

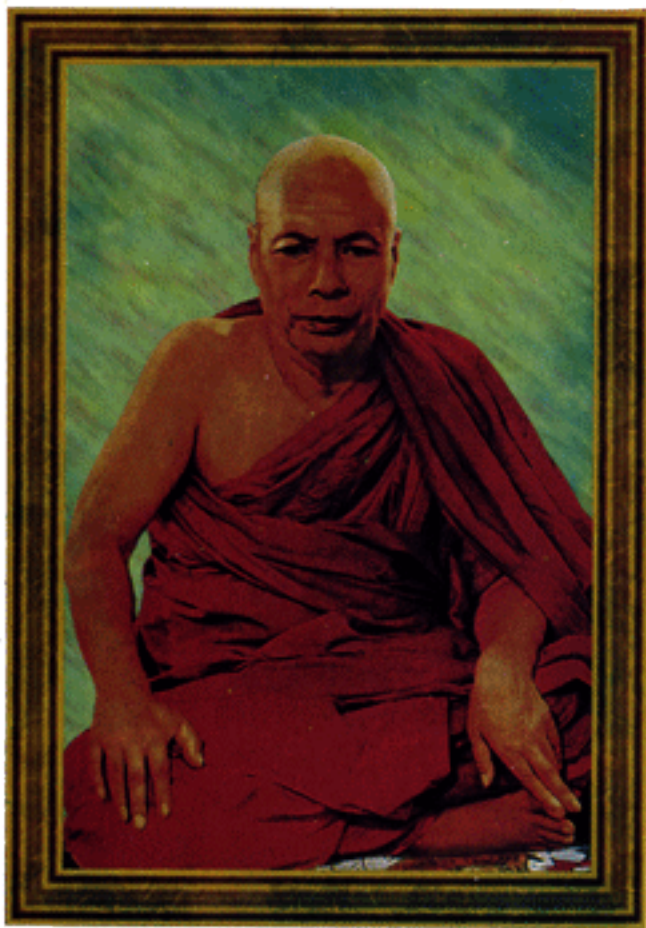
THE FOUR NOBLE TRUTHS

delivered by

THE MOGOK SAYADAW

on July 6, 1962.

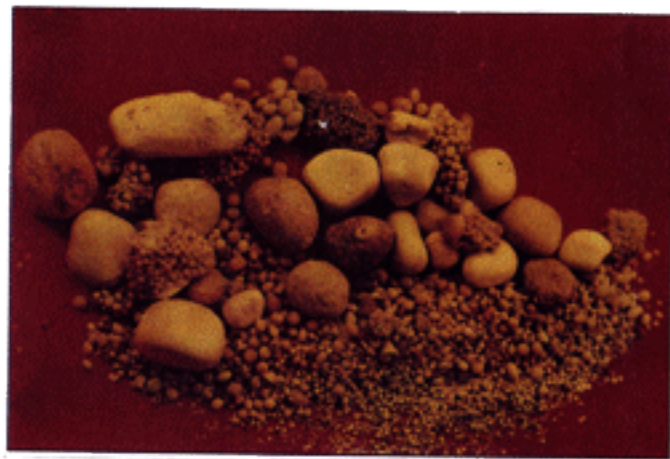




Venerable Mogok Saya Daw
Baddanta Vimala

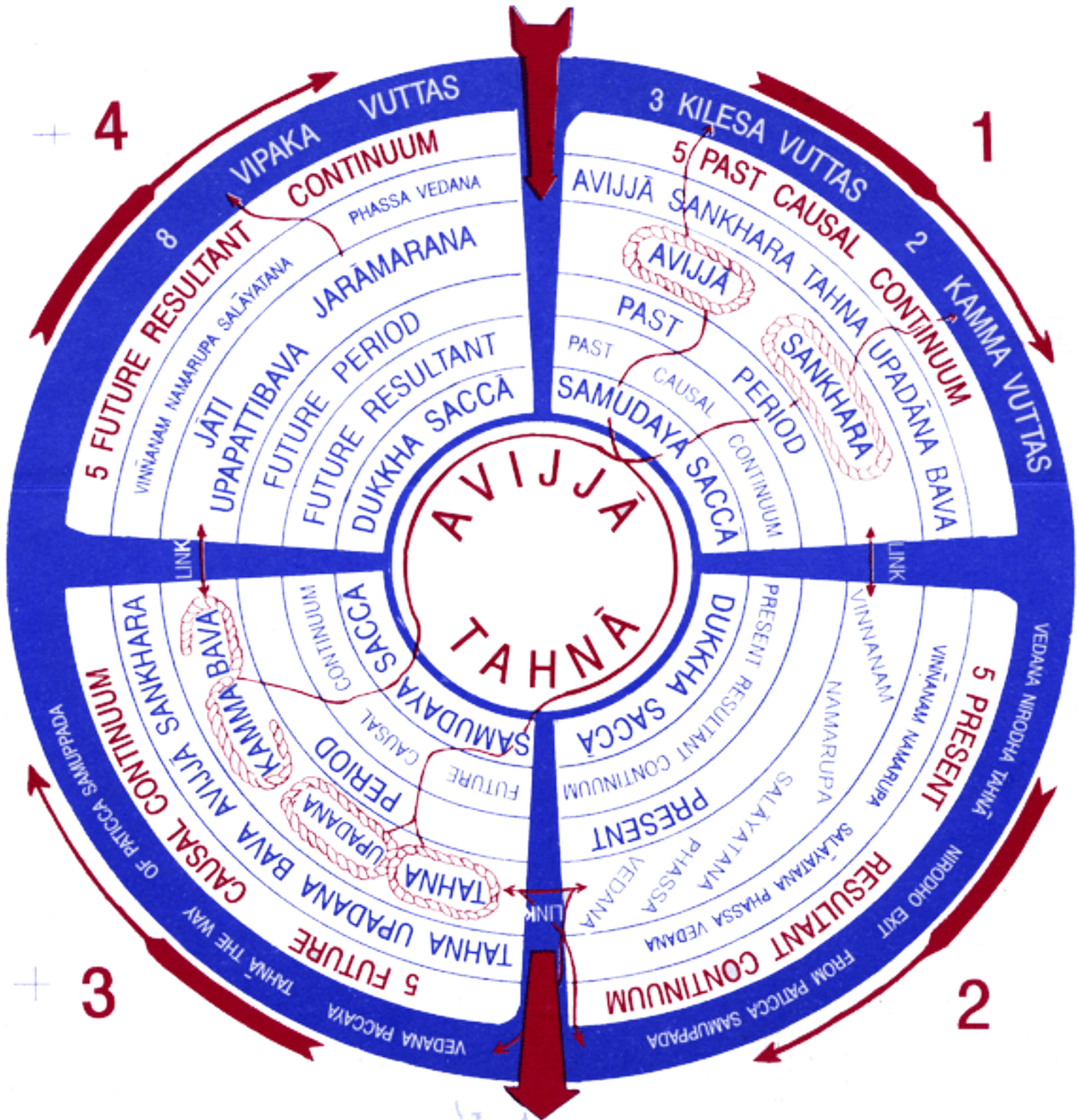


One of Sayadaw's Eyes that still remains in Mogok.
Both Eyes were untouched by fire during the Cremation Ceremony.



Dattaws formed from Sayadaw's Bones, Sinews, Blood and Flesh.

DIAGRAM OF THE DOCTRINE OF PATICCASAMUPPĀDA.

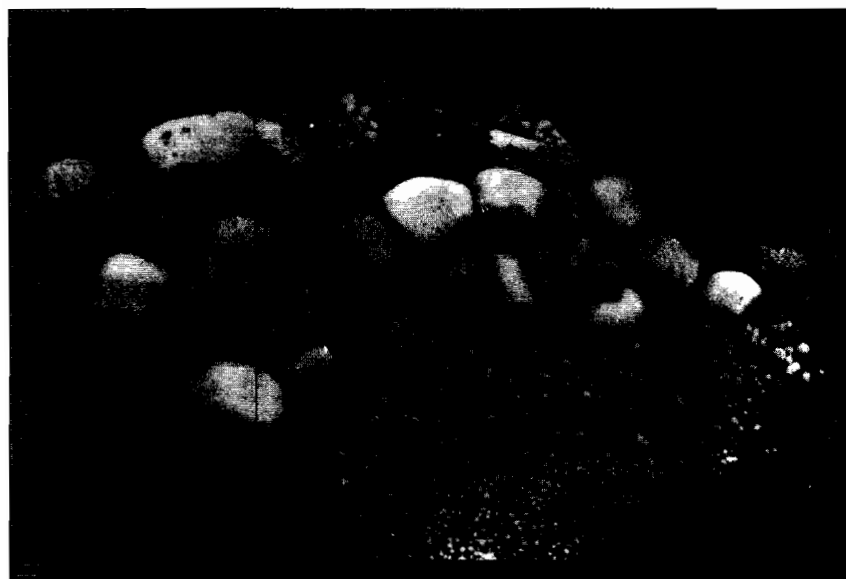




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PREFACE

After introducing the first translation with an alarming title for most newcomers, this writer felt the need to follow up, as quickly as possible, with a gentler invitation to the first-time readers of our English language publications.

It had been our intention to generate new interest. Having done that, we felt that after showing a hopeful *ending*, we do need to show an equally encouraging *beginning*. We are directing the attention of all newcomers, as it were to the ABC of Buddhism, but it has to be a crash course. This is the age of the 'short-lived' people, when one is considered "old" by 65 in the developed countries of the World, (and ten years earlier for developing nations, where a wage-earner is not expected to live much longer beyond 55).

We have made this introduction to *The Four Noble Truths*. We have also shown the usual way,

recommended by the Buddha and His Chief Disciples, *after the Buddha had set in motion The Wheel of Truth: Dhammacakkapavattana-sutta* [The First Sermon of the Buddha.]

