

# How To Die With A Smile

(A TRANSLATION)

by **Ehi Passiko**

(U Sway Tin, D.S.C)

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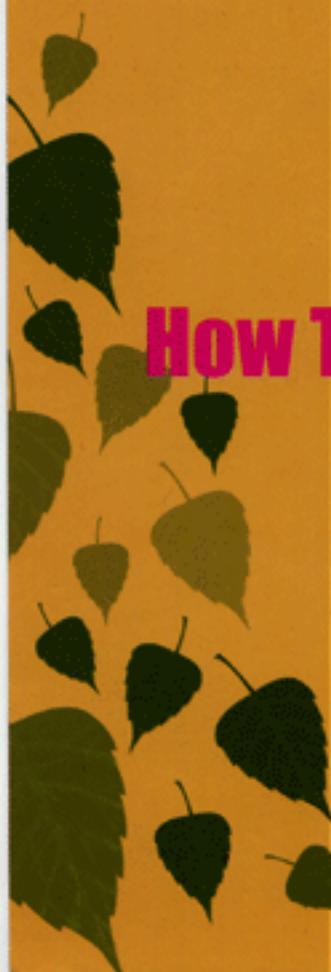
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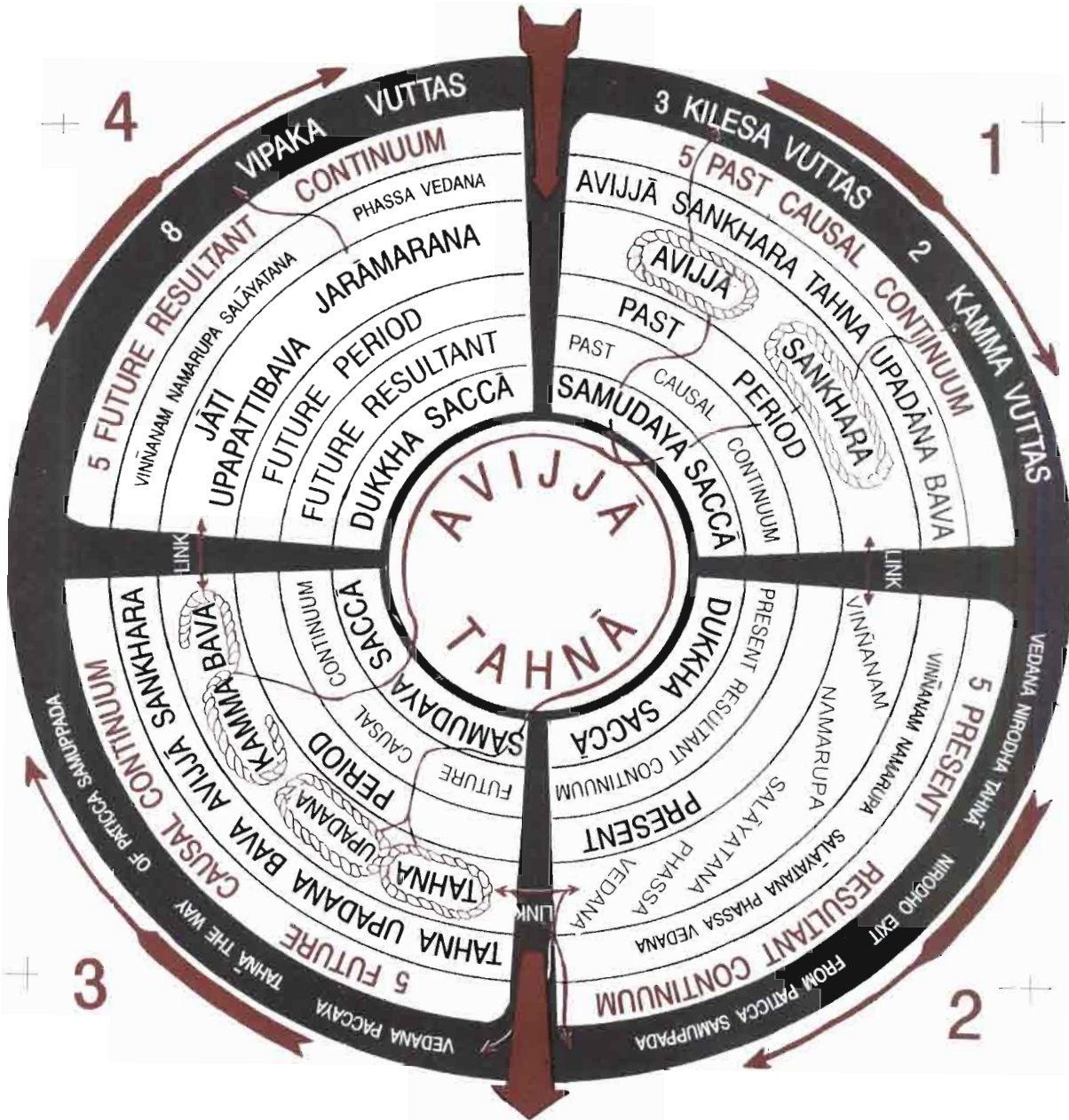
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SOCIETY FOR THE PROPAGATION OF VIPASSANA  
(MO GOK SAYADAW'S WAY)



# DIAGRAM OF THE DOCTRINE OF PATICCASAMUPPĀDA.





# HOW TO DIE WITH A SMILE

[A TRANSLATION]  
BY  
EHIPASSIKO  
(U SWAY TIN, D.S.C)

SOCIETY FOR THE PROPAGATION OF VIPASSANA, (MOGOK SAYADAW'S WAY)  
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## FORWARD

Many well-wishers have suggested that an attempt be made to write simply. We do wish that such a simple request could be satisfied somehow. Our people in everyday conversation are using some of the Pali words, as they have somehow become assimilated in our Myanmar conversational language. On the other hand, we are constrained to translate those actual words of our eminent Teacher, in such a way that there is no question as to their authenticity. For that reason, only the latter part of the explanations of the Buddha's lecture to Za-nu-so-ni, the Brahmin, (a member of the priestly Hindu caste), has been paraphrased.

The original lecture (Sermon) has been made by our most Venerated The Mogok Sayadaw, *Aggamahapandita* in the simplest of our Myanma terms, in ordinary conversational style at its common level for their first understanding. It is therefore unfortunate that this writer is yet not able to make a radical change from the everyday conversational style of the original tape recordings.

However, it is the intention of the translator to re-edit his present work later to fulfill such a request of our readers, by adding explanations in footnotes. With a Glossary of some of the Pali words in common usage, the next edition may meet the previously mentioned needs. For the present, we are sure that anyone of our own bilingual well wishers will be more than happy to explain everything, *if the original booklet, published under the title of Pyone thay, Mei thay* (used for a major portion of this translation) is at hand. For such an eventuality, we would suggest to the Reader, to acquire a copy of the original Myanmar language texts as well for easy reference, when working with a knowledgeable friend. Included in the present work is supportive information in footnotes. Finally, to correct the impression that Buddhism is pessimistic, the title translation for the applicable half of the original Myanma name *has been chosen\**

-U Sway Tin

[ Thought this traslation of Buddhist teaching sermon, despite constant promptings from the Microsoft WORD program to avoid the 'passive voice' approach, the translator has been trying to steer away from the *Sakkava ditti* (the wrong concept of "I") whenever possible for the sole benefit of the reader and mediator.]





*Namo Tassa Bhagavato Arahato Samma Sambuddha*  
Veneration to Him, the Most Exalted and Purified, the Supremely Enlightened Buddha  
Honour to the Exalted One, Arahata, 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 favours being asked.

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The most venerable, Maha Thera the Mogok Sayadaw, *Agamahapandita*, delivered the following sermon at Mingala Monastery, Amarapura (Upper Myanmar) on 27-11-1960.<sup>Bk</sup> this sermon was recorded on magnetic tape and later transcribed and printed in book form, together with other sermons of the series. Also this sermon, has been reprinted in booklet form, and is now translated in its entirety, at the behest of the publisher by U Sway Tin, beginning January 8, 1997 at Yangon. Only the last portion of the sermon has been paraphrased without audience responses. We may consider the following title for a more positive approach:

### HOW TO DIE WITH A SMILE ☺

*Thus have I heard-*

*Our Benefactor Lord Buddha was addressed by one Punna (Brahmin) Za-nu-so-ni. Zanusoni Brahmin asked Lord Buddha:*

"Ashin Phaya (My Lord, he said)...

Of all the people that I have ever met, if I am to report of my own humble conclusions, at my level of intelligence, (I find that) there has never been any individual who is unafraid and not alarmed at the prospect of death, Oh Buddha", thus he reported.

"It is so, Sir"

*(Responded the listening audience in unison)*

<sup>1</sup>(Such audience responses are usually found to be distracting, when listening either to the tape recordings or while reading the transcripts of those tapes. Most intellectuals are that way inclined, and get to be impatient. They wish to get to the end of any message, instead of, what they consider to be, "beating around the bush". Western readers also just want everything to be presented, already "cut and dried", so they could read and evaluate everything on their own.

Our Mogok Sayadaw's manner of teaching has been in the example of one Arahata, named Shin Nandaka, during the lifetime of our Lord Buddha. After the *Bhikkhuni(s)* had been admitted to the Order, on their compliance with a strict code of behavior, some accomplished Bhikkhu(s) were assigned the duty of teaching them, taking their turns. Many weeks had gone by. Yet, for a long time, this Shin Nandaka always managed, somehow, to be unavailable to teach these *Bhikkhuni(s)*, whenever it was his turn to instruct them. Eventually this was reported to the Buddha.

