



Sayadaw Ashin Ottamthara

The Lectures of Sayadaw Ashin Ottamathara



Book One
Part One

This book presents
The Lectures of
Sayadaw Ashin Ottamathara

It contains a collection of Dhamma talks given
by Ashin Ottamathara in
Malaysia, Myanmar, and Vietnam.

Presented and funded
by
Thabarwa Dhamma Center

The terms Dhamma and Ratana come from
Pali, the language spoken in the time of
Gotama Buddha.

Dhamma is generally defined as Nature,
the Teaching of Buddha.

Ratana means treasure or jewel.

Thabarwa comes from the Burmese language,
meaning natural.

Yogi means meditator.



Sitting, standing, walking, and lying down
meditation should happen at all times
in every position

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The Lectures of Sayadaw Ashin Ottamathara

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Contents

● Preface	7
● Vipassana Mrditation Master Ottamathara Myanmar	9
1. My Life and My Experience	21
2. How To Control Your Action	25
3. Appearing and Disappearing Of Nature Of Four Elements	31
4. Leave Off All Habitual Actions	34
5. Non-Self Nature	38
6. Zero And One	46
7. Present Action	50
8. Knowing The Truth	52
9. Questions and Answers	53
10. Truth Searching	61
11. Meditation and Ethics	67
12. Beyond Something	79
13. Original Truth	89
14. Society Way and Dhamma Way	105
15. About Thabarwa Dhamma Center	113

Preface

There are included several lectures of Sayadaw Ashin Uttamathara in this book who delivered them in various occasions locally and internationally. Originally those lectures were in recording form and somebody has written them in colloquial type. I felt that there should need more information and explanation of Dharma terms with references and it is difficult to do with in a short time.

However, these lectures would be very helpful to understand the reality of the world on the basis of the Buddhism. His effort and dedication to spread Vipassana meditation and Dharma should be appreciated.

I was asked to edit this manuscript by one of our Vietnam nuns and she gave me a very short time to do this. A work of this sort requires time and leisure. The task of editing is very difficult especially on recording form manuscript and it needs much time to do more correctly. Although every effort has been made to eliminate errors of Dharma as well as grammar but I was unsure with some of his dialogues. Therefore some sentences have to keep as it is. If any mistakes found in this edition are brought to my notice necessary corrections can be made in a future edition.

I would like to express my gratitude Ven. Sayadaw Ashin Uttamathara who gave me this opportunity to do a meritorious act and let me join his Dharma mission.

Finally, my grateful thanks are also due to all who assisted me to release this book without delay.

Ven. Dr. Polgaswatte Paramananda

VIPASSANA MEDITATION MASTER OTTAMATHARA - MYANMAR

1. An overview of Vipassana Meditation Master Ottamathara

The respected Buddhist monk and meditation teacher Sayadaw U Sayadaw Ottamathara is currently one of the most famous in Myanmar and around the world, specializing in teaching Vipassana Meditation in the Theravada Buddhist tradition. He is not only fluent in English but also has interdisciplinary knowledge in many fields, being named “Tsunami Vipassana Meditation Master” for his “excellent” and “rare” teaching; “superior” religious commitment. He specializes in self-transformation and vows to fully propagate the path with the attitude of doing all kusala indiscriminately, calmly, in harmony with all faculties. The practice of parami (paramita) is the merit that any true Buddhist disciples of any tradition has been experiencing in common in the Buddha’s teaching. He is also famous for his great loving-kindness.

Vipassana meditation is basically popular schools in Myanmar. His Vipassana meditation practice is perfect, knowledgeable about Dharma and Dharma practice. In fact, he was more deeply interested in practical application. The name Thabarwa since 2007 has been

very familiar to the people of his “state religion” as well as in many Buddhist and non-Buddhist countries in the world. Vipassana Meditation Master Ottamathara has great merit in founding Thabarwa Meditation Centers in the spirit of thoroughly understanding No-Self - Dependent Origination and through his ability to thoroughly contemplate the working of the principle of conditioned things. He is also the originator of the establishment of the Dharma Hospital with the meaning of “entering the world” to actively serve sentient beings, embodying the ideal of Bodhisattva’s conduct. He is also the proponent of practicing the Dharma applied “unlimitedly” – merit activities.

At Thabarwa centers, Ottamathara has been teaching Vipassana Meditation, to promote monks and nuns, and local and foreign yogis cultivate the ability to “do Dharma without limit” to really solve all problems for themselves and for society; embody the spirit of Buddhism and practical application.

2. Life and practice of Vipassana Meditation Master Ottamathara

Ashin Ottamathara was born in Katha, Myanmar on Sunday, October 26, 1969 (the full moon day of Thadingyut) in Sagaing State, Northern Myanmar. He is the eldest son in a family of three children. His parents are Myanmar Chinese. His father is U Tin Maung, a mining engineer. Her mother is Mrs. Daw Khin Khin Myint, who was a small merchant. His father and mother's

nature were inherently compassionate, business-minded, sound intellectual, straightforward and sincere. When they heard that he was willing to leave home, they were sad to prevent him because they wanted to orient him to inherit “a rich inheritance”. But later, thanks to his guidance, the whole family took refuge in the Three Jewels and protected him with one mind.

Born into a family with a rich economic background, he was well-educated and has a clear future orientation. His nature is inherently intelligent, long remembered, and profound. He always considers a problem that can be covered and guessed correctly. He has an organized mind and the ability to deal with the matters very quickly.

- In 1986, he passed university entrance exam with the excellent score.

-In 1992, he received a B.A. (English) with excellent division from Yangon University.

-From 1992 to 1999, he was a young business owner and a successful businessman at that time.

However, with the origination of the enlightened seed from many previous generations, although life was favorable in all aspects, he could not keep his aspiration to become a monk. Since 1999, he began to approach many methods of Vipassana meditation practice of many blissful meditation masters, such as: Ledi, SunLun, Mahasi, Mogok and TheInnGu... After experiencing and practicing meditation seriously and enthusiastically at Mogok Meditation Centers (HQ) of U Ba Khin's

International Meditation Center, S. S.'s Vipassana Goenta Meditation Center...; He became more and more knowledgeable with the Buddha's teachings and the theory of No-self; After only 3 years of meditation, he realized the basic truth. On October 21, 2002, the full moon day of Thadingyut, he donated all his possessions, officially ordained, and ordained a bhikkhu. With great respect for the Buddha and his teachers, he began to teach Vipassana meditation; wish to help more people get access to the Absolute Truth.

3. The outstanding “tsunami” Buddhist activities of Vipassana Meditation Master Ottamathara

Since entering the monastic life, Ottamathara has always been respectful, devoted himself to serving the Three Jewels, guiding people to discharge evil and do good, improving the quality of life with the blessings of body-mouth-mind in a selfless manner; The path of renunciation of the Middle Way, Selflessness and Altruism is always promoted and encouraged by His disciples.

-In 2002, under the appointment of Vipassana Meditation Master U Nayyasagara, Ottamathara began to teach Vipassana meditation. He became famous in the Buddhist community as well as the community of other religions in Myanmar. He founded the organization “From Avijja to Vijja” (From Ignorance to Wisdom) - the Foundation for the Spread of Wisdom to lay the first foundation for the Dhammadut journey - later trips

to propagate the Dharma at home and abroad. This organization quickly became one of Myanmar's most important sources of Vipassana school.

- In 2005, he became known as "Tsunami Vipassana Meditation Master" (Tsunami Sayadaw) after a series of VCDs teachings on the causes of tsunamis and lessons for humanity.

- In two years: 2007, 2008, he established the Meditation Center at 45th Street, downtown Yangon (2007) and Thabarwa Meditation Center, Thanlyin (2008). These two Thabarwa centers: 45th street Meditation Center in the inner city of Yangon and Thanlyin Center in the suburbs of Yangon.

- In 2009, he started international tours to teach mindfulness and renunciation and guide the Vipassana meditation.

- In 2012, with the aim of providing quality education to disadvantaged children, he established the first "Baka School" in the 15ft Goodwill Village. Since then, many new Baka schools are currently in different stages of development across Myanmar.

- In 2013, he began to support the Buddhist monasteries for monks, nuns, orphanages who are in need of material; and help local communities in difficulty in building roads, bridges, schools, clinics, dormitories, temples, main halls, public toilets, manual wells and water purifiers (to provide clean water) etc.

- In 2015, there had many great Dharma activities under his direction. First of all, he established the Buddhist School for monks and nuns at Thabarwa Center (Thanlyin). Also in 2015, for the purpose of inspiring good deeds, practicing social welfare, social security, supporting emergencies: such as natural disasters, refugees, and anyone in need; Therefore, the first Charity model was born, encouraging everyone to join hands to “create unlimited merit”, temporarily called “Benevolence Bank”, which was inaugurated on August 29, 2015. This is one of the highly appreciated activities of Thabarwa Center. Several new “Blessed Banks” are also developing across Myanmar. Also in 2015, His Holiness established the first Animal Sanctuary in Hlegu and plans to establish a Wildlife Sanctuary in the south of Myanmar.

- In 2016, under his guidance, the 4-storey Dharma Hospital in the central campus of Thabarwa (Thanlyin) was opened and put into operation very effectively; helped many people, solved many difficulties for those who need help from heavy to light; especially in the current situation of Myanmar.

- In 2017, there were also consecutive great Dharma activities under His Holiness's decision. First: He established the 6-storey Dharma Ending Life Convalescence Hospital at the campus of Thabarwa Center (Thanlyin). This construction was funded mostly by the Kun Kho Yar Foundation. Second: Establishment of the first drug addiction treatment center in Tarchileik,

East Shan State in Myanmar. And is currently planning to establish a number of other such Centers in Myanmar. Third: Established Thabarwa Nature Center in some Western countries. Bringing Vipassana Meditation to wide application in the world; join hands for peace and progress of mankind; aims to help humanity end suffering, live a peaceful, free, and good life, in the spirit of the Buddha's words.

4. Thabarwa Center (Thanlyin) - Myanmar

Notably, the main center of Thabarwa (Thanlyin) - Yangon, currently has about 3,000 students from all over Myanmar and the world are studying. At this Vipassana Meditation Center, he often guides meditation practice for more than 1200 Myanmar monks and nuns on average. The center takes care of more than 1000 patients at Dharma Hospital. Moreover, the center is responsible for taking care of about 2500 elderly people, single mother, a group of 50 orphans. The Thabarwa center creates security for the number of about 200 lay men and women volunteers. The main Thabarwa Center is considered as “a village/a community for commoners” with the spirit of karma, harmony, sharing, love, empathy, less desire, contentment, and purity of mind. There is often mutual support between Thabarwa Centers; and also among the Thabarwas in the world.

Thabarwa Centers are always ready to welcome all people when they need help. Following the teachings of the Vipassana Meditation Master, Thabarwa Thanlyin

provides shelter and health care for all people with any circumstances for the rest of their lives. This place has housed all types of people regardless of ages, occupations, qualifications, circumstances and economic abilities, such as the elderly, the homeless, orphans, single mothers, the unemployed, sick, disabled, mentally ill, people with chronic or terminal illnesses (including tuberculosis and AIDS) and those facing complex health, social or financial challenges. The center also actively protects the environment, treats waste, and lives in harmony with nature.

5. Master Ottamathara's plan to propagate the Dharma at home and abroad

To meet the physical, mental needs as well as understanding of the growing number of meditators, Vipassana Meditation Master Ottamathara planned to set up branches of Thabarwa Center throughout Myanmar and other countries.

Facing the circumstance of the increasing number of elderly people and patients in need of shelter at Thabarwa Center, Vipassana Meditation Master Ottamathara is planning to build a 16-storey Dharma Hospital, establishing a 15ft Goodwill Village (Thanlyin, 2012) and Thitnipin Goodwill Village (Hlegu Town, 2014). The plan is that plots of land are distributed free of charge to the needy, displaced, and homeless households and individuals. At the same time, several new Goodwill Villages are currently in the process of forming and developing throughout Myanmar.

As for the issue of international preaching, Master Ottamathara also has plans to establish several new Natural Thabarwa Centers in the United States, Europe, Australia, and Asia... He is willing to make sincere dharma connections without distinction based on the teachings of Buddha Shakyamuni Buddha.

With his particularly profound teaching style, great wisdom and vast compassion, Vipassana Meditation Master U Ottamathara is becoming more and more famous nationally and internationally. He has been teaching insight meditation in many monasteries, institutions, schools, hospitals, homes, and public places in Myanmar as well as in many other countries. Every year, he has arranged time and busy work in the country to give lectures and meditate in Singapore, Malaysia, Vietnam, Thailand, Taiwan, USA and some European countries...

6. Features of Vipassana Meditation

The meditation of Ottamathara does not distinguish between monasticism or lay life, gender; regardless of sects, sects, regions, countries... He came to life by practicing and thoroughly understanding the teachings of the Buddha; to benefit sentient beings voluntarily, naturally, without standing; overcome the world's attachments and still be in harmony in the Precepts - Concentration - wisdom; harmonization and worldly consummation and transcending the world.

He always emphasizes on the attitude of practice “like rational attention” in the present; encouraging predestined people to live “mindfulness and awareness” in every moment; pay attention to the “inner peace of mind” when practicing good deeds by deeply believing in Cause and Effect; instructing disciples to serve in a “spontaneous” manner (as the Thabarwa Center’s name suggests); true to the spirit of “against the current of life, follow the religious line”, but still come to life like a “lotus in the mud”, love life and voluntarily serve.

His spirit of meditation practice has the effect of promoting the Buddha's teachings applied in the human world, popularizing Vipassana meditation, joining hands with the community, supporting peace, respecting life, imbued with humanity and morality. It also comes from purely understanding and perceiving deeply the teachings of the Primordial Buddha preached over 2600 years and the parami (paramita) of Vipassana Meditation Master Ottamathara accumulated from lifetimes. His past as well as his vows in the benefit of forgiveness

7. The value of Vipassana Meditation Master Ottamathara’s Vipassana Meditation to human life

Today, Ottamathara teaches Dharma and conducts Vipassana meditation at many research institutes, schools, hospitals at home and abroad. In particular, he is willing to face difficulties, willing to come to preach the Dharma to many patients even when they are far away.