In the Deer Park, (now known as the Resort of Deer) near *Banarasi* (Benares, India) one of the five recluses, *Kondanna* became the first to comprehend the Four Noble Truths, the Buddha then announced: **“Ah! Kondanna has penetratingly discerned the Four Noble Truths indeed!”** Thus, becoming a *Sotapanna*, the first stage of the Holy Ones, *Kondanna* began to be a real *Bhikkhu*. The Buddha then pronounced: **“Ehi Bhikkhu”**. The Venerable is immediately transformed from his original appearance in a miraculous manner, replete with a shaven head, full set of robes, and an alms-bowl. Yet he had come from a state of being a recluse, one of the five who had attended the Buddha embryo during his six years of practice of the extreme austerities. The requisites received by these **“Ehi Bhikkhu”** monks are known as requisites created by supernatural powers of the Buddha. The Buddha stretched out his right hand from beneath the robe and addresses: **“Ehi Bhikkhu, Svakkhato Dhammo,**

Carabrahmacariyam samma dukkhassa antakiriya."

[(1) Come Bhikkhu, receive the status of *Bhikkhu* you had prayed for. (2) The Dhamma has been well taught by me. (3) Strive for the accomplishment of the Noble Practice attaining the upper three *Magga(s)* in order to put an end to the round of suffering.]

It is said that this is the only occasion when the revealing of the Four Noble Truths has been made without following the usual procedure for the telling of (1) talk on Charity, (2) talk on Virtuous acts, (3) talk on 'heavenly pleasures,' and (4) talk on the disadvantages of all sensual pleasures and on the advantages of renunciation. It is when the mood and minds of all listeners are filled with so much hopes and desires while leaning towards the Dhamma that the Four Noble Truths should be told.

Otherwise, ordinary worldlings will simply walk away or treat the subject as they do for any ordinary tale.

Thus, it is said that the Setting in Motion the Wheel of Truth originally took place, with the attaining of *Sotapanna* by Bhikkhu Annasi Kondanna. The prefix "Annasi" came from Buddha's first exclamation with joy:

"Annasi vata bho Kondanno! Annasi vata bho Kondanno!" Ah! Kondanna has penetratingly discerned the Four Noble Truths, indeed!" Thus the name *"Annasi Kondanna Thera"* by which the first Venerable Kondanna came to be called by all.

The Venerable Maha Thera, Mogok Sayadaw, *Aggamahapandita*, came by train to Yangon on July 6, 1962. It was his first visit in more than thirty years. We may also say 'his first since the country regained its Independence'.

He was already a renowned teacher of the Buddha's Abhidhamma to the Bhikkhus of Myanmar who came in their hundreds to the Sayadaw's Mingala Taikkyang Monastery at Amarapura, just South of Mandalay, to attend their nightly *Vassa* teaching lessons. A great many of them had to remain outside, doing their best to follow the recitals. People hearing those chantings, night after night had begun to learn some of the passages themselves.

It is said that these recitals are made in near-total darkness, without the benefit of any written notes. While the attending Bhikkhu-students sit in rows on either side, facing a central passage-way, the Sayadaw

would recite a line from the Abhidhamma, and have the student Bhikkhus repeat the words while he would pace up and down the central walkway, listening to them reciting. It is said that the Sayadaw is able to detect any mistakes and prompt them whenever necessary.

During the period following the cessation of the Second World War, the Sayadaw began teaching the lay people in their easy-to-understand vernacular, only dealing with just a word or two of *Pali* during any of his hour-long daily sermons. With the advent of the tape-recorder, after about 1950, his disciples began tape-recording his sermons. The Sayadaw would begin and end his sermon by the clock, and only very rarely did the tape run out before his sermon ended.

U Than Daing, in his *Ni-Dan* (Foreword) to his transcript of the tape recordings² mentioned as follows: *"Sayadaw-phaya, the City of Yangon, there are all kinds of people of different races, creeds, with many more yet to be. They are mushrooming all over the place. This is not only confined among ordinary lay folks. In addition, among the respected*

² All the tape recordings made of the Sermons by the Sayadaw at 33 Sandwith Road, Yangon, between July 6-14, 1962 were made by U Sway Tin, on his Ampex 600 Series recorder, and later transcribed for Vol.2 of the Series.

members of the Sangha, it may be seen that what is not Dhamma is being presented as Dhamma (as THE BUDDHA TAUGHT). Those who have great reverence and devotion to Buddha and the influence of His Teachings share concerns because of so many devious presentations, which may have negative affects on our Sasana (Period of Influence of the Buddha's Teachings). Therefore, they requested repeatedly that the Sayadaw would come down to Yangon and give guidance where necessary."

By that time, the Sayadaw had been preaching for more than forty years already. From about 1920, the Sayadaw had been holding Nightly *Vassa* classes for the Sangha students, by recitals in total darkness, without any reading materials, until the outbreak of hostilities by the Japanese. During the years of conflict and indiscriminate bombings of civilian targets, the Sayadaw was persuaded to seek shelter among the natural caves near Bawbatan, in the hills above Mogok. The Sayadaw's well-wishers, too, moved to this place of relative safety. *It is more than likely that, here, the Sayadaw achieved his goals. For many of his supporters, this had been a good opportunity to complete their meditative tasks.*

When the Sayadaw returned to Amarapura, he began to teach the people, in plain, easy to understand vernacular, the **Buddha's Dhamma**. The Sayadaw devoted his time in teaching the people how to meditate correctly. Not seeking fame he remained up country, never visited the Capital City once in thirty years. The government of the day finally heard of the great Sayadaw and begged him to accept their donation of *Aggamahapandita* award, which carried a small *annual Dana* donation. Finally, the Sayadaw agreed to visit the Capital City.

His First & Last visit to Yangon

The following lecture is delivered on the very evening of his arrival on Friday, July 6, 1962. The Sayadaw agreed to consider our home as his *Temporary Kyaung*³ during his stay in the City. He was to have delivered his sermons at the University of Yangon *Dhamma-yon* (Buddhist Meeting Hall), but unexpected events on the Campus that very morning, prevented the use of that large meeting hall. A large

³*Kyaung*: is a Myanmar word, synonymous for school or monastery, because all the village children begin their schooling at the local monastery, where they are first taught to read, write and count by the Buddhist monks (correctly called) *bhikkhu*.

metal roundel, with its easel had been delivered and assembled at the Dhamma-yon. Only this enlarged *Paticcasamuppada* (roundel) display chart of the kind that the Sayadaw is wont to use during his sermons (lectures) could be retrieved by the writer that afternoon. Everything else already sent to the *Dhammayone* had to be abandoned.

Thus, it came about that, this sermon, the first of a series, came to be delivered at the residence of U Than Daing, 33 Sandwith Road (since renamed Bo Yar Nyunt Road, Yangon), that first evening.

Braving inclement mid-Monsoons weather the devout listeners came in their hundreds. The rains could come, often in a deluge but we had no time to put up any rain shelters for the people. They came, and they stayed, opening their umbrellas when it poured that first evening. *Dhani and bamboo* for shelter construction would only come in the morning.

On his way to Yangon, coming by train, at many railway station-stops on the way at all hours, Sayadaw's disciples living in each town would be waiting to get a glimpse of the famous Sayadaw. Those who waited at Yamethin station pleaded for Sayadaw's

revisit to their town as he had done for nine consecutive years, always on each 8th day of waxing of the Moon in the month of *Tabaung* (February-March). The Sayadaw told them, on this occasion, "... This *Khandha* (bulk of body) would give you the answer. You had better complete your tasks. This *khandha* is however rushing towards its death!"

It was the Sayadaw's first and last visit to Yangon. Most of his disciples in Yangon would repeat similar requests to the Sayadaw to revisit their City again in the following year, and the Sayadaw gave them the same response - "*this Khandha-gyi will give you the answer*"- and his disciples were to remember those words.

Just three months later, the Sayadaw died, at 1:20 p.m. on the 4th day after the Full Moon of *Thadingyut*⁴, (October 17th) in the year 1962. He had been up and busy until a few hours before his devoted disciples witnessed his demise. For months previously he had been urging them to complete their respective tasks, while hinting his own impending demise, but none expected it would be so soon.

⁴*Thadingyut* is a Myanmar Luna month , (usually in October when the rainy season is just about over). Also, the day of the Full Moon of *Thadingyut* marks the end of the Buddhist "Lent" - a time for the devout to assess progress and contemplate on the aging process - also a day of rejoicing for those who have achieved their meditation objectives.

Earlier that day the Sayadaw had been busy fulfilling the customary “End of Buddhist Lent” ceremonies at the Mingala Taik Kyaung until most of the guests had left before noon. Earlier, foregoing the *hsoon* (Myanma word for a monk’s fore-noon meal) when it was being offered to all of his *Bhikkhu* guests from various neighboring monasteries, *who* attended the Katina (*Ka-htein*: “end of Buddhist Lent”) Ceremony. The Sayadaw had time for just a cup of “Holicks” beverage before retiring to his quarters. Then he was heard asking his close disciple, U Than Maung, to help him get an enema. A short time later, his usual attending physicians arrived, but the Sayadaw told them then that their medications would not be of any help this time.

When his remains were cremated three months later, his disciples recovered a profusion of *Dhatu* (characteristically spherical formation of the remains of his bones, and other body parts) from the cremation site. It is generally believed that only *Arahats* do leave such *telltale* remains. Most of the bones had been transformed into tiny white spherical clusters, some of them still attached to slivers of bone. In time, even those

bone chips that we had managed to bring along gradually changed into very small spheres of uniform size like the rest, while we were still in America (between 1966 and 1996.)

Only then did his close disciples found reason to remember his praise of *Shin Arahan*, “that such gifted personages only reappear but once in every 800-900 year intervals”. (That great Mon teacher could have been a *Patisambhidapatta Arahat*, possessing *Analytical Knowledge*, when he was persuaded to move from *Thaton* to *Bagan* during King *Anawrahta* reign in 1040 AD.

Ehi Passiko

(U Sway Tin, D.S.C.)

August 23, 2000

Namo Tassa Bhagavato Arahato Samma Sambuddhassa

Veneration to Him, the Most Exalted and Purified, the Supremely
Enlightened Buddha

Honour to the Exalted One, Arahant, Buddha Supreme

Universally, Buddhists all over the world know and recite the above, making it a part of their daily prayers. It is the shortest Form of Prayer in the broadest sense of the word to be directed to our Lord Buddha. No favors asked.

INTRODUCTORY SERMON

THE FOUR NOBLE TRUTHS

“Taga, Tagama all, a working session of the Dhamma⁵ means only that discussions will be confined to bare essentials. To answer a question like: ‘How will you do that?’ - it is like this, Taga, Tagama, all . . .