The Buddha, who alone had the ability of fully gauging and understanding their (*bhikkhunis'*) tendencies, their standard of development, their mental make-up and their capacity to understand a particular question, **also knew of their past relationships.** This special knowledge of the Buddha is termed *Indriya paropariyatta nanna.* (Without spacing).

Therefore, on that particular day, the Buddha assigned Shin Nandaka to teach those (500 or so) *Bhikkhuni(s)*. He must have shocked the *bhikkhuni(s)* with his direct approach. "Listen carefully. I am going to talk to you. You will respond to my questions. You will repeat some of my words, together. You are to finish sentences, if I should pause anywhere. I wish to hear all of you answering..." By such repetitive and self-supportive responses, mass education of these *Bhikkhuni(s)* had proven to be most effective then.

{Such audience responses to Mogok Sayadaw's sermons have been faithfully reproduced in this translation even at the risk of similarly distracting reader attention. However, after page 13, the concluding portion of the Sermon has been

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<sup>Bk</sup> This translation is of a booklet in Myanma, entitled "Pyone thay - mei thay : thay nee thiin" literally to be translated as 'How to die with a smile' - UST.

<sup>1</sup> This excerpt from another sermon of Mogok Sayadaw has been included here, particularly for this work, considering that it is relevant, for this first volunteered writing assignment from the President, U Aung Kyaw, of the Society for the Propagation of Vipassana (Mogok Sayadaw's Way), 82 Natmauk Road, Yangon, Myanmar.

{Such audience responses to Mogok Sayadaw's sermons have been faithfully reproduced in this translation even at the risk of similarly distracting reader attention. However, after page 13, the concluding portion of the Sermon has been paraphrased for concise understanding of the readers of the West, who may yet be unfamiliar with either the Myanma or Myanma-Pali usage in the original text - UST}

"Zanusoni Brahma so reported... "It's so true, Sir!"  
To my understanding and in my own observation, if I am to report, there is no one  
Who is not afraid of dying, or unalarmed of death. This is my belief, Sir."

It is then that our Lord and Benefactor, the Most Exalted Buddha said: "Punna!  
Zanusoni Brahmin, do not conclude in that manner. There are those who are afraid of death.  
And there are those who are not afraid of death. There are these two kinds of persons you must take  
Note of." "It's so true, Sir "

"The individual who is afraid of dying is of one kind. The individual who is unafraid of  
Dying..." "Is the other kind, Sir"  
"How many kind?" "Two kinds, Sir"

"This phongyi's *Tagar, Tagama*, (male and female disciples), all, mark this well!  
"This sermon is based on the Brahmin's statement he made to our Lord Buddha that has  
Brought forth these questions and answers. This fact as noted by *Taga, Tagama, all*, is relevant  
To everyone and is to be remembered as having that intended meaning." "Too true, Sir"

"When it is said that this is relevant to everyone, *Taga Tagama, all*,  
From the beginning moment of conception all of us have been hastening forth, from  
Just which town, which place, is just a way of conventional expression, remember That." "Yes, it is so, Sir"

"(We are all) hastening towards the place (and time) of our deaths, and  
That is a certainty."  
"When you get to that town, you are nearer to (the time of) your death. "Too true, Sir"  
"Then, when you continued running to reach this town..." "(We get) nearer to the  
time of (our) deaths,

Sir"  
"It means that (everyone) is running (literally) on the path that is leading  
To the cemetery, can (we all) say: ' that is so'?" "We can, indeed, say so, Sir"

"Since you have decided that we are all running on the path that is leading  
Us all to the cemetery, we can say conclusively that you are (also) listening to this sermon,  
While going to the cemetery, your teacher *Phongyi* (Bhikkhu) is reminding you!" "So true, Sir"  
"The Buddha has also chastised you so." "So true, Sir"

"Nearer now to the cemetery than when (you) first arrived to sit here, is not that certain?" "Most certain, Sir"  
"All of this, *Taga U Hla Bu and all, Taga Kywe and all, Taga Thike and all*,

We all can (agree and) say that even while sitting (still) we are surely going to that (final)  
Place." "All going there, Sir"  
"Even while sitting, (here) we are going!"... "All going there..."

"If when you are (laying down) sleeping"..." "Going while sleeping, Sir"  
"If when you are eating (a meal)"..." "Going while eating a meal, Sir"  
"If while you are speaking"..." "Going while talking, Sir"

"Oh! In that case, *Taga, Tagama, all*, everything else may err or deviate..." "So true, Sir"  
"This (inevitable and universal) process of heading for the cemetery, there is  
No chance for it to err or deviate"..." "None at all, Sir"  
"Only it gets closer and closer, that has got to be certain"..." "It is certain, Sir"  
"Can we not say that?" "We can say that, Sir"

"Only when the *Taga, Tagama, all*, do most carefully contemplate all of this  
In your minds, Oh! ... Reborn in new existence, again the same race down the same  
Path"..." "running along same path, Sir"

"Eh! ... Again reborn in yet another, a third existence, again"..." "Running along same path, Sir"  
"In that case, the reason we have this (inescapable) task of having to

Run along the same path is because we are indeed all objects of Vutta<sup>2</sup> " "It is so true, Sir."

"Because one has Vutta is the reason for one (having) to keep running on this  
Same path. ( "Has to keep running, Sir."

"The person who is freed of Vutta do not run on such a path." "Do not run, Sir."

"That is why, *Taga Tagama, all*, all have been lamenting that,  
After old age, all will have to die..." " so true!"

Then, a little later in the next rebirth, also again to face old age,  
And again to die." "So true!"

"Only this kind of lamenting, *Taga, Tagama all; none* ever seeking  
The fork in the path, (to escape). "Do not search, Sir."

"Even so, *U Hla Bu and all, Taga Kywe and all*, you have to  
Consider... 'Oh! An unknowing person searching (aimlessly) will  
More than likely be distancing himself', could it not be so?" "Yes, it would be so."

"Now, then... in that case, *Taga, Tagama all*, when Brahmin  
Zanusoni asserted that 'everyone is afraid of death, with no exception', Our Lord Buddha  
Told him, ' there is one kind of person who is afraid, and there is another kind of person  
Who is unafraid' (of death)." "So (The Buddha) said."

"In that case (That being so), though both are heading for the 'village of death'  
- Meaning the cemetery - (one kind) going while afraid, (and another kind) without fear,  
Bravely going forth. Two kinds, there are, (now) the meaning has become clear!" "It has become clear, Sir"

"In that case, (the Punna said), since the belief that I have of everyone being afraid  
of death, and You, Lord Buddha has said that there is yet another kind who is unafraid  
of dying; please will you (kindly) explain." "Should he not make that request?" "He should so ask, Sir!"

"Aye! This sermon has been so initiated, *Taga, Tagama all*, Our Lord Buddha,  
Wanted, including (this) teacher *Phongyi* (monk), to show the alternate path,  
As well as (way of) completing the task, (how) to be unafraid of dying; (we have) thus begun  
With (this account) from *Anguttara Pali Texts...*" "so true, Sir"

"This group of *Taga, Tagama, altogether*, should assuredly know to what level of  
achievement they should attain, in order that they, (too), would no longer be afraid of dying  
nor of death - that being the objective - *U Hla Bu*, (that's why) I am telling (you)... "So true, Sir."

"That is why, *Taga, Tagama, all*, this sermon has to be... Oh! We are indeed  
Going along this path, and to be of the kind of person who is unafraid and who is yet going  
Forth (regardless), what form of reliance can we have so that we, too, will be unafraid? The  
fact that it would indeed be (unthinkable) to have to go (whilst) afraid and scared.  
This, too, would become clear." "It has become clear, Sir"

"That is why, *Taga, Tagama, all*, beginning (starting) with this preacher and  
Ending with the last of those listening to this sermon, no one can escape the  
(Inevitable) passage, this path of death." "So true, Sir"

"Is there any escape?" "No escape, Sir"

"Then, knowing there is no escape (whatsoever)... Oh! ... Let us separate and consider  
The two: death while scared, and death without fear..." "Yes, Sir"

"The Buddha has revealed that there are four kinds of individuals who will go to  
Their deaths (while yet) afraid..." "So true, Sir"

"*Punna, Brahmin*", Lord Buddha said, "there are four kinds of individuals who  
Are afraid. And there are four kinds of individuals who are unafraid."  
"Those are afraid..." "There are four kinds"

"Those who are unafraid..." "there are four kinds"

"We must be resolved to be included in that lot of the four kinds of individuals  
Who are unafraid; and must be most determined to be so included..." "So true, Sir"

<sup>2</sup> as in *Vipaka Vutta(s)* : *Vipaka* - if taken in a sense of a retributive resultant - *Vutta(s)* must be ill-fated 'Beings'. In this sense 'all Beings' are the retributive resultants of past *kamma* deeds, actions, etc.

"To be included in the lot of four kinds of individuals who are unafraid, all of  
 The attendees who have come to this *Dhamma* meeting (*tayar-pwe*), if you are resolved to  
 Achieve this objective, you must to-day be strong willed, resolute, lofty-minded and absolutely  
 Determined..." "So very true, Sir"

"It will never do if you do not have that kind of resolve, *Taga Kywe...Yes!*" "Yes, Sir"

"How can anyone have a good existence if one remains afraid of the journey..." "Cannot be good, Sir"

"One who has become unafraid of the journey will, if reborn again, surely  
 Again (be reborn in) an existence of ease and tranquillity (peace)...." "so true, Sir"

"Cannot we say that?" "It can be so said, Sir"

"Aye! That is why the four kinds of individuals who are afraid will be shown  
 (but) first..." "So true, Sir"

"The four kinds of individuals who are afraid are those that are indicated in  
 Anguttara Nikaya, Catukka-nipata..." "So true, Sir"

"What kind of individual is afraid, (let's consider):  
 Number 1; mark well, *Taga, Tagama all:*

1. "Those people who are totally absorbed (preoccupied) with their sons, daughters and their  
 Possessions, and are deeply attached to them, When they are mortally afflicted and  
 Are facing imminent death, they are confronted with an agonising prospect of having to part with  
 The loved ones and their possessions..." "So true, Sir"

"In his thoughts, does he have the wish to die?" "Does not have, Sir"

"Is he then, unafraid of dying?" "He is afraid!"