His teachings are leading people from attachment to renunciation, from anger to compassion, from ignorance to wisdom, etc. through the power of doing kusala and true understanding of the nature of not-self. Through his teachings, many people, whether young or old, sick, or healthy, can access the practice to transform: “From Ignorance to Knowledge”, “From Craving to Compassion”, “From Anger to free attachment” and “From Self to Non-Self”.

In the spirit of volunteering to serve sentient beings without limits; practice kusala or love-compassionate naturally; constant effort in insight into body and mind; Tam innocuously complete students; full literature-private-tu; understanding jurisprudence and jurisprudence; worldly – worldly harmony; transcendent but still close to the simplicity of entering the world... Ottamathara has shown the rare bi-brave of a Buddhist practitioner who has attained the Dharma in modern times. Therefore, he was trusted by the Sangha, the Buddhists submitted to him, and the leaders respected him. His teachings and teachings have brought Vipassana Meditation to positive application in life, making practitioners always see the results immediately in the present, helping many people to benefit, inner peace, actively discharge evil and good deeds towards turning mortals into saints in the path of liberation taught by the Buddha

Buddhism in Myanmar is always respected by leaders, Buddhist monks and nuns all over the country wish to join hands for peace and happiness for themselves

and others. Vipassana Meditation Master Ottamathara has always fervently called for and advocated for peace. He was not only a Vipassana Meditation Master, a shaman, a psychologist, a sociologist... but also a Buddhist leader who had a great influence on the Sangha, Buddhists, common people in Myanmar and some parts of the world today

On May 14, 2023, in Myanmar, Vipassana Meditation Master Ottamathara - the owner of more than 100 meditation centers in Myanmar, 12 centers in Thailand and some in the world, with the common name Thabarwa was recognized by the NGO as The Hope Charity Myanmar Foundation honors the title of “The great and noble person who teaches the Dharma clearly - The shaman, the Elder Sayadaw Ottamathara”. On March 9, 2022, this organization also presented him with the noble and honorable title of "The great philanthropist of social charity - Venerable Sayadaw Ottamathara".

Hanoi – Vietnam, July 23, 2023

With Sincerity

Dr Thich Nu Vien Giac and Group of Friends

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1

My Life and My Experience

Hanoi Vietnam, December 9th 2014

I started my meditation fourteen years ago. Before meditating, I had my own business and lived on 38th Street in downtown Yangon, in a commercial area. There was no meditation center near my home. One day I was invited to a meditation retreat 10 miles away from my place. I went there to listen to a Dhamma talk and meditate for one hour. I continued to practice. That five-day retreat made me interested in Buddha's teaching and in practicing meditation.

Then I tried to meditate at home. In the beginning it was very difficult because of the noise of the surroundings and the vehicles passing through. Because of my own practice I came to understand that meditation was necessary, and that listening to Dhamma and reading Buddhist discourse were useful for everyone, especially for me. So I tried to learn Buddhist teachings, not only by reading but also by practicing.

I continued to learn for nearly three years, and then I was able to abandon my business work and my life of a layman. This is how I became a monk, 13 years ago.

I received my higher education in Yangon University, so I built up my academic background and as a student I got much experience. Because of working at my own business for seven years so I came to know about business environment and about the life of a businessman through

my own experience. By meditating for nearly three years I understood about meditation and the life of a yogi.

Apart from education and business, the practice of meditation or doing good deeds are excellent. There are no negative side effects in practicing meditation and doing good deeds. I was satisfied with the practice of meditation, as a yogi, and as a monk, My affection always goes to do meditation and I was admired with the the life of Buddha and his teachings.

As soon as I became a monk there was the chance to teach meditation daily in the monastery where I was staying. Then I continued to teach at houses where the owners invited me for breakfast or lunch I made visits patients at hospitals or the family members of patients invited me to invoke blessings and to peach Dhamma.

When my mission has been continuing for five years I was able to establish my first meditation center in the 45th street, not too far from 38th street where I had first started to meditate. The 45th street center is still running. Over 100 yogis are living and meditating there. Meditation retreats have been holding twice a month.

The second meditation center built in 2008, one year after the 45th street center, located in Thanlyin, a 45 minute drive from Yangon. Now nearly 2500 yogis are living there.

We hold three meditation retreats per month. In 2012 the political situation drastically changed in Myanmar. Journalists were able to write freely. Since

then, my center was more popular among the people and rushed to meditate and to listen to Dhamma. This makes me to build new meditation centers around the country.

At present about forty Thabarwa Meditation Centers have been established in my country. I personally believed that those of results of practicing meditation and doing good deeds. If you meditate seriously, you can change your life and your surroundings. The practice of meditation and doing good deeds can fulfil our ambitions and it helps to fulfil the needs of villages and people. one can rely on meditation and it makes one's life easy and comfortable.

When I continued to meditate more and more the understanding arose that the practice of meditation and doing good deeds would be good for everyone. But most of the people in society cannot do good deeds or meditate because they are busy with their homes, their family and their work. When I came to understand the truth, and I felt that it is my responsibility to solve this problem as much as possible. I tried to do good deeds, a layperson and now as a monk.

I am knowledgeable what is necessary for people in society. I understand what causes the problems of the society. I understand how to solve these problems. It needs a lot of continuous effort. It needs a combined effort. With this right understanding I do as much as I can. I do the good deeds that I have the chance to do.

The more I take the chance to do good deeds, the more chances to do good deeds are coming to me. I never

deny doing good deeds. In this way, I try to fulfil the needs of the society. The old aged people can also do good deeds as much as they can. They can go to meditation centers, and sometimes meditate at home, instead of running a normal life and day today activity, and also they are able to contribute to make a better society by doing good deeds.

People are connected to each other in a society. What we are doing is the same as the others. There is not much difference from each other. So if one is trying to change one's life, one's actions would be the best way to change the actions of the others in society. We must believe on this truth and must continue to practice all the way. In this way, there will be meditation centers and meditation retreats in our society and then more and more youths, aged, patients and others can participate in doing merits. Patience, work hard and good deeds are to be practiced in day today life. Every problem has an answer. Therefore, one tries to solve the problem by doing good.

2

How To Control Your Action

Daylesford Australia, May 2015

Delivered to children at the Dhamma School

We all are meditating to control our mind. Then we will get higher concentration. It facilitates to control your physical, verbal and mental actions. In this way, you will make fewer mistakes. You should try to do what should do and what should not . you should try to say what you should say and what you should not to say.

You should try to think what is right what is wrong, Daily meditation is important, especially for the children like you. If you do not practice meditation, your actions would be uncontrol . Your mind would not be conscious and your physical actions would be busy. In this way you will make mistakes. You will waste your energy.

In order not to make mistakes, not to waste your energy, you should be prepared to meditate daily. If possible, you are able to be mindful in your all your actions. I mean that whatever you do, you should be mindful to it, to every action. In this way, you will make less mistakes. If you are mindful in every action, you would be understandable when you make a mistake and in this way you won't make it again. The posture of meditation is very simple. You try to sit and straighten your head and body.

Let's try for a few minutes...like a posture of cross legged. It should be natural, not too tight. Relax the whole body and mind. You should try to forget all the actions. Both physical and verbal actions. Close the eyes gently. Relax the whole body and mind. Don't let your body weight press down on the ground. Lift up your body weight. Try to forget all physical, verbal and mental actions and concentrate the meditation objects.

Don't think about the past, don't dream about the future. Focus on your normal breath at the present time. Don't do it forcefully. Try to do it naturally. Meditation is mostly concerning the mind. Be mindful on your normal breath.

Whenever the mind goes away, try to focus on the breath again. That is the way, try to detach from the outside object. The more we practice, the more our mind will be stable and quiet. If we are not mindful, we would waste the power of the mind. If we are mindful, we would save the power of the mind. If your mind is powerful, all your ambitions will be fulfilled. Try to forget all the actions you are used to do, most of the time we are spending for unnecessary actions, which means that we are wasting our time.

We should save the time by abandoning unnecessary actions. You should understand that the Truth is not something, not someone, no "I", no "you", no "mine", no "your", just impermanent nature.

The aim of meditation is to understand the truth of impermanent nature. Just focus on the breath with the

right understanding of impermanent nature. We should try to represent the truth of impermanent nature. You must be mindful of the breathing to have a stable mind.

By understanding the truth of impermanent nature is to make the mind free from attachment. The more you practice, the more you will understand this truth.

Yogi: How far meditation can work for students?

Meditation can make their mind stable and free from attachment. If they have strong attachment for playing, or for doing something, they cannot pay enough attention for their studies. They are young; they need to learn so they should try to do what they should do now. By meditating daily, they can detach from the other unnecessary things. They can focus on the lessons and they can be clever at the lessons. They can focus on the lessons more deeply and make them understanding what is important and what is not important.

Meditation is not only for the children but for all. If one's mind is stable and free from attachment they can follow a happy life. The mind which is stable and pure and it is creative. So it is important for them to become a good student, an excellent citizen.

I am teaching to the elders, youngs and also to the students. Those who meditate quite differently. Their mind is quite different. If you meditate daily, your mind would become your friend. If you do not meditate, your mind will become your enemy. Because meditation is especially concerning the mind, by meditating daily or

by practicing mindfulness all the time, the mind will become more stable and more powerful. So the students experience the power of a stable and pure mind.

In Myanmar I am doing a lot of charity services, with the power of mindfulness and meditation. I can do like this because I am a serious meditator, and a meditation master. I have been giving meditation session for over thirteen years to the followers in my home country and also in foreign countries. I am in Australia to deliver the Dhamma talks in English as well as in Myanmar language. I am good in meditation. It is very important practice. Just like people eat every day, they should meditate every day.

In Myanmar majority of Buddhist but they are not willing to meditate. I teach them how to be a regular meditator. Now more people are interested in meditating; it is possible also for them if they try.

Yogi: Students are talking a lot during the lessons. Is this what you mean by uncontrolled mind? Is there attachment? Could you explain how meditation could stop them or rather control this?

In the beginning it will be difficult; it will depend on the teacher. For me, I am serious about meditation. My main job is to admonize for meditation to whom meets me. This is why whoever meets me becomes a meditator sooner or later. Because most of the people not willing to be mindfulness. they just pay attention to the body: thin or fat, white or black, young or old. It is important

to pay attention to the body, but it is even more important to pay attention to the minds.

Meditation is to be practised so that the mind becomes calm and quiet. It is possible for the children. It will take time. You must be patience. And you should meditate daily. You should be mindful all the time. In this way, your mind will be the strongest and controlable.

If the mind is stable and safe, our life is safe. We can be everything and we can get everything and can get any success if we can control our mind. If the mind is stable and safe, our life is safe. You will be successful in every step in your life with a control mind.

Yogi: Is there a certain age to be a enlightened, or become a meditation master?

It is from at the age of seven years. In the Buddha's time, even a seven year old child can become a meditation master. You are young, you better try to be a master; if you are clever at your lessons you would be good in meditation. Then you are able to be a real master, a meditation teacher.

If you meditate there would be less attachment in your mind. In order to be clever at school, your mind should be stable and free from attachment. Too much attachments are very harmful for the mind.

The practice of meditation is essential for all. We all should meditate every day, every time. We can meditate not only in the sitting position but also in any

comfortable positions. Just focus on our normal breath. The aim of focusing on the breath is to be mindful with the in and out breath.

Try to be aware of the breathing all the time. Don't let the mind go away. we need to be aware of the natural happening in our body and mind. Try to be aware of impermanent nature.

Practicing of mindfulness is caused to make detachment, not copying each other. Just try to deal with the original truth which is impermanent nature or arising and ceasing . We are subjected to be changed in any moment. It is impermanent nature. We are used to think that we are someone. The truth is not someone, not something, just impermanent nature or arising and ceasing the process.

3

Appearing and Disappearing Of Nature Of Four Elements

Vietnam 2013

The more we are aware of our body the more we will be able to know that our body is nothing but the combination of four elements. The body is encompassed with the energies of four elements, which are:

1. hardness and softness,
2. cohesion and liquidity,
3. movement and stillness,
4. coldness and hotness.

If we are feeling well, the energy of softness might be evident. If we are feeling pain, the energy of hardness or tightness might be evident. One of these elements of energy might be evident for a moment. These elements of energy and power are not something, not someone. They appear and disappear. These elements of energy or power appear and disappear within a very short period of time. They didn't exist before the present moment and won't exist beyond the present moment. There is no one who creates these elements of energy or power.

They are happening every moment. Though they are connected to each other, they are not the same. In fact, these are the elements of energy of original impermanent nature.

The aim of mindfulness is to be aware of the elements of energy of the original impermanent nature. These elements of energy are appearing and disappearing continuously. The more we know about ourselves, the more we will be able to discard the wrong view of something or someone, me or mine, misunderstanding these elements of energy as something.

When we feel the movement of the body we will misunderstand that “I am moving.” When we feel hotness we will misunderstand, “I am hot.” When we feel bad feelings we will misunderstand that “I am feeling bad.” When we recognize something, we will misunderstand as, “I remember it.” If there is desire for doing something, we would misunderstand as, “I want to do something.” If consciousness or awareness of something in us we would misunderstand, “I know it.” The idea of “me” or “you,” “male” or “female” are rooted in our heart or our mind and draw us to think about permanence of body. There is nothing as I, I am, there is only five aggregate, no soul at all.

Due to the attachment of wrong view we cannot understand beyond this and that, something or someone. We must be mindful to ourselves and then we should be able to know the four elements of energy of the Original impermanent nature. We need to listen to the Dhamma talk and to Buddha’s teaching in order to be able to detach from the usual wrong view.

When we are meditating we know about meditation. When we are keeping the precepts we know about

precepts. To know about good deeds we should do good deeds, but we should be careful in using-only, doing-only, experiencing only and knowing-only, not to be attached. There might be understanding or not understanding about my Dhamma talks, or about the practice. If there is understanding. However, try to be detached from that of desire.