⁵ *Some times spelled : Daga, daqama - meaning 'male disciple, female disciple'*

Dhamma (Pali word) meaning: Buddha's Teaching, Truth, doctrine, etc.

“Ashin Sariputta and Ashin Moggalana were speaking to one another. They discussed about the Dhamma in a way to leave for future generations some of the important points of the Buddha’s Dhamma, with the Chief Disciple of the Buddha, Sariputta providing the answers. Thus, it came about that the following context from the *Mula-Pannasa Pali Aningana-Sutta* reveals this dialogue between the Buddha’s two great disciples.” [It is also important to note the conversational style, as adopted by the Mogok Sayadaw, very much in the manner of teaching by another great preacher, **Shin Nandaka**, who found that by asking questions and receiving appropriate responses of his listeners, he was able to gauge how much they understood his words. He was then able to slow down or even backtrack, as needed, to help his listeners. In the same way, the Mogok Sayadaw encouraged audience participation by allowing them to repeat or complete sentences at his prompting. For the benefit of the Western readers, some paraphrasing of the original sermons of the Mogok Sayadaw has been made whenever there is a minimum risk of his (translated) words losing their impact, and where possible, repetitive passages are not reproduced in this translation.] Moggalana would pose the questions and Sariputta answered all the questions.

Their discussion was about two types of individuals in this Universe. The first is he who has dirt and defilements and knows not that he has dirt and defilements. The second individual is he who has dirt and defilements and knows that he has dirt and defilements. Which of them is the worse of the two? Of course, though both possess dirt and defilements, the first should be considered uncomprehending, therefore inferior than the second. The second individual should be considered the better of the two, because he is aware that he has dirt and defilements.

What is the difference between the two?

Let me give you an example. Suppose one bought a brass bowl in the market. Say, originally it has dirt and tarnish on it. On bringing it home, the buyer stored it, so that the bowl, which originally had dirt and tarnish, is left to accumulate more dirt and tarnish on itself. Although he had the choice to clean it, he did not clean it. Hence, can we not call him an inferior person? You must know that this person is inferior for he knows not that he has dirt and defilements.

However, the person, who knows that the bowl is susceptible of becoming dirty and tarnished, and is aware that it is also dirty and tarnished, puts in an effort to remedy the situation. He, therefore, cleanses, cleanses it periodically. This is an industrious, knowledgeable and conscientious person; therefore, he is the better of the two.

In mundane life, you are involved in earning a livelihood, taking care of and rearing children and fulfilling obligations to society. These are inextricably interwoven between desires, attachments that are dirt and defilements of *Kilesa* that anchor a 'being' to the sentient world of *Samsara*. All defilements lead one to be caught in the web of Samsara existence. In other words, that is part of mundane life. Defilements are generated, because one cannot, in conducting one's duties are free from transgressions resulting from defilements. If you are not aware of this inescapable act of producing defilements, and are not doing anything to remedy this situation, you can be likened to the person belonging to the first category - the UNKNOWER - the HEEDLESS one. You are fortunate if someone reminds you of such defilements and teach you to

correct this condition with *Vipassana* meditation to lead one to attain *Magga* Wisdom.

If a person comes into existence with defilements accumulated in effect from the past, and is not aware of the method to counteract them, he will eventually pass away, accumulating yet more defilement. We may clean and beautify ourselves to be presentable, and appear to others as elegant and well groomed. On the spiritual side, we may indeed be heavily laden with dirt and defilements, in the form of innumerable attachments and we are not making any effort to eradicate such ugly blemishes.

Now, let me clarify what is meant by defilements. Greed and lust, which are the fuel or driving force for the fulfillment of our daily strivings. It is also clearly explained in the twelve *nidana(s)*⁶ of *Paticca-samuppada*, that greed and craving are the major causes of cyclic existence, and they run rampant in our daily life.

For example, when you are performing, say, our daily transaction, assuming that you are a merchant, such

⁶ *Nidana* = tying down to; foundation, occasion, source, origin, cause; reason, reference, subject.

activities as displaying the goods, and persuading others to buy them, are we not committing by deed, word and thought to fulfill and sustain our desires? These fall in the realm of Greed (*Tahna*) and Clinging (*Upadana*) - "*tahna paccaya upadanam*" through desire is conditioned 'clinging' - "*upadana paccava bhavo*" through clinging is conditioned the process of becoming; through the process of becoming is conditioned birth ... through birth are conditioned decay, death, lamentation, pain, etc., which are factors that cause the continuity of cyclic existence. By committing these acts unknowingly, in our daily living, we are perpetuating our existence in Samsara of the present period. Merely exercising an equitable exchange without committing deceit does not put one on the path of deliverance, because these acts are still tinged with desire, a binding force to *Samsara*. In mundane affairs, to be truthful and honest is good but not sufficient in the treading of the path of emancipation. Mundane virtue is not effective enough for the realization of the final goal; neither is the observance of the practice of *Samantha* (tranquility in one-pointed-ness of mind meditation), as this gives only momentary relief, with a feeling of spirituality.

The only way to eradicate the defilements is by the practice of *Vipassana*, which is an analytical

observance of all physical phenomena, whether they are within the body or external phenomena of thought. This analytical observance gives insight into the fact that all existing (and presently perceptible) phenomena are impermanent, filled with *Dukkha* and that there is no abiding entity existing within any being. A 'being' is just a composite of the five aggregates - *khandha(s)* - [four being physical and one mental phenomenon]. If we do not make an effort to eradicate defilements that perpetuate our existence in Samsara, we will have to face the consequence of conditioned existence in accordance with the law of *Paticca-samuppada* (Genesis of Dependent Origination).

Although all of you are well established and comfortable in life, and do give generously in donations to charities, to the Order of Monks, there is, I am sorry to say, something lacking in the attitude accompanying the donations. You cannot put an end to this cycling in Samsara by just practicing Samantra, nor by observing Sila alone, but only by practicing Vipassana when you have cleansed yourselves of all the wrong conceptual beliefs can you escape completely. I would like to remedy your present situation. I am making a concerted effort to keep you away from "ignorance",

“craving”, “clinging” and their concomitant results. Otherwise, you can be certain that you will go the way of all conditioned Genesis.

To quote again, the Mogok Sayadaw’s words: “It is not that I am not glad of all the usual good acts of merits that you all do, but I want you to note that I am trying to help you add that something that is still found wanting. Mark these words most carefully, with faith. I am concerned for you, every time you open your eyes! Why so? Because you do not know how to open them. You are being told just the essentials. Just draw that conclusion.”

About Charity (*dana*) - there is nothing said against the giving of *Dana*. “Can it save you from the rounds of rebirths in Samsara, U Mya?”

‘ No, it cannot save one.’ If it cannot save, then the links of *Paticca-samuppada* are not broken. It is certain that it cannot save you. How about *Sila*? No, that will not save either. Listen, the answer is: it too, cannot save.

Even the way you have been saying your prayers at the Buddha’s altar that is adoration of the physical image of the Buddha. That too cannot save you from the rounds of rebirths in Samsara. Why? Say, this person does this

once in the morning, and again in the evening regularly, compare that to the number of times one's eyes opened, or how often one has been listening, U Mya, would you not say that it is beyond comparison that one has transgressed through misuse of one's eyes and ears? 'Beyond compare, Sir.'

If beyond comparison, you all have *Tahna*, *Upadana*, *Kamma bhava*, *dosa*, *soka*, *parideva*, *Avijja*, *sankara*, or *AVIJJA PACCAYA SANKHARA*, going around . . . 'Yes, Sir.'

That is why, our Master, the Buddha personally had said: "*When one hundred thousand people die, one will not reach Sugati.*"

You have been told: "When one hundred thousand die . . . one will not get to Sugati."

There! Even one will not reach the abode of Sugati. (Sugati = realm of bliss). Is that the way it should be said? 'It should be so said'.

Measure by the eye . . . 'True.'

The ear orifice also leads up to a triad of *Paticcasamuppada* . . . 'They come.'

Don't they come (that way)? They do come, Sir.'

How about the way of the nose? 'They do come, Sir.'

How about by way of the tongue? ‘They do come, Sir.’

How about by way of the body? ‘They come, Sir.’

How about by way of the *mano* (mind)? ‘They do come, Sir.’

There, six times three . . . ‘Eighteen.’

It is said eighteen - these eighteen goes around . . .

You give me alms because I have come. But *Phongyi* (monk) cannot say *Thadu* . . . cannot say so. Why not? *Phongyi*, after making use of others (donated alms, food, etc.) cannot say “Well done!” Don’t you have to ask ‘Why?’ . . .? ‘Yes, Sir’

Yes! Because, if you are wishing for death, you may end up with that *Dukkha* that is why!

If you say, wishing for great things in the next existence(s) because of these merits, of these alms, these foods, . . . when you include *Bhava* . . . if *bhava* is included . . . BHAVA PACCAYA JATI.

‘Jati, Yes, Sir.’

If that be *Jati paccaya Jara-marana*, Taga, Tagama, all of you, because you have fed me *Hsoon dana* you are in fact seeking death-wish, does it not amount to that?

‘It does look that way - in search of ways to obtaining, finding death.’

Remember, I am telling you this before you can begin to give Hsoon (dana) tomorrow, that I will have to eat. Yes, I will have to eat tomorrow.

You have been thinking, ‘Our Teacher and *Phongyi* has come here. He’s renowned, highly respected and of great learning, it will not do just to stay just like this, the Samsara, they say, is extremely long; we will have to gain at least a small package to take along with us . . . don’t any of you think and do that way tomorrow. Do not act that way tomorrow. When you do, it will be as if you will be speeding along, and carrying that load. U Mya, is that not so?’

‘Yes, Sir, that is true.’

So, you are thinking of running with that package. If that is so, *Phongyi’s Taga, Tagama*, all of you will be including in your wish to gain good merits, the desire to have yet another existence. Then, your meritorious deed will also make you walk along the path of death. Do you realize this?

Not only do you have to offer *Hsoon*, ‘we have to walk along the path of death.’

If you have to walk along a path of death, then (I) *DON'T WANT TO PARTAKE THAT KIND OF Hsoon*.⁷

‘So true, Sir’.

Because, after eating that *Hsoon*, and I were to say: “**May your wishes come true,**” it would be like pushing you down to death. That is not being harsh - it is a fact. ‘ So true, Sir.’

