house with that compound. What do you say”? To this Citta agreed and ordered, “Go ahead”. Kamma the prime actor said, “I can’t do it myself”. I have to ask my man, Utu, the mason.

“Hey, Utu, the mason,” called Kamma, “Citta wishes to have a home built for him, to be of a compound made up of earth, water, fire and wind, in equal proportion. Will you do the job?”

Utu replied, “I will master but it all depends on Āhāra. My work is dependent on the quality of bricks he supplies. His bricks might not be always sound; some might be half burnt, some might be broken and some might be soft”.

Kamma protested, “Don’t make a fuss. Just go about your work”. The mason could not say any further. He had to build the house with the assistance of his helper Maung Āhāra.

So dear audience, you have seen houses being built in towns and villages. The mason has to use whatever bricks he is being supplied by his helper Āhāra. Some bricks are sound, some are not sound, there are half-burnt bricks and some are broken bricks. Utu the mason plastered them all to look nice. In this way, some fine houses are built. In the three worlds, houses are built some for Humans, others for Devās and for Brahmās. We mean the bodies which are likened to houses. In the animal world, various kinds of animals likewise get various kinds of bodies. As all of these bodies are built of the four Primary Elements, sometimes earth fail and the individual suffers agony; sometimes water drown them and the individual suffers agony; sometimes wind play havoc and the individual suffers agony; sometimes fire burns and the individual suffers agony. You have seen these things, haven’t you?

That is why, it has been said by the Buddha, all things which are conditioned by the four conditioning elements are subject to decay. In spite of this warning, most people long for fresh existence, with the result that they become subject to land-slides and suffer agony; sometimes they are drowned in water, suffering agony; sometimes they are caught in storms and suffer agony; sometimes they get burnt by fire and suffer agony. All these agonies are the result of one’s own wish for fresh existence. You must face up to the consequences of your desire.

There is no point in murmuring about them. You wish for it and you get what you wished for. If you had not wished for fresh existence, you would not get it.

However, by simply saying that you do not want a fresh existence, your wish will not be fulfilled. You must acquire the necessary Knowledge for which you need to meditate in the Vipassanā practice. When you have acquired this necessary Knowledge, you will no more wish for a fresh existence; if you do not wish for it, fresh existence will not be forthcoming. If no fresh existence arises, you are freed from all sorts of suffering, you attain Nibbanā.

(A tape recorded Sermon.).

A Blind Worldling ignores Reality and sees things that do not really exist.

What really exist in Ultimate terms are Mind and Matter or Mentality (Nāma) and Materiality (Rūpa), (as applied to the body, termed as Corporeality, (Rūpakkhandhā). A blind worldling ignores these two things while they are highly conscious of external things such as legs, hand, nose, etc, Man, Devā, Brahmā etc, which in the Ultimate sense do not exist but are generally spoken of as such.

“Truth is revealed in a painful way only, If the yogī yields to the easy way, he is liable to drift along in Samsarā.”

A Yogī earnestly practicing Vipassanā has to experience acute and trying sensations. It is in those painful experiences that Truth is revealed to him. If he should try to avert these painful experiences and change his posture in meditation, he will not have painful sensation but will set in ease and comfort. But ease and comfort naturally allow the mind to

wander. No concentration is possible then. Lacking concentration, Knowledge (Paññā) cannot arise in him. He will drift along in Saṃsarā.

A Sotāpanna (Stream Winner) and a higher Ariyā are still lacking in Knowledge, only an Anāgāmi (Non-Returner) is freed from Sensuality.

Sotāpanna (Stream Winner) and Sakadāgāmi (Once-Returner) are said to be still tied to the home. Only when these two lower (Sotāpanna and Sakadāgāmi) types of Ariyās have attained to the next higher Path-Knowledge of an Anāgāmi (Non-Returner), will they be diverted of sensuality (Kāma rāga nusaya). Then they cannot stay as householders: they must, on their own free will, leave hearth and home to lead a higher, nobler life of a Bhikkhu. He is not called a noble one just because he can distinguish between the Ultimate Reality (Paramattha) and Worldling Usage (Paññatta). He is not called a noble one if he is still bound both by Paramattha and Paññatta. He is called a noble one who understands when it is a case of Paramattha, when it is a case of Paññatta.

The four Dead Ones and the four Living Ones

Magga ñāṇa is of single occurrence; Phala-ñāṇa is of multiple occurrence, Sotāpatti magga, Sakadāgāmi magga, Anāgāmi magga and Arahatta magga occur only once, never twice. Hence they are called of single occurrence or four Dead Ones.

Sotāpatti phala, Sakadāgāmi phala, Anāgāmi phala and Arahatta phala may be entered upon whenever the Ariyā who has won the respective Magga at any time at will, whenever circumstances permit. Hence they are called 'of multiple occurrence or four Living Ones.

Various degrees of Conviction

Saddhā (Conviction) is of various degree according to the type of person.

Conviction of a worldling (Puthujaña) is not firm or secure, hence it is said to be a Butt-Joint Conviction.

Conviction of an Ariyā (one who has won Path-Knowledge) is firm and secure, hence it is said to be a Hook-Type of Conviction.

Conviction of a Buddha is superior firmness, hence it is called a Ring-Type of Conviction

“Sāsanā has only an upward trend.”

This is said so because one who practices Vipassanā meditation, after having gained Stream-Winner Knowledge (Sotāpanna), never reverts to a Puthujaña but advances upwards to a Once-returner (Sakadāgāmi) then to a Non-returner (Anāgāmi) and Arahatta phala, when he is called an Arahanta.

Sayadaw U Kavi meets Daw Ngwe Bon reputed to be an Anāgāmi

One Daw Ngwe Bon, disciple of Mingun Sayadaw, who was reputed to be an Anāgāmi, heard that an accomplished one, i.e. one who has done what is to be done as a Bhikkhu, had appeared at Maung Yin Baw ravine. She wanted to verify the fact and came to Maung Yin Baw ravine where the Venerable U Kavi was residing. The disciples of the Sayadaw were assembled at the place, eager to listen to the discussion between the two great persons. The Venerable Sayadaw told the visitor all the steps in Vipassanā meditation practice beginning from the setting up of the practice (Parikamma) step by step up to the attainment of Magga ñāṇa. He also replied without hesitation all the queries made by Daw Ngwe Bon; even before Daw Ngwe Bon had spelled them out herself:

Daw Ngwe Bon remarked that the emphasis mindfulness in U Kavi's method was very natural and useful. Then she stood up slapping her bent arm and cried gleefully, "Here's my son! Here's my son!" The Sayadaw said, "If you wish to call me 'son' you must offer food to the Saṅghā" Daw Ngwe Bon respond the next day by making offerings of food to the Saṅghā residing at the monastery, shared her merit to the world happily and went away.

(N.B- Later, Sayadaw recounted that he had known the coming of Daw Ngwe Bon at his place in the ravine, that she was putting up at a nearby monastic shelter, when he entered into a trance to know in advance the visitor's queries, so he could answer all her questions even before they were actually asked. He said the woman could pose questions that were appropriate and useful, that she was learned, and appeared to be of proper dress and decorum).

The Attributes of Dhamma

Sun Lun Sayadaw discoursed on the attributes of Dhamma for the benefit of Yogīs. The Buddha spoke of the attributes of Dhamma in these terms, Sandīṭṭhiko, Akāliko, Ehipassiko, Opaneyyiko, Paccattam Veditabbo Viññūhi.

Herein, a Yogī discerns the four Ariya Truths for four times when he has beginning with the Pre-Path-Consciousness of Parikamma, Upacāra, Anuloma and Gotrabhū, he understands the attribute of Sandīṭṭhiko, (actually experienced.)

Viññūhi means wisdom it acts like the King Emperor. Opaneyyiko is like the King Counsellor. Ehipassiko literally means, “Come and See”. It means the Dhamma is open to anybody's scrutiny. It is open to inspection by anyone. If you would inspect it, you will find it even better than it is reputed to be: when Dhamma has revealed the Truth each according to his attainment (Paccattam Veditabbo). How? It makes the wise one (i.e., the Ariyā) see clearly that's “This is Mentality or Corporeality, this is Mentality, this is Mind, this is Mental Concomitants; this is the Truth of Suffering (Dukkha), this is the Truth of the Origin of Suffering, this is the Truth of Path, this is the Truth of Cessation”. The knowledge of these four Ariya Truths is called Sotāpatti magga and Sotāpatti phala.

This is the Truth of Dukkha, this is the Truth of Origin of Dukkha, this is the Truth of Path, this is the Truth of Cessation. The knowledge of these four Ariya Truths is called Sakadāgāmi magga and Sakadāgāmi phala.

This is the Truth of Dukkha, this is the Truth of Origin of Dukkha, this is the Truth of the Path, this is the Truth of Cessation. The knowledge of these four Ariya Truths is called Anāgāmi magga and Anāgāmi phala.

This is the Truth of Dukkha, this is the Truth of Origin of Dukkha, this is the Truth of the Path, and this is the Truth of Cessation. The knowledge of these four Ariya Truths is called Arahatta magga and Arahatta phala.

This is the world of sentient beings; this is the world of conditioned things, this is the world of the base or resting place of the two other worlds, which are the three Internal worlds; and this is the world of sentient beings this is the world of conditioned things, this is the world of the base of the two other worlds-which are the three External worlds. These are how the wise ones understand things discriminately and how knowledge comes to be evident.

The Yogī perceives the constant rise and fall of Mind, Mental Concomitants and Corporeality. This is the understanding of the Truth of Dukkha. It is full understanding of what is to be fully understood (*Ñāta pariññā*). When the Yogī investigates the cause of this Dukkha he gains full understanding of the cause. This is full understanding by investigation (*Tīraṇa pariññā*). On investigation, he understands Craving as the cause of Dukkha and abandons Craving. This is full understanding by abandoning (*Pahāna pariññā*).

Understanding Mind, Mental Concomitants and Corporeality as Dukkha is knowledge about the Truth (*Sacca ñāṇa*). Eliminating Dukkha by Path-Knowledge is called *Kicca ñāṇa*. When latent defilements such as Craving have been eliminated by Path-Knowledge and the cause no more produces its result, is called *Kata ñāṇa*.

The Dhamma that sees the truth is Dhamma-cakkhu or the Eye of Dhamma.