Leave Off All Habitual Actions

Victoria Buddhist Society

Melbourne Australia, May 16th 2015

The practice of meditation is an essential part of our life. One who does meditation with attachment is wrong. Whatever we do we do it with attachment. Attachment for the person, for the method, for the time and place. This is wrong. The truth is to be understood that is the impermanent nature of every thing. If we are not know the truth we would misunderstand that of something, someone, is existing eternally. It is not knowing the reality of the world and nature.

If we are rely on our own desire. If we practice as we understand, we rely on our own intelligence. If we meditate as we can. Then ignorance and attachment are controlling each of our actions. Ignorance and attachment is not something, not “mine” or “yours”. The aim of meditation is to fight against ignorance and attachment.

It is an ignorance of perception as “I” and I am, There is nothing except five aggregates. We can use our body and mind but we should use it in the right way. Using with grasping the idea of “mine” or “yours” is wrong. If we don’t meditate in the right way, we will keep on making mistakes.

Try to meditate with mindfulness with the right understanding. Each action of mindfulness should be controlled by right understanding. Be relaxed. Don’t be

urgent. Don't do it forcefully. Be natural. Try to meditate not for someone or something but for the reality of impermanent nature.

To know the original truth, we first have to be mindful with our normal actions. Secondly, we should be mindful with our mental actions. The mind is always dealing with one of the six sense objects (sight, sound, smell, taste, touch and mental formations). It is need to verify these objects and disconnect the harmful objects.

Be mindful on your own breath in order to detach from the objects outside. If the mind is upset with the other objects it would difficult to understand the original truth, which is impermanent nature. Keeping precepts (sila), practicing concentration (samatha) and insight (vipassana) meditation (bhavana) is essential for all living beings. We are human beings. This is why we can do such kinds of good deeds.

Don't let the mind go away, just focus on your own breath constantly. Try to do what you should do. It might be difficult or easy, short or long, boring or interesting, it might be knowing or not knowing the practice. We should not to pay attention to the consequence of the practice.

Try to be doing-only without any attachment of the result or consequence. In the first step we try to perceive our physical and verbal actions. In the second step we try to abandon our normal mental actions. There is no something, no someone, no "I", no "you", not "mine" and not "yours" but only cause and effect.

There are many kinds of good and bad causes. Each good or bad cause has its own good or bad result. We should be mindful of whatever we do, not only of physical and verbal actions but also of mental actions. In this way we can understand which action gives which result. We can also understand what is good, what is bad, what is right and what is wrong. In this way, we should try to abandon our own evil actions. We can also practice to improve our ability to do more and more good deeds. Whenever we do good deeds or avoid evil things, we should do it with a pure mind. The mind should not attach to the present action. Attachment to the past, present and future is wrong. Try to use the right view, to have the right practice.

We, human beings, should not reject or attach to the practice of meditation and need to be neutral. When we meditate. Not to be attached just doing-only. We can use one method after another. There is neither specific place nor time to meditate. To be doing-only, we should try to detach from the time, place and method that we adhered. Even our life, our belongings and learning are to be detached. All our habitual actions are bound with attachment. Therefore we should try to abandon all our habitual actions.

Don't do it forcefully, let it be naturally. Lift up our body weight. Don't let it be heavy on the ground. We are grasping our own life, our own family, our own place and our own belongings. One day surely we have to leave behind everything. You should try to detach from

all these things and actions before we lose them or die. The emancipation is the way to detach from our life to be a meditator or be a monk or a nun. To detach from our habitual actions we should keep precepts and practice meditation. The life of a meditator, the life of a monk or a nun, the place of a meditation center, the method we use, the experiences we have, it is necessary to detach from all the attachments.

It is very important to be mindful or detached as a meditator. Anyone can do good or bad, therefore can get good or bad results. We get what we did, no matter if we want it or not. Nothing is good or bad. There is only cause and effect.

5

Non-Self Nature

Thabarwa Center

Thanlyin Yangon Myanmar,

January 18th 2015

Yogi: What is no self?

The idea of self is said to be misunderstanding. The Truth is no self or no Atta. No self means not something, no someone, just to do only, to use-only, to experience-only and to know-only. Everything is impermanent. When you ask if there is no self, who is meditating, that is grasping the truth. Because of not knowing the truth, there is the habit of grasping. Grasping to one idea. Using with grasping is wrong. No self is to use only, to experience only, to know-only, not to grasp as something.

There is no self means that you are grasping the situation of no self as something. This is wrong. If we really understood the truth of no self, there would be not grasping. The mistake of grasping is concerning our mind. If we really understand the Truth of no self or nothingness we will not misuse the truth of no self. Because of not knowing the real Truth, which is no self, there is the grasping mistake. The mistake of grasping will not end. There will be mistake of grasping one another.

If we really understand the truth of no self, this question would not appear. We won't think: "What is no self?" We won't think: "Who am I?" or "Who are you?" If there is wrong view or wrong understanding, there would be endless mental mistakes. If there is no wrong view there would be right view. If wrong view disappears, right view would appear. If there is right view or right understanding or enlightenment, there will be no grasping at all.

Yogi: In the beginning we have to meditate with self but later this becomes useless, right?

No, the truth is no self. No self is misunderstanding of self or atta. Ignorance is creating that there is self, atta, or someone or something. If the right understanding about the truth appears, the idea of someone or something or self would disappear permanently.

There is no self (atta). Atta is not true, not real, so no need to speak about self or atta. Because of not knowing the truth, which is no self, knowing about something or someone or self appears. If we think from the view of something or someone, that is a wrong action.

We are always making a mistake, a mental mistake. Whatever we do, whatever we think and whatever we say, we do it with the idea of something or someone. The truth is no something, no someone. This is why all our normal mental, verbal and physical actions are just creations, not real. That is why I teach about non self, or no someone or something, and I be able to practice without the idea of something or someone.

Yogi: Who is teaching?

Right understanding. Right understanding is teaching. Not someone. Not “my” right understanding. Right understanding and detachment. Detachment is teaching. Wrong understanding and attachment are listening. This is reality.

Wrong view and attachment creates, “there is I”, “there is you”, “this is mine” and “this is yours”. These actions are caused by wrong view and attachment.

We need to change from wrong view to right view, attachment to detachment. That is why we need to do what we should do. Helping others, using our belongings for others, using our intelligence, our ability and our life for the others is right action, what we should do.

If we are able to do what is right, there would be wrong view and attachment. In this way we can be free from wrong view and attachment. If there is no wrong view, there would be right view. If there is no attachment there would be detachment.

Before I started to meditate I could not perceive the truth, which is no self, nothing. To be able to perceive the truth I had to do a lot of good deeds and meditation. I had to do good deeds continuously. I had to try not to miss a chance to do good deeds and I had to meditate anywhere, anytime and in any situation.

If we don’t listen to Dhamma talks, we would be making a mistake. As same as we are not meditating we

would be making a mistake. If we are unable to keep precepts, or if we are breaking them, It is a mistake. When we are grasping, or do same in order to get more and more belongings, It is a mistake. It is same saving money or materials. We should save good deeds. We should save the ability to do good deeds for society and.

Yogi: There is a moment where the idea of self appears and we believe “I am someone”, or “you are someone”. Why can't we experience no self all the time?

We cannot abandon our actions. The cause is that we love to do what we want to do. We are obliged to our desire. We are eager to secure our tradition. We love our ability. That is why we do what we want to. This is the cause of not understanding the truth of no self.

To know the truth we should abandon our desire, self. It is same to all living beings. Such as animals, they will obey their desire, they will do what they wish to do. They will do what they understand. The animals have no chance to control their actions. For the human beings, we can understand beyond our desire, so we have a chance to control our normal actions.

Now all our verbal, physical and mental actions are controlled by wrong view and attachment. We should understand that all wrong actions are to be abandoned. In case of animals, they can only understand that all actions are to do. They cannot understand about abandoning their actions.

As human beings we have good understanding capacity. When we got understanding about Dhamma, we enter to the meditation centre by abandoning our home and our life. To meditate, to keep precepts, we need to abandon our normal actions. The actions of making donations, keeping precepts, and the practice of concentration and mindfulness are right actions. If we are not doing like this, we would never understand the truth of nonself.

More and more wrong actions can create strong wrong view. If we think against wrong actions, wrong views will be weaker and weaker. That is why I teach every day. I start meditation centres and meditation retreats one after the other, because I want people to do good deeds. In this way the wrong view will be less and less.

Yogi: Many people, who are having strong identification to self, will also have strong fear of death. When they hear that there is no self. How should they deal with this fear?

I was also like this. But I had the chance to listen to Dhamma talks and to meditate. I used this chance. I listened to the teaching of Buddha regularly. I tried to meditate daily. I tried to keep precepts and always helped people who were in need. This is how I was trying to change my action.

Before I started to meditate, I was a normal person in the society. When I started to meditate, I tried to do like meditators and meditation masters. I tried to follow

the path of the Buddha. The more I did, the more I could understand the advantage of doing good deeds. Whenever I was able to abandon my belongings, my wrong actions or my habits, it makes my mind peaceful and right understanding. The more I did the more peaceful feelings occurred in mind and understanding. I became able to abandon all my belongings, all my wrong actions and dedicated my life for Dhamma. This is why I became a monk. Only practicing meditation and doing good deeds can solve the problems. If we dare not meditate and do good deeds we would not have a chance to understand the truth. So we should try.

The practice of meditation and doing good deeds has become popular in this country, especially among young people. This meritorious acts need to spread to other countries also. In this way wrong view and attachment in other countries would become less. We must work hard for that and we must believe in doing good deeds and meditation.

Because you are not able to meditate seriously, you know only little about meditation.

However, you need to practice more and more and also do more good deeds. Then you will experience about the good results of practicing meditation and doing good deeds. In this way you will understand the worth of meditation and doing good deeds.

Yogi: If there is no self, who is meditating?

The truth is impermanent nature, which can also be called the five aggregates or nama (mind) and rupa

(form). The truth of the five aggregates or nama-rupa is not something, not someone.

We cannot grasp the truth as the view of mine. The truth is not someone, not I, not you, not living beings, not something, not nonliving beings. We think that living beings are true, real.

That is why whatever understanding appears in our mind is also not real. If we don't understand this, we are perceiving the wrong view.

With the view of unreality, one cannot understand the reality. With the created truth cannot understand the original truth. created truth also cannot understand itself as being created truth.

Only by the original truth can understand both original truth and created truth. No one is listening, no one is teaching, just cause and effect. Listening to the Dhamma talk is good action. Good actions will make good results, good effects. Bad actions will make bad results, bad effects.

When we meditate or listen to Dhamma talks or study Buddhism, or when we do our daily activity in society, we should do it with right view. We should value the truth. and should not forget the truth. In this way we will rely on the truth and the truth will be reliable for us. The nature or the truth is the most powerful in the universe. If we are contented with the truth, we would be safe. Our desire will be fulfilled by the truth. If we are able to rely on the truth, we would be one with the truth. We

need not to rely on anyone. We can be free from wrong view and attachment. We can be free from all suffering.

We should meditate. We should learn Buddhism, keep precepts as much as possible, and we should do good deeds for all. Everyone has own experience about doing good deeds. With this right understanding we all try to do good deeds more and more. In this way we can change our life style, our place, and our society also.

We need to practice using right understanding with the action of mindfulness, and then we can apply this right understanding to other actions. Right understanding is the mother of detachment. If there is right understanding, there will be detachment. If there is wrong understanding there will be attachment.

Mindfulness is a mental action. Attachment is not daring to abandon the action. We dare not abandon our normal life and normal activity, we are unable to understand mindfulness, attachment and detachment. We need to abandon our life, our belongings, and our action for the benefit of right understanding and detachment.

To abandon our life, we can be a yogi, monk or nun. To abandon our belongings we can use them for all, for the people in need, for charity, or for the monastery or meditation center. To abandon all our actions we can do charity work, keep precepts, and we can practice samatha (concentration) and vipassana (insight) meditation. The aim of doing meditation and other good deeds should enable us to abandon our life, our belongings and our action. In this way we can understand about right understanding and detachment.

6

Zero And One

Bodhi Heart Sanctuary

Penang Malaysia, March 3rd 2015

In our daily life in the society we always start from one, not from zero. We use the idea of someone or something. We are always doing something. I want you to start from zero. We should let go of all our physical, verbal and mental actions. We are used to doing something with the idea of someone. Now we are trying to start from zero, to start from not someone, not something.

We are used to represent someone, now we are trying to represent no one or not someone. Don't think about yourself. Don't think about something. Instead of using something or someone, The truth, which is impermanent nature or not something, not someone. Let's change our view from the side of someone to no one.

Impermanent nature is just zero, not something, not someone. Doing something and doing nothing is what we are used to doing. Now we should abandon both, doing something and doing nothing. We all are strongly attached to do something and to do nothing. That is why it is very difficult for us not to do something and not to do nothing. We are always doing something or doing nothing.

We have strong desire to do something and to do nothing. Doing as we like, staying as we like, sleeping

as we like, thinking as we like, and speaking as we like can cause our desire to be stronger and stronger.

We should not meditate as we like. We should try to meditate as we all should do. We should not emphasize our own desire. If we do as we like, we start from something, we start from one. To start from zero, we should do what we should do, which is doing-only, with right understanding. My teaching is not about something, not for someone.

We should meditate, and be mindful, but you are not the only person who meditate. There are many meditators. When we are mindful, we should not meditate for ourselves, for I or for someone. The action of mindfulness is right but paying attention to ourselves is wrong. Mindfulness by focusing on the person who meditates is starting from one, not from zero. We should try to start from zero, not one, two, three, just zero and one. Zero-one, zero-one... Each mindfulness be like this. There is no one who is mindful, who meditates. There is no something which meditates.

Meditation or mindfulness is based on impermanent nature or the arising and ceasing process. Present action of mindfulness should be ever new, and should be natural. We can speak, we eat, think, walk, be mindful but each of our actions should be natural. If we are doing as we like, our actions will be different from each other's. We are doing what we should do, our actions won't be different from each other.

When we do what we should do, be careful to be natural. Walking should be natural, not as we like

or as we are used to. Mindfulness should be natural. Eating should be natural. We should not be mindful for ourselves. We should not eat for ourselves. We should not sleep for ourselves. We should live for the Truth, which is impermanent nature.