Do you realize this? ‘Yes, Sir.’

That is not being harsh understand! It is not being harsh; this is telling what is true. Is that clear? “It is now clear, Sir.”

When you do things for a better life in the next existence, will not *Jati* come? *Jati* is *Dukkha Sacca*, (birth is in the realm of the Truth of Dukkha.)

Thus, you are asking for *Dukkha Sacca* while doing a meritorious deed of feeding (a monk). (Is it) proper or not proper to make such a wish? ‘Not proper, Sir.’

Yes, it is not right to make such a wish. At the outset of asking in exchange for a *Hsoon* dana, and you are expecting *Phongyi* to say: “May your wishes come true”, it might as well be “Go take a dose of cyanide and die!”

⁷ Any of the forenoon meals served to Buddhist *Bhikkhus*

That has the same meaning (effect). 'It is so, Sir.' That is why, *We, Phongyi (s)* want all the *Tagas and Tagamas* (disciples - male, female) to know-to know the essentials, and we do not have many days (here). "The people there in (Mandalay) also wanted *Phongyi* to be there and they have taken a greater part of the available time. Therefore, there is not much left for (you) here (Yangon)."

Why they demand? Because they are being told the Truth. Because these people are most anxious to learn the Truth.

That being so, for you all, while *Phongyi* is around, you should learn to get rid of the habit of walking around with sightless eyes. You are walking blindly. Why should you rid yourselves of your (bad) habits? Donating without knowing how? What is this lack of knowledge? You may ask. It is *Avijja*.

The act of donating without knowing how . . . It is *Sankhara*.

There! You have *Avijja paccaya Sankhara* kinds of charities. Has it surfaced for you?

In that case, do not give *Avijja paccaya Sankhara* kinds of charities. Should this be said or not said?

‘It should be said, Sir.’

Then, *Sankhara paccaya Vinnana*, thus you have *Jati*.

Thus, *Jati* is *Dukkha Sacca*.

Thus, if the *Dukkha Sacca* is not recognized as a Truth, the **ignorance** of this fact is like being totally blind, trying to move around, and falling down by tripping over an obstacle. Do you see the implication? ***Totally-blind trying to walk!***

The ‘totally blind’ is *Avijja* (the ignorance of *Sacca* or the Truths.)

Walking as described earlier is *Punnabhi-sankhara* (meritorious or wholesome activity.) Slipping and Falling is *Vinnana* (rebirth consciousness). Is that clear?

Phongyi cannot encourage this manner of the very blind trying to walk around and falling down. Phongyi will be satisfied if you will let him give you vision. It is only now that the Teacher and disciple have met. It will require your greater hearing comprehension, in other words, to listen with **big, big ears**. If you cannot listen the way you should and because your hearing comprehension is small or, in other words, you have small ears, you will not get any benefit from this *Phongyi*. If *Phongyis* were to lean with those of the small ears, such a move would

entitle you to call him a “Push over Phongyi”.

It would be nothing short of letting you fall down. It will be absolutely wrong. Do you understand?

Therefore, if you are not in agreement with the person who will only tell you the truth and you are going to remain uncorrected, then you can be sure that it will be your complete misfortune. Phongyi will continue to speak and give instruction in his usual way and on your part, consider that you are being taught until you have learnt it right, how to open your eyes correctly; for that, you have to be very patient. Persist in your effort to get it right. You will understand it in time. You will not fail to learn. (Rest assured.)

Now, that being so, you all believe in *Kamma* and *Kammasakata* (what he sows so he reaps) principle of cause and effect. You have heard about this *Kammasakata Nanna*. This does not free you from *ditthi beliefs*. . In addition, any deeds, even of merits, if not completely free of *ditthi* concepts, carry with it seeds of *Apaya* (a transient state of loss and woe after death . . .) since they are tinged with shades of *Avijja* (Ignorance of the Four Noble Truths). *Avijja* and *Punnabhi-Sankhara* govern the meritorious deeds.

You have to listen with “big, big ears” (to listen with great attention and with full comprehension). This rejoinder has to be made, often . . . If not, it would never do. That is why; *kammassakata-nanna* only cannot be relied or depended upon. If you keep on depending on such (temporary support), wrong concepts and beliefs - *ditthi(s)* remain clinging with you . . . *Phongyi* will give you an example: You have seen children flying (paper) kites. They let the kite ascend as high as possible, to the limit of the attached string. Eventually they rewind the string and bring down the kite. This example is like the height attained by doing good *kamma*, but since it is tinged with *ditthi* (and *Avijja*), all such good deeds will eventually result in ‘coming down’ (to *Apaya*).

All good deeds that allow the ‘doer’ (to go up) with *ditthi* (will) always fall back.

Phongyi do not want it to happen this way. Instead, freed of *ditthi* good deeds can better be done. There is a way (I will show you.)

In place of the *kammassakata-nana*, you only need to substitute with the *Vipassana-nana* and *nana* that shows the Truth (Sacca). Just the support that is needed. With that support, you can donate all the gold to the

great Shwedagon Pagoda - *Phongyi* is ready to say, "Well done, thrice" for your good deed.

If you go searching for death, this is not appreciated. Are you satisfied?

For the same reason, our Great Benefactor, Lord Buddha has said (as reported earlier) **"before my discovery of the Sacca, I have searched for death, when it is already there."**

Although there is already suffering . . . 'searching for suffering'

Although there is already old age . . . 'searching for old age'.

Before knowing the Truth (*Sacca*) - that there awaits in the next existence, *Jati, Jara, Marana, Soka, Parideva, Dukkha, Domanassa, Upayasa* (*old age, death, sorrow, lamentation, pain, grief and despair*), *I too have been amiss . . .* Has it surfaced for you?

'Yes, it has surfaced (in our knowledge)'

Thus, there is nothing as important as (gaining) the Knowledge of *Sacca* Truth.

Taga, Tagama, all, do you understand? 'Yes, we understand.'

What is so important to know?

‘Knowing the Truth is most important.’

It is most important to know the Truth (*Sacca*).

‘Yes, Sir.’

The Truth of the *Dhamma* that appears in the *khandha* is most important.’ ‘Its True.’

Don’t go believing what other teachers have been preaching you. ‘Yes, Sir.’

Do you understand? ‘True, Sir.’

Also, there are some books, don’t you go believing in those words either. ‘Yes, Sir.’

Do you understand ? ‘Yes, Sir.’

Your own wisdom and your own knowledge have to meet. ‘True, Sir.’

The Truth that your Khanda shows and the Wisdom that arises, when they meet, you will know that’s the Truth. U Aung Zan Wai, have you got that in your mind? ‘Yes, Sir, I will remember.’

When your *Khandhas*’*Dukkha Sacca* and your own comprehension (experienced wisdom) meets, it becomes *Sacca-nana*.

Based on this understanding of *Sacca-nana*, *Phongyi* must tell you about the *Kicca-nana*. ‘Yes, Sir.’

Then, after I have told you about the *Kicca-nana*, it would be a proper time to tell you about *Kata-nana*.

“Yes, Sir.”

U Mya, you have not heard of this yet. You have not heard this at Mogok, either. That is why, you must remember that all that is written or marked on paper is (but) a record of what is happening in your body (not the other way around). If you read what has been written as an item of interest, your road has ended there. If he repeats what he has read, without experiencing it himself, this man is dumb, note that! Whoever tells you, some texts says so and so, that person is (also) dumb. You do not have to hold back anything when you express your opinion in this instance . . . written words are just notes. What the Buddha has taught us is an account of what is happening in the Khanda(s). For your satisfaction, which would you consider the Truth: that which has been put down on paper, or that which you are experiencing yourself in practice?

‘We will accept what our practice tells us.’

What will you accept as true? What our practice has shown us.’

All these explanations are being made because of our earnest wish that you know the Truth.

Remember always that you should believe what your own experience ‘tell’ you. You must accept that which

your Khanda tells you in practice Want you all to listen with big, big ears. Don't you think that this advice is necessary ? Yes! The advice has to be given. If you are not reminded of this, repeatedly, the Sacca (Truth) will become obscured. When Sacca is obscured, " Nibbana can never be reached." Please remember this.

"Without knowing the Truth (Sacca), Buddha has said, Nibbana can never be reached."

"Let me illustrate this with an example from the mundane world:"

"There are *Ze-byu ywets* around here. Its leaves are very small. If someones were to tell you, because you are exhausted and thirsty, "I have brought some water wrapped in a *Ze-byu-ywet*", could you believe this person? If, however, you are told: I have brought you some water wrapped in a lotus leaf. .?"

"That would be believable."

"There, if anyone tells you that he has attained *Sotapanna* without knowing the Noble Truths, or the Nibbana without the knowledge of the Noble Truths, do not believe him."

Only from one who has acquired the knowledge of the Four Noble Truths (*Sacca*) should you believe him, if he tells you: 'I have seen Nibbana'

Do you understand? Do you have it right?

Besides that, take the sacred texts of Dhammacakka⁸ (Myanmar pronunciation) many of you, here, belong to a recital group for the regular recital of those Sacred Texts: Those Pali words for:

*I have not yet known the Dukkha Sacca,
at that time, I have not declared that I am
The Buddha.*

Buddhahood has to begin from the initial stage of Sotapanna. Buddhahood is reached after having attained Sotapanna. Do you understand?

That being so; what is the most important Dhamma? Make up your mind, and decide that it is the Sacca Dhamma. For the Pali Texts have clearly stated: *dukkhe* = of the Truth concerning *dukkha*
annanan = not knowing it is called *Avijja*. The person who has died without the knowledge of the Noble Truth, has died obscured by *Avijja*.

In that case, for all of you, *Phongyi* will have to tell you about the Noble Truths (*Sacca Dhamma*).

⁸*Dhammacakka* - The Buddha's First Sermon to the Five recluses who were His former attendants when, as Bodhisattva (embryo-Buddha), He was practicing the extreme austerities of prolong fasting. One of them, *Kondanna* attained *Sotapatti*, the first stage of the holy ones, and became the first *bhikkhu*.

If you die without learning about Sacca; you came (were born) without the vision of Truth (blind) - you will die in the same state, still being blind.