The Dhamma that are to be seen are the Four Ariya Truths.

The Dhamma that know or understand is ñāṇa Knowledge.

The Dhamma that are to be understood are the Four Ariya Truths.

The Dhamma that eliminates Dukkha is Magga ñāṇa or Path Knowledge.

The Dhamma that is to be eliminated or abandoned is Craving, the Origin of all Suffering, Samudaya saccā.

The Dhamma which comes to Cessation (i.e, which does not allow causes to resultants) is Nirodha saccā.

(A tape recorded Sermon).

Set-Kyar-Daung Discourse

To the north east of Myingyan, there is a pagoda called Set-Kyar-Daung. At the time of the pagoda festival, drunkards drunk with toddy liquor had their hey-day. Among them, one of the drunkard, with a small knot on his head with his longyi tucked high up the loin, holding a short stick would walk among the crowd and going up to the passer-by said to each of them, “I am looking for the proud one!”

Seeing this, another drunkard got vexed. He wore a bigger knot of hair on his head, tucked up his longyi high up the loin and holding a bigger stick in his hand, drew near the first drunkard looking, saying, “Here comes the proud one!” Then the first drunkard looking in the face of the second drunkard said, “That proud one, I keep well away!” So saying, he left the second drunkard alone.

I tell you this story to remind all of you here that you are just like the first drunkard at the Set-Kyar-Daung Pagoda festival. When that man did not find the proud one, he was saying, “I am looking for the proud one”. But when he met with the proud one, he shied away from him. You are like that drunkard because when you came under the period of Kassapa Buddha’s Sāsanā, you shied away from that Teaching and wished for meeting with Gotama Buddha. But when you now come under Gotama Buddha’s Teaching, you waste your time dilly-dallying and wish for meeting with the next Buddha, offering flowers and lights to the present Buddha saying, “May I meet with Arimetteyya Buddha and be the first to see the Buddha!” When the drunkard met with the proud one, he shied away. You who have not made a start in the practice of Dhamma while the Teaching of Gotama Buddha prevail and keep away from the Teaching, you are going to miss this great opportunity again. Make hay while the sun-shine, so say the proverb. Now is the opportune time for you.

“A bird in hand is worth two in the bush.” Make the best use of the present opportunity. Muster up the force “Bala or Power” — that of Conviction (Saddhā), Energetic Effort (Vīriya), Mindfulness (Sati), Concentration (Samādhi) and Knowledge (Paññā); and work for emancipation from Dukkha. Eliminate the defilements of Greed, Hatred and Bewilderment — that Ignorance which veils you from the Light of Dhamma by the practice of Vipassanā, by remaining mindful of your in and out breaths, taking cover at nostril. If you work with diligence, you will win Path-Knowledge beginning with Stream Winner and culminating in Arahatta magga each according to your store of past merit. Don’t shy away this time. Don’t be like the drunkard at the Set-Kyar-Daung pagoda festival.

Incidentally, let me also warn you not to be like the sand-soap seller. The sand-soap seller used to canvas her soap as superior soap, whitening detergent. But look at her clothes that are visibly dirty. It is more important to make yourself clean. No use trying to clean up others. Don’t try to preach others. Instead, practice Dhamma yourselves. Don’t be a soap-seller.

Dhamma Vihāra Discourse

Sun Lun Sayadaw was asked by some one, “In who does Dhamma Vihāra is present”? The Sayadaw answered the question giving an anecdote.

Once upon a time King Brahmadata ruled in Bārāṇasī. A rebellion broke out in the outskirts of the country. The King sent five captains to put down the rebellion. The five captains went to the place of rebellion. When they got to a forest at the border, they saw a thick cloud of dust caused by the movement of enemy troops. On seeing the dust, one of the captain thought that the enemy must be quite a big force so that the cloud of dust is so great he panicked and stayed behind. So only the four captains proceeded.

As the four went ahead, they saw a grand banner hoisted by the enemy. One of the captains considered that from judging the grand banner, the enemy must be a powerful force. So he panicked and was left behind.

The three captains that were left went ahead. When neared the enemy, there were fierce voices of the enemy forces crying toward themselves, “Hey, men! Surround the King’s men! Catch them! Go, Go! Go catch them!” One of the three captains panicked at those brave challenging voices. He believed the enemy was quite formidable and was too great for the three of them. He panicked and was left behind.

The two remaining captains went into the battle. A fierce battle took place. They and the enemy forces fought fiercely, many fell. One of the King’s captains fell, cut down by the rebel leader. Only one captain was left. He was able to cut the head of the chief of the rebels. Then the enemy fled. The only surviving captain returned to the city to report to the King.

I give this story to drive home my point. Those of you Bhikkhu and Sāmaneras should never be like the captain who fell merely on seeing the

cloud of dust stirred up by the enemy. For news of beautiful girls are always spreading around you. Those news stir up false hopes in some of you like the false hopes raised in one who hears a secret writing that directs the reader to the would-be treasure-trove; or like one who listens to a prescription about medicine that cures this or that disease; or a Bhikkhu who learn about the King's Royal Daughter.

Let no false hopes disturb your peace when you hear of news of beautiful maidens at the homes of rich parents on the main street, the busy commercial quarters of the town. Any of you who would return to lay life in the false hope of marrying such a girl would be just like the King's captain who fell merely on seeing the dust cloud stirred up by the enemy.

Those who could remain indifferent to such local news about girls might see some beautiful maiden on his alms-gathering. Then a Bhikkhu might think that this is the sort of girl whom people speak with high praise and fall for her. He might leave the Order in the hope of marrying that girl. He would be like the King's captain who fell on seeing the grand banner of the enemy.

If a Bhikkhu is not shaken by mere sight of a girl, he might be invited by a girl to call at her house on the alms-round, and there he might be fed with choice food, with full of friendly hospitality shown to him. When that feeding and hospitality had drawn into some length of time the Bhikkhu was led into thinking that the girl had fallen for him. He would then leave the Order, hoping to marry her. He is like the captain who fell by merely hearing the fierce threatening voices of the enemy.

If a Bhikkhu could resist friendly gestures and hospitality, he might fall victim to the deception of a woman. For instance, a woman might give plausible reasons for inviting him to her house in the evening. She would be watching his approach from a front window. When he entered the house she would go into her room, leaving the door ajar. When the

Bhikkhu entered the room, he would find her in bed. He would then go near her bed to find her in some indecent posture. Then the foolish Bhikkhu was bound to fall from honour. He is like the King's captain who was cut down by the rebel chief in battle.

Only the surviving captain who was able to cut down the rebel chief was like the Bhikkhu who could resist the temptations and conquer the dangers of sensuality. He alone is the one who has Dhamma Vihāra in him.

Sun Lun Sayadaw used to admonish his pupils against the dangers of getting friendly with women-folk. He told them to go on alms-round stopping at each house in turn and not to sit at any house. If a Bhikkhu sits at a house on his alms-round, he is liable to get involved in sensual matters. “Don’t wish to be loved by others. If you wish to be loved and you love others, you will suffer for it.” “Don’t wish to be popular with laity. Popularity will prove to be a danger to you like the bombs dropped from airplanes.” “Don’t seek fame. Fame brings infamy.” “Don’t wish to become famous. Fame built up on flimsy grounds are not lasting. Genuine fame surrounds one as a natural process, without knowing it.” “Don’t pass over the alms-bowl it is an evil thing to do. I didn’t mean physically getting over the bowl. What I mean is don’t be fussy about the alms-food you get. Whether you get some poor stuff or a most delicious thing to eat, don’t let your likes and dislikes trouble you. If you allow yourself to frown on the former or to smile at the latter, it means you are passing over the alms-bowl.”

“On your alms-round, watch your mind not to allow Greed, Hatred or Bewilderment enter it. Watch the sense-doors of eye, ear, nose, tongue and body against sense-objects that defile the mind. Be mindful all the time”.

(A Tape Recorded Sermon).

The Five Things Which Female Lay Supporters Understand

1. Their Wish:- They wish to have their own husbands- all of them without difference.
2. Their Sphere of Activity:- They try to beautify themselves.
3. Their Upholding:- They tend their families, relatives, parents
4. Their Constant Interest:- “May not my husband take another wife”.
5. Their Ultimate Wish:- “Let my husband take my words seriously.” Let him not take another wife”.

Discourse on Patācārī

Listen, young female supporters! I am going to say the things you would not like to hear. Don't wish to look pretty. Don't wish to be rich and the more you are famous, the more will you meet with suffering. Don't pamper your eye, don't pamper your ear, don't pamper your nose, don't pamper your tongue, don't pamper your body. These sense faculties get spoilt if you pamper them. How do they get spoilt? These five sense-doors must be well guarded. If not well guarded, they are the cause of trouble. All of you meet with all sorts of trouble when your wishes are not fulfilled.

Troubles multiply themselves.

One even thought, “I must have done something awful in one of my past lives”.

“This body of the damsel is hidden in darkness of Ignorance.

Avijjā has stuck in us like a thorn

It is hard to take out.

It is one's own making only.”

Since you are responsible for all your troubles you must brace yourselves

to suffer them.

During the time of Gotama Buddha, there was a beautiful girl, daughter of a rich man. She was very beautiful, very rich and very famous. She pampered her eye, her ear, her nose, her tongue and her body. She came to grief for having done so. She was so deeply sunk in grief that she did not even care to clothe herself. She was mentally deranged. You in this audience are far better off than Paṭācārī. You are in your proper senses and properly clothed. As for Paṭācārī, she had met with great misfortune. Her husband Ko Dāsa died of snake bite. Her younger son was snatched away by an eagle. Her elder son was carried away in the current of a creek. When she returned to her home, she learned that both her parents and elder brother were crushed under a brick building that collapsed.

Just imagine six dear ones killed in a single day. No wonder that she went stark mad. She could not help thinking about her cruel fate. Every time she remembered about the terrible events that came her way, her dementia grew worse. She tore away her clothes, leaving her naked.

She reflected on herself, “O! your stupid girl,” she said to herself, “you ill-fated girl, it was all your fault. You spent your time beautifying yourself. Now your beauty has led to this wretched state”. And she rambled on saying, “Look here folks! My husband Ko Dāsa died of snake-bite. My younger son was snatched away by an eagle. My elder boy was carried away in the current. My father, mother and brother all got crushed in a collapsed building”. She went from village to village, neglecting her food. She hardly could move with steady steps. She was utterly heart-broken and looked quite pathetic.