We should not eat to be a healthy person, or to have a long life. We want to have a long life, to be healthy and to be wealthy. If we are using our own desire, we are working for someone. We are used to the idea of someone or something. We are used to do as we like. That is very easy. We are not used to doing what we should do. This is why it is difficult. We should not meditate for ourselves. We should meditate for everyone.

Doing good deeds and meditation useful for everyone. If there are good causes there would be good results. Without good causes there will be no good results. We should meditate for the truth. We should live for the truth, and we should die for the truth.

We should abandon all our physical, verbal and mental actions. Abandoning our actions is to do-only. You should not grasp or attach to this abandoning action. Doing with attachment is wrong. Doing without attachment is right. Try to stop liking or disliking something or someone. We should not think something or someone as being real. We should accept that impermanent nature or not something, not someone is real.

The action of mindfulness is ever new and natural. It comes from impermanent nature. There is no one who is mindful. Mindfulness is also not something.

We should be mindful at the present moment. The present moment is ever new. One moment appears and soon disappears. The next moment appears and then disappears. So also, the action of mindfulness should be one after another. One action of mindfulness appears from impermanent nature and then another action of mindfulness appears from impermanent nature.

We should not grasp the action of mindfulness as something. We should not grasp each action of mindfulness. Be mindful one by one, one after the other. There is only one action of mindfulness per one moment. That's all.

The present moment disappears, the present action of mindfulness disappears. Then the next present moment and the next action of mindfulness appears and disappears - always one, not two, not three. The truth is just zero and one.

We do meditation to understand the truth. not to be mindful, it would be misunderstand of impermanent nature as being something or someone. The truth is impermanent nature, which is ever last.

We should be mindful all the time but we should not misunderstand the action of mindfulness as this one or that one. We should understand the reality that is not something, not someone. This moment and that moment is not the same. This action and the next action of mindfulness are also not the same. Try to be mindful in each moment with right understanding. We are used to misunderstand zero and one as something. We should try to do good deeds and meditate to know the real zero and one.

7

Present Action

Sri Lanka Buddhist Temple

Kuala Lumpur Malaysia, February 26th 2015

Our present action is very important. A good action always gives us good results. We might be young or old, male or female, healthy or sick, rich or poor. When we are doing good, there will be good sometimes results at the present time. What we are really doing now is what we are really reaping.

Our mind could be stable or unstable, heavy or light, free or busy. If we are able to do good deeds, with mindfully, we are saving good deeds. Doing good deeds is caused to change our mind and our life. The present situation of our mind and life depends on our present action. What happens in our body and mind is based on mind itself.

People will think about us as they see. Their view are not important. Our present action of doing good deeds is really important. If we are paying attention to their view, we will lose the chance to do good deeds at that moment.

We might be young and intelligent but we should not rely on that situation. Young people can try to dedicate their lives to do good deeds. Your intelligence should use

to do good deeds and to meditate. If we keep precepts we would be able to keep precepts. If we meditate we would be able to meditate. If we help others we will be able to help others. Whatever we do, we would be able to do it. We might be young or old, sick or healthy, educated or not educated, rich or poor, male or female. What we are is not important. The present action of doing good deed is really important. Old age, sickness, poverty, being alone - these situations are not a problem. Not doing good deeds at the present time is the real problem.

If we don't think to meditate, we won't be able to meditate. We are used to think that we are unable to meditate, that is why we won't do it. This is the wrong view. Having no ability to meditate is caused by not practicing meditation. We should not think about our present ability and intelligence. By doing more and more good deeds, we will have great ability to do good deeds. Helping people in need, keeping precepts, listening to Dhamma talks, and practicing meditation are right actions. We should try to use our life to do what is right. This is the way to understand the Truth. Only right action can cause right understanding. Wrong action or evil action can cause wrong understanding. I am talking about the truth. To understand the truth, we should do good things. Whenever we do what is right we are saving good deeds. Whenever we do what is wrong we are saving bad deeds.

8

Knowing The Truth

Wat Palelai

Singapore, March 13th 2015

We are using limited time, that is why we are afraid of death. Time after time, days after days, years after years we are spending our life. One time or one day we will surely understand that there is no more time to spend and we will lose our life. We will die. Before we die we should understand the original truth. If we are able to see from the point of original truth we would know that there is no I, no you, no life, and no death. There are no living beings and no non-living beings. There is only an appearing and disappearing process of impermanent nature.

Knowing the original truth is the cause to be free from fear, from worry. We need to rely on our own good deeds and meditation practice to know the original truth.

We all are suffering from the same problem of misunderstanding, or ignorance and attachment. This is why meditation or mindfulness is for all. We might think that we are the master of our own life. In fact we are the slaves of our misunderstanding and attachment.

9

Questions and Answers

Victoria Buddhist Society

Melbourne Australia May 17th 2015

Yogi: Does the government help you with what you are doing?

In this country it is very difficult to deal with the monks, so the government will not help but also they will not disturb me at the present time. In the previous time, many people who disliked our center and our action gave wrong information about us to the government. These people were afraid of our center so they tried to controls on it. But now they have come to understand the real situation and they no longer make disturbance. In some cases, they are also helping the center.

Because we are a meditation center, our main task is to keep precepts and to meditate. We are quite different from lay people in the society. Because the government understands about our situation, they won't disturb us if we are not making them trouble. If we are not involved in politics, they will let us do what we want. In the beginning they didn't know whether we were politicians or not.

Some people gave the wrong information that we were doing politics in the center, which is why they were afraid of the center. So a lot of men from the government

came to investigate. But we are guiltless. We are doing what is right. They came to understand this so they stayed away from us, because we are interested in doing good deeds and meditating. We are not interested in doing business and politics.

I try to control my followers not to make business and politics. They can do business, but politics is very dangerous. Most of the people in our country don't understand about politics. They have little knowledge about politics. They cannot decide what is right and what is wrong, so it is better not to be involved. We focus on the right action, right understanding, not on the person, not on the power. If we want to be a politician, a leader, it is dangerous. (Laugh)

Now even the government is changing. They are not too much interested in power, in authority. They are interested in doing good deeds for the people. That is good.

The Myanmar people also need to do good deeds. It is important. We must change ourselves. When we change our life, we are able to change our actions. If Myanmar people are lazy in doing good deeds, the country cannot be a good country. We cannot get a good government.

Yogi: What is the method to come out of anger? When I get angry it is so strong and it comes back again and again.

You should understand that it is because of our own habit. We are used to be angry because of behaviors we

dislike, because of people we dislike. My teaching is to abandon our habits instead of doing what we want or what we are used to. In this way, When we are trying to do something without attachment, we would have less angry. When we sit, we are used to sitting where we want or where we are used to, or how we understand. That is not doing-only. Whenever we sit, we should try to sit as we should do, not as we want to, or as we understand, or as we are used to.

Whenever we speak, we should be speaking as doing-only, speaking-only, not as a our habit. We should not use our habits. Whatever we do, we are always using our word, mind and body. We should be careful to abandon our habit. In this way it will be doing-only, without “I”, without our own habit. It is possible if we are careful not to be using our habits in whatever we do.

We should be careful, not to forget the truth of doing-only, without attachment. When we are meditating also we should be careful to be doing-only, without attachment. “I want to meditate like this or like that”, this is not doing-only. “I want to meditate alone” or “I want to meditate with the other people”. This is also not doing-only.

We should not be attached to the condition of being alone or being with others. We should not be attached to the time, it might be short or long. When we listen to a Dhamma talk, we place importance on whether we understand or not. That is also attachment. Attachment to what happens in the mind. So we should detach from

our own habits. We should place emphasis only on doing only, without attachment. We should keep on listening to Dhamma talk and we should not choose this Dhamma talk or that Dhamma talk. We should not pay attention to the place, this place or that place. We should try to continue practicing as it should be done. If we are doing alone with wrong understanding our practice will not develop.

Yogi: How is it possible to continue sitting position without moving and also without attachment for it?

The most important thing is not to be attached to the action of changing or not the position. What happens to us is not important. Whether we attach to that happening or not is important. The most important concern is our mind; whether or not there is attachment to the action of changing is more important than the action itself. So we should pay more attention to detach from the action of changing the posture. We should use right understanding: there is no something, no “I”, no “my”. With this right understanding you should try to detach from the action of changing. If you can detach it is not difficult to sit still. Also if you have right understanding, changing or no changing is not important.

Yogi: Our body should be straight, but if we know this is not good for the breath, should we straighten up or can we let it be as it is?

It is necessary, if you make a mistake, you must correct it. You must correct the mistakes. If you are sitting in the wrong position, you should change. We are used

to sitting in the wrong position. We should abandon our habit by sitting upright. Whenever we do like this we can change, we should lift up our body. I am also the same. I used to sit by pressing down the body weight on the ground. You must be careful to abandon this habit. If we practice like this we can solve the problems very easily, the problem of health, of short life, and of the mind. If we can abandon our habits there will be fewer and fewer problems, so it is very important.

Yogi: When we practice we mustn't be dwelling in the self, right?

It might be easy not to use the word "I" but it is more difficult not to use our old habits. It is more important to abandon our own habits.

We will do as we like. Whatever we do we think "I am doing". We use our own habit. For the monks and nuns, all monks and nuns have to do the same things. They might be different in appearance, young or old, sick or healthy, but they have to do the same things and they have to do them in the right way, doing-only. For lay people, they will do what they like. This is the Nature of humans. We should abandon this Nature.

Yogi: Some say that meditation can heal sickness. Is this true? How can it be?

To heal sickness, we have to be mindful to know the original truth, which is impermanent nature. The original truth is not something, not someone, no "I", no "you",

not “mine”, not “yours”. If we meditate, we would not forget the truth. We should try to be concentrated on that truth. In this way, the mind will be stable. If we don’t meditate the mind will be dealing with objects outside. In this way the mind will be unstable. If we focus on our breath, with right understanding, there is no “I”, no “you”, just impermanent nature. The mind will be stable by knowing the original truth.

If the mind is not stable there will be ignorance and attachment. If the mind is stable, there will be less ignorance and attachment. In this way the mind will be pure and clean. Sickness is caused by ignorance and attachment. If we can reduce the power of ignorance and attachment we will be better. By the practice of detachment we are correcting our own mistake. A stable and pure mind can give us a healthy and long life.

You can meditate. It might be samatha (concentration) but your mind can be pure. In this way you can get released from sickness. It is difficult to understand this cause and effect. There are many patients and old aged people in our center. They are listening to Dhamma teachings daily. Some are practicing daily meditation. Although they don’t know why, they become healthier. It is because listening to Dhamma and practicing meditation makes their mind stable and pure. This is why they can get good results in their life and in their mind. Without practice it is difficult to understand, but if you can really practice you can understand easily. This is beneficial not only for the health but for everything. An unstable and

impure mind is the cause of all problems in our life. So if we can reduce ignorance and attachment, the life will change.

Most of the people in the center, if they stay for a longer time, they don't like to go back to the society because they come to understand that the center is quite different from the society. In the center they have to deal with the meditation master and also Dhamma friends. They have to listen to Dhamma talks every time. They can see the good deeds of other people, which is very good for them. At home they cannot do that. They cannot have contact with a meditation master. They cannot deal with Dhamma friends. They cannot keep precepts. They cannot see other people doing good deeds. That is why their minds are sick, unstable and impure at home. At the center their minds are stable and pure.

Yogi: Do we have to know about Buddhist concepts in order to practice meditation?

Knowing by concept and knowing by practice both are necessary. Here in Australia there is no need for the people to be the same nationality or religion. It is good. If we understand the truth, there is no I, no you, no male, no female, no Buddhism and no other religion. If we know like this, the different nationalities and different religions are not a problem. The difference between rich and poor, educated and non-educated is not important to understand the truth. Knowing like this is also good.

This is right understanding. We should use the right understanding in any way. This is also changing our mentality positively.

Not doing meditation is basically caused to do a physical mistake. If we are not listening to Dhamma talks, we are doing mistakes also. It is necessary to abandon, to let go of all mistakes. In our center, most of the people don't understand like this but many people want to stay in our center. Although they don't know why, they are really happy to visit the center and to stay at the center.

Anyone who is helping the people is happy and peaceful to stay at the center. That is why more and more people want to stay at the center. If you see the situation, there are a lot of old aged persons and patients.

Most of the people here are not rich and not educated, but what they are doing is good, which is why it is good to visit and to deal with them. It is right. You have to keep precepts, you have to practice samatha (concentration) and vipassana (insight) meditation. So also we have to understand the Truth. Understanding the Truth is good for all.

Truth Searching

Phuoc Son Monastery

Ho Chi Minh Vietnam, December 19th 2014

I will share one of my experiences. When I was young, a strong desire appeared within me. I wanted to know the Truth. So I read Dhamma books to understand the Truth. What I was learning Dhamma books that I felt everything is changing. Everyone is changing. Everything is not permanent. The only permanent thing is the nature of changing or the nature of impermanence.

At that time I was doing only a few good deeds, helping my friends and my mother. Knowing about the truth like this way didn't satisfy me, but I didn't know where else to look besides in the books. I tried to find the truth, understanding that the Truth I knew was not complete. I couldn't find another way to get the truth, so I stopped searching.

I studied at the university. I learned how to earn money from my own business. At the age of 29, I was invited to a five day meditation retreat held at one of the monasteries located at Ten Miles, Yangon. Because I was very busy at that time, I could not stay at the monastery. I would arrive there in the morning and go

back in the evening. On my first day of the five day retreat, I got to know the teachings of Buddha.

What I understood from the teaching of Buddha was that there are no humans, no animals, no men, no women, no monks, and no lay people. I learned that the Truth truth Searching is impermanent nature thought like this in society, in my family environment. Understanding this made me feel relieved, because at that time I was facing problems with my business that I could not solve. Understanding that there is no I, no you, no mine, no yours, no human, no animals, that made my heart become brighter. I came to understand that the life of a businessman was not “mine”. The problems I was facing were not “mine”.

Besides, I came to understand, humans are not really different from animals, because the truth is impermanent nature or Nama and Rupa. Not animals, not cat, not dog, not cow, not mosquito, just impermanent nature or Nama and Rupa. Understanding this made me feel content.