"Oh... Why is he so afraid of dying... when we look for a reason, (we find)  
 The reason - (he) does not wish to part with his children **and** his possessions; and these  
 Thoughts are so agonisingly pronounced in him that he suffers great qualms about parting  
 With them and he becomes (frightened) afraid." "So true, Sir"

"This frightening experience becomes *Domanasa...*" (mental pain) "So true, Sir"

"When death is imminent, does not anger **then** arise, (too)" "It comes, Sir"

"Thus, first *dosa* (anger) arises, *Soka* (sorrow) follows, ..." "it follows, Sir"

"After *Soka* arises, *Paridewa* (lamentation, (and)  
*Upayasa* (despair) then arise..." "Also arise, Sir"

"Does (these) things... not follow?" (Repeated twice) "They follow, Sir"  
 "they follow, Sir"

"Eh! ... If (you) ask, "Why does these arise in this individual?"  
 The thing called "*Maranampi - Dukkha Sacca*" is not known (to this individual);  
 Because he does not know ... Eh...these... thoughts of (his) children, (his) possessions,  
 ...Eh...is (indeed) *Dukkha Sacca* (The truth of *Dukkha*) after all! Not knowing that  
 These are, in fact, *Dukkha*, he had formed (an) attachment to them..." "So true, Sir"

"Because, in ignorance (he) had formed attachment (to these), when *Vedana*  
 (Physical and mental feelings) becomes intense and overwhelming, because of these,  
 Eh...because they are *Dukkha* (pain & sufferings) - *Domannasa* (mental pain) arise - *Soka* (sorrow)  
 - *Parideva* (lamentation) [*Upayasa* (despair)] thus, ... the whole mass of sufferings  
 Thus arise.... Does not these happen so?" "They do happen, Sir"

"Let us say, this individual dies after experiencing all of these things" "so true, Sir"

"Does not this individual's last consciousness has been affected by these?" "Yes, Sir."

"On this side *Dukkha - Dosa - Domanasa - Soka - Parideva - Upayasa*  
 Did they not arise?" "They do, Sir"

(In this lifetime, suffering, anger, grief, sorrow, lamentation, despair  
 In several levels of mental and physical agony arising)

"When Rebirth consciousness arise and death ends this individual's present existence,  
 ... Eh! Sons and daughters (children & offsprings) are (but) *Dukkha Sacca (!)* - they are  
 But the truth of *Dukkha*, after all; that they are but "*Anicca, Dukkha, Anatta. Anatta* (impermanent),  
*Dukkha* (suffering) and *Anatta* (non-self, after all; They are the real truths of *Dukkha*..."

'Did these truths occur to this individual when he experienced (the qualms) of anxiety, Mental and physical sufferings, and Dukkha & Anger,

**Or because he never had any such (prior) knowledge?"**

" because he did not know, Sir."

"When these (undesirables) arise, in his (rebirth) consciousness, there also

Comes *Avijja*, (Ignorance of the Four Noble Truths, but the knowing of all the wrong kinds of knowledge) Don't these come, too?"

"They do, Sir"

" For such an individual, when *Avijja* is present, and he is approaching his death,

*Taga, Tagama, all*, in his mind <sup>3</sup>(consciousness), with all of those (death throes also present),

He is further carried away into committing also *kaya-kan; vici-kan* (**bodily actions; vocal actions**),

Thereby begins the (clearly discernible) signs of physical action (gestures), as well as audibly voicing (this Or that) matters of his immediate concerns. Does not these come (happen) then?..."

"They do, Sir"

"Such bodily actions and vocal actions being done in this existence, and then the individual,

In dying, ... *Taga, Tagama all*, ... Eh... because (of his) obsessions about (his) children and (his)

Possessions give effect to ... **rebirth consciousness of existence in some form of (peta or animal life)**

Does it not so happen? ..."

" Have to say thus, Sir"

" Eh... this individual, (knowing his fate) and nearing death, must be one of

Those who (at death) are afraid..."

"So true, Sir"

"His final thoughts and prospect of having to part with children, with property; to be

Separated from them, the prospect of this being the last such relationship with them, all of

These being so frightening an experience, *Taga, Tagama all*, upon death, a new rebirth

Consciousness arises in the *Peta* (world of lower form of life)..."

"So true, Sir"

"That is why, the individual who dies frightened, to where does (he or it)

Revert to? ..."

"Switched over to *Peta* (animal) state, Sir"

"This being so, to what state of existence does an individual who dies

Frightened switched over to..."

"towards *Peta state*, Sir"

"If towards the state of *Peta*, doesn't the re-birth consciousness of *Peta* arise

(Upon death of that individual)?"

"It does, Sir"

"After death occurs (instantaneously) 'rebirth consciousness' will arise..."

"It will have to, Sir"

"Does it not come?"

"It comes, Sir"

"Just go ahead and ask, from where does that (individual's) fear of death arise?"

-

"The increasing agony of *vedana* (feelings) and (him) not wishing to part with

Own children and possessions, and the knowledge that it is futile to wish otherwise,

The (prospect of death) becomes most frightening..."

"frightening, Sir"

"When so afraid, *soka* (sorrow/anxiety), *pariveda* (lamentations while suffering

Mentally and physically), *Dukkha* (sufferings), *Domanasa* (mental grief and anguish)

Also arise in such a person...and, when such (things) arise... does he not have to

Put up with the wrong kinds of *kaya-kan* or *kaya kamma* (bodily actions)

*vici-kan*, or *vici kamma* (vocal actions)? [He cannot remain calm nor silent]

"have to stay with...[such actions]

"When with and due to these actions, will not *Peta-zati* come (arise)?"

"Will come, Sir"

"Are you satisfied (with the explanations)?"

"Satisfied, Sir"

"Eh... Death with fright is indeed bad!"

"Indeed so bad, Sir"

"Is it clear?"

"It's clear, Sir"

"That individual who is afraid, *Taga, Tagama. all* when faced with the Thoughts and prospect of parting with son, daughter and possessions and The agonising feelings are on the increase, he is (of course) frightened."

"Is afraid, Sir"

"When so frightened, *soka* (sorrow/anxiety), *parideva* (lamentation)

*dukkha* (suffering), *domanasa* (grief and anguish), do they not come?"

"They come, Sir"

"When they so arise (come), bodily action, vocal actions can they be

<sup>3</sup> Buddhist concept of "Consciousness" is not as defined in Western Dictionary, see other relevant Footnotes.

Good? "Cannot be good, Sir"  
 "When they are not good, and dying with these (bad) actions,  
*Kamma bhava paccaya peta zati* (because of such mundane actions)  
 Animal existence comes to be" (Pali quoted from the Buddhist Doctrine *Paticcasamupada* - **Doctrine of Dependent Origination, or Conditioned Genesis**, with slight changes! "so true, Sir"

"Then, summarising for (your) information:  
 The individual who has been engrossed with (such ordinary mundane obsessions)  
 Thoughts of (own) children, possessions; and having no concept of mindfulness  
 meditation, nor of Buddha's Noble *Sacca* Truths... (he or she) thinking that they  
 Are stable and lasting, holds on to such wrong beliefs, which (he or she) is unable  
 to discard and because of this, when approaching death 'consciousness of fear' arises.  
 "When this 'consciousness of fear' arises, and *Vedana* (physical and mental feelings)  
 becomes intense and agonising (unbearable), fearsome thoughts which are (if asked) *soka*  
 (sorrow), *parideva* (grief), *dukkha* (pain & suffering), *domanassa* (grief), ....."(All arise "so true, Sir"  
 "Are you satisfied..." "Yes, Sir"

"Then these *Soka, Parideva, Dukkha, Domanassa* "*Tayaar*"(with this whole mass of  
 suffering) **and** his (or her) bodily actions, vocal actions in the form of gestures and words of  
 Instructions or expressions of wishes...are they fit and proper (at that time and state)? "They are not  
 Good, Sir"  
 "Are they not intimate and amiable words (by nature) then?" "Happening to be so, Sir"

"In that case, those bodily actions and verbal actions being inappropriate (impious)  
 Actions, *Kamma bava pacciya Peta-zati* (causal chain of Conditioned Genesis:  
**Through volitional (impious) actions there arise consciousness of rebirth as animal**  
 (Right then and there). "So it happens, Sir"  
 "Is it not frightening?" "It is so, Sir"

"Eh! For (easy) remembering, (we) can briefly summarise that by being  
 Obsessed with (one's own) children and possessions, that (individual) died (only-totally)  
 Afraid. In this way remember that with such obsessions there will arise fear (of death):  
This is the Type 1 Individual. "So very true, Sir"

Type 2 Individual.

"I will tell you about the second kind of person, *Punna*. Just you remember!  
 Said our Lord Buddha. Those who are so obsessed with their own person, when he is  
 Facing death and knowing that he will have to part with that body, completely (and  
 Absolutely) in him fear also arises..." So true, Sir"  
 "Because he had been believing what is impermanent as permanent..." "So it is, Sir"  
 "Also such a person, who has been obsessed of his 'SELF' and so loves  
 His body, when experiencing agonisingly increasing feelings, and (realising) he is  
 Approaching death, and is at death's door (itself), he, too, is afraid, (mark you!)..."  
 "Therefore, the person who loves his person will die while being afraid..." "So true, Sir"  
 "How many (such) persons, (have we now)? ..." "Two persons, Sir"  
 "How about the person who loves his children and his possessions?" "Dies being afraid, Sir"  
 "Eh... also the one who dies while so loving his body; there are now  
 Two (kinds of) individuals..." "So true, Sir"

Type 3 Individual.