However, as fortune turned in her favor, she was noticed by the Buddha, viewing the world with His Buddha-Eye at His monastery that her time for emancipation had become due. The Buddha knew that Paṭācārī had sufficient store of past merit and that with the slight blessing of the Enlightened Buddha, she would gain Enlightenment that day. He

sent His Infinite Goodwill Mettā to her and made a solemn wish that Paṭācārī come to Him, listen to Dhamma and understand it.

Paṭācārī came. She tottered along in the direction of the assembly hall when the Buddha awaited on His throne. At the end of the hall some kindly person being wise gave her timely advice: “Hey, girl! You look grief stricken and wretched. There, the Buddha is discoursing to the audience. Why not go near and listen? You will get some relief!”

On hearing the word “Buddha”, Paṭācārī became stirred and thought of going near the Buddha. And so she stepped towards the Buddha at the other end of the hall. The audience called out to her, “Hey, mad woman! Go away! You don’t know the directions of north or south. You have no clothes on. You have no upper piece of cloth on your shoulder your hair is disheveled with no flowers. Don’t come here. Go away!” The Buddha then called out to her, “O, Paṭācārī, come my daughter. Come to me”. Then only the audience gave way to her and she got near the Buddha’s throne.

Some members of the audience took off the upper pieces of cloth on their shoulder to cloth the naked girl. The Buddha addressed her saying, “Paṭācārī, you are sorrowing for others. You don’t sorrow for yourself. Paṭācārī, you are liable to grow old, liable to suffer disease, liable to die. Don’t you know that there is ageing, there is disease and there is death”. And Paṭācārī replied, “Yes, Venerable Sir! There is ageing, there is disease and there is death”.

“If there is ageing, disease and death and there is also such a thing as non-ageing, non-disease and non-death, are you not scared of ageing, disease and death?” “Venerable Sir, I am scared of ageing, disease and death”. “If you are scared of ageing, disease and death, you should seek the Dhamma that is non-ageing, non-disease and non-death”. Paṭācārī asked, “Venerable Sir, how should I seek it?”

If you want to seek the Dhamma that is non-ageing, non-disease and non-death, don’t love others and don’t love yourself either.

“But Venerable Sir! I do love my child. He is so lovely with a pair of bright eyes and curved eye-lashes. He babbles so lovingly. Yes, Venerable Sir, he is a dear to me.”

“You love him because you do not understand the Truth. If you come to know the Truth, you won’t love him or love yourself either. It is due to Ignorance you wish for this or that. If you wish for something that something becomes an obsession. When you are obsessed with it, you act in pursuit of that thing. If you act in pursuit of it, you get it. Getting it means being loaded with sufferings.

Ignorance is called Avijjā. Your desire or craving is called Taṇhā. Obsession is called Upādāna. Acting is called Saṅkhāra. What you get is Bhava. When Avijjā and Taṇhā combine forces, you end up with Jāti (Rebirth). Rebirth is fraught with suffering. You must be prepared to face the consequences of Rebirth. Just now, you have been suffering terribly, neglecting food and clothing, roaming about villages. Why is it so? It is because you loved your husband Ko Dāsa. Why did you love him? Because you were ignorant of the Truth. If you had not been ignorant, you would not have loved him. If you did not love him, you would not have met with this suffering. You have suffered a lot. You have forgotten to eat. You have broken your heart. Why? Because you were ignorant of the Truth. If you had not been ignorant, you would not have loved him. Paṭācārī, Saññā (Perception) had been deceiving you. You say, you loved him whereas the Truth is that Saññā made you think that you loved him. How did Saññā deceive you? Whereas in Truth and Reality everything is Impermanent (Anicca), Saññā made you think that things are Permanent (Nicca).

Whereas in Truth and Reality, everything is Dukkha (Suffering). Saññā made you think that things are Sukha (Pleasant). Whereas in Truth and Reality, everything is non-self, lacking any substance (Anatta), Saññā made you think that things are of Self and have real substance (Atta). Whereas in Truth and Reality every thing is foul (Asubha), Saññā made

you think that things are Beautiful (Subha). That being so, whatever you see is a delusion only, something which Saññā has led into thinking. This wrong perception of things needs to be straightened up.” “But Venerable Sir! How am I to do that?”

“You have to practice the Four Methods of Steadfast Mindfulness (Satipaṭṭhāna). That practice will remove the delusions. What you need to do is to keep constant mindfulness. Mind your breathing. As the air comes into your nostrils, be mindful of the air touching your nostrils. As the air goes out of the nostril, be mindful of the air touching your nostril. As you keep mindful of the in-breaths and out-breath, the Four Methods of Steadfast Mindfulness are fulfilled.

How are the Four Methods of Steadfast Mindfulness fulfilled? Mindfulness of the touch amounts to practice of Mindfulness of the Body (Kāyā-nupassanā). Mindfulness of bodily sensations, both pleasant or unpleasant is called Mindfulness of Sensation (Vedanā-nupassanā). Mindfulness of the nature of the touch is called Mindfulness of the Mind (Cittā-nupassanā). Not letting thoughts of covetousness (Abhijjhā) and ill-will (Domanassa) into your mind but simply mindful of both physical and mental phenomena as they happen, being aware that the risings and falling go on in their own natural way. is called Mindfulness of Dhammas (Dhammā-nupassanā). When the Four Methods of Steadfast Mindfulness are being developed:-

Mindfulness of the Body (Kāyā-nupassanā) will clear up the wrong concept of the body as being Beautiful (Subha).

Mindfulness of the Sensation (Vedanā-nupassanā) will clear up the wrong concept of sensation as being Pleasant (Sukha).

Mindfulness of the Mind (Cittā-nupassanā) will clear up the wrong concept of thinking about things as Permanent (Nicca).

Mindfulness of the Dhammas (Dhammā-nupassanā) will clear up the wrong concept of thinking oneself as an individual ego or Self (Atta).

Paṭācārī applied her mind to the grief within her. Almost instantly, she saw the light of Dhamma. She exclaimed, “Venerable Sir, I see, I see!” They said to me, “Hey, mad woman, you don’t know the directions, north or south, get out!” They said, “You have no clothes on, you have no shoulder piece. Your hair is disheveled. You are wearing no flowers on your head. Get out!”

But I now know well, Venerable Sir! It is they who don’t know. I know Venerable Sir, that I have decent clothing on me; I have the shoulder piece; I am wearing three flowers on my head. I now come to understand things. You said, “What ever you see is a delusion only, something which Saññā has led into thinking. This wrong conception needs to be straightened up.” “And now Venerable Sir, I have cleared up all misconceptions by means of practicing Mindfulness. I have come to understand things as they really are.”

The Buddha, understanding what Paṭācārī meant, asked her for the benefit of the audience; “What is that you see, Paṭācārī?” “Venerable Sir, I understand that I am liable to ageing, liable to disease and liable to death.”

“I understand the six aspects of Right Understanding (Vijjā-ñāṇā) namely:- Wrong concept of Permanence (Nicca) has disappeared and right understanding has appeared that all things are Impermanent (Anicca). Wrong concept of agreeable things are Pleasant (Sukha), has given way to the right understanding that everything is Suffering (Dukkha). Wrong concept of Self (Atta) has given way to the right understanding that the so-called “person” is not a Self (Anatta), has no substantial existence. I have come to understand the Dhamma that eliminates the Cause of Dukkha. I have come to understand which Dhamma has to be eliminated. I have come to understand Cessation.”

“Herein, the Dhamma that eliminates the cause of Dukkha is Magga-ñāṇa; that the Dhamma which has to be eliminated is Craving (Taṇhā) which is the cause of Dukkha; that Dhamma that stops the

process of rising and falling of Phenomena is Cessation (Nirodha).”
“Paṭācārī, you said you have clothes on, where did you get it?”

“Venerable Sir, the Venerable Padumuttra Buddha had said to me, “My daughter, when you are reborn during the time of Gotama Buddha, you will see that you keep the five precepts as firmly as you would your clothes on your body”. “And now I keep the five precepts as firmly as I would my clothes on my body.”

“What about the shoulder piece?”

“Venerable Sir, the Venerable Padumuttara Buddha had said to me, “My daughter, when you are reborn during the time of Gotama Buddha see that you keep the eight (Uposatha) precepts as you would always wear a shoulder piece on you”. “And now I keep the eight (Uposatha) precepts regularly as I wear a shoulder-piece. The shoulder-piece of other ladies might be studded with jewels but they need to be washed every now and then, besides being in danger of being robbed. My shoulder-piece of the eight precepts is not liable to be robbed, does not need washing; moreover, it makes me cool, serene and satisfied.”

“What about the flowers you wear on your head?”

“I wear three flowers, Venerable Sir. During Padumuttara Buddha’s time, the Buddha had said to me, “My daughter, during Gotama Buddha’s time, you will wear three flowers. And now, I wear the three Gems as my (permanent) flowers on my head. I mean to say, I have conviction in the Buddha, I have conviction in the Dhamma and I have conviction in the Saṅghā. I say Buddham saraṇam gacchāmi, Dhammam saraṇam gacchāmi, Saṅgham saraṇam gacchāmi. I have these three Gems as my permanent refuge.”

“Paṭācārī,” said the Buddha, “that is not sufficient yet. Put in more effort”.

Paṭācārī strove for the higher Path-Knowledge and by stages attained Arahatta magga and Arahatta phala.

Thereupon, she understood

- (1) The Dhamma that gave vision as well as the Dhamma that are to be seen,
- (2) The Dhamma that knows as well as the Dhamma that are to be known;
- (3) The Dhamma that eliminates what is to be eliminated as well as the Dhamma that is eliminated;
- (4) The Dhamma of cessation. Herein, the Dhamma that gave vision is Eye of Dhamma; the Dhamma that are to be seen are the four Ariya Truths. The Dhamma that knows is Magga ñāṇa; the Dhamma that are to be known are the four Ariya Truths. The Dhamma which eliminates what is to be eliminated is Magga ñāṇa, the Dhamma that is to be eliminated is craving the cause of Dukkha. The Dhamma of Cessation (Nirodha) is the Truth of Cessation. Paṭācārī saw and understood. When she understood, she had no Craving for anything. When she was free from Craving, she was not obsessed with anything. When she had no obsession to anything, she did not act in pursuit of any object of Craving. When she did not act to get it, she did not get any rebirth. End of rebirth is the Ultimate Peace.