Do you understand? Born . . . 'blind', dies . . . 'blind'. At the funera¹ of such a person, this should be his epitaph. The situation is so tragic! Do you realize this? 'True, Sir.'

Do you get the meaning ? 'Yes, Sir.'

Consider that this sermon is made for you all as close disciples. Therefore, remember this well. This is the Truth that I am telling you. If I do not preach in this manner, you will never come to realize the seriousness of your own state. It is necessary that you must be told this, before *Phongyi* can give a talk on *Dhamma Sacca* - the Truth concerning *Dukkha*.

There is a proper time and place to give a talk about the Noble Truths.

It is the Buddha's own way, and it is the way of his chief disciple Sariputta.

(Only at the first sermon given to the Five Recluses, did the Buddha preach the *Dhamma sacca* without first speaking about the benefits of *Dana* and of *Sila*.)

The accepted method is for the prior discussions on the benefits of doing charitable deeds. Then to speak of all the benefits of observing *Sila* - Virtues.

Thus, the subjects:

1. *Danakatha* (Talk on charity)
2. *Silakatha* (Talk on Virtuous acts)
3. *Saggakatha* (Talk on 'heavenly' pleasures)
4. *Kamanam adinavakatha*

(Talk on disadvantages of sensual pleasures) and on the advantages of renunciation (*nekkhamma nisamsakatha*)

The first and the second accounts of the benefits of doing charity and of observing virtues are to be followed by the almost endless accounts of the pleasures of being in the heavenly abodes. You will learn from the fourth that all of the sensual pleasures are insatiable, and only prolong their existence in Samsara. When the Buddha preached in this order, the people became interested in the rewards and pleasures, and the hope of comfort and luxury filling their minds. However, will their desires be ever satiated? Buddha then showed by example of a dog, when offered a piece of bone with hardly any meat left on it. Just licking the bone

can never satisfy the poor dog. In the same way, those who indulge in the five sensual pleasures will never be satisfied.

When the first three of the above were preached by the Buddha, without the elaboration of the last of the subjects - *Kamanam Adinavakatha* - the mood and mind of audience were filled with so much hopes and desires while leaning more towards the Dhamma. With such joy, *TAHNA** begins to surface. (* Thirst, craving)

Taga, Tagama, all, when the *tahna* has taken hold, the Buddha preached that all sensual pleasures are without substance, worthless and can never be satiated. At the moment when the minds became clean and pure, that was the time for the preaching of the Truth. The timing resulted in benefiting the greatest number of people. This is the Buddha's agenda for preaching the Truth.

That being so, formerly when you heard the *Danakatha* you felt very glad . . . you thought and voiced 'The sermon was so good and appropriate.'

Then on preaching of the *Silakatha* you were similarly moved . . . You were gone, even before the preaching of the *Kananam adinavakatha*.

There! You have gone and done those good deeds, with Kilesa trailing the meritorious deeds! Is it not so? 'It has so happened.'

The *kilesa* defilements are present and encrusted on such a person; don't go on preaching the Noble Truths to such a person, just then. It would be a lost cause. (Most *Bhikkhus* are content to leave things in status quo these days!)

This is like outfitting an elephant with all the trappings and decorations, and finds that its tusks are being trimmed short. To answer the question, 'why must the telling of the Truth be dragged out for so long?' If the *Danakatha* is not preached first, the listener may not even understand the purpose of the talk. If one does not understand, will he stand close to *Dhamma* ?

Similarly, without the *Silakatha* will he be able to absorb the *Dhamma* ?

If *Saggakatha* is not preached, will he remain close to *Dhamma* ? (A world ling has to be gently led, like a shy doe, lest it take fright and bound away!) Listeners will not stay with the *Dhamma*. Therefore, all of the three subjects must be preached. After that, "those heavenly abodes . . . they are like a dog gnawing a

bone that has hardly any meat left on it.” It is like a crow with a morsel in its beak, being worked over by others, picking and pecking at him, because he has that something in its beak. . . . Don’t you see, how competitors behave in the field of Commerce? They, too, are being harried by others.

Nowadays, when someone manages to introduce an item that sells well on the market, imitations and copies follow soon after, see all those pickings and peckings. Sensual pleasures are like that, too. People flock after them. Do you understand what it is all about, so far? By telling about the faults and evil ways, and the listener’s mind has become clear and cleaner, the talk on the Truth has to be told at that stage.

Because of it all, remember that there is a right time to talk about the Noble Truth. This is Buddha’s way of preaching, remember that. Upali, the most noted teacher in those days, also followed Buddha’s example. ‘True, Sir.’

Now, that being so, of the Noble Truths, if you find a preacher, who is able to impart the knowledge to the fullest extent of the Truth concerning *Dukkha*, and he tells you that he will tell you the Truth of *Dukkha* on

condition that you first endure the pain of three hundred lance-probes in the morning, and again three hundred more lance-probes in the afternoon, and once more the last three hundred lance jabs before he tells the Truth, accept the suffering gladly, and agree to his price. Why? Because it is most essential that you learn of the Truth . . . Now, do you realize how important this is? “Yes, Sir.”

Unless you know the Truth, all that you do in this existence will be tinged with the dictate of *Avijja* (Ignorance of the Truth.)

If you do not yet know . . . ‘Avijja will dictate your actions.’

Take note that you will be doing everything with and in the company of *Avijja*.

Is that now clear ? ‘It is now clear.’

If you work with Avijja, then it will be “*Avijja paccaya Sankhara*” - can you escape (get out) this (Khanda Paticca-samuppada) ? ‘Cannot escape.’

If you cannot escape from it, you will not attain Nibbana. ‘Cannot attain.’

If you cannot yet believe, U Mya, recite Buddha’s findings about the Doctrine of Paticcasamuppada: (Law

of Dependent Origination) . . .

“*Avijja paccaya Sankhara*” stop here, then recite the last stanza:

“*Dukkakhandhassa samudayo hoti.*” To avoid the lengthy process.

All of you have memorized the entire Doctrine in the Pali texts. You have learned that the person who does not know the Truth will be governed by *Avijja*; and such a person will carry out actions - *volitional acts of Sankhara*. What will follow, if volitional acts take place?

‘*Dukkakhandhassa . . .*’

Yes, he will have the whole string of *Dukkha(s)*. The Buddha has clearly and precisely dealt with the subject in his preachings of the Doctrine.

Think for yourself, while you observe the arising of the *khandha(s)* within you.

Do you follow what has been said? ‘We follow you.’

That being so, *Phongyi* is moved by great urgency, to tell you of the Truth.

If this not done, there is no point in holding this Dhamma session. Everything would have been completely wasted.

If the Truth is not told . . . ‘Everything is wasted.’

Should this not be said? ‘It should be so said.’

You have never before heard the discourses on the Truth. If *Phongyi*, too, in his preachings, have not included the subject of the Truth, it would be like a blind being given the wrong (ointment) medicine to apply to the eye. He would be completely blinded. 'Yes, Sir.'

Taga, Tagama, all, are you satisfied with this example? 'We are satisfied.'

That is why, because you are close disciples to a concerned and equally close teacher, you are being reminded to begin with the practice. Should you not be so urged? 'It should be so said.'

Then, in that case, let us get started, Taga, Tagama, all. Only now will we begin. This is the beginning of the Discourse on the Truth, all the Tagas and Tagamas, what is about to begin? 'The Discourse on the Truth.' Rest your minds. You must listen with big-big ears (with your mind completely open, freed of all previous concepts and beliefs.) You will have realized by now, how much caution has been exercised, before the telling of the Truth. Did you notice that? Were you aware of this? 'Yes, Sir.'

Listen, then, with big-big ears.

The Truth begins with the eye. Therein lies that which can perceive as Vision. When a visible object and a perceptive object in the eye meet, the mental awareness of vision arises. It will be too lengthy to recite the original Pali text: and to explain its direct meaning.

Does there not arise an eye consciousness? 'Yes, Sir.' This eye consciousness, by itself can only see. Note that. Other than that, what else can it do ? 'It can do nothing else.'

Remember, it can do nothing else.

If that is the base function, the mental awareness and all that which follows (after that initial vision) are the functions of the dhammas.

Because of the vision, there can arise the desire to want it, this is the dhamma that followed. If the vision gives rise to dosa - anger, it is the dhamma that followed vision.

That initial vision has been replaced by the following dhamma. The first has disappeared. Is it still there? 'It has disappeared.'

Then, Taga, Tagama, all, this sense of vision has been

the result of the impingement of Visible Form base by the image of the visible object; can you say that it arises, and then disappears (after its initial function)?

‘Can be said.’

This being so, because the sense of vision arises, then (having done its function) disappears. This is the process of its birth and its death, thus it is called *Dukkha Sacca* - *the Truth of Dukkha*.

The arising is for the birth of a mental awareness, that would die and disappear - that is the formation results in inevitable death, portraying the characteristics of the Truth concerning *Dukkha*.

Thus, any consciousness that arises, at any of the sense bases, (eye, ear, nose, tongue, body and mind bases) it will reveal the true characteristics of the Truth concerning *Dukkha*.

Is that clear? ‘True, Sir.’

Whatever consciousness arises within you, only *Dukkha Sacca* (the Truth concerning *Dukkha*) will surface. That is why, in the Pali texts, it has been said: (in Myanmar Pali): *Than-khaik-tay-na pyissoppada-nekkhandha-dukkha*) with relative to *Dukkha Sacca*; Do you understand ? ‘Understand, Sir.’

Then, Taga, Tagama, all, just this little single eye consciousness arises - it arises with the inevitability of its death with it, it surfaces . . . ‘Yes, Sir.’

To die away, because it surfaces just to die, this is *dukkha - sacca*.

Is this clear ? ‘Yes, Sir.’

You understand, well! . . . When it dies, can you see . . . even a piece, a part or a fragment, the smallest bit remaining, left out of the original (awareness of vision) ? ‘No, we don’t see any.’

Because there are no remains, it too is death complete, thus, it is *dukkha sacca*. ‘It’s *dukkha sacca*, Sir.’

It surfaces, just to die ‘It’s *dukkha sacca*, Sir.’

When it dies, there are no remains ‘It’s *dukkha sacca*, Sir.’

Do you have that? ‘Yes, Sir.’

Then, whenever *dhamma* arises in your ‘being’ what will you call this Truth ? ‘*Dukkha sacca*, Sir.’