"In the Third kind of individual, now... As for this third individual,  
*Taga, tagama, all*, that to remember is (the individual) is (with) *Lobha* (greed),  
 With *Dosa* (anger), with *Moha* (dullness, lack of understanding in philosophical  
 matters) (participates in) selling, buying, and doing many forms of Immorals  
 activities, such individuals will not have practiced mindfulness meditation, nor

Able to perceive the<sup>4</sup> *khandha* with right understanding, nor able to discern and practice Observing in (his) "Mind's eye" the phenomena of 'arising & decay' or (In other words) 'The appearance & disappearance' phenomena (termed) *Anicca* (Impermanence characteristics), *Anatta* (non-self characteristics), there has been absent all moral and meritorious **merits.**" "So true, Sir"

"When so deplete have all good and moral benefits (merits), in that individual Nearing death and his agonising feelings (*Vedana*) become intense, (he thinks thus) 'Oh my! I have not earned (good) merits because I have neglected doing righteous acts, instead, & Have I wasted my time preoccupied with (unwholesome) useless deeds, matters concerning Son's welfare, daughter's welfare, efforts to affect personal gains. I have now missed the Opportunities for doing *Vipassana* (Mindfulness Meditation) - how have I postponed doing These and thought unimportant things to be more important! Realising the immensity of His misdeeds, his neglects, he is racked with great remorse. (At this point), because of The effect of these, he dies whilst afraid..." "So true, Sir"

" How many kinds have we reached (now)... "Three kinds we now have, Sir"  
 "Eh... to such an individual, recalling (these) - all of the unmeritorious misdeeds;  
 All of those use<sup>l</sup>ess idle pastimes; concerns for son's welfare, daughter's welfare, personal gains,  
 And wasted times, wasted efforts in complying (with) Ruler's directives, and (all other)  
 Ineffectual wasting away of (his) lifespan, to this individual,  
 (Mark you) *U Hla Bu and all, Taga Kywe and all, he dies while being afraid*"... "So true. Sir"

"Is this clear..." "it's clear, Sir"  
 "How many kinds have we (now)..." "three individuals we have, Sir"

#### Type 4 Individual

"(Go ahead) add one more individual, *Taga, Tagama, all*, (now we have)  
 The fourth: The Buddha said, 'There yet remains one more kind of individual'.  
 If you ask 'which (kind)?' *Taga, Tagama, all, Phongyi (Bhikkhu or monk)* so teaches:

"On that side *Avijja* - what happens because of *Avijja* (**Ignorance** of the Truths)... " *Sankhara* arises, - "  
 Because of *Sankhara* (Action - plannings, activities, "putting together" etc.)... " *Vinnana* (arises)"  
 "Because of *Vinnana* (resultant rebirth-consciousness)... " *Nama-Rupa, - "*  
 "*Nama-Rupa* arises, What happens 'Because of *Nama-Rupa*...' " *Salayatana "*  
 "Because of *Salayatana*...' (*Salayatana* = the six sense-fields of sense organ and mind) " *Phassa*"  
 "Because of *Phassa*..." (Contact) " *Vedana*"  
 "Eh... Because of *Vedana*..." (Sensation, Feeling, Perception of appropriate sense) " *Tanha* arises"  
 "Because of *Tanha*..." (Craving) " *Upadana*"  
 "Because of *Upadana*..." (Grasping) " *Kamma Bhava*"  
 "*Kamma Bhava* arises..." (attainment of individuality)  
 "Because of *Kamma Bhava*..." (existence, becoming, attainment of individuality) " *Zati* Sir"  
 "Because of *Zati*..." (birth, re-instatement of the *khandhas* or constituent aggregates) " *Jara-marana* arises""  
 "This individual did not know the 'Beginning' of *Paticcasamuppada* (the great Doctrine Of Dependent Origination)..." "so true, Sir"  
 "Not knowing the beginning is *Avijja* (Ignorance - of the Four Noble Truths etc),

<sup>4</sup>relevant *Consciousness* (not as defined in an English Dictionary.

- on account of the eye and visible object, eye-consciousness arises (*Phassa* is the conjunction of the three);
- on account of the ear and sound, ear-consciousness arises (Impression is the conjunction of the three);
- on account of nose and odor, nose-consciousness arises (Impression is the conjunction of the three);
- on account of tongue and taste, tongue consciousness arise (Impression is the conjunction of the three);
- on account of the body and bodily impression, body-consciousness (Impression is the conjunction of the three);
- on account of the mental element and mental object element, mind-consciousness arises (Impression etc. etc.).

Alas, he does not know..." "so true, Sir"

"Not knowing the ending -- not knowing *Jara-marana* (Decay and Death)..." "so true, Sir"

"Also, he does not know of the middle, (he says) he does not know the Middle (part) of *Paticcasamuppada*..." "so true "

"The ending..." "he did not know, Sir"

"The beginning and the ending, --- (how about) these two..." "(he) did not know, Sir"

"(It has been said) 'he did not know', in this way, ... the 'not knowing of *Paticcasamuppada*, ... Oh... 'This thing - from where did (I) come and to where must (I) go?' (Perplexity enters) -In his mind (of course!)..." "So very true, Sir"

" Nearing death, when agonising - pains (feelings) are increasing, (and a whole mass of Suffering) is manifest, does not perplexity - Vicikiccha - arise, (too)..." "(it) does arise, Sir"

"In that case, (it is) because *Paticcasamuppada* is not understood..." " so true, Sir"

" (For) those individuals who did not understand *Paticcasamuppada*, (They) would not know from whence they came and to where, upon (their) death, they (Would?) Go..." "did not know, Sir"

"Not knowing, in his mind, 'not knowing' (being) *Vicikiccha* (perplexity)..." "So true, Sir"

"In short, *Vicikiccha* (perplexity) is indeed *Avijja* (Ignorance - of The Truths), (Is this)? Satisfactory..." "satisfied, Sir"

"This *Avijja* and... Eh... *Paticcasamuppada*, not knowing (its) beginning, Not knowing (its) ending, - (its) beginning - ending not known (of course!) In this way, also not believing in the Buddha, His Teaching, His Order, (that's) Buddha-Dhamma-Sangha (Of Course!) "So true, Sir"

"Those (he) did not believe, (he) also did not know the beginning, Nor also the ending of *Paticcasamuppada*, of course..." "... "

"The individual who lives in this way, also... U Ha Bu and all, Taga Kywe and all... when nearing death, perplexity then arises..." "so true, Sir"

"Eh... die he must, but not knowing where he would (end-up) (he is) (Of course) Afraid..." "so true, Sir"

"Die he must, (and) not knowing where he will (next) be, how does he feel? ..." "(He) is afraid, Sir"

"Such individuals also, those who does not understand *Paticcasamuppada* Also die whilst afraid (frightened) Hey..." "so true, Sir"

"Now, for these here *Taga, Tagama, all, having* the understanding of *Paticcasamuppada*, everything is where it should be..." "yes, Sir"

"Having that understanding, Eh... when *Avijja* is present, *Sankhara* Is bound to arise..." "so true, Sir"

"When *Sankhara* is present..." "Vinnana arises, Sir"

"When *Vinnana* is present..." "*Nama Rupa* arises, Sir"

"When *Nama Rupa* is present..." "*Salayatana* arises,"

"Well then... let it rest with that. If the ultimate ending is sought, and *Avijja* is extinguished... so..." "*Sankhara* is eradicated, Sir"

"With *Sankhara* eradicated..." "*Vinnana* is eradicated, Sir"

"With *Vinnana* extinguished..." "*Nama Rupa* (together) are extinguished, Sir"

"Eh... having knowledge of such extinguishing, Eh... (Now, take this) great *Paticcasamuppada*, when such a (profound) subject as *Paticcasamuppada* is (being considered), How can anyone who does not know how to meditate *Vipassana* (Mindfulness Meditation), U Hla Bu and all, Taga Kywe and all, Get to know how (anyone) can break free of the link-up(s) that (perpetuates his bondage To re-birth cycle)...? "Never can break free, Sir"

"As for the individual who has (completed his task) doing mindfulness meditation, however, does he break free or not...?" "Does break free, Sir"