People crave things because they are ignorant of the Truth. When they crave for things, they become obsessed with more things, when they are obsessed with things, they act to get them. When they act, they get them. When they get them, they are reborn in Saṁsarā. When they get a fresh existence, they are liable to all sorts of suffering, which they must be prepared to bear with.

(End of the Discourse on Paṭācārī).

When Sons Oppose and Daughter-in-Law are Envious, The Old Mother Is Thrown Out And Helpless

In the days of Gotama Buddha, there lived in Sāvatthi, a wealthy young lady named Soṇā endowed with the five fame qualities of a woman-hood. When she was of marriageable age, she was married to a young man of similar status. The new couples, being well to do and having good look, enjoyed life as young couples were want to, with little thought about the Triple Gems.

In time, the couple begot ten children, all are sons. At that time, Soṇā's husband visited the Buddha at his monastery. After hearing the Buddha's discourse, he had a strong desire to become a Bhikkhu. He believed, he had the right omen to do so. Accordingly, he was admitted into the Order by the Buddha. He was very happy. He did not let his wife know about it. Will you male supporters in the audience be able to do likewise?

When his wife Soṇā heard the news about his becoming a Bhikkhu, she was really upset. She wailed most pathetically. She heaped blame on her ex-husband, accusing him of infidelity, deceit and cruelty to the children. She could not eat nor sleep for days, all the time yearning for her lost husband.

In time, she tried to solace herself. "If he has no love for you, why should you be made for him? If he is kindly, you need to kind to him; if he has turned his back on you, you have nothing but to turn your back on him." These were argument she invented to solace herself. In this way she led a new life as a widow, tending to the children.

When the ten children came of age, Soṇā was about sixty years in age. Her advanced years taught her that she ought to relinquish her household duties, now that all her ten sons had come of age and were able to lead their own lives. So she bequeathed all her property to the ten sons equally.

Then she said to her ten children, “Dear boys, I have looked after you since your father left home. Now you all have come of age. Now I wish to live a religious life, free from family worries. I have given all my property to you. I am now totally dependent on you. I believe you will be kind enough to look after me before I die.

The ten children said, “Dear mother, you need not worry. We know how to be grateful. We owe you a great deal, even without measure. We shall be supporting you from out of the wealth you have given us. Rest assured of our care for you. We will take turns to look after you and to see to all your needs.” The old mother was pleased to hear the words of her children. “May you prosper in life. May you have happy families,” she blessed them.

She lived first at the house of the eldest son. At first she was well tended to. But after staying for about fifteen days the hospitality began to turn sour. The family started to ask the mother to do domestic work. Later, they complained of the old lady’s stay with them and suggested that she took a turn living at the other sons’ houses. The old lady expected better treatment at the younger son’s house but she was greatly mistaken. The younger son was hospitable only for a few days but due to the daughter-in-laws’ influence she found life there untenable. So she had to move to another son’s house.

She met with the same unkind treatment at every house of her own off-spring until she was driven to the youngest son’s house. There she received the most ungrateful treatment. The youngest son accused her of being unreasonably harsh to the families. He said that she had complained of the bad treatment by the daughter-in-law. That must have been due to her prejudice against them. So saying, he showed her the door to leave.

The former rich lady was now virtually cast away by her children. Homeless and penniless, she had nowhere to go. At this infirm age she could find no place to feed her. She lamented her dire circumstances.

“When sons oppose and daughter-in-laws are envious, the old mother is thrown out and helpless” — this she had heard people say. This saying had now proved to be her own fate. She felt like her heart broken to pieces. Taking her own life seemed the only way to go out of the world of her ungrateful children. But her past store of merit prevented her from taking such a desperate action. She remembered Gotama Buddha who was still living, the Buddha who is the true refuge and in whom her ex-husband had taken refuge. She decided to follow the way taken by her former husband. She went to a monastery of Bhikkhunīs and become a Bhikkhunī.

As a Bhukkhunī, she did not get the respect due to her age but was asked by fellow Bhikkhunī to do all sorts of menials work such as washing, carrying water, making boiled water and sometimes massaging their bodies. Some Bhikkhunīs took undue advantage on her for her junior standing in the Order and took pleasure in her docile mode of addressing them. Old Soṇā Therī did not take offence but tried her best to do their bidding.

When the Bhikkhunīs had occasion to listen to Dhamma discourses, old Soṇā Therī was not allowed by her fellow-Bhikkhunīs to sit at the front places but were obliged to move back in the audience so that she could scarcely hear the discourse.

One day the whole of the residents at the monastery were invited to a meal in town. The fellow-Bhikkhunīs told her, “Old one, you are of poor vision, hard of hearing and doubly bent. You stay behind and keep watch at the monastery. Please see that there is bath-water ready when we return. Also boil some water.” And they all went to town on invitation.

When left alone, she started to draw water as commanded by the fellow-Bhikkhunīs. The well was quite deep and the water pot rather too big for her to carry. She felt very tired and exhausted. She murmured to herself:- “Troubles multiply themselves. One even thought, I must have

done something awful in one of my past lives.” Just then tottering under the weight of the water pot, she slipped and fell in the bath-room. She felt pain in her fragile body. She applied Steadfast Mindfulness to the painful sensation as it arose.

As concentration developed through Steadfast Mindfulness of Sensation, the Knowledge of Rise and fall arose in her. Sensation turned from Concept to Reality in her Enlightened Consciousness. She then understood clearly the Rise and Fall of Mind, Mental Concomitants and Corporeality and gained Stream-Winner Knowledge and then go forward culminating in Arahatta-magga. Being endowed with sufficing past store of merit, she also became possessed of Supernormal Physic Powers. She entered into the Attainment of Fruition of Cessation (Phala Samāpatti), that state of Incomparable Bliss so that she forgot to make ready boiled water for her companions in the practice.

Soon her companions returned to the monastery. When they did not see the old Bhikkhunī and looked for her here and there, they found her in the bathroom. Some of the worldling Bhikkhunī in an aggressive mood scolded her, saying that she was sleeping in the bathroom. “Where is the hot water?” they demanded. Soṇā Therī coolly replied, “Yes, Yes, I will have it for you.” She then entered upon absorption of the mental exercise of heat (Tejo Kasiṇa) and made a solemn asseveration and let and behold! The whole of the bathroom water tank boiled up.

On seeing this instant boiling of the water, the worldling Bhikkhunīs were awed and alarmed. “She is a witch! She is a witch!” they cried out. “She has made the water boil!” Their alarmed shouts brought the elder Bhikkhunī down from the upstairs of the monastery who saw what had happened. They knew that Soṇā Therī had attained Arahantship. They took her and the other Bhikkhunīs to the Buddha.

Seated in all glory amidst the audience, the Buddha addressed them: “Look at Soṇā Therī here. She came to the Order at her old age. In spite of her late joining the Order and her ripe old age, due to her strength of

Conviction and Effort, she has attained Arahataship along with Supernormal Physic Powers. O! My sons and daughters! In the quest for Nibbāna, age does not count at all; effort is crucial. Soṇā Therī saw a Bhikkhunī under Padumuttara Buddha's Teaching being honoured by the Buddha with the distinguished-title of the Foremost Energetic Effort (Āraddha vīriya eatadaga) and expressed her wish to win a similar honour in the future. Her aspiration has now been fulfilled." Explaining the past life and aspiration of Soṇā Therī in those words, the Buddha conferred on her the title of "Āraddha vīriya etadaga".

The fame of Soṇā Therī spread far and wide. Her former husband an Arahanta and ten sons came to worship her. With gladness in mind, they begged for her pardon for their misconduct. The mother said to them that she had excused them all and besides, she felt she was thankful to them. She thanked them because if they had been kind to her at the time, she would not be able to leave them and consequently would not get the opportunity to seek the shelter of the Triple Gems.

The ten children worshipped their parents and requested them to count them as supporters with the four Bhikkhu requisites. The mother explained to them that a true Bhikkhu does not have any attachment to the four requisites nor for the supporters of these requisites but live on alms only, collected from the anonymous public. She sent them away thanking them for their kind gesture.

Those of you who are aged now should do well to take the example of Soṇā Therī who came into the Order only at the advance age of over sixty and who by virtue of her sincere effort won Arahanta-ship with Supernormal Physic Powers. After hearing this discourse, many elderly ladies were awakened to the fact that they could attain Path-Knowledge even at their ripe old age and become Bhikkhunīs.

Now, don't you elderly supporters, male and female, wish to become Enlightened like Soṇā Therī? If you do, don't love yourselves as well as don't love others. Don't be difficult of old age. Age doesn't

matter nor physical strength that matters. Conviction (Saddhā) and Energy (Vīriya) are crucial. Don't let this grand opportunity of having come under the Sāsanā slip away. Do what needs to be done. If your children don't look after you, if they grudge you for their support, come to me, I will make you nuns so that you need not worry about your keep. (End of the story of Sonā Therī).

(N.B:- The late Sun Lun Sayadaw did not name any supporter as permanent supporter in the four Bhikkhu Requisites. Whoever made gift out of free conviction he said would be considered in his own mind as supporter in the four Bhikkhu Requisites).

The Story of Maung Toke Kyee who left his native village

Dear supporters, male and female, do not wish to return to your native place by the same road that you have traveled. I will illustrate this point with a story. There was a simpleton named Ko Toke Kyee in Pyay-myo (Pyay Town). His wife was a woman of the world. One day his wife said to him, "Look here Ko Toke Kyee, tobacco is fetching a good price in Yangon. Go and sell tobacco there." Ko Toke Kyee said, "But, dear wife, I don't know the way." "Don't you worry a bit," she said, "I will arrange everything so that you can go straight to Yangon without a hitch."

She put some tobacco in a big container made of light bamboo strips and a smaller container filled with tobacco. "Put the big one in front and the smaller one behind you on the balancing yoke. Then you will get straight to Yangon. After you have sold the tobacco, make sure that you go to the Shwedagon pagoda and pay homage. It is a most glorious pagoda."