I was interested in the teaching of Buddha, and then I started my practice of meditation in order to get a personal understanding of the truth. Knowing the Truth by listening or reading is not our own knowing. Only by practicing meditation and doing good deeds can we have our own understanding about the truth. My first time sitting in meditation I found that sitting without moving and focusing on one object was very difficult

for me. I couldn't sit without moving and couldn't control my mind to focus on the breathing. This was my first understanding about meditation from my own experience.

Knowing about meditation as a lay man and knowing about meditation as a meditator or yogi is quite different.

The practice of meditation is the best way to do good deeds. That's why trying to meditate and having our own experiences are the best things we can do. Direct learning from my own practice of meditation made a great change to my understanding and to my life. There were a lot of difficulties and uncertainties in the beginning of my practice. After running my own business for seven years, I was not afraid of difficulties. When I faced difficulty in my practice of meditation, I worked very hard to find a way to overcome the difficulty. In this way I became a permanent meditator, and now I have done a lot of good deeds.

As a yogi, I came to know the difficulties of the yogi life.. That's why I tried hard, not only for me, but also for each of the yogis, for every meditator. The continuous actions of practicing meditation and doing good deeds are the causes I have been making. The result was my own understanding about the truth. That is, not something, not someone, not this time, not that time, not this place, not that place. The truth is impermanent nature.

Impermanent nature is the only truth for every living being and non-living being. The truth is no “I”, no “you”, no someone, not this man, not that man, not this thing not that thing, not this place not that place, not this time, not that time, just impermanent nature. The knowledge that time is impermanent, places are impermanent, everyone is impermanent, and everything is impermanent is the way to get complete understanding. If you focus on something or someone, there is misunderstanding that something is true, someone is true. In fact, impermanent nature is the truth.

We must try to focus on the truth when we are mindful. If we try to focus on the method, how to practice, we will be able to focus on the method. So also, if we try to focus on the truth, we will be able to focus on the truth, which is not something, not someone. The truth is to understand only. The truth is impermanent nature. It is not something that is impermanent, not someone that is impermanent. Only impermanent nature is happening, occurring, one after another, continuously, naturally.

We must change our attention from something or someone, or one place or one time, to the truth, impermanent nature.

Understanding about the truth made me free from problems with myself and others, and also made me free from my belongings, from my center, and from the belongings of others. I could focus on the truth, so I could use my life and the lives of others in the right

way, using-only. More and more people have become interested in the center, so there are more and more people here and more and more good actions are taking place.

In the beginning there were many mistakes, many wrong actions in the center. I was very busy having to make decisions, teaching and speaking. I may have made mistakes, but I focused on right understanding. I focused on the truth, to experience-only, to do-only. That's why right and wrong actions of mine and the others were not a problem. I understood this truth, so I could work with many people. I taught the others to understand the Truth like this.

Now we will meditate with right understanding. Don't forget the truth, which is impermanent nature. We are experiencing the impermanent or changing nature that is not something, not mine, not yours, that is not someone, not I, not man, not woman.

We should stand for this truth. We are always standing for ourselves. We are standing for someone. In fact, the truth is not someone. Someone is true only in the mind. Something is also not real. It is only in the mind.

Wrong understanding is telling us, "This is I. This is mine." Wrong understanding and attachment are lying to us. Knowing the lie is to way to know the truth, relying on the Truth. The truth is permanent. impermanent nature is permanent. No one can destroy

it. Permanent nature is also permanent by nature. No one can possess it.

We should do good deeds for the truth. We should be mindful of the truth, not for “me”, not for my family, just for the truth. Be mindful on the present happening with right understanding. If we are mindful on the breathing, knowing that breathing is impermanent is not complete. Be mindful on the breathing with the right understanding that impermanent nature is breathing. impermanent nature is knowing the breathing.

Knowing that the action of mindfulness is impermanent is not complete. The action of mindfulness is the power of impermanent nature. Knowing like this is complete.

No one is practicing meditation. Only the impermanent nature is practicing meditation. The action of mindfulness is also not “mine”, not “yours”. It is the action of impermanent nature. With this right understanding, we must detach from wrong understanding.

11

Meditation and Ethics

Thabarwa Center

Thanlyin Yangon Myanmar, November 2014

Translated from Burmese

Delivered to those seeking land in

ThitNiPin Good Will Village.

Here at Thabarwa Center the main aim of holding a meditation course is to listen to Dhamma talks and to keep the Eight Precepts*.

* The Eight Precepts:

1. Refrain from destroying living creatures
2. Refrain from taking that which is not given
3. Refrain from sexual misconduct
4. Refrain from incorrect speech
5. Refrain from intoxicating drinks and drugs
6. Refrain from eating after noon
7. Refrain from dancing, singing, music, going to see entertainment, using perfume, and beautifying the body with cosmetics
8. Refrain from lying on a high or luxurious sleeping place

Practicing meditation is not important in human society. Most people in society favour earning money and seeking education. If we are sick, we go and see the doctor or undergo treatment. An artist does his art, an actor acts, a sportsman does his sport. People give priority for these things.

Here at Thabarwa Center, there are elderly people and sick people. They try to keep precepts. The work of Thabarwa Center is to build a place for people to use their life in the right way. Thabarwa Center is always open. There are permanent yogis who keep the precepts, listen to Dhamma talks, practice meditation, and cultivate wisdom and concentration.

We have to concentrate on breathing in and out, on the nature happening in the body, and on the pain. Then we have to detach from the attachment to these happenings. One can understand “my breathing in”, “my breathing out” and “my pain.” We might understand or we might not understand the truth. If we understand, we have attachment to understanding. If we don’t understand, we have attachment to not understanding. We will also have attachment to having a body.

The main point is the attachment to self, the attachment to being someone, to man or animal, or between teacher and student.

There is attachment. It exists in every animal. Animals cannot detach from attachments. They cannot

understand how to listen to Dhamma talks. Human beings can understand Dhamma. Animals cannot understand. Human beings can listen to Dhamma talks. We live in the era of Buddha's dispensation. We can follow and practice practically.

We have to be mindful of what is going on in our mind: "Where to go?", "What to eat?" Don't think about all this. We have to be mindful of the present mind happening inside us. We think that these minds happening are our mind. We must try to lessen this wrong view. We must know what is happening in our mind, and then, after knowing, we must detach from that knowing. In this way we try to lessen the wrong view of self.

We must know what we are doing. If we listen to the Dhamma talk, we may think that "I am listening." If we practice meditation, we may think "I am practicing meditation." This is normal. If we keep the precepts, we may think that "I am keeping the precepts". "I", "mine", "we", "ours" are involved in all that we are doing. "Mine", "my" "yours", "ours" are involved in all our possessions.

There is attachment in every action. If we understand, we may think that "I understand." If we don't understand, we may think that "I don't understand." Everyone has this kind of attachment. In human society, we don't try to detach from these attachments. If we live with the family, we live with the attachment of the

family. If we are alone, we have the attachment of being alone. If we are poor, we have the attachment of being poor. If we are rich, we have the attachment of being rich. If we are old, we have the attachment of being old. If we are young, we have the attachment of being young.

These are the attachments. Whether we are human or animal, we live with attachments.

Living with attachment is living with lobha (greed), dosa (anger) and moha (delusion), like an animal. There is no choice for the animal, but for the human, we have a chance to know that we have attachment. Try to practice as real human beings, not like animals. The meditation center is not like the human society, in which people do things for self or for their family's wealth. It is not like politics. It is not like social affairs.

One must know one has attachments. One is doing with attachment. One is doing for self, doing for one's family. One must know that attachment is involved. One must try to lessen these attachments.

Keeping the precepts, listening to the teaching, and practicing meditation are the ways to accomplish this. These activities are always done here in the center. These activities are not strange for yogis who live here. Because they can do this, they are spiritually wealthy.

If they do these things, they don't need to do other things. They keep the precepts, so they don't break the precepts. They don't need to listen to the words of foolish

people. They don't need to do the work of society. If they practice meditation, they don't need to worry about this and that, to expect this and that, to think this and that. They don't need to do as other people do. If they can do this, they are peaceful, they benefit and they are comfortable.

Here at Thabarwa Center, it is much easier to maintain this beneficial life because capable people are always working together. When they practice meditation, they can lessen their attachment to food and for sleeping. It does not matter whether they sleep or not. The attachment for money is also reduced. It will not matter if they have money or not. It means there are no problems in their minds. If there is no power of detachment, one has to be worried about not having medicine, not having food and not having a place to live.

Now Monk U Thiha from Pathein has opened a meditation course that involves enjoying only water. The teachers also drink water only along with the yogis. There are monks and nuns. They only drink water for seven days. The main purpose of this practice is to abandon the attachment for food. If we are desirous on having food, we would have attachment for food. One likes liquor, never refrain from taking liquor. If one does not drink , one can refrain from it. If there is no attachment, drinking or not drinking is not important. It is much easier for someone to stop drinking liquor if he drinks sometimes. Sometimes is not a problem if there is no attachment at all.

It is vital to eat but the attachment for food is a problem. It is not a problem to sleep but the attachment to sleep is a problem. It is not a problem to take medicine but the attachment to taking medicine is a problem. It is a problem if there is attachment for money. The attachment to money can be refrain anyone, whether they are rich or poor. There is a problem if there is attachment to a place. A person who has a place or no place to live can have attachments to having a place. The attachment is the problem. The attachment makes one miserable. By practicing meditation we can lessen attachment, and this makes us more peaceful.

I did good deeds, great merit. I did not take into consideration whether I had a place or not. I stayed at Deva Thaka monastery at Thein Phyu Street for five years. It was okay. I did not have any fondness for that place, to that monastery, and it was okay. I moved after establishing a center at 45th street, and later moved again to Thanlyin. Now I have many places all over Myanmar. I bought places and places were donated. Some monasteries are ready to live in, some are still in progress. Since there is nothing in my mind concerned about the place, I have no problem with the place.

There is no problem with food if we don't prioritize food. There is no problem with medicine if we don't give priority medicine. If we give priority these things, we are satisfying a self. We care to eat for self, to stay for self, to be healthy for self. These actions are done

by animals. These actions cause problems. If we detach from the attachment, there cannot be a problem.

Since I have no problems, I can help others. If we rely on Dhamma, we would be okay. Even if we have a place, it is not enough. Some people have patches of land but they don't have buildings. Some monks have land and buildings but they don't have food. If the monks are sick and there is no companion at the monastery cared with medicine, then there is no money for buying medication. There are so many problems concerned with staying at a place, and just having a place to stay is not enough. These problems can be solved if people understand Dhamma.

There are so many problems. At first, they might possess land and after that, they lose it. Health problems occur when they don't rely on Dhamma. They have to sell, so there is no place to stay any more. Debts are everywhere. It is much easier to follow my way.

The intention in opening a meditation course is for doing good deeds. Now, you can do good deeds temporarily. Later, you will be able to do them all the time. If you continue to do them, you would be peaceful. You will be peaceful if you live with Dhamma. If you keep precepts and have samadhi (concentration) and panna (wisdom) all the time, you will be okay. Everything related with you will also be okay. If not, if you prioritize the place, you can have problems. I know very well how to solve these problems because I have solved many problems.

It is not easy to solve problems by society's ways and means. If you rely on Dhamma, everything will be fine. I will help with this. The government will solve land problems in its own way. It is not easy to understand the Dhamma way. What I am doing is not the normal work of the society. It doesn't matter for me what to eat or where to stay. I lived in a hut. It doesn't matter whether I am famous or not. The main concern is about what I am doing.

How much money a person has is an effect from past causes. How does he use his possessions and wealthy life? Is it used for good causes? Is he spending cash or is he drinking alcohol? If the actions are not good, it is spiritually unhealthy, spiritually poor. If one relies on Dhamma, one is spiritually wealthy, now and later.

People keep coming to this center. They start doing good deeds. They come to know the essence of Dhamma. There are foreigners and locals doing good deeds. It is right to reach for the aim of doing good. If not, we do what we do. Then our main aim is not correct. Now we are practicing meditation. We are coming here to meditate. This is our main objective. If we would rather prioritize living well or eating well, it might make things convenient for our family, but these wrong aims will lead to worry.

If you think about your family, you will be worried about your family. When you think of your business,

you will be worried. If you think about your future, you will get worried. If you do meditation, you will not be worried. You will be peaceful.

Please try to live with Dhamma. Any problems you face, problems concerning your place, problems concerning money, problems concerning health, problems concerning family, all problems are solved with Dhamma. For that reason, I ask you to take a meditation course.

If you rely on Dhamma, you don't need to rely on other things. It will not matter whether there is money or not. We are not built with money. If we rely on money we are doing the work of making money. I am not doing my work in order to make money at all. Wherever I am, if I'm at the hospital where I preach and bless, it is to give the people a chance to receive great benefits through the good actions of donation and practicing meditation.

The people who can afford it donate money. The people who cannot afford it cannot donate. It does not matter what they donate. It does not matter whether they cannot afford to donate or not. People who can afford it offer a lot of food. The people who cannot afford much offer whatever food they have. It is not important what I eat. What is important is that their good action, this good kamma, creates good results for the donor, for the people who listen to the Dhamma talk, and for the patients.

In cause and effect, the cause is the most important. I avoid bad deeds. This supports good results and helps purify the mind. What is important is doing these kinds of good activities. Now you are doing good deeds temporarily. If you can do them temporarily, later you will be able to do them all the time. If you do it, you would be able to do it. You could do worldly affairs until you die. If you don't spend your time doing worldly things, it would be possible to spend your time doing good deeds. I don't do worldly affairs. Yogis at the center don't do worldly things. They live with Dhamma. It is okay.

How should one build one's life? Is it built with Dhamma? Is it built with money? Is it built with power? How to choose? Which one is safe? Money and power are what humans and fools like. If life is built with these kinds of things, you can be stolen and borrowed from, you can get in trouble concerning these things. If you meditate with right understanding, you will understand this.