Oh! This is *dukkha sacca*, ‘*dukkha*’ is suffering . . . *sacca* is the Truth. ‘Yes, Sir.’

Appearing is *dukkha* ; disappearance is *dukkha -*

Appearing *dukkha* ,

disappearing *dukkha* . . . What is it? ‘

appearing dukkha; disappearing dukkha . . . only, Sir.'

About this, the "*Than - yok Pali Texts*" show:
(Myanmar Pali Texts:

dukkha - me - wa uppizza - ti dukkhan niruzsa - ma^nan niruzzati).

Whoever preaches this subject, they will preach this very thing. Other than these *arising dukkha* and *disappearing dukkha*, follow up with an awareness in your mind, of the phenomena.

What should follow? . . . 'The mental awareness to follow, Sir.'

This awareness is the awareness of the *dukkha* as it appears, as it disappears. What is this awareness? . . . 'The awareness of seeing the *dukkha* 'suffering'.'

The suffering is . . . '*Dukkha sacca*. 'What is observed is *Magga sacca!* *Loki Magga Sacca*, this is called.

You will be instructed to rise to *Lokkottara (Magga)*, later.

[If you must know the three *nana(s)*, they are *Sacca-nana* (knowledge of the Truth), *Kicca-nana* (the insight into the function concerning the Four Noble Truths) and *Kata-nana* (which is the knowledge of the accomplishments of the functions concerning the Four Noble Truths.)

{[*Kata-nana* is that momentary comprehension, when the meditate reaches that stage of the true realization that every experience is but total *dukkha*, and the comprehension of the Truth concerning *dukkha* is finally completed, with an overwhelming disillusionment - completely tired of all of the experiences - (and) all at once, **all sufferings (*dukkha*) disappears**, and in one or more steps, the *Kata-nana* is realized; that stage, described as *Sotapanna* - the initial stage of being a stream entrant - is realized.]}

* * * *

The above has been the translation made of the very first sermon delivered on the evening of July 6, 1962 in Yangon. It is the first of the fifteen sermons, delivered by The Most Venerable Mogok Sayadaw. And recorded on reel tapes, and later transcribed and printed as **Book No.2** of 653 pages, all in Myanmar script. This is the

translation of just 43 pages of that book. Here is the index of that Book No.2 and its English translation, to show the subjects covered by The Most Venerable Mogok Sayadaw during his brief stay at our home.

On the morning before leaving the house to go to the railway station, the Sayadaw wrote these short *Pali* words. He then gave me his 108-bead rosary that he had been carrying, as a part of his traditionally prescribed paraphernalia of a *Bhikkhu*. Only when I managed to translate those few *Pali* words,¹⁰ I realized the extent of his compassion, to instill in me the concept of *Dukkha Sacca* for my personal guidance. I was then just an *upstart*. I shall ever remember his foresight.

Ehi Passiko

(U Sway Tin, D.S.C.)

Arcadia, California.

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¹⁰*Namo te Buddho virattu vipamuttosi sabbadhi sambhada ratipanno asamattsa me daranam bhava.* - (Myanmar-Pali). It was a simple matter to have such Pali translated at any of the *Shwedagon zaungdan* (terrace) bookstalls. (but not now).

Index Page of Volume 2 of The Sermons of the Most Venerable Mogok Sayadaw, *Aggamahapandita* - delivered in Yangon, between the evening of 6/7/62 & morning of 14/7/62.

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This booklet begins with the first of the above series of sermons delivered in Yangon, Myanmar, between July 6 - 14, 1962. We shall number the Series by the above **page numbers**. The first booklet is to be numbered 1. The next will be numbered 44 and the third 88, etc. Each booklet shall include this page, with the particular book highlighted as in the above Index. [UST].

Continued from page 17

You have just got to *Loki Magga Sacca*. 'Yes, Sir.'

That is why, Taga, Tagama, all, seeing just this one point, you have become aware of what you have ... knowing what is in you. 'We know what we have' What's it in you ... 'We know it's presence.'
That which you have ... and ... knowing that you have (it).

Previously, Taga, Tagama, all, that *dukkha sacca* which is in you and which you have not learnt yet to observe with awareness, (you can say) ... you have been blind! What kind of blindness is it? It is the blindness in not being aware - not seeing that there is that ever-present *dukkha sacca*.

Not knowing the Truth is called *dukkheinnamam*.

Dukkhe = that which is *Dukkha Sacca*;

Innamam = not knowing. What is not known?

If you look at the body of the *Patikkasamuppada dhamma* (see Chart), you have *Avijja* - not knowing the Truths. (Ignorance of the Truths).

That being so, those who are not aware of the ever present phenomena of **arising and perishing** - the appearance and disappearance - the birth and death of the *khandha(s)* in each of our thought moments. Taga, Tagama, all, .. are born blind... 'Blind, Sir.'

At their death, they died ... 'Blind, Sir.'

That is why, (this) *Phongyi* has suggested that the obituary of such a person be so written. Are you all offended by this (statement)? 'No, Sir.'

Would you say that your teacher is too outspoken, or would you rightfully.

Consider that such blindness is all too prevalent?

‘There are more such blind people.’

Indeed so! There are more of such blind people than the ones who have attained the insight wisdom to see for oneself the Truth within each in every one of us.

Closely related: **Teacher : Pupil(s)**, finding and meeting here like this; there is no greater concern, now, then that you all should not be the ones who are born as little blind babies, ending up dying with this blindness.

‘True, Sir.’

Both eyes have been sightless. ‘Yes, Sir’

Is that not a frightening situation ? ‘It is frightful thing, Sir.’

Yes, it is a very frightful situation. ‘It is so, Sir.’

That being so, *Taga*, *Tagama*, all, when that eye consciousness arises, then dies in the eye, (its point of appearance and disappearance) ... it is *dukkha sacca*.

Is it clear now ? ‘Yes, Sir.’

When you can accept this consciously, you come to realize. ‘Oh! It has disappeared, that bit of eye-consciousness. Now there arises a ‘want or desire to possess’ - consciousness remains. That momentary

awareness of that preceding eye consciousness has disappeared. ... that momentary awareness, we will call *Magga sacca*.

Can you accept this ? ‘Yes, it can be so, Sir.’

Appearance-disappearance is *dukkha sacca*, that momentary awareness? ‘*Magga Sacca, Sir.*’

Does the *Magga* not prevent the earlier form of arising of desire ? ‘Yes, it did, Sir.’

Or that arising of anger after an appropriate eye consciousness, too? ‘Does not arise, Sir.’

That *Avijja* that is in ignorance of the fact that there is ‘eye consciousness’ come, too? ‘No, Sir.’

The triad of *Paticcasamuppada*, is rejected.

Now, can you comprehend it ?

‘Yes, we do comprehend it.’

How many steps (links) of *Paticcasamuppada* (causal-effect) have been severed? ‘Three, Sir.’

With the severance of the triad, *Taga*, *Tagama*, all, *dukkhakhandhassa*, the entire *dukkha* group (unsatisfactoriness, instability, stress, anxiety, strife, suffering, impermanence, emptiness, insubstantiality, imperfection - any of which is *dukkha*) in all of the triad has been severed (but momentarily)

Taga, Tagama, all, that is why *Phongyi* is telling you, if you are able to perceive this single phenomena, but once, and have listened with mental awareness, what has been said, then, you can die happily. How will you answer? ‘We can die happily.

Why? The blind has had his eyesight restored. ‘Yes, Sir.’

What has happened to the blind? Eye-sight has been restored.’

So, is that *ordinary* sight? Or, has this sight .. been the result of the Teacher’s help, if you were asked, Taga, Tagama, all, how will you answer? ‘It’s the Teacher’s gift!’

Lord Buddha has said: “**For the attainment of Sotapanna, without the help of Metta, Suppurisa sanseva, you cannot attain it.**” *Sotapanna* can be attained, where these four conditions are met - it is essential that you have a **good** Teacher.

Is that clear? ‘Yes, it is clear.’

This is the **first** most important requirement.

Thus, think for yourself, that **bit of eye consciousness**, U Thu Daw, you are a knowledgeable person, can you not ask, well? Would you call it *Uppekha*?

‘Yes, we can describe it as *Upekkha*, (equanimity).’

That bit of *Upekkha* (eye consciousness) - if it is *Upekkha*, did those wanting, desire, wish to possess kinds of evil events follow the initial eye-consciousness?

‘They do not follow’

Only that awareness of vision with equanimity.

Without that *magga sacca* awareness, immediately after eye-consciousness, there follows *Lobha* greed, *dosa* anger or *moha* (ignorance, delusion, illusion) ...

Does anything else follow ? ‘No other.’

When that bit of ‘eye-consciousness’ is observed as *dukkha sacca*, immediately, that

Taga, Tagama, all, - that is *magga sacca*.

‘*Magga sacca*, it is.’

That which observes is ...

‘*Magga sacca*.’

When *magga sacca* or the Truth of the path is seen, the natural question, as to whether this is the true *Magga*, *Tagagyi*, all, *Phongyi* cannot yet say to you ‘that it is so’. ‘Yes, Sir.’

But this is the forerunner of the Path (*Pubbabhaga*), because it has managed to quell or suppress the covetousness or desires in a person for a few

thought-moments. ‘Yes, its true, Sir.’

It is the ‘forerunner *magga*’ ... ‘Yes, Sir.’

It can be determined that it is the forerunner *Magga*, because *Taga*, *Tagama*, all, it is able to kill the covetous and greed desires for a short time.

It can destroy the *kilesa* momentarily. If it is not able to do this, even momentarily, and as it has been said, (*Myanmar-Pali:Samokcheda*) i.e. *samuccheda*, in this arrangement, how can the real *Magga* that can totally eradicate all such *kilesa* follow ? ‘Yes, it will not be able to follow.’

Now, if that is so, here, it is the responsibility of the true Teacher to help and motivate... ‘Yes, Sir.’

However, to attain that *Magga* which would totally eradicate all virulent fetters and obstructions, such as **greed, hatred and delusion**, you will have to work for it, in accordance with the method or procedure that you have gained through your Teacher.

By stages, you will develop the self-acquired **path consciousness** to the required level. It all depends on you.