Ko Toke Kyee followed her instruction and set out on his journey. On the way, he felt tired and took a rest under the shade of a tree by the wayside. Other way farers found his luggage standing in their way and so shift them a bit. In doing so, they inadvertently placed the big one and the smaller one at the reverse ends of his carrying yoke. Ko Toke Kyee did not notice it. He believed the big one must be in the front, leading to Yangon. He continued his journey and when he got near Pyay-myo, he thought it was Yangon. He thought the distance to Yangon was not as great as he had first thought. He felt he was not quite tired after the journey.

On seeing the Shwesandaw pagoda, he thought it was the Shwedagon pagoda. "Ah! The famous Shwedagon pagoda is very much like our Shwesandaw pagoda," he thought to himself. When he entered the city of Pyay, he thought that Yangon was very much like the Pyay-

myo. When he got to the street where his home stood, he thought that this road-way was very much like the street where he lived. When he got to his home, he thought the house looked like his own home. But it was getting dark and he thought of putting up for the night at that house. He called, "O, householders!" His wife recognized his voice but just answered, "Yes!" "May I put up at your place for the night?" He inquired. She pretended not to recognize him and simply replied, "Yes, you may." Ko Toke Kyee put down his luggage and went upstairs. He thought the house looked very much like his house. His wife asked him if he had had his evening meal. Learning that he did not, she prepared a meal for him. Ko Toke Kyee thought that the crockery was very much like the ones he had been using.

When the children playfully mounted on him, he still thought that the children resembled his own children. The wife then called a halt to the children saying, "Let him alone, children!" She asked him, "Visitor, what is your name?"

Ko Toke Kyee declared his name.

"Where do you come from?"

"I am from Pyay-myo," he replied.

"Where are you going?"

"I am going to Yangon to sell tobacco there."

At this point his wife lost patience and began to strike him (not harshly) with her fist. Even then Ko Toke Kyee cried, "O, gentle please."

The moral of this story is to bring home the point on merit and demerit. Beings are generally led by demerit rather than merit. Here the big load represents demerit which most people follow. In doing so, they are liable to get back to their native place which is the four miserable realms of Apāya.

Discourse on “Poke-ma” Cetanā

(Translator’s note:- The vernacular term ‘Poke’ is used here in a different way from that used in the previous discourse where it meant a traditional light container made of thin strips of bamboo woven into an open box.)

In doing a deed of merit, the Buddha explain, the three phases of volition namely, pre-action volition (Pubba-cetanā), contemporaneous volition (Muñca-cetanā) and post-action volition (Apara-cetanā). In this discourse Sun Lun Sayadaw uses the word ‘Poke-ma’ to mean a giant food basket made of thin bamboo strips with an open end to put cooked rice to feed about 300 guests. He uses the word jocularly as a corruption of ‘Pubba’ explained at the outset. (Its use will become evident as we go further.)

Dear audience, you have heard of three phases of volition- Pubba-cetanā, Muñca-cetanā and Apara-cetanā, haven’t you? (Yes, Venerable Sir!) But we are going to tell you about Poke-ma cetanā, Mone-sa cetanā and Pāra cetanā.

First, about “Poke-ma” Cetanā. In a village, a shinbyu festival, when a young boy is novitiates into the Order of Bhikkhus, the whole village gave donations to the parents of the novice-to-be. The chief donors, the parents of the novice-to-be have to feed all the guests that came to the festival. Donations of a quarter-rupee (Kyat in those days) or a half rupee are the norm that donors made on those occasions.

The chief donor had calculated that he had invited about 100 persons from town and 200 persons from the villages. He estimated a total donation of around a hundred rupees from the town-folks and around hundred rupees from the village-folks. He was busy in lifting up the giant food basket to check the food consumed and the collection of donations. Therefore, his Cetanā (Volition) could well be called “Poke-ma Cetanā” or Cetanā in lifting up the giant basket.

Then he made a rough estimate of the donations received. He found that the general run of donations was lower than what he had

donated at others' festivals. In other festivals of their nature in town, he had given from half a rupee to one rupee, whereas these town-folks who come here have mostly put in only a quarter rupee to half a rupee only, which is the norm for village-folks. He felt dissatisfied. In other words, he started hating those visitors whom he considered were rather close-fisted, in the vernacular it was "Mone sa cetanā."

However, he checked his greed and told himself that he had nothing but to accept whatever was brought by those donors, in the vernacular, "Pāra cetanā" getting what they had got with them.

The late Sun Lun Sayadaw advice to the audience was that these three types of Cetanā (Volition):- Poke-ma cetanā, Monesa cetanā and Pāra cetanā should be avoided.

On Merit and Demerit

I shall continue with a brief discussion on merit and demerit. Dear supporters, male and female, you need to know meritorious mind and demeritorious mind. Let us say, in the hot season, someone remaining on a sandy bank will feel hot, won't he? (Yes, Venerable Sir, he will.)

Will another person remaining indoors be feeling cooler?

(Yes, Venerable Sir, he will.)

Will the shelter taken in the care of relatives be cooler than the shelter of a shade?

(Yes, Venerable Sir, it will.)

Will the shelter afforded by one's parents be cooler than the shelter taken in the care of relatives?

(Yes, Venerable Sir, it will.)

Yes indeed but taking refuge in the Buddha, the Dhamma and the Saṅghā is still by far cooler than the shelter of one's parents. Now having taken refuge in the Triple Gems, you, relying on the five powers, namely, the power of Conviction (Saddhā-bala), the power Energy

(Vīriya-bala), the power of Mindfulness (Sati-bala), the power of Concentration (Samādhi-bala) and the power of Knowledge (Paññā-bala), develop the three trainings of Morality, Concentration and Knowledge (Sīla, Samādhi and Paññā). When the three fold Training is fulfilled, you will come to understand that Mind, Mental Concomitants and Corporeality are always in a state of flux, the former never the same as what follows.

This nature of constant changeability will be perceived as woeful, unsatisfactory, Dukkha. On examining the real cause of this Dukkha, you will know that Craving is the Cause (Samudaya). When this Knowledge flashes into your mind, that Magga Knowledge will eliminate all Latent Defilements. The result is that the cause is broken so that it can not produce any resultant. That is called Cessation or Nirodha. Now the four Ariya Truths arise simultaneously, isn't it?

(Yes, Venerable Sir.)

All these are the advantages of meritorious thought. It is by far more beneficial than the benefits afforded by parents or relatives. When you further develop that meritorious thought and make it a continuous practice, your mind will become so attuned to meritorious thought that you will gain Sotāpatti magga (Stream-Winner Knowledge) that culminates in Arahatta-Magga. All these practice constitute meritorious Dhamma.

Demeritorious mind means a mind that thinks of evil things again and again. For instance, some one with a grudge stabs another one to death or strikes him on his head till he dies. He can kill that man only in this life, not in another existence. If a thief were to beget a thief through his eyes, through his ears, through his nose, through his tongue, through his body (i.e, if evil is begotten through all the five sense-doors), he would have begotten thieves as his off-spring and this would become a family of thieves. That is what I mean by a repetition of evil. This state of mind surely leads you to the four miserable states of Apāya.

The Wish-fulfilling Ruby from Mount Vebhūla

Don't think of getting back to your nature place (like Maung Toke Kyee) but go straight to mount Vebhūla. There you will find most precious stones. The way is dangerous though. Only very few people ever got to Mount Vebhūla because one has to pass through three big forests, each guarded by three powerful demons. Even though they could get to Mount Vebhūla, some people do not pick the precious stones there; they pick up only worthless flint or gravel. Some forgot that they were on Mount Vebhūla and spend their time whistling or singing away. A few of them were able to pick up precious stones there.

The Simile explained

Mount Vebhūla is the name of the Buddha's Teaching or Sāsanā which comprises Morality (Sīla), Concentration (Samādhi) and Wisdom (Paññā). The three big forests represent the spheres of sentient existence, namely, the Sensuous Sphere (Kāma- bhummi), the Fine Material Sphere (Rūpa-bhummi) and the Non-Material Sphere (Arūpa-bhummi).

The people who while away their time singing or whistling represent the forgetful people who spent their lives in a happy-go-lucky attitude and are thus heading for the four miserable realms of Apāya. Flint and gravel are like those who gather merit that lead them to fresh rebirth. Precious stones like the wish-fulfilling ruby is like practicing Vipassanā training that lead to Nibbāna, the end of all Dukkha (Suffering). In conclusion, the Sayadaw urged everyone of us to avail themselves of the glorious opportunity of the prevalence of Vipassanā practice; relying on the five powers (Balas) to strive to surpass the three big forests guarded by the three powerful demons, which are like the sphere of existence dominated by Greed (Lobha), Hatred (Dosa) and

Bewilderment (Moha), aiming as one's goal the Supramundane Dhamma of Deathless or Nibbāna.

Method of Meditation Practice taught by the late Sun Lun Gu Kyaung Sayadaw

(Q). Supporters, male and female, don't you find it dreary to be drifting in Samsarā?

(A). Yes, indeed, Venerable Sir.

(Q). If that is dreary and troublesome, don't you like to have happiness?

(A). Yes, Venerable Sir. We would very much like to have happiness.

If you want to have happiness, you must kill mother and father. You must also kill the two rulers who rule the country. You must also kill the twelve secret agents. Mind you, the two parents being of great benefit to you, they need to be killed four times, not once only. Herein, the two parents mean Taṇhā (Craving) and Māna (Conceit). The two rulers mean the wrong view of Eternalism (Sassata Ditthi) and the wrong view of Annihilation (Uccheda Ditthi). The twelve secret agents mean the six Sense Bases and the six Sense Objects (Āyatanas).

In killing them for the benefit of your own happiness, follow the example of King Candagutta strategy. That is to say, of twelve Āyatanas, kill the external six (the six sense objects) first.

Now, this is how you proceed. First make obeisance to the Buddha, take upon the moral precepts. Donate the five aggregates, the Mind-Body complex that makes up yourself to the Buddha for the duration of your meditation session, in doing this, wish for Nibbāna as the result:-

Also donate yourself to the late Sun Lun Gu Kyaung Sayadaw for the duration of your meditation session, wishing for Nibbāna. Send your good-will (Mettā) to every beings living in all the thirty one planes of

existence and send all the merit you have gathered and just about to be gathered.