If you start meditating with right understanding, you will come to understand in the right way. If your intention is right, it will be more beneficial. "I meditate in order to attain nibbana," "I meditate in order to be content with food, clothing and shelter," "I meditate for my family's sake": these kinds of intentions are wrong. The wrong view of "I" and "mine" must be abandoned. Life is to use only. The place is to use only. Don't grasp

it. Time is to use only. The wrong view, “I” and “mine” is to be abandoned. There is nothing to grasp. Actually, there is only mind (nama) and matter (rupa). This nama and rupa is viewed wrongly, gets mistaken as “I”, living beings, animals, you, man, woman. Now we meditate if we can. Here, we are doing much good deeds: helping others in different ways, teaching, opening monastic education (pariyatti), and practicing meditation.

People are doing many kinds of things. Some attend Abhidhamma courses (Buddhist theory and scripture study). If you cannot do, you can do meditation. It is not difficult to meditate here because I have been doing it consistently for six years. Material and spiritual growth are built with action and good causes. It is built with dana (generosity), sila (morality), and bahavana (meditation).

Whatever you donate, cash, buildings, food, medicine, these are not available for free. If you do good things, you will get good results. This is the benefit of good actions. Because of doing good, you receive different kinds of good results. Lord Buddha received many good items. It was because he did many good deeds. He made so many donations. He was continuously doing generosity, morality, concentration and insight meditation.

In the outside world, things have improved. At the center we have been doing good deeds, so the center

has improved continuously. In the beginning we had no land, only the 45th Street center in downtown. It is very rare to have a center where people can live permanently, land for permanent yogis. This center was established for people seeking such a place. First I got pieces of land through donations. After that, we developed the roads. We got electricity. More and more buildings were built. Doctors came with medicine. It became convenient for people to stay longer. It was not through asking for donations. It is not a center that was built on making profit.

I do good deeds whether I have money or not. Being rich or poor is not important. Whether I get material things or not. It is not important. Being healthy or unhealthy is not important. You should do meditation persistently. Do it when you are free or not. Practice meditation whether or not others are doing it. I do it whether others accept or reject me. It is not concerned with others. If you do it continuously, your life will be okay. I am showing you the way. You try to walk this way.

12

Beyond Something

Bodhi Heart Sancturay

Penang Malaysia, March 5th 2015

By doing good deeds and practicing meditation we should detach from other jobs and actions. The life of a yogi, meditator, we should detach from the life of a layperson. Staying in the meditation center, we should detach from the home.

Sitting in meditation like other meditators is just doing something. Helping people who are in need and keeping precepts like other people is also just doing something. We should go beyond something.

To go beyond something we should do every good action possible. We should do good deeds every time, everywhere and in every situation. This is doing beyond something or someone.

You should be able to meditate with my help and also by yourself. Every situation must be used for good deeds and for practicing meditation. Doing good deeds and meditating might start from one place, one time, and one person, but we should be able to practice meditation in every place, every time, with everyone and in every situation.

Doing something, knowing something, or experiencing something or someone is not enough, not

complete. We should do all good deeds. We should know as much as we can. We should have all good experiences as our own. Doing something is just the beginning. We should continue by doing every good action. First try to meditate in one place and then be able to meditate anywhere. This is practicing beyond something and someone.

We should meditate for everyone. We are able to meditate for ourselves. We eat for ourselves and sleep for ourselves. We should eat, sleep and meditate. We need to develop our actions and intelligence. We should detach from limits.

We are able to do something with the idea of someone in our mind. To be doing only without limits and attachment, we must do good deeds and detach from time, place and situations.

If we cannot detach from this center, we cannot meditate in another center. If we cannot detach from this time, we cannot meditate at another time.

Yogi: When people meditate, sometimes the head suddenly falls down. Also my fingers contract while I'm meditating. Why do these things happen?

You should understand that these incidences can happen to anyone. You should detach, which means be with right understanding. It is not "your" experience. The nature of body and mind is like that. The mind will remember something which is an automatic mental action. The hand will move by itself, which is also an

automatic mental action. This is the nature of body and mind. With this right understanding you should try to detach from these experiences and in this way they won't happen anymore. They continue to happen because of wrong view and attachment.

Now you misunderstand that this happens to "you". This is wrong view, which is why a problem appears for you. "What happens?" The question is the problem. Detach. It is nature, the body is like that. Movement is just movement only. The Truth is impermanent nature. Movement is the power of impermanent nature. If you understand like this, there will be no question.

Yogi: Should I try to control the mind?

You must try but whether you are successful or not doesn't matter. Do what you must do. Controlling the body and mind is right. We should control them but we should not stop meditating if we are not able to do it.

We must continue to meditate without moving. If you practice enough, you will be able to sit still. That is true for everyone. Now you don't have the ability to sit still, so you cannot understand the truth.

Yogi: Why is it important to remember that I am not the only meditator?

Because we forget the others. We remember only about someone. That is why we think we are the only one who knows the truth. We are used to misunderstand

that we are meditators, patients, men or women, because we always think about someone. Whatever we do we use the idea of someone. That is wrong. The truth is not someone, not something.

Yogi: When I meditate, I don't think about myself but when I remember there are other meditators, then I think of me because if there are others, there is "me".

This is because we are not accustomed to think any other way. "I feel pain, I am sick". We are used to understand in this way. This is understanding with attachment for someone, for something. I am teaching you to detach from someone, from something.

There are many people who are sick, who are healthy, and who are suffering pain. Remembering that we are not the only one, we feel better. In my center there are many patients. They feel better than if they were alone. In their family they might be the only one who is a patient.

In one family there might be only one mother, one grandmother, and one grandfather, so they will think only about themselves. In our center there are many old aged, many patients. Seeing this, they can forget about their own situation. In this way, the attachment for someone will become less.

Seeing is believing. If we stay alone, most of the time we will think about ourselves so the attachment to self will be stronger. If we stay with other people we will

understand that there are many people like us. If you stay alone you might think there is no one like you.

Yogi: Then there is also no “you”.

Staying with others is to detach from staying alone. There are many benefits to staying with others, like being able to do good deeds together.

Yogi: So why do people go to meditate in caves?

May be they have an attachment to doing this.

Yogi: I thought they go away from people to detach from the idea of others, and if there are no others there is also no “I”.

May be that is one reason. Another reason is that if we are not able to stay alone we should try to stay alone to develop our ability. We should prepare for everything. We should endure every condition. We might have to stay alone. This is why we should stay alone. If we are able to stay alone there will be no need to worry about staying alone.

We should do good deeds in any condition. That is why I made a meditation center full of opposite people. I will also make centers similar to other meditation centers. I am not grasping to one kind of meditation center. All kinds of meditation centers are necessary in order to practice in any situation.

When you are alone you can really understand your mind, but you cannot when you are with others. Most

of the people are not yet intelligent enough to know the Truth and practice alone. That is why they need help and should meditate with a master. If you already understand the right way, you need to stay alone to meditate.

If you do not understand the truth, no matter how much you practice you cannot be successful. You must be able to do good deeds, to meditate deeply, and in this condition you can stay alone and meditate by yourself.

Most of the meditators are not qualified enough to do it by themselves. There are many meditators practicing alone but they are not successful, I think.

Only a few people in the world are doing good deeds and meditating. That is why it is difficult to do good deeds. If more and more people do good deeds and practice meditation it will be very easy to meditate. At that time you can practice alone. This is sure. Your understanding and your intelligence depends on the others and on the conditions also.

Yogi: Close to death, when does the consciousness actually leave the body?

The Truth is impermanent nature, which appears and disappears, which is not something. The mind is also just an appearing and disappearing process, which is not something. If we knew the Truth, which is impermanent nature, there would be no question like this. Because of not knowing the truth.

What you know about the truth is far away from the truth. Your understanding is wrong. This is why you should try to purify your mind. A lot of mistakes happen in your mind. If you are able to accept this Truth, you are doing right. You should not think that what you understand is true. You copy the understanding of most of the people in society.

Most people have strong attachment, so they cannot understand the truth. Their understanding is wrong. The real truth is not something, not someone, just impermanent nature. But to understand the truth, we should correct our physical, verbal and mental mistakes. You should listen often to Dhamma talks. In this way you will be able to correct your wrong view. Wrong view or misunderstanding creates many problems.

Yogi: What is right view in this case?

Knowing wrong as being wrong; knowing right as being right is right view. If you are using wrong view, you might not know the truth as being the truth. You might not know a mistake as being a mistake. Now you are using the wrong view and you are doing wrong action: you are working for yourself, for your family. So you should change everything.

You should work for everyone, for each one, not only for yourself. You should work for each family, not only for your family. You need to make a big change. And then you will be free from wrong view and wrong action. In this way, there will be no problem in your mind.

Many people are the same like you. We are all human, but because of the action we are using, our understanding is different from one another. So you should not listen to the sayings of other people. You should try to listen to the teachings of Buddha. You should not do societal works. You should do good deeds and practice meditation. That can solve your problem. This is not only your problem but the problem of society. Many people are doing business because they can become successful in business. Many people study at school and get success in education. Some are writing and can be successful writers.

Now we can be successful in doing good deeds. We can be successful in meditation. It is possible. This is why we should change our job. We have the chance to be successful in doing good deeds. I have been helping people for over ten years, but not successfully. I mean that not many people are interested in doing as I do. But now many people are interested to do, to support me, to help me. That is my aim, to help people who are in need. What I want is that other people do this also.

I know this is right to do but most of the people are not interested in what is right, so it is very difficult to do good deeds. Now the view of people is going to change.

Now in our country, the funeral-helping organization is becoming successful. Most people will support them because the necessity of their work is easy to understand. But helping the old aged, patients and helpless people is

not interesting for most of the people. Now most of the people are going to start helping like this also. If most people are doing good it won't be difficult to do good deeds.

If most of the people are meditating, the practice of meditation will be easy. I am making new meditation centers all the time. For many years I have been helping people who are in need. In the beginning it was very difficult because people didn't understand what I was doing. Most of the people thought it was dangerous and that I should not do what I do. For me it was very difficult but this is why I did it. Because if I do it I can understand, and other people can understand, because of our center, that it is possible to help the helpless.

Many foreigners come to visit our center. They donate as much as they can. I want you to know this is the time to make changes. We should work for others, we should meditate.

At the present time I focus on doing more good deeds. In this way you can understand by yourself. I am not focusing on questions and answers because it is not enough. You cannot understand enough through the answers. Only when you do good deeds more and more can you understand. I want you to understand deeply.

Most people will pay attention to answers but for me, I am doing many things in order to get people engaged and able to do good deeds. I am making one pagoda after another, one clinic after another. In this way

many people are getting involved in doing good deeds and in this way they will better understand the benefits of doing good deeds. Later there will be no question like this.

If we pay attention to living beings and non-living beings, the mind will be slow because of attachment to them. If we take care of our home or our family, our mind is in the prison of a family. In this way the mind is not free. The mind will know only about the family, not about the truth.

If we can detach from something and someone, from living beings and non-living beings, the mind will be free to understand the truth: impermanent nature and permanent nature. This is why you should not think about something or someone. Before I had my own meditation center, there were a lot of questions like this that I had to answer. Later I opened my center, a full time meditation center. The people who asked many questions came and stayed at the center. Then they had no more questions. They could understand by themselves.

You have to ask questions because you are not really practicing. If you really practice, you will no longer have questions. You will understand the truth. You ask questions because you don't know what is right, what is wrong. If you know, you will know just to practice only.

13

Original Truth

Questions and Answers

Yogi: Does impermanence mean uncontrollable? But don't you teach us to control our mind? You also say there is nothing. If there is nothing and no one, can we believe that Devadatta, who attempted to kill the Buddha, is in hell for his actions, as there is no hell?

Yes, impermanent nature is uncontrollable. We all are experiencing impermanent nature with wrong understanding, not knowing impermanent nature as impermanent nature or not knowing impermanent nature at all. Not knowing impermanent nature makes us believe that there is something or someone or “I” or “you”.

Normal knowing of living beings is caused by wrong understanding and attachment, or avijja and tanha in Pali language. As long as wrong understanding and attachment exists we will think ourselves or living beings and non-living beings, or “I” and “you” as real.

We need to perceive right understanding and mindfulness repeatedly, as long as we can. In this way the power of wrong understanding and attachment will be less and less. Present moment impermanent nature, or an arising and passing away process, is the original truth. In fact we perceive the original truth but we cannot control it. The original truth is beyond control, beyond something, beyond someone.

If we see from the side of created truth, Created Truth can be controlled: the parents can control the children, the teacher can control the students, and the driver can control the car, because both are created truth. We can create a phone, a car, so we can control these things. The trees are also created truth, which is why we can design the trees as we like. Within the created truth we need to control these things. As a meditator we need to control our mind. If we don't control the mind in the right way we cannot understand the original truth. We should try to perceive the original truth in the right way, or Middle Way, in order to be free from the life cycle, created samsara.

Created truth is true in comparison with the created truth: if monasteries or meditation centers or temples are true, home is true. If women are true, men are true. If there are truly humans, animals are true. But when compared with the original truth, created truth is not true anymore.

Original truth exists naturally. That is why original truth is permanent. Impermanent nature is permanent. There will always be present moment impermanent nature. New present moment impermanent nature or new arising and passing away process appears and disappears but another nature appears naturally. Permanent nature is permanent by nature.

No need to be careful, no need to do cleaning or supporting, this Nature is perfect, complete and permanent. Compared with created truth, original truth is quite the opposite.

For each action of mindfulness we have to make an effort. Without effort there will be no mindfulness. Making effort is also creating; we have to create the action of mindfulness. We have to keep precepts, if not we cannot experience the benefits of keeping precepts. We have to help others, we have to give or donate our belongings to Buddha, to monks or to others. We have to make efforts; we have to create actions. We have to control our actions, to do what is good and not to do what is bad.

Whenever we perceive the created truth, we use it with the idea of “I” or “mine”: “I do it”, “I meditate”, and “I keep precepts”. We can do good, we can do bad. What we need to do is to be doing-only without grasping the idea of someone or something, “mine” or “yours”, “I” or “you”. In fact, “I”, “you”, “mine” or “yours” are just created truths that are to use- only, not to think as real, not to misunderstand as real, not to attach. With this right understanding, we need to perceive the created truth to use only.