"Eh... If (we consider) how this break-free can be known, *Phasa Nirodho* -



*Vedana Nirodho* (of knowing when) Contact disappears - Feeling disappears..." "so true, Sir"  
 "Eh... When *Phassa* (contact) is extinguished (eradicated) - " "Vedana is extinguished, Sir"  
 "Eh... Does not the Awareness of disappearance of *Phassa* leads to the  
 Disappearance (perishing) of *Vedana* so perceived..." "knows so, Sir"  
 "For that individual who has (achieved while meditating mindfulness)  
 And known absolutely and singularly the *Paticcasamuppada* (truth of Conditionality)  
 That *Vedana* (Feeling) is present, and arising intensely, Eh... (contemplates and is  
 Aware (that) this Feeling is Contact-caused, ("so true, Sir") does he not know..." "knows, Sir"  
 "That being said, does not *Viccikicca* (sceptical doubts) cease to be?" "It dies, Sir"  
 "Is there Perplexity (wondering) 'from where (all of) these come-to-be?'..." "None, Sir"  
 "Eh... *Viccikicca* has been extinguished..." "true, Sir"  
 "Eh... does perplexity about wondering from where (and how)  
 This (agonising) 'Feeling' arise, again in his mind? ..." "Does not arise, Sir"  
 "It does not arise! (But in the case of these *Taga, Tagama, all - Phassa paccaya*..." "Vedana"  
 "Oh... Because of *Phassa* (Contact) this *Vedana* (Feeling)..." (arises) "so true, Sir"  
 "Eh... If *Phassa* is (extinguished) eradicated..." "Vedana (too) disappears, Sir"  
 " That is why, we do so keep on observing these small *Vedana* (Feelings)  
 Arisings - disappearing..." (arising-perishing) "so true, Sir"  
 " When so keeping on observing - so observing the small feelings arising - disappearing,  
*Vedana* (feeling) is arising-disappearing - that which (does the observing) is **Magga**,  
 So it happened!" "So true, Sir"  
 " (Now!) Are you satisfied (do you now understand?)..." "Satisfied, Sir"  
 "What (then) is **Vedana**? ..." " (Just) arising - disappearing (phenomena), Sir"  
 "Eh... (then) That which is Observing, What is it?" "**Magga** (it is), Sir"  
 "There! ... For us all ... (it may be said), *Taga, Tagama, all*, (with) *Magga*  
 Over-riding, death - where are (those usually) following *Tanha* (craving), *Upadana* (grasping),  
*Kamma* (those re-birth influencing actions), *Zati, Zaya, Marana* (Rebirth, **Decay and Death**) --  
 Do they yet (follow) come (to be)..." "do not come, Sir"  
 "Eh... we (of course, will all) face death,  
 (But), freed of (any) Perplexity, (is it not so)..." "So true, Sir"  
 "If *Phassa* (**Contact**) arises, *Vedana* (**Feeling**) do (also, ordinarily) arises..." "so true -"  
 "When *Phassa* ceases to be..." "Vedana ceases, Sir"  
 "For (the objective of) *Vedana* ceasing we are observing the  
**Arising - disappearing** (phenomena), *Vedana* (the feeling) too, is just arising **and disappearing**,  
 (And) that (which is) observing awareness **Magga**, (now) in our Mind, does not (our) *Paticcasamuppada* (be)  
 In a state of discontinuity (extinction)..." "Is extinguished, Sir"  
 "Thus so extinguished for the individual (who has attained such a mental state)..." "So true, Sir"  
 " However, new arisings and continuity of the conditioned genesis will keep **these** ever  
 mounting in the individual who is unable to so attain..." "so true, Sir"  
 "For individual who has mentally broken free..." "is extinguished, Sir"  
 "Are you satisfied...?" "Satisfied, Sir"  
 "Eh... (for) the individual who does not know how to mentally sever,  
 (Nor) able to break-free mentally, new continuity follows..." "so true, Sir"  
 "For the individual who knows how to mentally break free..." "is extinguished, Sir"  
 "Aye... that former individual - the individual who is afraid - does not know  
 (His) *Paticcasamuppada* 's **beginning**, also..." "does not know, Sir"  
 (Nor) "Also its **end**..." "does not know, Sir"  
 "The **beginning**, (its) **middle**, and (its) **beginning-end**, both also..." (he/she) "does not know, Sir"  
 "Therefore, with (much, great) Perplexity he goes to his death..." "Yes -"  
 "If I should die.' wondering just where (I) will be going?" so, is afraid! ..." "Is afraid"  
 "Is he so not afraid..." "Is afraid, Sir"  
 "Now then, for these *Taga, Tagama, all* - (have) already (known),  
 Eh... (that) of this *Vedana* (feeling) is not ' I '..." (nor 'he' or 'she') "is not (afraid), Sir"

"Anicca (impermanent), just *Phyit-Pyey* (arising-disappearing/perishing)... " "so true – "

"Mentally observing the *Phyit-Pyey* (arising-disappearing phenomena), objectively, and thus  
Nearing death, does *Tanha* (Craving) (can it then) follow, arise..." "does not come (arise), Sir"

"Without *Tanha* (Craving) arising previously, how about  
*Upadana* (Grasping)..." (also) "does not arise, Sir"

"How about *Kamma*... (*Bhava*)..." (also) "does not arise, Sir"

"There... if they do not arise, **U Hla Bu** and all, **Taga Kywe** and all,  
**Taga Thike** and all, what *Zati* (Rebirth) is there..." "there is none, Sir"

Eh... in that case, for those individuals who do not understand  
*Paticcasamupada* - (that when) Cause is extinguished, Resultant is extinguished -,  
(They) are (indeed) afraid..." "so true, Sir"

"As for us, *Paticcasamupada* Oh... is this an affliction of fever,  
or is this *Vedana* (feeling) arising-disappearing (phenomena), contemplate...."(Just)"*Vedana* arising-  
Sir"

"When concluding (thus that) it is just a phenomena of arising-disappearing  
Of *Vedana* (Feeling), Oh...(just) the **arising-disappearing** and that which **observes**:  
Just goes to become *Magga* (the knowledge of Path to reach Nibbana (Nirvana)... "So true, Sir"

"Arising-Disappearing of *Vedana*; Eh...that which is observing..." (is) "Magga, Sir"

"When **Magga** is realised, does the great (causal producing) *Paticcasamupada*  
(Continue to) make connections...?" "Does not get to connect, Sir"

"Eh... As for this individual - *Taga, Tagama, all*, how can that individual  
who has that awareness of arising-disappearing ever have *Viccikaccha* (perplexity)?" "Does not have, Sir"

"Eh... Because of extinction of *Phassa* (sense contact) is *Vedana* (feeling)  
Extinguished..." "so true, Sir"

"Because *Phassa* (contact) (has) arisen..." "*Vedana* (Feeling) arises, Sir"

"Eh... In that case, there is *Phit-Pyey* (Arising-Disappearing)  
"so true, Sir"

"For such an individual who has been knowing and observing thus, when about  
To die, (he) attains (either) *Sotapanna*, (The Path of Stream Winning),  
*Sakadagami* (The Path of Once Returning), *Anagami* (The Path of Non-Returning),  
or *Arahata* (The Path of Arahata - Perfect One); how can such be ever afraid?... "Is not afraid, Sir"

"Thus, (only) those individuals who are not able to end the continuity of  
(their) *Paticcasamupada* (Dependent Origination), that is, could not end it,  
**U Hla Bu** and all, **Taga Kywe** and all, **Taga Thike** and all, are (surely) afraid..." "So true"

"Thus, (on the other hand) those individuals who understand and  
comprehend *Paticcasamupada* (Conditioned Genesis or Dependent Origination), and  
of *Phyit-Pyey* (The arising-disappearing phenomena) as well, they are not at all afraid  
(Of death), Mark you! (**So said the Buddha**)..." "So true."

"Are you satisfied?" "satisfied, Sir"

"Thus, *Taga, Tagama* all, the four (kinds of) individuals who are afraid..."

(A're) "Number One individual is one who is unable to give up (eradicate) the  
'Five Fetters of *Kama* sensual attachments' (pleasures of the five senses) is (indeed) afraid..."  
"so true, Sir"

"Number Two individual is one who is so attached to his *Kaya*  
Physical body-datum (sensorium pervading the whole body, e.g. love of self) he, too," "is afraid, Sir"

"Sure he is afraid?" "is afraid, Sir"

"Number Three individual, too, steeped in *Akusala* (evil actions, activities)..." "is afraid, Sir"

"Sure he is afraid?" "is afraid, Sir"

"Number Four individual, too, does not know the (first thing of) *Paticcasamupada*  
That 'because of cause, result comes to be' 'ceasing of cause, result ceases' (Ceasing this  
Ceases that) (and is)..." "is afraid, Sir"

"*Viccikaccha* (Perplexity) is present, because he is unknowing and is therefore afraid..." "is afraid, Sir"

"Do (you) now understand, (satisfied)?" "is understood, Sir"

"In that case, how many individuals who are not afraid?" "Four, Sir"

“Aye...*Taga, Tagama, all*, This is (indeed) very important; *Taga, Tagama, all*, Everyone will have to follow this path, take these same steps, and reach this same place (destination), there is no disagreement, is there any need?” “no need, Sir”

“Now, then, in that case, how many individuals are afraid?” “Four, Sir”

“Mark, too, that there are also four individuals who are unafraid, (this) *Phongyi* (Monk, Bhikkhu) will explain and clarify, **U Hla Bu**, (yeh...” “so true.”