This being so, this group of *Taga*, *Tagama*, all, take note (mentally, without any naming or labeling or

even mentally vocalizing) the phenomena of that bit of eye-consciousness that had surfaced **with just bare attention** and (you will note that it has immediately disappeared. That is the very event that is contained in the familiar piece of your recitals)

The eye consciousness (is inviting - according to the Buddha's own words)

Ehipassiko, meaning "Come and see".
(*ehi* = come, *passa* = observe), and
Sanditthiko, meaning "analytically observe",
and *Akaliko*, meaning "it is always beneficial." And yet, in spite of this, you have not been observing or noting and avoiding the Buddha's advice...therefore, *Avijja* has taken root in you.

This *Ehipassiko - Sanditthiko - Akaliko* also, does it not apply to hearing ear-consciousness, too?
"It does, Sir."

Why did you not then follow ? You did not learn 'how to' right? 'True, Sir.'

Can it not be so said ? "Yes, it can be so stated."

Did you hear the call that is constantly being made? The reason that you did not hear this call is due to *Avijja*. Not hearing is *Avijja*. There you go...*Avijja*

paccaya Sankhara around, another round the links of your own Patīccasamuppāda.

“Revolving, Sir.”

To-night, you are thinking, ‘Our teacher from Mandalay has come here and we will be hearing something very special tonight’ ... Don’t hope for that. If you can accept and understand what is being said of *Ehipassiko*, that is a big start.

Now, do you follow me? ‘Yes, Sir.’

What is *Ehi* ? ‘Come on here, Sir.’

How about *passa* ? ‘See this, Sir.’

‘analytically observe’

It is inviting you to “Come and see” - “Come and Observe”

This bit of eye consciousness is calling, “Come and Observe”

Yet, you turn your backs to its invitation. ‘True, Sir.’

Do you follow this ? ‘Yes, Sir, we follow.’

Find out who is the culprit that is making you turn your backs. Who is it ? ‘*Avijja, Sir?*’

In this case “*Avijja paccaya Sankhara... it has got all your attention.*”

If you questioned: “Why is it that you have not attained *Magga* and *Path* consciousness, the answer is that you did not respond to *Ehipassiko?*”

Whose call ? ‘Ehipassiko’

The Buddha has told us *Ehipassiko* ... *Ehi* = come and *passa* = analytically observe.

This eye consciousness has been calling. How about ear consciousnesses that arise? ‘It, too is calling.’

All the sense bases have been calling. Now about all the other consciousnesses -

That arise? ‘They all do call.’

Oh! That is why, ... because you have not been responding to these calls that you have been heading towards *Apaya*...

Towards that which is *incessantly* calling? ‘not going.’

Towards which is not calling ? ‘(we) are going.’

Why! You are so condescending! That is why you are heading the wrong way.

Do you now see ? ‘Yes, Sir.’

Do you follow this ? ‘Yes, Sir.’

There is not much time left. It is now just ten minutes short of one hour. You must all remember this: **Follow the *Ehipassiko* call of invitation with *Sanditthiko* observation.**

How? ‘Follow with *Sanditthiko*’

Let's get to explaining - the term *Sanditthiko* a little more. In ten minutes.

Sanditthikoti samman passitabbaw: *samma* = by oneself; *passitabbaw* = observe to see; see to discover; observe closely to find out its characteristics.

Whatever is calling, pay heed, observe that which is being shown, to see its true character; so let us summarize:

What is that *Ehipassiko*? 'Come', its calling. The words 'Come' here; 'See' this reads rather abruptly. "*Ehi*" = "Please come"; *Passa* (*passi*) = "Observe, please" "Please come and observe".

"*Samman passitabbaw*" = Observe so that you will personally* see that which is to be seen. **Watch to see that which can be seen!**

That is follow the invitation of *Ehipassiko* with *Sanditthiko*.

Until now all of you have utterly ignored the incessant calls by turning the back elsewhere with *Sanditthiko*...

'Oh! Then, will you ever reach Nibbana? If you are asked that question, "No, cannot reach (attain) Nibbana.'

Is it now clear ? “Yes, it is now clear.”

By no means will Nibbhana be reached?

“All of you have never realized that the Buddha’s instructions: *Ehipassiko*, *Sanditthiko*, *Akaliko* have always been the method of practicing *Vipassana*.”

“Instead, you have all been reciting it (saying like some sort of your daily prayers), not that in doing so, you will not gain some merit.”

Is that clear ? ‘Yes, Sir.’

What have you been doing ? “We have been using them as words for a prayers.”

Did the Buddha, our Great Benefactor preached that the words “*Ehipassiko*, *Sanditthiko*, *Akaliko*,” are to be worshipped? Or were they his instructions to be put into practice? Instead, you have been thanking him, using his words of instruction, literally telling him to do this and that! Do you understand, that you have been misusing the Buddha’s instructions? “Yes, we now do.”

How were using them? “We were misusing them.”

If that will not get you to *Apaya*, it cannot be helped.

Do you realize the extent of your folly?

That is why, to you all, only three words are being preached, remember this.

Ehipassiko is the beckoner; *Sanditthiko* is the observer.

Then tell yourselves, to the place where *Ehipassiko* is calling - where **appearance/disappearance is happening** - *Sanditthiko samman passitabbaw*, with that

(here, personally* means with actual mental awareness) with that awareness, note and observe (while meditating all personalities*, *you*, “*I*” “*I AM*” must be set aside.) If you observe with this awareness, then *Akaliko* you will immediately gain the benefits.

Phongyi will show you how.

How will you be shown? As you would ordinarily and habitually be doing, if you see, you like what you see, want what you see, strive to possess or obtain what you see; do these three not follow the first act of seeing? Having accomplished *kamma* volitional action, you finish another round of present and immediate *Samkhara*.

(You have chalked up one more non-beneficial score of kammic force.)

On the other hand, when you note that ... the bit of eye consciousness is birth-*dukkha* and death-*dukkha* of

that thought moment, observing the phenomena of mental awareness ... that way, following the call of *Ehipassiko*, does it not result with *Sanditthiko*?

‘It does.’

Of course it does! *Akaliko*, the beneficial result is that the process destroys (even if momentarily) (the) *Tahna* = craving, *Upadana* = clinging, *Kamma* = volitional action.

(You chalk up yet one more beneficial score of kammic force.)

With the destruction of craving, clinging and volitional action, is there any need for you to ask where you would be heading?

It is the *Vipassana Magga* that has denied the arising of the Triad of *Paticcasamuppada*.

Vipassana Magga is a very powerful force.

NO BUDDHA HAS PREACHED THAT ONE CAN ESCAPE FROM THE INEVITABLE APAYA WITHOUT DOING VIPASSANA.

The good deeds of Dana, will not assure us of the escape.

We welcome the *Dana* deeds. We *Phongyi*(s) survive on *dana*.

The good deeds of observance of *Sila* are to be praised, too. But they, too, cannot assure us the escape from *apaya*.

People observing Sila, do come to monasteries. When they do, they bring alms. Dana good deeds, too, are made. Such deeds are joyous things, in the ordinary sense. But they are not sufficient. A great deal more is required. That is why, what should follow *Ehipassiko*? 'With *Sanditthiko*.'

When you do, what results? 'Akaliko, immediate beneficial results accrue.'

Is this something new that your *Phongyi* from Mandalay has garnished and embellished and brought along with him for you, or is he here merely to clarify that which you all already know and have been reciting from memory for a very long, long time? 'Showing us what is what of that which we have learnt previously.'

Clearing for you what you have already memorized.

"True, Sir."

But, previously it has been like you have been using the good medicine that should have been taken internally, as an ointment or a lotion, applying it externally.

The medicine to drink is being rubbed on the outside instead. Now, do you recognize it ? “Yes, we do, Sir.” What have you been doing before? ‘We have been rubbing with the medicine.’

That which is likened as **rubbing**, with can be compared to your practicing *Dhammanusati* - *contemplation on the Dhamma*... (or, as adoration in a prayer...)

What have you been doing ? ‘We have been practicing *dhammanusati*.’

Dhammanusati goes the way of *Samatha*, tranquility, one-pointedness concentration form of meditation.

This is Buddha’s Doctrine - being contemplated. [What some had been doing is mentally marking their breathing by the separated words! Like “Buddha” and “Nusati” or “Dhamma” and “Nusati”]

The way of observing whatever is arising, every time that it is arising is true *Vipassana* - analytically observing that, as it is arising, becoming, decaying, receding, disappearing - in short that which is appearing - disappearing. [You do not have to make up words to time your in-breathing or out-breathing.]

Now, note very carefully, think most carefully, is it preaching Buddha's Doctrine, look at the Buddha's *Pali* words or is it just pure practice of *Vipassana* being preached? 'It is the preaching on the practice of *Vipassana*, pure and simple, Sir.'

That which has been preached by the Buddha the way of practice of *Vipassana* pure and simple I do not know which teacher has taught you all; or how, I cannot say, but in dire calamity and shock of an emergency as when a bolt of lightning has struck close, you, all, begin to recite the words, as a fervent prayer! This is awful. Is it not so? 'Yes, it is bad.'

That is why, in gratitude of what he has learned, and for your benefit, U Than Daing has repeatedly beseeched me, inviting me to visit here, to consider his house as my *Phongyi Kyaung* - Monastery - to use it while I am here, and greatly wishing to impart the most possible benefit to you all. With that wish only, he has invited me. Do you concur? 'Yes, we do, Sir.' Now, then, only three words have been preached. 'Yes, Sir.'

Ehipassiko is the first point. Has this penetrated your minds? 'Yes, Sir.'

With what should it be followed ? ‘With *Sanditthiko*.’
 When you followed *Ehipassiko* with *Sanditthiko*, will you get benefits tomorrow, or even while you are watching with awareness? ‘We are rewarded even as we make the observing, Sir.’

What is that Buddha’s *Pali* ? ‘*Akaliko*, it is.’

Akaliko na kalantaye Vipaka - na kalanta-ye = with no interval in between;

Vī pa ko = do derive (benefit) from it.

That being so, can the *paticca-samuppada* in you link up its chain of cause and effect?

Can it still do that?

‘No, it can no longer link up, Sir.’

If it no longer link up, does that string of *dukkha(s)* - *dukkhekkhandasa* come? ‘No, it does not arise.’