We need to control our verbal, physical and mental actions to be using-only as we should do. created truths are not to reject and not to attach.

Before I started meditation I didn't know created truth as created truth and couldn't use it in the right way, using only. I was using the created truth as I liked. Because of not knowing that meditation is for all, I didn't meditate or tell others to meditate. Because of

not knowing that keeping precepts is good and concerns everyone, I didn't keep precepts or ever ask someone to keep precepts. That means that I was using precepts and practicing meditation with the rejecting mistake. The mistake I made caused me problems both in my life and in my mind.

I found my mistake only when I started to keep precepts and practice meditation. In the beginning of keeping precepts and practicing meditation I corrected the rejecting mistake but I made an attaching mistake instead. That is why I couldn't know about meditation and doing good deeds. At that time, most of the meditators were making the mistake of attaching to the method, to the place, to the meditation master or to their experience. As a meditator I made the same mistake as other yogis. I continued to do meditation and good deeds. I had to find out how to detach from my life, my practice and my experience. Now I am also helping you to solve the problem of attachment. We must be patient and work hard to detach.

All attachments need to be detached. Now we are trying to know the practice of mindfulness and detachment both theoretically and practically. All my teachings and all the actions of meditation and good deeds we have been doing here are created truth. We need to use it in the right way: doing-only, using-only, experiencing-only and knowing-only. Created truths are like questions; using only is the answer.

Now there is a question. We have to find the answer to this question. We should answer by ourselves; we should try to use the created truth in the right way. Using-only is mostly about us. Now we are meditating, doing good deeds, doing a ten days retreat. We are free from the mistake of rejecting. Now we must try to be free from the mistake of attaching.

We need to use the right understanding or Truth to be free from attaching mistake. We can say about the created truth, there is “I”, there is “you”, there is Buddha, and there is Devadata. We can understand like this but without grasping this understanding. If we are grasping that there is “I”, “this is mine”, or the experience of meditation as “mine”, the meditation center as “mine”, the life of a yogi as “mine”, then we are misusing the created truth.

The truth of using-only already exists. We should not reject the Truth that is using-only. We can use the created truth. We should be careful to be using-only. Misusing the created truth is the cause of not understanding the original truth. We need to know our wrong actions as wrong actions and try to correct the actions or not make the mistake again. We should meditate but we should not grasp the understanding that “I am meditating” or “I am a meditator”. We must be able to meditate, we must understand that “I am meditating”, “I am a meditator”, and also we must be able to abandon this action. All actions are to do and to abandon. Understanding action as something to be done is not right.

In order to abandon actions we need to perceive the truth that is not something, not someone. Just cause and effect of present impermanent nature. We should do good but without grasping the idea that “I am doing good”. If we are grasping this idea, then when someone accuses us of doing bad, we will be angry. If we are not grasping the idea of “I am doing good”, we would not be angry. If we are grasping the idea of “I am a man” then we will be angry if someone talks to us like a dog.

If we are not grasping the idea of human, if we are able to abandon our grasping mistake, we would not suffer from our mistake or the mistakes of others.

Yogi: Whatever we see we identify and define it. You said this is misunderstanding. If there is only seeing, where is compassion?

You mean loving kindness? There are no living beings, no men, no women, no living beings, no animals and no humans, knowing this Truth or not knowing this truth. All our physical and mental problems occur because of not knowing this truth.

If we know this truth we can be free from physical and mental problems. This is why compassion should be not for the person, not for the poor people, not for the animals, but for their wrong understanding or wrong view. Compassion for the wrong view.

I am also helping various kinds of people who are in need, including meditators, with compassion. Not to him or her but to her ignorance. But if someone sees from the view as "I" " mine" he cannot understand this.

Someone might think that I have pity for old aged people and patients, or that I am helping the people who are in need. In fact, I am helping them to be free from wrong view. They might be educated or not, healthy or not, rich or not. I am not interested in their situation. I am interested whether they are free from wrong understanding and attachment or not.

This is the right way of using-only, without wrong view or attachment. I am not saying to do donation only. I say to do good deeds, especially practicing meditation. Making donations must be done with right understanding, which is to do-only, to use-only, to experience only and to know-only, without rejecting or attaching. Each action of doing good deeds must be free from mistakes.

Helping others is right but helping with the wrong view of “I” or “you” is wrong. So when we do good deeds we must be careful to do without mistakes in each of our actions. So each of our good deeds should be doing-only, without attachment. In this way we can understand more about doing good deeds. If we do more we can do more and doing good deeds will be our own job. We will also be the real person who does only good deeds.

We do good deeds in order to merits and it becomes our own job. We make the life of doing good deeds it becomes our own. If the job of doing good deeds is our own and the life of doing good deeds becomes our own, we are safe. If we have this ability we are complete, we can be anything because of doing only good deeds. So

we should try to do like this, help others to understand like this, and be able to do in this way. I am also helping others to understand.

My aim is for understanding. It will take time to own good deeds like me but it is possible. I have to help others because they cannot rely on their own deeds. This is why they rely on me. I help them to be able to stand on their own good deeds. If we understand like this and if we are doing in this way is right, it is complete.

Yogi: She finds this meditation very difficult, especially in the society. How is it possible to be mindful continuously, especially for lay people?

What she understands, what she knows, is right. She can try to have right understanding but many people in the society don't understand like this. She can help others to understand like her. If more and more old aged and young people understand like her it will be more and more easy to solve this problem. This is not her own problem. Most of the old aged people suffer from this problem. I go around the country and to foreign countries and see this problem, and I also know the way to solve it. I can solve this problem and can help. This is why I go around the country, even to the mountain areas that are difficult to access. I am helping the people there to understand like this and to be able to do good deeds. The same problem, the same solution.

Now one Thabarwa center in Myanmar takes care of old aged, patients and families who are in need. So it

is not so difficult to make one center after another like this. Because seeing is believing.

Many people, not only Myanmar but also foreigners, are knowing about doing good deeds in my center. They believe in doing like this and will try their best to do in this way, so the problem won't exist in the future. To be able to solve this problem, we must do more and more good deeds.

Now I can do good deeds all the time because I have been doing small good deeds continuously. Not everybody gets the chance to do great big good deeds, but everybody can get a chance to do small good deeds. So we must use this chance to do small good deeds. The more we do good deeds, the more we'll be able to do good deeds. If we are able to do good deeds in the right way, more and more chances to do good deeds would come to us. Try to believe in this right understanding and try to do continuous good deeds. This is the only answer to solve the problem.

If there is a will, there will be a way. Now you have a good will, and it needs time, but there will be a way to solve this problem. If we can solve other problems there will still be problems left but if we can solve this problem it will be the end. This is the real problem we must solve. Doing good deeds is necessary for everyone, every time and everywhere. If we cannot do this we are making a mistake. We must correct our own mistakes. In this way everyone can be safe, peaceful, and complete.

Mindfulness must be practiced by ourselves. To have right mindfulness of the present happening, we must be able to detach from the past and future. We must change our habit, of thinking about the past or dreaming of the future. We must try to stay at the present time and then we'll be able to be mindful, more and more mindful. That is the only way. We must try to follow this way. We are responsible for each other. If more and more people are mindful it won't be difficult to be mindful.

Yogi: During sitting meditation, if an unwholesome mind arises, should we just be mindful of it or should we try to stop it?

We should be mindful to whatever happens in the mind or in the body. In this way we can be aware of what is in the mind or what the mind has inside. Something which is not in the mind cannot appear. Only the things in the mind can appear. We should be mindful of whatever appears in the mind. Each action of mindfulness should understand the truth, which is not something, not someone, to do-only, to use-only, to experience-only and to know-only. In this way we can understand the good or noble mind and the defiled mind. In this way we can understand the truth, which is not something, not someone, just present moment impermanent nature. Not knowing the Truth causes the misunderstanding that noble mind and evil mind are something, are real. Not to be rejecting, be mindful on what appears in the mind. Not to be attaching, don't forget the truth of present moment impermanent nature. This is to practice at the beginning, in the middle and at the end.

In the nature there is the Middle Way or the right way. The Middle Way or right way exists naturally. If I say or explain what I want, it is wrong. If you understand or practice as you want it is wrong. I try to explain as it is. You have to understand and practice as it is. We need to detach from our desires and habits.

Yogi: Can you explain about the Dhamma of arising and passing, and that which doesn't arise or cease?

The arising and ceasing process, non-arising and non-ceasing process are the Original Truth of the nature. The original truth has no appearance, no sound, no smell, and no taste that we understand. Untouchable. You cannot touch the original truth. We cannot understand with our normal mind. It is not something, not someone; it is beyond time and place, beyond limits, beyond our intelligence; beyond the world, beyond the universe, indescribable, beyond something or someone, beyond life and death.

To understand the original truth, we need to do good deeds even more than we are capable of doing. Doing what we can do is not enough. We need to endure more than we can. We need to lose or abandon more than we can. We should be able to be mindful anywhere, at any time and in any situation. We must be able to be doing-only, which is doing without limits. We can all do good and bad; we can do within our limits. What we need to do is to do beyond limits. Attachment to the limits cannot understand original truth. Only the strong power

of detachment can understand original truth. Explaining about original truth is very difficult. Trying or practicing to understand the original truth is also very difficult but there is always a solution to the problem. Overcoming all difficulties is to continue our action of doing good deeds without giving up. One action of good deeds needs to follow the other.

The action of doing good deeds or practicing meditation must be continuous, for a long time. If we need to choose between doing good deeds or doing one of our normal actions, we need to choose doing only good deeds. We need to understand and practice in the right way.

Misunderstanding present moment impermanent nature or arising and ceasing process as something or someone, I or you, mine or yours, living beings or non-living beings is our original mistake. If we don't know the Truth, we will misunderstand what we know or think as true.

In society we are all standing, walking, making all physical movements, by grasping the truth that we think is the Truth. This is why there are problems in the family, in the school, in the village, in the town, in the meditation center. It is because of using different truths, because of using the truth that we think or that we understand. These truths are different from each other, from each society, from each religion.

Thinking, doing or understanding as we like is the cause of all problems. We are grasping something which we think to be right. Some Buddhists also understand the teaching of Buddha as they like. In fact we need to understand it as it is. It is explaining about impermanent nature and permanent nature, or an arising and ceasing process and non-arising and non-ceasing process, as it really is.

If you are able to do meditation and good deeds as it is or as it should be done you can understand my answer. You must be mindful and detached with right understanding from both understanding and not understanding my answer. Understanding or not is to experience only, to do-only, just present moment impermanent nature.

Yogi: Now we are meditating and doing good deeds. Is this solving the future problems or does it solve the present problems?

Yes. The practice of mindfulness and detachment is a good action. If you do it now you can get good results. But if that good result is small it is difficult to understand. This is concerning the mind. Meditation is mind work. This is why, if we are mindful and detached, the mind is in peace and in freedom. But for the human beings, since they rarely know about their mind, they cannot understand the present benefit of meditation.

If you donate something to someone, that something will no longer be in your mind. Whatever you own, your mind is not free.

There are a lot of jobs and a lot of worries. If we abandon one job, if we abandon someone, we understand and worry, we lose one action. This is how the mind can start to be in peace and in freedom. If we are able to abandon all actions and everyone, the mind will be 100% in peace and freedom. This is the present advantage of practicing meditation and doing good deeds.

Now if we buy some material from the shop, it becomes our own, so we have to take care of it. The more we own, the more we are busy, the more we have to worry. If we donate these things to someone, no need to worry and we'll also be less busy. Now you understand. This understanding needs to be repeated again and again. In this way you will be able to lose the wrong views.

Now you meditate and keep precepts. You need to repeat these actions again and again. In this way you will be able to abandon your normal actions. There will be less and less wrong view and attachment in your mind. You should also help others to practice like this, because the way is the same for everyone. Meditation and doing good deeds concern everyone, and should be done all the time.

Most people are not keeping precepts, not meditating and not doing good deeds. They have to suffer because of these mistakes. There are problems in their mind, problems of worry, problems of desire, and problems of being busy. The mind is very busy with a lot of desires.

In my side there is no “I”, no “you”, but there is the action of meditation, the action of doing good deeds, keeping precepts and helping others. These are right actions. I believe in right actions. I rely on it. If we are using our actions to do what is right, there will be less and less mistakes in our understanding. Now the mistake is concerning our understanding.

Even in this centre, many people are meditating without knowing the benefit of meditation. They are doing good deeds but they don’t know about the result of doing good deeds. Because they are not able to do good deeds seriously enough, that’s why they cannot destroy their wrong view and attachment yet.

There are also journalists and reporters are coming here, not only locals but also foreigners. They don’t know how this place was founded, how it stays alive. For people in society, this centre is strange. When they first know about this place and the actions here, they wouldn’t believe it. They have to come and see for themselves. With time, more people come here and then believe that this is possible, that it is real. Many people can stay here free.

The people in outside are not meditators. That is why they don’t know the power of meditation. They cannot understand because they see from the side of worldly point.

People in society know that they should have money, that they should have education and healthy. They don't know that they should keep precepts.

Only few people know they must keep precepts and meditate. This is why they cannot understand how this place happens, how this place was established, how it has been running for over six years.

14

Society Way and Dhamma Way

Sri Lanka Buddhist Temple

Kuala Lumpur Malaysia, February 23rd 2015

When we meditate, keep precepts and help others we are doing what is right, but with each action we are holding onto the idea of someone or I, something or mine. That is why our normal or traditional actions are not doing-only. We do with the wrong view of “I” or “you”, “mine” or “yours”. Each of our actions is based on wrong understanding of someone or something.

I am guiding you to be mindful on the Truth or right understanding. If we are not mindful on the right understanding we will be using wrong view or wrong understanding. That is why we love someone, we hate someone. We like something; we dislike something, because we think that someone or something is true.

If we understand that impermanent nature or appearing and disappearing process is true, we won't like or dislike something or someone. We are always busy doing something, we are always busy for someone. If we understand that the truth is not something, not someone, just impermanent nature, our mind will be stable and peaceful.

Yogi: My friend understands that war and fighting is not good but he sees his brothers and others doing it and gets confused and feels responsible to participate. What would you say to him?