“All (you need do) is to reverse the (conditions of) those other kinds of individuals...” “so true, Sir”

“Eh... Oh! Of sons and daughters, possessions, too, when nearing death and Considering them all to be (substanceless, no-self) *anatta*, too, and already knowing they are indeed all (impermanent) being *anicca*, [impermanent (no-soul, no-self) *anatta*, having so prepared (in his mind), beforehand, this individual ... (unafraid) “so true, Sir”

For such an individual, (he knows that) ‘because it’s *anatta*, it arises (in his mind) As *anatta*. “So true, Sir”

When this Big *Khandha* (body) experiences the intense arising of the *Vedana(s)*, (this individual Knows) these (intense feelings) did not come at one’s bidding, ... “did not, Sir”

... Nor would these (intense feelings) go away by willing them to do so... “Will not go away, Sir”

...(The one who is suffering) realises' Oh! Because such be *Anatta, Anatta* characteristics (would) prevail”

So, such an individual is not afraid, so it has been said “Not afraid, Sir”

If able to (truly recognise) the children - son or daughter - and possessions as (truly) *Anatta...*”Unafraid, Sir”

(Are you) Satisfied? “Satisfied, Sir”

(If he be thoroughly) imbued that they are indeed *Anicca, Dukkha, Anatta*, so... “Not at all afraid, Sir”

Again, What if the Second type of Individual, too, could look upon (his) *Khandha* truly as *Anicca, Dukkha, Anatta...* (Also) “Not at all afraid, Sir”

Oh...(we have) Finished considering two kinds of Individuals (who are unafraid) “It is so, Sir”

The “ Number Three type Individual”, too, who has been fulfilling daily and nightly, continuing to do *Vipassana* (Meditations to fruition) and knowing ... Why! Being assuredly certain that (He) would attain either *Nibbhana* or at least *Sugati* (where he would complete his tasks), Such an Individual... “Will not be afraid, Sir”

That Individual who has died while truly observing the *Phyit-Pyiet* (Arising-Disappearing Phenomena) (What of him?) “Not afraid, too, Sir”

Oh! (It is said) there are, too, the four types of Individuals who are unafraid... “Four individuals, Sir”

Are you satisfied? “Yes, Sir”

Is it (all) clear? “It is clear, Sir”

That being so, All of you - *Taga, Tagama, All*, -“ to be included in the Four Types of Individuals who are not afraid (at the time of death) ” we, too, should from this moment declare and be determined to have accomplished our respective tasks assuredly... “So true, Sir”

‘Son, daughter or possessions, too, will have to be truly disassociated As *Anicca, Dukkha, Anatta* “So true, Sir”

That is the No.1 (task)

No. 2 (task) is “Your *Khandha*, too... “to be truly disassociated as *Anicca, Dukkha, Anatta*. Sir” No.3, What will you do about your *Vipassana* tasks? “We should have completed our *Vipassana* Tasks, Sir”

You must have completed those tasks! “Sure, Sir”

Eh, if that is so, we will have been like the No. 3 Individuals, too. “It will be so, Sir”

No.4 Individual, when *vedana* arises near the point of his death, what should he do? “He will have to observe *phyit-pyiet* Arising-disappearing phenomena, Sir”

(This type of individual) while observing the arising-disappearing (*phyit-pyiet*) phenomena of *Vedana* (agonising feeling) when on the point of his death - attains (the Wisdom of) **Magga**. “True, Sir”

Does he not so attain? “He does attain (*Magga*)”

**“The Buddha said: “Based on these findings, Punna (Brahmin), these four kinds of individuals  
Are unafraid of death.”** “So true, Sir”  
So, Those who are afraid ... (of dying) “Four kinds, Sir”  
Those who are not afraid ... (of dying) “of four kinds, Sir”

There! *Taga, Tagama, All*, it is said that there are four classes of individuals who are unafraid (of death)  
**The Buddha continued: “I will make it more clear for you. (Punna, the Brahmin)** “So True, Sir!”  
Only just recently, that individual who has placed ‘son(s) and daughter(s)’ as subjects for *Vipassana* meditation,  
(What about his) *Khandha*? ... “The individual who has also placed them as  
Objects for *Vipassana* meditation, Sir.”

(No.2) Has placed the *Khandha* similarly (as a subject for *Vipassana* meditation) “True, Sir”  
(No.3) is contemplating only on *Vipassana* subjects constantly. “So true, Sir”  
(No.4) also, when on the point of dying, met his end while meditating on *Vedana* (**Feelings**)  
“So true, Sir”  
“So true, Sir”

**“Such person(s) when about to die are unafraid (of death)”** “So true, Sir”  
The reason why he is unafraid of dying is because, Why... even should he not attain that stage of **Magga** at  
the point of his death... there, at his ‘*gati*’ destiny ... in the abode of the *Nats* (the Happy Sensual Beings), as  
soon as ( he ) makes his appearance there, (he) can attain *Sotapatti Magga. Sakadagami, (or) Anagami*, (be  
‘the Once Returner - the second stage in the realisation of Nibbhana - or that of ‘Non-Returner’, the third  
stage in the realisation of Nibbhana. This, the Buddha has so preached, thus! “So true, Sir”

*“As the man who having slept, awakened to find himself, at once, in the abode of the Nats, and even before  
he is quite aware of just where he has arrived at, realisation of either, sotapatti, Sakadagammi, or Anagami may be  
attained”* “So true, Sir”

That being so, is it not a sure thing that one will attain the Abode of the Nats (in Abode of the Happy  
Sensual Beings)? “Assuredly so, Sir.”

Therefore, *Taga Kywe*, think! The individual who has performed and achieved that stage of  
*Vipassana* Magga, will he be afraid (of facing death?) “No longer afraid, Sir”  
To be so included in such a group (of individuals), you *Taga, Tagama, All* should assuredly  
Strive (before-hand) and should have completed your (respective) tasks. “So true, Sir”  
(You cannot afford to let it slip through your grasps) “Cannot, Sir.”

This, to all of you, all friends and relatives, now together of such cordiality and compassion between  
Yourself, all together, if so considerate, you must all be (similarly) so prepared, *Taga Kywe* and All,  
*Taga Thike* and All, do urge them and (each other) to complete their respective tasks (ahead of such a time)  
“So true, Sir”

To die while doing your (*Vipassana*) tasks, “So true, Sir”  
If (you) should die while doing your tasks (here), you may be sure that you will have accomplished your tasks  
in the next *gati or bhava* (existence)...  
(26/02/97)

If not so, (one who) decides on completing one’s tasks in this (very) existence,  
striving towards the stage for the complete cessation of *Dukkha*, and having *seen this*, (bliss of Nibbhana)  
(His task) is completed ... “Is completed, Sir”  
(For him) No reason to be afraid (to die)... “Not afraid, Sir”

That being so, the No.1 (individual’s) ‘children and belongings’ *Taga, Tagama, All*  
Having been made the subjects of/for *Vipassana* meditations... “So true, Sir”  
His *Khandha*, too ... “should be subject for *Vipassana* contemplation, Sir”  
Is that understood? ... “Understood, Sir”  
Beyond that, you too, whenever your awareness arises, direct your contemplation ... “So true, Sir”

The No.3 (individual) and the No.4 (individual), when both are (facing) their  
Deaths, they will dwell on their *Vedana-nupassana* practices, (and) they should make a supreme effort

To complete their tasks to fruition in *Magga*  
Is that understood? ...

“So true, Sir”  
“Understood, Sir”

“Such persons who face their deaths in such ways (manner) are not at all afraid”; it has been said,  
(by The Buddha.) Are (you) satisfied? ...

“Understood, Sir”

“The reason why they are not afraid is like this.

‘There once was a General. Also a subject of The King.

Below the station of the King is his General.

The King directed that the General go and quash the rebels at a particular village track in  
a particular district (of his Kingdom).

When such a directive is made, the General would, of course, follow these directives and  
drafted his men and then set forth with the advantage of superior strength. The General is easily  
able to quell the arisings and return victorious. On his return, he went back to his home to  
spend the night, and decided to report his success to the King the next morning (reasoning that  
he would be more presentable, at a more reasonable hour.)

News of his successful return had, however, reached the Royal Palace that very night.  
Wanting to reward his General in a suitable manner, he sent a messenger to the General’s home  
Directing him to make his report, but in the morning only - thus relieving the General of his responsibility  
to make his timely report that very night.

Judging from the fact that the King’s message has been delivered before he had his  
chance to freshen up and make his full report in person the next morning, at the usual hour  
for the granting of a Royal audience, **U Hla Bu Taga Kywe, All**, he must have been joyous. “Joyous, Sir”

Contemplating in anticipation of receiving a governorship of a village track or of a town. “Yes, Sir”  
That being a Myanma custom, naturally, such a suitable reward is an assured thing.

Did that happiness come from **receiving** the reward or from the mere anticipation of such a  
reward? ... “Happiness *before* the Receiving of the Reward. Sir”

Is that clear? ... “It is clear, Sir”

Here, too, *Taga, Tagama, All*, just now, those discussions about the individuals  
who had been able to prepare themselves suitably to face their deaths with assured  
access to the Abode of the *Nats*, who are Happy Sensual Beings, and then make progress  
towards Nibhana, how will such individuals face their deaths? “With joy, Sir”

That is not all, for those who had already attained *Sotapanna, Sakadagami, or Aanagami*  
(stages of the *Ariyas* - the holy ones - the Stream entrant, the Once-Returner, the Never Returner)  
and knowing the relief in the shedding of their (burdensome) *Khandha*, would they not be joyous? “True, Sir”

Is that so! Not only in this abode, say only when just accomplishing the *Vipassana*, is it not an  
assured award in the Abode of the Happy Joyous Beings in (his) very next existence? “It’s an assured thing, Sir”

Therefore, being assured at least of that very next Abode, would he not smile (whilst here)? “True, Sir”  
Do you like the (example of) the General? “Yes, we do Sir”

Aye! ... It is just like that, *Taga, Tagama, All* - All who have been doing *Vipassana*, (correctly)

It is certain that you are among those who will die with a smile ... “It is certain, Sir”

Do you (now) understand... “Understood, Sir”

Is the smile on actual receipt (of an award)? Or in anticipation of the reward? “Before receipt, Sir”

Assured of that award ... “Assuredly, Sir”

“These are the directives of The Buddha himself, and therefore you may place your full reliance

On them.” “If you should die after meditating the (true)<sup>5</sup> *Vipassana* Way,  
you will have completed your tasks in the (very) next *gati* (existence) or re-birth.”

“Now, do you know that this is the End of that (Buddha’s) Sermon?”

It is so recorded in the *Anguttara-nikaya Pali* texts ...

“So true, Sir”

<sup>5</sup> You should have experienced the "Arising-Perishing" or "Arising-Disappearing" phenomena while practising

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Should you die while practising *Vipassana* correctly in this lifetime, you will assuredly complete your task in the very next *gati* or existence. You will attain *Sugati*, meaning that realm of bliss i.e. in the abode of the happy sensuous beings of the *deva* gods<sup>6</sup>.