Don't fix the duration of your meditation. Sit, as much as (as long as) you can bear with it. Assume the posture that you think would maintain for long without shifting. Control your mind, not to go astray but to remain steadily on the object of your meditation. Your object of meditation is the in-breath and out-breath. Breathe through the nostrils. So that the mind is not allowed to wander, keep both your eyes shut. Breathe-in and breathe-out rather vigorously.

This helps in steadyng the mind, not letting thoughts other than the act of breathing come in. As the breath touches the tip of the nostril you will be made aware of the touch. Be mindful of that awareness. Touch, Awareness and Mindfulness these three incidents should occur simultaneously.

While you are meditating thus, your eye does not look at anything; your ear does not listen to any sound; your nose does not smell any odour; your mouth does not want to eat anything; your body does not want to go anywhere. In this way, eye-faculty, ear-faculty, nose-faculty, tongue-faculty and body-faculty:- the five faculties are well guarded.

This means morality in restraint of the sense faculties (*Indriya Samvara Sīla*) is accomplished. This is no mean accomplishment. For 'Indriya' means exercise of control, 'Samvara' means refraining the mind as not to allow defilement such as Greed (Lobha), Hatred (Dosa) and Bewilderment (Moha) to enter the mind. Such guarding is possible only when you practice meditation.

After some vigilant practice, the mind becomes well schooled in that it does not follow its wanted fancies. But stays fixed on the nostril tips. Then a variegated array of colourful objects — white, red, yellow, blue, starlight, moonlight, sunlight, pearl colour, etc; and other familiar things appear around you. They can be highly misleading, for they are apt to be regarded as progress in the practice, whereas actually they are

obstacles to it, even termed enemies of Enlightenment. You should train your mind to remain back on the object of meditation. This strange experience is usually met with by most Yogīs.

The ability to guard the mind against stray thoughts and to fix it at the tips of the nostrils, being mindful of the touch and awareness of the touch, amounts to killing the six external secret agents which represent the six sense objects (Āyatanas).

When the practice is persisted in, the awareness of sensation such as heat or cold come to be noticed, as well as stiffness or pain of sorts. The Yogī should be aware of the particular sensation as it actually arises. A cold sensation should be noticed as cold and be mindful of that awareness of cold. Then when the mind is fully concentrated the cold sensation will disappear simultaneously with the awareness of the cold sensation.

If it is a hot sensation, that hot sensation will disappear simultaneously with the awareness of the hot sensation. The hot sensation does not linger after the cold sensation. Likewise, the cold sensation does not linger after the hot sensation. Each occurrence is quite a separate and distinct event, having a natural feature of its own. These sensations arise in any part of the body. You should not note the particular place on the body where it arises. The sensations arise by their own nature. You simply keep being aware as and when a sensation arises. This awareness coupled with mindfulness is called Sammasana-ñāṇa.

When the practice of awareness of bodily sensations has become as a sort of second nature to you, your concentration has been developed to such a level as can handle the mental processes that happen in the body. You will come to understand the nature of mental and physical phenomena going through a process of constant change. If you rally your five powers or balas, i.e., Conviction (Saddhā), Energy (Viriya), Mindfulness (Sati), Concentration (Samādhi) and Knowledge (Paññā), your power of concentration will be heightened.

Consequently light will appear inside your body. Then you will be able to have a mirror image of your body. The whole of your body is laid bare before you, wherein you vividly see the internal organs at work; or sometimes some pieces of raw flesh coming apart or bruised or blisters bursting or like pearl flowing out or like rain drops falling.

By then your concentration will have become firm. Having accustomed to the rise and fall of bodily sensations, insight into rise and fall of phenomena (Udayabbaya-ñāṇa) will rise in you. Sensation then becomes not something of perception but something of Knowledge. At this stage, you will see little sparks rising at the pores of your skin as when a lighter is being struck. You will realize the rise and fall of Mind, Mental Concomitant and Corporeality with very discriminate Knowledge.

Then you will come to understand, there is in Truth and Reality no such thing as hand or feet or any bodily parts but merely Mind-Matter complex. Then you will understand that such old concepts as Man, Devā or Brahmā are the province of a blind worldling and when the Truth is seen all are just nomenclature only. When Reality is seen thus, one has a firm conviction in the Triple Gems. At that stage the Yogi has killed the six internal secret agents (i.e., the six sense bases). That is when he rids himself of the wrong view of Eternalism (Sassata Diṭṭhi) and the wrong view of Annihilation (Uccheda Diṭṭhi). But these wrong views are not uprooted yet.

Herein, the Steadfast Mindfulness in keeping aware of sensation is Sīla. The firm, concentration that provides the light is Samādhi. The discriminative understanding of the Reality of Mind and Matter comprising Mind, Mental Concomitant and Corporeality is Paññā. Thus the three-fold training of Sīla (Morality), Samādhi (Concentration) and Paññā (Knowledge) become fulfilled. Paññā at this stage is at the mundane level only.

The Sun Lun Sayadaw explain the Seven Purities (Visuddhis) in these terms

While the Yogīs mind is observing sensation with mindfulness, he has his sense facilities fully guarded, so he is possessed of Purity of Morality (Sīla Visuddhi). As his mind is fixed on the sensation, it amounts to Purity of Mind (Cittā Visuddhi). When the morality is pure and the mind is pure, the Yogī can see things as they really are, i.e., he can see sparks of light at the pores of his skin, as when a lighter is being struck. Then he understand that he has no legs or hands or body but a compounded phenomena of mentality and physicality. That means he has Purity of View (Diṭṭhi Visuddhi).

When his view has thus become pure, he holds no more doubts. His conviction in the Buddha, the Dhamma and the Saṅghā becomes unshakable. Freedom from doubts means Purity in Dispelling Doubts (Kaṅkhā-vitaraṇa Visuddhi).

As the Yogī is able to turn sensation as a concept into a source of knowledge, he will experience unprecedented emission of aura from his body which is extremely pure and clear, together with deep satisfaction and peace. This experience is not to be relished. If you are attached to that wonderful experience, it means you are bogged down into ten dangers. That is in fact experienced only after a long struggle. It is called Nikanti.

When you are able to forsake them, the stability of the mind is thereby achieved. Then mind consciousness at the mind-door arises followed by the knowledge of indifference (or Equanimity) towards composite things (Saṅkhārupekkhā-ñāṇa).

Saṅkhārupekkhā-ñāṇa comprising the conscious moments of Parikamma, Upacāra and Anuloma eliminates latent defilements. Thereupon, Gotrabhū consciousness points out to Nibbāna. The Yogī must then leaning on the signal given by Gotrabhū consciousness, directs

itself to Nibbāna. Magga ñāna arises at that instant and destroys all latent defilements. That destruction is what is meant by the killing of the two rulers represented by the two wrong views of Eternalism (Sassata Diṭṭhi) and Annihilism (Uccheda Diṭṭhi). The two parents symbolized by Taṇhā (Craving) and Māna (Conceit) are so deeply involved in a person's life, these two latent defilements need to be killed four times. It is up to you to do so.

Let me continue with my discourse. Let's say, someone who has recently recovered from illness is very keen to eat meat. He is penniless and cannot afford to buy a meal dish. As he walks along the river, he sees a big tortoise on the river bank. He decided to catch it for a meal. Since he has just recovered from illness, he is still weak to be able to catch the tortoise. He is being dragged along by the tortoise. He fell into the river, still holding the tortoise. By and by, he gets deeper and deeper into the water. When he gets to depth of his mouth, he can not hold it any longer. Rather shame-facedly, he say to the tortoise, "Hey, tortoise, I will let you go once, when it comes to my turn, you should let me go ten times!" So saying, he let go the tortoise.

This story is to illustrate the plight of our pupils. Once they have come here to practice meditation in earnest, we would rather that you persist to the end. However, with some of you who can not persevere, I have nothing but to let you go home:- like the man who can not hold on to the tortoise.

Seeing the people drifting in the floods of Samsarā, we try our best to rescue them like holding out a helping hand or throwing out ropes and bamboo poles for them to hold on to safety. If the drifting person does not care to hold on to them, we have nothing but to leave them to their own fate.

Let me tell you another example. Two friends having fallen on hard time were going on a journey. They were penniless. So they devised a way to feed each other in sheer imagination.

One of them started by saying, “Here is chicken curry for you. Eat it!”

The other one said, “Ah, yes, it is delicious.”

Next comes, “Here is pork curry for you!”

And the friend welcomed it saying, “Beautiful!”

And then the next man’s turn to be fed. “Here is the elephant foot curry for you!”

“Ah, good ! Give some more!”

The friend reminded, “Look, you have not finished what I given. It is elephant’s leg, remember.”

Like the two men in this story. I am feeding you with the elephant’s leg. Touch, Awareness and Mindfulness. Those three things to synchronize. If you are able to let the three things happen simultaneously, you gain insight into the Impermanence (Anicca), the Woefulness (Dukkha) and the Egolessness (Anatta) of conditioned things (Sammasana-ñāṇa). This insight is a normal state of mind of all virtuous ones, beginning from the Buddha. So my advice to you is, when I am handing out to you such a big chunk of meat for your consumption, don’t give excuses to stay away from eating it. It is in your real interest that you munch it, savor it and eat it.

The Story of the Sky-lark

Once upon a time, an eastern Sky-lark and its child lived in forest. When the mother bird was going out in search of food, she asked her child to keep itself to the foot-print of an ox for its own safety.

The little bird forgot the mother's warning and ventured out of the ox's foot-print. Then she was swooped down upon and carried away by an eagle. It wailed saying, "If only I listened to mother's warning, I would not have met with this fate."

When the eagle heard these words, he asked it, "What was your mother's warning"?

The little bird said, "She told me not to leave my place which is the foot-print of an ox." The eagle said, "If so I will send you back to your place." The little bird was glad to be sent back to its own place. As soon as it got back into the ox's foot-print, it challenged the eagle saying, "Now, see what you can do to!" The eagle was furious. He swooped down on the little bird with all his might. Thereupon, he struck himself against the hard thick clod of earth and met with his death.

The moral of this story:- the mother bird is like the Mental Concomitant, the faculty of Wisdom (Paññindre cetasika). The foot-print of the ox is like the body. The young bird is like the Mind. The eagle is like the five sense-objects of visible objects (Rūparūm), sound (Saddārūm), smell (Gandhārūm), tastes (Rasārūm) and tangible objects (Photthabbārum).