He understands that fighting is not the solution but he doesn't really understand that doing good deeds and meditating are the solution for all problems.

In his environment most people are not meditators. This is why he cannot understand about the power of doing good deeds and practicing meditation. People who know him are going to the war. People involve in the war, people who know him will also follow his way and there will be more and more fighting, and killing. So if he stops doing like this and finds the best way, which is doing good deeds and meditation, some people will follow him. I mean that we are copying each other, so if we make a mistake the others will do the same, and if we do what is right, some will follow.

I am teaching you Dhamma with my experience. When there was the big Nargil storm in our country, I continued my teaching at 45th Street meditation center. Also, when Myanmar people were demonstrating against the government, I continued my meditation center. In this way, I tried to prevent my meditators from getting involved in the political situation, from being involved in politics.

If we are not meditating, we will do what other people do. I have been running my meditation center during the political conflict. It is really working.

Meditation is for learning to control our mind, to have less and less anger. If we are not meditating or doing good deeds, we will think about what to do and

then we will be doing one job after another like other people do. If we are doing good deeds and meditation there is no need to think about what to do. We need only to continue doing good deeds and practicing meditation.

We should do good deeds and meditation and then we should be able not to abandon these actions. In this way we can see the result of doing good deeds and meditation. If no one is meditating, we cannot see the result of meditation. So, concerning your friend, he should not be involved in fighting with others. He should stay away from that situation. He should understand that war is the result of anger, and if we are accepting anger in our mind, it would destroy ourselves and other people. From this situation he should understand the side effect of anger. In this way, he might feel better.

Before I meditated I didn't understand about my anger and about my attachment. When I started to meditate I came to notice the attachment in my mind and that is why I could stop watching movies and reading books. When I watched movies I could notice the attachment for the movie stars. I understood it was not good, so I could stop watching movies. For him also, if he is meditating he might be able not to pay attention to the person or to the action. If we are not doing good deeds and meditating, life is nothing, life is useless. This is why being alive or dead is not important. Life is not valuable. The action of doing good deeds and meditating are valuable. If we understand this, we would understand that being alive or dead is not

important for people who are killing each other because they don't know about the power of doing good deeds and meditating, With this right understanding we can endure whatever happens.

We don't dare to lose our friends, our relatives and our life because we are not doing good deeds or meditating. When we are doing good deeds and practicing meditation. We are not unable to lose our life and belongings and we are able to lose our attachment. We are able to lose our wrong view.

We are angry, we worry and we are upset Society's Way & Dhamma's Way because of using the wrong view. If there is the right view, there is no need to worry, no need to be angry, no need to be upset. If we understand in this way we would not kill others, not even the animals and in this way there will be no problem like this in future.

We should try to understand in this way and then we should teach others, help others to understand this. In this way there will be no more war, no more fighting, no more killing. I understand this. This is why I share my understanding, then people relating to me can understand likewise, so my surrounding and environment is peaceful. We all should try to do in this way. We must correct our own mistakes and then help others to understand their own mistakes.

Yogi: I feel very disturbed about what I hear of the terrible treatment of Muslims by Buddhists in the upper

part of Myanmar. What would you say to the people who are having to leave their homes because of these atrocities?

I know some of these situations. This is why I am making new meditation centers. I am going around the country to teach meditation. More and more people will have the chance to meditate and to do good deeds and in this way, make less and less mistakes. Doing good deeds and practicing meditation is the only right answer. The right answer for all questions, the right medicine for all diseases, the right action for all problems. If we are not doing good deeds, we would be unable to stop making mistakes.

If we are not meditating we would be unable to stop our mental mistakes. The more we are meditating, the more we can abandon mental mistakes. If we are able to stop our mental mistakes, we would not make verbal and physical mistakes.

I have been using this right understanding for over thirteen years so I know a lot about the result of doing good deeds and practicing meditation. Over many years of teaching, more and more people are knowing about the power of doing good deeds and meditation.

In Myanmar the young generation is interested in meditation and helping people. If there is no cause, there will be no effect. If no one in our country had been doing good deeds and meditation, the result would be the same at the present time, no one would do good

deeds or meditate. If someone is doing good deeds and meditates, the others can learn about the benefit of these actions. In this way they can do it in the future.

Seeing is believing. Now you have come to our center and you have seen what we are doing there. In this way, you will believe in me, in doing good deeds and practicing meditation. So also it will be for others. For many years, I have been helping whoever has met me, I have been teaching meditation for years so people who meet me can learn about the result of doing good deeds and practicing meditation, and in this way, later they became meditators.

Yogi: What about those who, because of having different beliefs, cannot accept your teaching?

Nine years ago, I combined my teaching with the Tsunami event. At that time people were very interested about the Tsunami so I combined my teaching with video footage and photos of the Tsunami. Many people watched that video, including many Muslims and in this way they could understand a little about my teaching. Many people of other religions know about me and my teaching, so it is not so difficult for me to solve this problem.

I don't want to change their religion, I want to change their actions, their understanding. They might be Christian, Islam and Hindus but they can do good deeds and meditate. In this way they can be peaceful and understand what is right and what is wrong. If they

understand the Truth they won't make big mistakes. When I first began teaching it was very difficult for me to continue teaching. In the beginning of the 45th Street and Thanlyin meditation centers it was difficult to continue the center. There were a lot of problems but I could successfully solve these problems by doing good deeds and meditating. Now I can do freely. More and more people are believing in me and in my teaching, in my activities so they are helping. More and more people are helping our center. Even Myanmar people living abroad are helping the center. This is why I can do so much now.

Now I am making a new meditation center in Tachilek, at the Thailand border and also in Myawaddy division. These centers will be for solving the problems of the people who are living at the border area of these two countries.

If I had not a chance to do it I wouldn't help this area, but now I have the chance so I will help these people also. I have been doing good deeds non-stop for over thirteen years so now the good results are coming back also continuously. I can do good deeds and I also can protect my action of doing good deeds.

Many people can do good deeds but they cannot protect their action so they have to stop for a long time; they can do good deeds only sometimes; I can do good deeds every time; I could do good deeds continuously for many years, and help others also to be able to do good deeds and to meditate.

At the moment, the situation of Thabarwa Center is changing very quickly. More and more people are involved in helping our center. More and more people are willing to help me, they are asking me to tell them what I need. So doing good deeds is becoming the public activity of Myanmar people.

Many people are involved in donating to our center. Now more and more people are interested in doing good deeds. This is a good situation. If they are able to continue doing like this for a long time, for many years, the situation of the country will totally change. Because they change their action.

Changing the action is changing the future. I became a full time meditator and later I became a monk because there were only a few people practicing meditation and doing good deeds, so I decided to spend my life for meditation and good deeds.

Now the situation has totally changed; many young people of the new generation are doing good deeds so it is sure they won't be afraid to meditate.

About Thabarwa Dhamma Center

*Good Deeds Support
Meditation
Meditation Supports
Good Deeds*

You can do what you want here in Thabarwa Center. You can help others. I am helping the people in need, the old aged, the patients, and the homeless people. This place is now well-known for offering help to anyone in need.

We feed the people, offer shelter and educate their children. Then they can do what they can. This is a home for all, for the whole family.

I want everyone to know about doing good deeds. I want to teach the people about the good results of doing good deeds. Here we are doing good deeds all the time, all kinds of good deeds, including meditation.

I want the people to participate in what we are doing here. I want you to help. In this way you can learn about meditation and doing good deeds by practice. You will be satisfied by doing good deeds and meditation. All your dreams will come true.

What we have done before and what we are doing now and what will happen in the future. If there is cause, there would be effect. Cause in the past and the present time would make the result of the present and future of our life. So if we do good, there will be good results. If we do bad, there will be bad results, now and in the future. Everyone can understand that cause and effect very easily by staying and living here.

This place is especially for doing good deeds and meditation, not for other actions. In the society you can do anything, good or bad, but here, we do only good things - we do good, we speak what is right, we think about what is true. Meditation is mind work. If you meditate, your mind will be healthy and powerful. If you do not meditate, your mind will not be healthy but weak and unstable.

Here most of the people are not healthy, not young, not rich, but most of the minds here are healthy and clean, with less desire than people in the society. This is the place of healthy and spiritual wealthy minds. We are doing good deeds and meditation every day, every time. This place is a full-time meditation centre.

I am helping people by using the mental power. We are not rich. Most of the people are not young. Most of the people are not healthy. We have to use the power of the mind to do good deeds and meditation. When you meditate you must abandon the idea of I or you, mine or

yours. This is very important. Doing with the idea of I or you, mine or yours is not the right way.

When you meditate, you should try not to do it for yourself. You should detach from your life as a human. The Truth is not something, not someone, not living or non-living beings. The Truth is impermanent nature. That nature is not something, not someone.

You should do as the impermanent nature, not as a human, as nature, which is impermanent. You should detach from your life as "human," or as "woman," or "man." You should meditate as the Nature. This is very important. You should detach from your life, because the power of a human has limits. The power of the mind has no limit. So to use the power of the mind you need to detach from yourself as a human. This is the key. If you meditate as a human, you would be just a normal meditator, not a real meditator.

Try to free your mind from the prison of life. Our mind is traditionally a prisoner of this body. That's why the mind is not free. The mind of a human or animal is not free. The practice of meditation is to be free from the prison of life, the prison of body. It is possible to have a free mind. A free mind is powerful. If your mind is not free you cannot understand about the original truth, which is permanent nature and impermanent nature. My teaching represents the original truth, which is impermanent nature.

My teaching is not about someone, not about something, just about impermanent nature. Original Truth is beyond our understanding. So if you want to understand the original truth, you must detach from the created truth from, your life, the life of human, the lives of animals. Our eyes, ears and nose are also created truth. Created Truth can see only created truth, not original truth. Created truth cannot hear original truth. We can hear only the sound. Sound is also created truth. We can know about something or someone, which are also created truths.

So we should do good deeds and meditate to detach from the created truth. If we can detach from the created truth we can understand the original truth. Animals can never understand the original truth because they believe what they know, what they see, what they hear. They cannot understand what they do not know. For the humans, we have the intelligence to know beyond our current understanding.

What we are doing here in Thabarwa Center is doing beyond what we can do. Normal people will not do in this way. We have to do this to know beyond our understanding. In society you will work for yourself, for your family. You do not work for all. Here we try to work for all. There is no limit here to doing all good actions. We use every chance to do good deeds.

Right action is related to right understanding. The actions we are doing here are the cause for right

understanding. If you have right understanding you will do as we do. If you have wrong understanding, you will do like the other people in society. Right action and right understanding have their connection. People in the society don't know this so they won't do in this way. We are doing what is right to know the truth. To know the original truth we need to develop ourselves. Thabarwa Center is the place to develop our ability and intelligence.

16

Good deeds taking place in Thabarwa Center Thanlyin Yangon:

1. Refuge provided not only for meditators but also for the old aged, homeless, orphans, loners, and patients with physical and mental difficulties. All aid and support is offered free of charge.
2. Providing food, shelter, water wells for cooking and drinking, health care, clothing, etc, and solving day to day problems for centre residents and visitors. This entails organizing into teams and utilizing the help of outside charities, non-profit organizations and philanthropists from Myanmar and abroad.
3. Daily Vipassana Insight Meditation and Dhamma Talks.
4. Retreats in the traditions of famous meditation masters such as Ledi Sayadaw, Mogok Sayadaw, Mahasi Sayadaw and The-Inn Gu Sayadaw. All meditation methods are utilized without attachment to any particular method.
5. Daily and weekly courses in Abhidhamma, Buddhist theory and scripture study.
6. Sound editing and free distribution of Dhamma recordings by meditation masters such as Mogok Sayadaw, AungMingala Sayadaw and The-Inn Gu Sayadaw.

7. Establishment of a Pariyatti (Buddhist Theory) Institute.
8. Construction of a Dhamma Library with free distribution of DVD's, books, and portraits of Thabarwa Sayadaw Ashin Ottamasara and other famous Sayadaws.

Good deeds outside of Thabarwa Center:

1. Establishing new meditation centers across Myanmar and abroad.
2. Cetana (“Good Will”) villages are being built one after the other for families with financial and social difficulties. Good Will villages include meditation halls, schools, hospitals, Buddhist study institutes and market places.

There are many ways to participate in Thabarwa Dhamma Center:

1. Daily Meditation and Dhamma discussion
2. Monthly 5 day meditation
retreat at Shwe Chaung Thabarwa Center
Pyin Oo Lwin, Mandalay
3. Translating or video editing of
interviews and Dhamma talks
4. Teaching English to monks,
nuns, yogis and children and also
training local English teachers
5. Helping monks collect food in
their daily alms round at 7:15AM
6. Helping in the kitchen
7. Helping with patients
8. Cleaning, picking up rubbish
9. Sharing
engineering, construction,
landscaping, plumbing, electric,
computer, internet photography
and medical know how.
10. Any idea or skill you can offer to
help others can be implemented here.

Thabarwa Dhamma Center

(Numbers as of June 2015)

Established 2008, Land Size: 58 acres

Residents in total: 2545

Monks: 337

Novices: 27

Nuns: 246

Children: 70

Volunteers: 140

Aged above 60: 747

Meditators: 532

Patients: 526

Diabetes: 100

Cancer: 4

Stroke: 92

HIV: 27

Tuberculosis: 31

TB+HIV: 4

Mental Patients: 60

Number of Buildings: 112

Dormitories: 42

Single Yogi Houses: 29

Meditation Halls: 3

Medical Buildings: 3

1 dental clinic

1 traditional Burmese clinic

1 western clinic

Schools: 2 (novices and nuns)

Kitchens: 3

Public Toilets: 60

“SetNgaBe” (15 Feet) Good Will Village

*(10 minute walk from Thabarwa Center
Thanlyin-Yangon, Myanmar)*

Est. 2012, Land Size: 28 acres

Residents: ~8600

35+years: 4600

18-35 years: 1500

Students: 1000

Children not in school: 1900

Housing units/huts: 2450

Schools: 1

Hospitals/Clinics: 0

Community Halls: 0

Multi-Purpose Hall: 1

Markets: 1 (small shops: 192)

Public toilets: 126

Contact:

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