There, you go a-praying, ‘For the complete eradication of all forms of *dukkha*; then, when you offer *dana* of food (*hsoon*) and alms, if you begin wishing for the usual things, as you have been doing all along, this becomes a frightful matter. The two wishes are completely in opposition. They cannot be connected.”

If you keep wishing for the complete cessation of all *dukkha(s)*, then go about wishing for other

rewards, the Buddha, Himself has said that without having the Insight knowledge of the Truth concerning *Dukkha*, I, too cannot say that you will ever have a complete cessation of *dukkha*. All my elder Buddhas, too, have not preached so.

That being so, in good time, you will be clearly shown, what is really in your 'body'. To benefit you all, this will be done.

For the present, just remember that our *khandhas are Anatta*. Your *khandhas are Anatta*, too. It is like one set of *Anatta(s)* trying to look after another set of *Anatta(s)*.

Does it not appear so? 'Yes, Sir.'

Do you think that one can teach the other? 'Yes, we think so, Sir.'

I don't think so - don't think so. This is the best time, remember. 'Yes, Sir.'

To day, three words only have been preached.

These three words - with three words, if you work, Nibbhana can be reached.

Is Nibbhana other than saying (*your*) *paticca-samuppada* link has been completely severed - (all links broken for good.) 'The breaking of *paticca-samuppada*,

Sir.' Remember this well! *Nibbhana* - is it like a large, large Metropolis ? Or, *Nibbhana*; is it saying that all *dukkha(s)* have ceased?

'It is complete cessation of all *dukkha(s)*.'

No more causes for *dukkha(s)* ever come. How about the *dukkha(s)* ? 'That, too, ceases.'

We can clarify this further. That little eye-consciousness, after arising of just that seeing consciousness - sees and disappears - the first arising beckons as *Ehipassiko*, then disappears as a function of *Dhamma*. Do you get this? 'Yes, Sir.'

What will follow after this ? 'With *Sanditthiko*, Sir.'

When you say *Sanditthiko*, ... *samman passitabo*. Observe, so that you do see what is to be seen - follow it with that true mental perception - when so done, *tahna* (craving), *upadana* (clinging), *kamma* (volitional action), do they not immediately recede and disappear ? 'Yes, they do not arise.'

That is *Akaliko* ! Now, do you understand ? 'Yes, Sir.'

Akaliko, meaning immediate gaining of benefits, is there any delay ? 'No delay, Sir.'

Watch it **now**, benefit (from it) **now**. ‘True, Sir.’

Akaliko, meaning immediate gaining of benefits, is there any delay ? ‘No, Sir.’

So, think, the non-arising of craving is really the non-arising of the Triad of *tahna, upadana, kamma* = the non-arising of *kilesa vutta* [cycle of defilements, which are three (3) in number; viz., *Avijja* (ignorance of the Truths), *tahna* (craving) and *upadana* (clinging).] Does that *kamma* arise? ‘It does not arise.’

This means that (one of the three benefits) freed of *kamma vutta*.

Does the future fate for acquisition of *jati* (rebirth) and *jaramaranam* (old age, suffering, lamentation, etc.) still come? ‘No, they do not come.’

That means that (one of the benefits) freed from *Vipaka vutta* (cycle of resultants which are eight (8) in numbers; viz., *vinnana* (birth consciousness), *nama rupa* (mind & matter), *salayatana* (six sense bases), *phassa* (contact), *vedana* (feeling), *upapatti bhava* (rebirth consciousness among *deva* in the abode of the happy sensual beings.))[described by some as ‘passive side of becoming’; but the above is the Theravada definition.] *jati* (rebirth), and *jaramaranam* (old age, suffering, lamentation, death).

Must you pray to be freed from the three *vutta(s)* ?
Or, would you have to work for it ? ‘We will have to
work (practice Vipassana), Sir.’

It is not an easy task, to talk and preach to you. Oh!
It is not easy.

You would go before the altar, in front of the Buddha’s
image, even before the Buddha himself, and ask for
“short, short *Vutta* cycles”, but you don’t seem to
realize that you have been mouthing such longings to
prolong your (going) round in *Samsara* continuity or
cycle of existence. Do you know your awful state?
Do you know better, now ? ‘Yes, Sir.’

Too many things that you do not know, too many things.
‘Yes, Sir.’

You are ignorant of too many things.

Here you are, listening to my sermon, but (you) do not
listen just to acquire more good deeds. **U Mya!**

‘Yes, Sir.’ [Henzada U Mya, former Minister, an
Industrialist.]

Give up your old practice. ‘Yes, Sir.’

Don’t listen just to accumulate further merits.

‘Yes, Sir.’

Do you understand ? Do you comprehend ? ‘Now,
Yes, Sir.’

To know the TRUTH, listen. ‘True, Sir.’

If you wish to have merits, just go and build a drinking water pot stand by the roadside.

You will be gaining merits. Do you understand ? ‘Yes, Sir.’

If you were to go there, nearby and sweep the entrance way clean of debris, for tomorrow, *Phongyi* will be going out that way, that deed will gain for you merit - but don’t want that. It cannot gain *Nibbhana* by a long way. It’s easy to gain merits. It is not easy to acquire the knowledge of the Truth - *Sacca*.

The first acts prolong and link up *Kamma*. Having the insight of *Sacca* the Truth is the severance of *kamma*, *kammic force*. ‘Yes, Sir.’

(You must learn to) separate this. ‘Yes, Sir.’

Do you understand it ? ‘Yes, Sir.’

What are the acts that give merit?

‘Prolonging the *kammic* links.’

This *Sacca* that we have been discussing about.

‘Severing those *kamma* links, Sir.’

I will tell you very plainly. The Buddha, (while fulfilling those requirements in *Parami(s)* in the aeons of time, when he performed great deeds for merit, in the

shape of *Vesandara King*, he gave away in *dana* more than you can imagine) even his kingdom...in *dana*; it is those kinds of merits that have to be stopped from sustaining a *kammic* force. The Buddha only achieved that (physically) at the site of the Great Bo Tree of Wisdom, while seated on a “*Shwe-pa-lin*” (golden throne) doing the task of *Magga*. It was only then did He managed to cut off the effects of the *kammic forces* (*Kamma*) and became *The Buddha*.

Whereas, you keep freeing the fishes, (caught for you) putting them back in the water ... just keeping on strengthening the links of *kamma*. Can you see it all? ‘Yes, we are now beginning to see.’

If you keep forging the links (even good deeds done), you can expect (more) *dukkha*.

If you do not believe, recite: *kamma bhava paccaya jati*. There! Can you now see how the link-ups occur? ‘Very true, Sir.’

Jati paccaya jara marana! Do you wish to continue linking up any further ? ‘No more, Sir.’

In that case, you must strive to acquire *Magga* “*kamma*”

*Taga, Tagama, all...*What is it that you must strive for? ‘*Magga kamma*, Sir.’

It is also a kind of *kamma*, but although it is a *kamma* or kammic force, it has the ability or power to sever the links of other *kamma* or kammic forces.

It is good and proper to strive for such kind of *kamma*.
(The definition of *Magga* is: *Kilesa marenta nibbanam gacchanti etenat maggo*.)

... These *dhamma(s)* dispel the defilements such as *Sakkaya ditthi*

and thus enable one to reach Nibbhana - end of *apaya dukkha* and

vutta dukkha. Hence, they are called *Magga*.

There are eight ingredients of *Magga*, namely:

1. *Samma-ditthi* - Right View
2. *Samma-sankappa* - Right Thinking
3. *Samma-vaca* - Right Speech
4. *Samma-kammanta* - Right Action
5. *Samma-ajiva* - Right Livelihood
6. *Samma-vayama* - Right Effort
7. *Samma-sati* - Right Mindfulness
8. *Samma-samadhi* - Right Concentration

All these eight ingredients are present in *Lokuttara nanadassana visuddhi*

(Supramundane Purification by Knowledge and Vision)

That being so, *Phongyi* is most concerned about your possible confusion over two forms of charitable acts - **dana(s)**, that are termed *wutta* good deeds and *Wiwutta* good deeds.

You offer food. If you say: "*May we escape from this Khandha's dukkha vutta,*"

Knowing the Truth concerning dukkha with this "khandha" as you offer, you may offer any kind of food tomorrow. That would be most beneficial for you.

'Yes, Sir.'

Are you beginning to understand ? 'Yes, Sir.'

Is your present situation not awful ? 'Yes, Sir.'

Well! Time is up. Let us conclude this for now.

Tomorrow, we can continue. 'Yes, Sir.' "*Sadu ... Sadu ... Sadu*"

[Any errors to be found either in the usage or application of the Myanmar-Pali words, without having their usual accent marks or typographical errors resulting from unavailability of correct fonts for the International-Pali words on this processor, that may have appeared in

the above translation are not of the great Sayadaw's words, but are solely made by the Translator.]

Ehi Passiko

(U Sway Tin, D.S.C.)

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Precis of next Sermon

[*Te-vijja Vuccha-gotta sutta*]

The Buddha (in this sutta,) conveys this advice to this Brahmin. That human beings will be able to attain that state of cessation of all *dukkha*, which is *Nibbhana*, only by mental development (meditation) on any of the four bases: on our body (*kaya*), sensations (*vedana*), the mind (*citta*) and of contemplation on intellectual subjects (*dhamma*). Mogok *Sayadaw* (honorable teacher), recommends for the novice to “watch with attention” the arising-disappearing of our thoughts (mind) for easier understanding. Depending on natural aptitudes of the would-be meditator, one of the above meditation-base will prove to be beneficial.

[Generally there are the four types of people:

1. Those who are alert and quick of learning, but are prone to *Tahna* or desires & cravings, should dwell their attention of *vedana* or ‘feelings & sensations’.
2. Those who are also alert and quick of learning, and are relatively free of lusting desires should concentrate on moral & intellectual or *dhamma* subjects.

3. Those who are dull witted, slow in thinking, and are prone to *Tahma* or desires & cravings should mediate on *kaya* or 'body' base.
4. Those who are also dull witted, slow in thinking, and are also prone to wrong beliefs, termed *ditthi*, should concentrate on *citta nupassana* or mind base].

If the initial meditation base is suited to the would-be meditator's natural temperament and inclinations, there should be little or no delay on being able to "see" the arising-perishing phenomena of the *khandha(s)* or 'The Aggregates'.