On that analogy, note that contact is the cause of sensation. Sensation must not be allowed to cause Taṇhā (Craving). If you allow Taṇhā to rise, it will be like the little bird playing outside its home and becoming a prey of the eagle. Remember the mother bird's warning.

Discourse on the Five Enemies

Would the Venerable Sun Lun Sayadaw discourse on the five enemies?

You often speak about the five enemies, don't you? That is, water, fire, rulers, thieves and disloyal inheritors. (Yes, Venerable Sir). Those five enemies belong to the present existence only. What I am going to talk you are the five enemies that are present not only here and now but throughout the infinite existences in the course of Samsarā.

Herein, Water as an enemy means the stream of consciousness that constantly follows sense-objects that has the power to bring forth endless resultants throughout Samsarā.

Fire means the fire of greed, hatred and bewilderment. These three fires burn all beings constantly throughout Samsarā. Hence, they are one of the five enemies.

Rulers mean the four conditions that bring about the arising of Mind and Matter. In the present life, Rulers bring to justice anyone breaking the law and give appropriate punishments ranging from prison sentences to death sentences. The four rulers that we mean to say here are, Kamma, Citta (Mind), Utu (Climate condition or Temperature) and Āhāra (Nutriment). These four are impartial to all. They are there throughout Samsarā ready to inflict harm to everyone. So you will often see Kamma as the cause of sickness or death; you will also see Utu causing sickness or death; sometimes Āhāra causing sickness or death. Whenever these four conditions of sentient existence go awry, people suffer untold miseries. Therefore, they are the Rulers as one of the five enemies.

Thieves refer to the five sense-faculties that stealthily cause one, infinite harm. The eye stealthily cause you danger or disadvantage; the ear stealthily cause you danger or disadvantage; the nose stealthily cause you danger or disadvantage; the tongue stealthily cause you danger or

disadvantage; the body stealthily cause you danger or disadvantage. That is why these five thieves are enemies in the real sense. That is why I have always advised my pupils, “Have no desire to see, have no desire to hear, have no desire to know — these three desires are to be kept away. If you have these three desires, you will fare along an endless Samsarā.

The fifth enemy, the Disloyal Inheritors, mean rebirth (Jāti) and its associates. When rebirth (Jāti) arises, ageing (Jara), disease (Byādhi) and death (Maraṇa) follow. Do you wish them to happen to you? (No, Venerable Sir, we don’t). Although you do not wish them to happen, if rebirth comes ageing is inevitable, disease is inevitable and death is inevitable. You have to live with them. Do you love them? (No, Venerable Sir.)

Well, whether you love them or not, you have to be associated with them. You have been in association with them from innumerable lives. The Buddha says, “Appiyehi Sampayogo Dukkho;” To be associated with those you do not love is suffering.”

Therefore, ageing, disease and death are those you do not love but with whom you are always in association. They make the one of the five kinds of enemy. This is what is called the Five Enemies.

Discourse on how Samsarā rolls on and how it may be stopped

(1). Through Ignorance, you desire for things. When you have desire, you become

obsessed. When you are obsessed, you strive to get it. When you strive for it, you

get it. Once you get it (i.e., rebirth). You have to be prepared to suffer.

(2). Truth is revealed in a painful way only.

If the Yogī yields to easy way, he is liable to drift along in Samsarā. Ignorance is Moha, Bewilderment. Desire or Greed or Craving is Taṇhā. Obsession means Upādāna. When one is ignorant, when one craves for things and is obsessed with them, one wishes to become a Human Being or Devā or a Brahmā or a wealthy man, a man of high class.

When the desire to become someone who is great, one puts in effort to become as desired. Consequently, one gets what one wishes for. What does one get? One gets rebirth. When there is rebirth, ageing, disease and death must follow as a matter of course. Rebirth therefore is always associated with suffering. You must be prepared to face all these sufferings.

You may say, “We have had enough of that sort of suffering. We do not want it any more.” If so, take up Vipassanā practice, putting your total reliance on the Buddha, the Dhamma and the Samghā, and fulfill the Three Training of Sīla (Morality), Samādhi (Concentration) and Paññā (Wisdom).

When you take up Vipassanā practice, you will experience painful sensations in the body which arise due to your concentration. You keep aware of the painful sensation with close mindfulness. It will be really painful. But remember, Truth is revealed only in a painful way. There is no easy way to understand the Truth. So if you yield to an easy way you will not see the Truth but just prolong your sentient existence in Samsarā. Painful sensation arises as the result of your practice. It is the Truth of Dukkha.

When you meditate on the Truth, you have to over come the painful sensation. If you fail to grapple with it and yield to the easy way, the pain will disappear but that way is not how Truth come to light. You do not see the Truth as it really is. When you do not see Reality as it truly is, you are bound to get rebirth with renewed set of sufferings.

When the painful sensation is managed in a skillful way, rallying the five powers (Balas) in you, the Truth comes to light. You then perceive Mind and Matter distinctly, the five aggregates of existence (Khandhās), the volitional activities (Saṅkhāras) all the real Dhamma that you never had known to have existed. Then the wrong views that have persisted in you throughout Samsarā begin to fall away. And to that extent you find happiness. You come to understand how Ariyā of yore dreaded the painful rounds of rebirth and strove for their emancipation, how they cut off the “desire to be” and in striving the right way, they gained the Truth of seeing things as they truly are (Yathābhūta ñāṇa).

They did not wish for fresh existence and did not do kammic actions and when no kamma is gained, no resultant is forth coming. No rebirth follows the death of an emancipated Ariyā, so that there is complete happiness. You should also follow their example. If you see the Truth of the miseries of rebirth, you will not care to cumulate kamma. When there is no fresh kamma, no fresh existence results and then there is complete happiness.

- (1). Whatever you see is a deluded thing only, deceived by your perception. This wrong perception needs to be straightened out.
- (2). Unless the perception is straightened out, you will always be under a delusion. Let me explain it. When the eye sees something, it merely cognizes what the object is. What you see is beautiful is the working of the perception (Saññā)? If the perception is not straightened out by the Knowledge of seeing things in their reality, you think it is really beautiful. Only Paññā, True Knowledge, can decide that the belief in its beauty is mere perception. When you think it is beautiful, you think it is desirable. When you know it as a Truth that it is not beautiful, you do not want it. That is how the wrong perception is straightened out.

An Analogy

It is like a man who rears ducks. He puts duck's eggs to hatch by a hen. When the time for the duck's eggs to hatch, the hen thinks it was her eggs and feeds the ducklings as her chickens and protects them. When the ducklings come of age, they take to the water. The hen, not realizing the truth about her children, worries a lot and standing at the bank of the pond, chuckles away, "O, come dear children, don't go into the water!"

The duck breeding man is like Saññā. The hen is like greed because under the influence of the man, she is under the delusion that the ducklings are her own children and she has to bear all the troubles in bringing up the ducklings. The ducklings are like the Ultimate Reality. As it is in their nature to take to water, they would not hear their foster mother, the deluded hen calling pathetically to them from the shore. She has to suffer all this trouble because she is unable to straighten out the perception created by the duck breeder.

So it is important for you to straighten out the wrong perceptions. Whatever you see or hear or smell or taste or touch, be vigilant with mindfulness at the body-door (or the nostrils) so that you realize the Truth as it really is and are not under the wrong perception.

Reality is Truth, the Ultimate Truth. In Truth and Reality, all things arise and perish. "No two events are the same; the former is totally different thing from the latter. The process of change is the Truth." It is the law of nature. It bends to nobody's will. When the law of nature, the instability of composite things has been perceived by the Yogi, the delusion caused by perception will be realized.

When it is straightened out only, Truth will be made known. It is important to remember that a blind worldling ignores what really exist. While he is only occupied with things that in fact that does not exist.

The Venerable Lokanātha Visits Sun Lun Sayadaw

In 1313 ME, an Indian delegation came to Burma to send the Relics of the Venerable Sāriputtrā and the Venerable Mahā-Moggalāna. In the official delegation there was the Venerable Lokanātha, an Italian Bhikkhu who was received into the Order in Burma. He visited Sun Lun Sayadaw to find out for himself, how far the news about the Sayadaw's reputed Arahantship was valid.

When he saw Sun Lun Sayadaw, he had a strong conviction in him and paid obeisance with the five features of touching. He told the Sayadaw that he wished to know the true Buddha, the true Dhamma and the true Samghā. The Sayadaw made a discourse as follows.

The Buddha was a native of the middle region, Majjhima Desa. Prince Siddhattha Kumāra as he was known, renounced hearth and home to win Full Enlightenment as the Buddha. He sat on the Buddha Throne at the foot of the Bodhi Tree and meditated. He kept mindfulness of the breath entering and leaving the tips of the nostrils. He observed the body internally, while doing so He saw a light first, then He perceived the rise and fall of mental and physical phenomena within Him. Then the crucial door open itself. If you were to ask where that crucial door exists, I would say it is inside the head.

The crucial door comprise:- the eye, the ear, the nose, the mouth, the body and the mind. These six doors became open in Him. That opening of the six doors is called "Buddha". It is also called the Knowing, the Enlightenment, the Awakening. When the Enlightenment came, He saw the Four Ariya Truths for four times. These Truths are called Dhamma. The Four Ariyās who won Magga ñāṇa and the Four Ariyās who attained Fruition of Magga ñāṇa — these eight classes of Enlightened Persons are called Samghā. These in brief are the True Buddha, the True Dhamma and the True Samghā. The Sayadaw then continued with a discourse on the Dhammadakka ppavattana suta.

On hearing the discourse in the Dhammacakka ppavattana sutta, the Venerable Lokanātha was deeply satisfied and said, “My meeting with the Venerable Sun Lun Sayadaw is just like meeting my own kith and kin. Would I have another time to see you, Venerable Sir?” To which Sun Lun Sayadaw replied, “No, you wouldn’t.” “Why?” asked Venerable Lokanātha. “You are an aspirant to Buddha-hood,” the Sun Lun Sayadaw explained. We are not so ambition as you. That is why we shall not have another chance to meet each other.”