There! Do you realise that the Sermon has ended? Our Lord Buddha himself had so explained to that Brahmin *Za-nu-so-ni Punna*. Because these have been the actual directives of the Buddha, you should not entertain any doubts about them. Rest assured that they are reliable facts. I want you, *Taga Kywe* and *Taga Hla Bu* to place your full reliance on this subject.

All of you, *Taga, Tagama, All* should be certain that all those who are (actually) meditating the *Vipassana* way, when they die will be re-born in the *Sugati* abode of the *deva*-gods. Not just being re-born there, you will have also **completed** your task to become (one of the *Ariya(s)* or Holy Ones); this is as taught by The Buddha. What the Buddha taught is that those who have practiced *Vipassana* will have, upon nearing death, been meditating on the *appearing-disappearing* phenomena of the *Vedana(s)* - Feelings. Such a person will not only be unafraid of (the impending) death, but will die with a smile.

That is why, I urge all of you to put forth all your efforts to end that state of having to die with a countenance of dread and get to be of one who can die with a smile. This is the right path. Even though (we) all must die, the difference is in dying with a smile or in dying with an unmistakable look of fear. That is why I urge you never to let up on your *Vipassana* meditative efforts. To ease off from this (*Vipassana* meditative) task you will deviate towards that undesirable state of dying with a dreaded look of fear (on seeing the unmistakable signs for re-birth in purgatory - towards a *Peta* existence.

That is why I have to keep telling. (Most of) you are (constantly) including in your talks about looking after the welfare of your children - your son or daughter - your work - your professions - your possessions. But you seem to care less about putting forth your efforts towards assuring your own future - towards achieving that state of preparedness. That is why this Teacher is constantly chiding and reminding you to keep on striving in the right direction. Should he not do that?

Look around you. You will see that you are nearly all, just being busy for your immediate comforts, for the well beings of your own son, your own daughter, during this one existence. Right now, you are trying not to be of an inferior position in this lifetime only. You are seemingly unafraid of doing anything that would assuredly lead to that path from which there is not even a remote chance of a recovery (from such a fate). You should have, by now, remembered what I have said. Is that now clear?

If you have been paying close attention to what I have been saying, you should now decide to put forth your utmost efforts to be able to die with a smile.

For those who would die with a smile, when the (intense) *Vedana* feelings arise, they will be able to direct their attention in the *Vipassana* way of viewing the "arising-disappearing" of those feeling(s), right through to that stage of abhorrence for such a state. Afterwards, a total cessation (of all such discomforts) then becomes evident. Such persons will usually have died while turned on their right side. If you go and see such a person who has died in that posture, you will also find that (his/her) skin and complexion will tend to be clear and unblemished, and with a look of retaining a smile. The head, too, will be turned to (his/her) right. All persons who have died while observing *Vipassana* will have such an appearance.

Are you sure what kind of a person that must have been? They have all been the ones who had Done their *Vipassana* tasks. Like those of the first group who had long viewed their sons, daughters, children and all their possessions as subjects for *Vipassana* viewing (that **all** are *anatta*, none actually belonging, **all** be *anicca* impermanent, too). Those of the second group will also have viewed their body as of *Anatta* no Soul, no Self in a similar way in *Vipassana*. The third group are those who are also constantly engaged in doing good deed of ever

<sup>6</sup> [In the Buddhist *sutta* teachings, it has been recorded, that one of the five realms of existence (*Loka*) of sentient beings is divided into two categories *sugati*, = *Sagga*, realm of bliss, and *duggati*, = *Yamaloka, apaya*, realm of misery. These *gati(s)* are given in the following order:

(1) *niraya* purgatory, (2) *tiracchanayoni* the brute creation, (3) *pittivisaya* the ghost world, (4) *manussa* (m-loka) human beings, (5) *deva* gods. In the above Nos. (1 to 3) are considered *duggati(s)*, whilst Nos. (4 and 5) are *sugati*. - (from The Pali Text Society's PALI-ENGLISH DICTIONARY). However, these descriptions are given in terms of 'Conventional Truth' and are not to be taken to be absolutely so, because of risk of *Sakaya* and *Sassata* wrong beliefs otherwise arising in the meditator's mind.]

being mindful of the arisings-disappearance (or arising - perishing) phenomena of the *khandhas*. Those of the fourth group, when approaching death, are (also) free of all doubts (*vicikiccha*), and are able to observe *Vedana* to its total cessation and so will have died, well aware that ceasing of cause would result in cessation of effect.

Such knowledgeable persons, when expired, would appear to be smiling. There is no need to ask why so. Well! They could (before expiring) be having a clear vision of the *summum bonum* of Buddhism - the state called *Nibbhana* - or at least the evident-signs of *Sugati*, a happy sensual abode of the 'Nats' or 'deva' gods. If that be the (minimum level attained), even before they are aware of their realisation of such a state, they could have attained, any of the three levels of the holy ones - *the Ariyas* - either as *Sotapanna*, *Sakadagami*, (or) *Anagami*, that is to say, the 'Stream-entrant, the first stage in the realisation of *Nibbhana*; the 'Once-Returner', the second stage in the realisation of *Nibbhana*; (or) the 'Non-Returner', the third stage in the realisation of *Nibbhana*.

Learning of such possible assurances and *knowing* one's own level of progress (already) made, U Hla Bu and all, *Taga Kywe* and all, would not such knowing persons be smiling? You will have understood all of this. For this reason, this *Phongyi's Taga, Tagama, All*, (you) have to be (most strongly and earnestly) persuaded so! The realisation that everyone will have to die, with no exceptions (should have been accepted by everyone). None will escape death.

But, there are two possibilities. One is the way of dying with a smile, and the other is of dying while being afraid of the end in sight. These two 'paths' should be obvious to you by now. In such a manner, the Buddha, our Lord and Master had assuredly affirmed that, He had already completed 'The Task'. (He said) "I have not only seen but have experienced the (Bliss of) *Magga Phala* personally" and so he achieved *Parinibbana*, lying on his Right Side. (Are you all satisfied?)

It has been the same for (the two great Disciples of the Buddha), *Shin Sariputta* and *Shin Moggallana*. They, too, have also been that way, each at the time of his death, *Parinibbana*, had been smiling, too. Such are caused through their acquisition of *Vipassana-Magga* and *Lokuttara-Magga*. Is that clear?

If that be so, you will now know how to die, while meditating the *Vipassana Way*. (Beginning) now, you must take such a wishful action, (*Asinnsanaka?*)-*Kamma*. **You**, too, (when you are about to die), will have to do the same and die.

Do not ever be obsessed nor be concerned about any other matters, because if you do, you will be bound to experience anxiety (*kukkucca*), which will then give you cause for fear. If afraid at that stage, *Peta* will be your fate. Such a state of *Peta* existence could mean a life\* in your own home, as an example, a cockroach in one of your boxes, or as a house lizard, or as a pup. Realising such are the possibilities, *Taga Kywe* yay, the surviving inmates (of that home) would then try to drive out, or to exterminate such a pest for spoiling things, or for leaving insect-dirt produce around. Would they know such an insect as being their mother or father? (\* A bug's life span may be very short)

That is why you have to know that anyone who would end-up dying with a look of fear on (his/her) face is more than likely to end up that way. If you see cockroaches around in the house before, the one who has died that dreaded way, could most easily join that family of 'roaches, but choose to **spend** its life among its former possessions. Can you see that that is more than a possibility for all such people who have died the wrong way?

Beginning right now, you should all strive to achieve that state of being able to die with a smile. You should do your utmost, from now, to be able to overcome *Vedana*, and to surpass the agonising feelings that will come when nearing the time of death, (call them death throes, if you will). While you are alive you have to learn to meditate on such Feelings, *Vedana*, - the same kind of Feelings now or later - and observe their arising-disappearing phenomena. That such arising-disappearing of Feeling under *Vipassana* meditation, that they are but *Anicca* and *Anatta*. The observing mental awareness that keeps note of the (1) Arising, (2) Disappearance is the *Magga*.

By prior understanding of the Doctrine of Conditioned Genesis - *Paticca samuppada* - the meditator will have learnt that the point of Escape lies between the arising of Feeling - *Vedana* and where ordinarily *Tanha* "attachment" would follow. However, when the arising - disappearing of *Vedana* is successfully contemplated, the *Tanha* will not be able to arise, and if there is no *Tanha*, the arising of *Upadana* (clinging or attachment) will not take place. The process is stated as *Vedana Nirodho* - *Tanha Nirodho* -when the **observing-Magga** arises, which sees the disappearance of that *Vedana* (Sensation or Feeling) and which is the ultimate objective.

The arising of *Magga* 'occur' when *Vedana Nirodho - Tanha Nirodho* results. The *Tanha* 'Attachment' stage never (had the chance to) arise. That which 'observe' the Cessation of Feelings - *Vedana* - is that state that is termed *Tanha Nirodho*. While 'seeing' the arising-disappearing phenomena of the Feelings - *Vedana*, the resultant is *Magga*. This stage is termed *Tanha Nirodho*, **but that is not to be construed that it is the stage of *Tanha* disappearing.** {By the intervention of Vipassana *Magga*, *Tanha* never had a chance to arise for it to disappear}. That state, though termed *Tanha Nirodho* is the direct resultant of *Vedana Nirodho*, the stage of *Magga* 'intervention'. That which 'observed' the arising-disappearing of *Vedana* (**Feelings** - say unwanted Feelings) is *Magga* - The Path of Deliverance from the scourge of *Dukkha*). The Pali name for this state is *Tanha Nirodho*.