The Venerable Lokanātha offered a set of three robes and other things to the Sun Lun Sayadaw and put another question to him. “My parents died as non-believers in the Buddha. Would my present donations help in their earning enough merit to be true believers?” “If,” the Sun Lun Sayadaw replied, “they are able to say their approval to the good deed when we share the merit with them, they have a chance to acquire the necessary merit and become true believers.” Thereupon, the Venerable Lokanātha shared his merit with the departed parents. He then made his obeisance to the Sayadaw and departed.

Sun Lun Gu Kyaung Sayadaw officiates at a new Sīmā Demarcation Ceremony at Bauk-htaw(Yangon)

At Bauk-htaw, Yangon, U Tin Pe and Daw Thein Khin; U Aung Myat and Daw Aye Khin, the lay supporter of Sun Lun Gu Kyaung Sayadaw, had built a branch monastery under the name of Bauk-htaw Sun Lun Gu Kyaung monastery. They made repeated request to the Sayasaw to honour their donation with demarcation of a new Sīmā at the new monastery. As the result the Sayadaw conceded their request and flew to Yangon for the purpose on the 12th waning day of Tabaung (March), 1313ME. He was accompanied by the Venerable Sobhaṇa, head of the Sun Lun Gu Kyaung monastery Myingyan. They were escorted from the

airport to Bauk-htaw in specially appointed car by U Ba Gyan, ex-Minister and wife Daw Mya Kyi. The demarcation of the new Sīmā at Bauk-htaw took place at 2 pm. on Monday the 14th waning day of Tabaung (March).

The necessary preparations for the Sīmā demarcation ceremony were made by U Kusalasāmi, the Danubyu Sayadaw of Thiri-mingalar monastery in Goodliff Road, Yangon, who was an old pupil of the Sun Lun Gu-Kyaung Sayadaw. He was assigned this task by the Sayadaw and the Venerable U Sobhaṇa.

While he was staying at the Bauk-htaw branch for six days Sun Lun Gu Kyaung Sayadaw made discourses to those who visited him by day and gave practical guidance in Vipassanā practice to those who came for meditation by night. He spent a night at the Sāsanā Yeik-thar Monastery at the request of Thado Thiri Thudhamma Sir U Thwin and by U San Thein, Ex-Chaiman of U.B.A., where he gave a sermon to the audience gathered there. He returned to Myingyan on Saturday the 3rd waxing day of the late Tagu (April).

The final Passing Away of the late Sunlun Sayadaw

After his return from Yangon, on Saturday, the 9th waning day of Kason (May) 1314 ME, at about 5 pm; Sun Lun Gu Kyaung Sayadaw passed away into Nibbāna. His remain were embalmed in a stupa according to his wish. Then, the head of the monastery transferred them to the temporary hall (San-kyaung) on the 2nd waning day of Tabaung (March) 1314 ME, to enable the devotees to pay their respects.

Then the remains were shifted from the temporary “San-kyaung (building)” to the permanent stupa (Gandhakuṭī Cetiya) after one year of the Sayadaw’s passing away, i.e., on the 9th waning day of Kason (May), 1315 ME. It was performed in a grand ceremony.

The permanent Cetiya, the final resting place of the remains, was completed in scheduled time, thanks to the energetic efforts of the

Venerable Sobhaṇa, the head of the monastery. The consecration of the Cetiya was held by over a hundred members of the Saṅghā on the 2nd waning day of Tabaung (March) of the same year which was the birth day of the late Sayadaw.

The body relics of the late Sayadaw has since his demise been in its natural state with no sign of decay. It is emitting a pleasant smell which is to be considered extraordinary. After the great Sayadaw has passed away, his close pupil the Venerable U Sobhaṇa who had served him all through the Sayadaw's, life has been teaching Vipassanā and Samatha practice according to the method taught by the late Sayadaw.

How the Relic Stupa came to be called Than-Tha-Yar-Aye Pagoda

On a visit to Sun Lun Gu Kyaung monastery by the Ex-Prime Minister U Nu, the Venerable U Sobhaṇa the chief of the monastery explained to U Nu, the Ex-Prime Minister, how the permanent relic stupa came to be called Than-tha-yar-aye Pagoda and how it has six entrances. (eg. U Nu had built the Kaba-Aye Pagoda in Yangon with five entrances, symbolizing the five Buddhas that appear in the present Kappa or aeon.) The Venerable U Sobhaṇa gave the back ground story as follows.

When the late Sun Lun Sayadaw became a Bhikkhu, he was asked doctrinal question by eminent Sayadaws. They asked him. Where does Paṭicca samuppāda roll on? Where are the interconnections? Where is the process stopped? The late Sun Lun Sayadaw was a native of Sun Lun village. He had no proper schooling. His parents were poor and had to withdraw him from school and put him on a local job of tending cattle. He knew that the learned Sayadaws were asking him questions on the Doctrine, knowing well his illiterate back ground. So he replied to them, "May I answer your question in a manner I can explain?" Having

obtained their assent, the Sun Lun Sayadaw answered the questions thus. “Paṭicca samuppāda rolls on in the world of sentient beings. Its interconnections are at the doors. The process is stopped at the doors.”

What is meant by the world of sentient being?

It refers to those Yogīs who, on gaining Steadfast Concentration, perceives the incessant arising and perishing of the three Dhammas of Mind, Mental Concomitants, and Corporeality. This rise and fall of the three Dhammas is called the world of sentient beings, Satta Loka.

The interconnections are at the doors means, the six sense doors of eye, ear, nose, mouth, body and mind. How do they function as interconnections or links? They serve as links in that for instance, when eye comes into contact with a visual object, if the object is a pleasant one, craving or greed (Taṇhā) arises which is the Truth of the Origin of the Dukkha, Samudaya saccā. If the object is a disagreeable one, anger (Dosa) arises which is Dukkha saccā. When the ear comes into contact with a pleasant sound, craving or greed (Taṇhā) arises which is the Truth of the Origin of the Dukkha, Samudaya saccā. When sound is a disagreeable one anger (Dosa) arises which is Dukkha saccā. The Buddha teaches the Four Truths, the Truth of Dukkha, the Truth of the Origin of Dukkha, the Truth of the Path and the Truth of Cessation.

Beings are under the profound influence of the Truth of Dukkha and the Truth of the Origin of Dukkha. It is these Truths that govern their lives in turns.

The process of the working of Paṭicca samuppāda is stopped at the doors. How? When the eye comes into contact with a visible object, the eye does not know whether it is pleasant or unpleasant? It merely sees it. Whether it is pleasant (i.e., beautiful) or unpleasant (i.e., ugly) is judged by Saññā, perception. When someone abuses you rudely, the ear merely hears the sound, the ugly words are judged as unpleasant by Saññā. So the Yogī must cut the process of seeing a visual object by Saññā i.e., know that eye does not know whether the object is pleasant or

unpleasant, and that it is Saññā that judges it so. Similarly, whatever you hear, know that the ear does not hear anything pleasant or unpleasant but that it is Saññā that judge it so. When the Yogi is mindful and alert, he knows the eye not as a link between seeing and craving (Greed); so also, he knows the ear is not a link between hearing and anger.

So, dear audience of supporters, male and female, Samsarā is not of any distance away from you. It turns right at your sense-doors.

The late Sun Lun Sayadaw has shown us by his own example that of the six sense-doors, guarding one of them well, accomplishes the stoppage of the turning of the Wheel of Life (Paṭicca samuppāda), and the emancipation from Samsāra fulfilled. Since he has found the Ultimate Peace, emancipation from the miseries of Samsāra, the relic stupa is called Than-Tha-Yar-Aye Pagoda. The name very well fit with the Sayadaw fulfillment. So the Pagoda has come to be officially known as the Than-Tha-Yar-Aye Pagoda, as suggested by U Sobhaṇa, the head of the monastery.

Extract from the Venerable U Lokanātha's Discourse

On hearing the news that there are fifty or so Arahantas in Burma, I set out to find them and was fortunate to have the opportunity of meeting with the Sun Lun Gu Kyaung Sayadaw of Myingyan. From hearing his discourses, from his answering to queries, and from the conduct and demeanor of the Sayadaw, he looks every inch an Arahanta. So I am deeply convinced that he is a true Arahanta. It is indeed a matter of pride for Burma to have an Arahanta on her soil. I am greatly indebted to the Sayadaw and shall spread his good reputation abroad. {This was what the Venerable U Lokanātha said to an audience at the Kosaung Kyaung-Taik in Myingyan.]

The two friends:- an excerpt from the Dhammapada, Yamaka Vagga

During Gotama Buddha's days, there were two friends who renounced home life, for the homelessness of a Bhikkhu, seeing the faults of Lay-life.

One of them was devoted (Gantadhura) to learning while the other was an ardent practitioner in Vipassanā meditation.

After some time, the practitioner of Vipassanā became an Arahanta, possessed of the Four Discriminative Knowledge (Paṭisambhidā). The Bhikkhu who went for learning became an expert in the Piṭaka and became the teacher of eighteen sects.

One day, the practitioner of Vipassanā, after paying respect to the Buddha, paid a visit to the Piṭaka expert who was thinking of posing some doctrinal questions to the practitioner. The Buddha knew the mind of that Bhikkhu and saw that if the question were a cause of irritation to the practitioner, the questioner would suffer in the unfortunate realms. So the Buddha asked the practitioner about the Jhāna, beginning from the first Jhāna up to Nirodha Samāpatti. The Bhikkhu could answer every question.

Then the Buddha asked the Piṭaka expert about the question concerning Magga ñāṇa, and that Bhikkhu could not answer the question.

The Buddha praised the practitioner.

The Bhikkhus made various remarks concerning the two Bhikkhus. The Buddha told them that the Piṭaka expert was like the cowherd whereas the practitioner was like the owner of the cattle.

The late Sun Lun Sayadaw had his analogies for the two Bhikkhu who were of equal material wealth. The Bhikkhu who had learning as well as practice of Vipassanā is like the rich man living in town, whereas the Bhikkhu who had only the practice but lacking in learning is like the rich man living in the village.

Important Instructions for Vipassanā Meditation by Sun Lun Sayadaw U Kavi

- (1) ↳ Be rigorously mindful of the awareness of touch.
- (2) ↳ Do not rest when tired, scratch when itched, nor shift when cramped.
- (3) ↳ The uncomfortable truly is the norm; the comfortable will set us all adrift on the current of Samsāra.