It also means the appearance of *Magga* that does the observing of all arising-perishing phenomena i.e. **Vipassana Magga**. When that stage of profusion of the arising-perishing is taking place, there will finally arise that **Stage of 'abhorrence' of the ever arising-disappearing phenomena of the *Vedana*. This is the final state of *Magga*. This results in the total cessation of the arising-perishing phenomena.**

When all further arising-disappearing phenomena ceases, totally. The *Nibbhana*-seeing *Magga* is the resultant. Thus, *Tanha Nirodho* will result in *Upadana-Nirodho*. *Upadana-Nirodho* will result in *Bhava-Nirodho*.

*Do not make any mistakes!*

*If it is *Bhava-Nirodha* it results in *Zati-Nirodho*, there! *Zati* no longer follows. *Zati-Nirodha* will result in *Zara, Marana Nirodho*, also the entire string of woes of *Zara-Marana*, will no longer arise. Is this, then *Nibbhana*? You must now be sure that this will result in the *summum bonum* of Buddhism, the cessation or annihilation of all 'arising - perishing' phenomena, i.e. 'end of suffering' is the bliss. Is this not (*Nibbana*)?*

Aye... In that case, *Taga, Tagama, All*. Your task will be for the cessation of all further acquisition of the *Khandhas*, for the total cessation of all *Dukkha*. There will be the complete peace in being able to DIE WITH A SMILE.

**If you will not strive to be able to DIE WITH A SMILE**, you will not find peace. *Vedana paccaya Tanha. Tanha paccaya Upadana. Upadana paccaya Kama-bhava. Kama-bhava paccaya...Zati. Aye! Peta zati. Zati paccaya zara marana.* Whatever the *Zati* (existence), there will arise *Jara, Marana, Soka, Parideva, Dukkha, Domanassa, Upayasa = old age, death, sorrow, lamentation, pain, grief and despair.*

For the person who would DIE WITH A SMILE the entire processes of *Paticcasamuppada* will have been cut off (at the middle of present continuum). That is in this very lifetime. One does not have to die first to have that first glimpse of *Nibbhana*.

The following passage appearing in the treatise on The Doctrine of *Paticcasamuppada*, written

By the Late U than Daing, on pp. (109) carry a Catechism of the two great *Savaka(s)* (disciples) of the Buddha, which will serve to advance the knowledge of the *Yogi*.

““During the life time of the Buddha, one day, *Kotthika Thera* approached the Buddha's chief disciple *Maha Sariputta* and asked, 'Brother *Sariputta*, how and what a *puthujjana* (a worldling) who has pure morals (*sila*) and right attitude (*Yonisomanasikara*) should do for the attainment of *Sotapanna Magga*?' *Maha Sariputta* replied, 'Brother *Kotthika*, a *puthujjana* who has pure morals and right attitude must contemplate on the nature of arising and perishing of the *khandha(s)* in order to attain *Sotapatti Magga*.' Again, *Kotthika Thera* said, 'Well Brother, may I put it to you again how and what a *Sotapanna* must do to attain *Sagadagami Magga* (Once Returner). To this *Maha Sariputta* replied that a *Sotapanna* with right attitude must contemplate on the nature of arising and perishing.

In the same way *Kotthika Thera* again asked *Maha Sariputta* as to how and what *Sagadagami* and *Anagami* must do in order to attain the next higher stage. *Maha Sariputta* answered in the same way that in order to attain the next higher stages the nature of arising and perishing must be contemplated. He further added that even an *Arahat* must continue to meditate on the natural phenomena of 'arising' and 'perishing' in order that he might enjoy the bliss of *Phala Samapatti* (the attainment of fruition).

Here, *Yonisomanasikara* (right attitude) means right attitude towards the right knowledge that *Rupa is Rupa* (corporeality) and not 'I' or 'me', *Vedana is Vedana* and not 'I' or 'me'; *Sanna, Sankhara* are *Sanna* and *Sankhara* and not 'I' or 'me'. In other words *Yonisomanasikara* means seeing things as they really are by way of *Paramattha Dhamma* (Ultimate Reality).



[In the above passage, Kothhika Thera, although he himself, already an Arahat, put these questions to Maha Sariputta for the benefit of the younger monks.]

[Exactly How Do one meditate on "Feelings" or (*Vedana*)?

Let us begin by first establishing that understanding that of the "Five Aggregates" only one (1) is of "Matter" (*Rupakkhandha*), and the remaining four (4) are of the Mind or Mental. They are (let us begin out of their traditional order, beginning with): (2)*Sannakkhandha* - Aggregate of Perceptions, of Form, and of Sight, Sound, Smell, Taste, Tactility or bodily contact, and of Thoughts and Ideas. (3)*Sankharakkhandha* - Aggregate of Mental Formations. (4)*Vinnanakkhandha* - Aggregate of Consciousness. The first has been taken last for a good reason, because we need to discuss it at length: (1) *Vedanakkhandha* - **Aggregate of Sensations**. There are three kinds of "Feelings", but only one of the three kinds will ever be present at any one time. There is *Sukha vedana* (Pleasurable feeling), *Dukkha vedana* (Unpleasant feeling), *Upekkha vedana* (Indifferent feeling), but only one kind of feeling can ever appear at any time. When *Dukkha vedana* is present, the other two will not be present. Then also, there are (6) kinds of Sensations experienced through contact between appropriate sense organs and their related object of/or influence. *Vedanakkhandha* is dependent on (or has to lean on) the other four for its awareness to take effect. This awareness is very short. As short as (1) arising awareness, (2) disappearing awareness, but both always as after-the-fact awareness. Thus it is not possible to note the initial process of any "arising", because, no two thoughts can arise at the same moment. We can only be aware of the event by inference, by its absence after it had "disappeared or perished".

Now, say on a hot day, you were to pick up a fan to cool off a bit by waving it gently from one side to another. You would feel that waft of cooling air on your face or body. You then experience a feeling of relief that is pleasing or *Suka Vedana*. Previously you were suffering from heat and you did not like it a bit. That is *Dukkha Vedana*. Between the two there is a neutral feeling of neither comfort nor discomfort which is *Upekkha Vedana*. Always there is but one of these three forms of *feelings* present, only one kind will be present at any one time. Such arisings and disappearing of

Such recognition and decisive awareness occur in the mind. Since "no two mental experiences can ever occur at any one moment in time", the process of awareness can only occur as *an after the effect awareness*. Therefore we can only be aware of the after the event effect of initial contact.

*Meditating on Feelings is, therefore, to keep noting each of such after- the- effect "perishing"*

(knowing that no two thoughts can ever arise at the same time, it should be easy enough for the meditator to understand that it is not possible to keep on noting of a single 'disappearance', or a single 'perishing' when there is "nothing" to observe. One's swift awareness of a *new arising* is followed by its 'perishing'. Until the watcher will latch-on attention only the 'perishing' \* 'perishing' \* 'perishing' \* 'perishing', just such repetitive awareness of the *perishing(s) or nothing(s)*, but always *after what had arisen*. Nothing of what? We hope the meditator will soon be able to answer correctly. "No more *such feelings*" When there arises that tedium of such an exercise - real and absolute tedium, absolute weariness that will turn to total **abhorrence of such experience. That is the final awareness. There is nothing more to seek . Is that not what a sufferer need?** Buddhagosa says: 'Mere suffering exists, but no sufferer is found; The deeds are, but no doer is found.' The watcher becomes aware that all *Dukkha* has ceased.

Those who meditate on *Vedana* (feeling) will be 'called' by *Vedana* to 'come and see' that it is perishing; similarly *Citta* is also calling the meditator (or *Yogi*) to 'come and see' that it is perishing. This is what is meant by the term '**ehipassika**' of the Dhamma, that invites every man (woman) to come and see for himself/herself, open to all! and *Sanditthiko*, "come and see". This call is important to the meditator and must be responded to with knowledge and awareness. It must not be (attended to) with *Tanha* or with *Dosa* that the meditator may respond to that call. It means that when the meditator responds to *Sukha Vedana* (pleasant feeling) with *Tanha* (*desire*) or to *Dukkha Vedana* (unpleasant feeling) with *Dosa* (*anger*) or *Domanasa* (*anguish*), the process of *Paticcasamuppada* will take its usual course *ad infinitum*." [*Paticcasamuppada* is 'what is actually happening with you' - it is your very life process. Remember, too, that this *Vedana* (Feeling) can only arise on the physical 'body' as a "Visitor", and is dependent of it. Just like a visitor, it comes and it goes. *Vipassana* awareness is to be able to

see the "disappearances" of those **feelings**. Awareness of that initial (say) painful feeling, is responded with anger or anguish, another new painful feeling will give rise to further greater anguish and greater anger. -UST]

Thus, (all of you, *Taga, Tagama*), if you wish to end all further acquisition of the *Khandha(s)*, preventing them from ever arising, only your ability to die with a smile can save you. Failure to perform this task will not prevent the continuance of *Paticcasamuppada*, i.e.

- Vedana paccaya Tanha -*
- Tanha paccaya Upadana -*
- Upadana paccaya Kamma Bhavo -*
- Kammabhava paccaya Jati -*
- Jati paccaya Jara Marana,* which means that if one begets *Jati*, he/she acquires old age,

disease, sorrow, lamentation, pain, grief, despair and a whole mass of *Dukkha*.

Dependent on Feelings, there arises Thirst, Desire.

Dependent on Thirst, Desire, there arises grasping, clinging. Overwhelming desire.

Dependent on overwhelming desire, there arises Physical Actions, activities, Vocal actions, Mental action, planning.

Dependent on Physical, verbal and mental activities, Rebirth-consciousness arises, which is the beginning of next existence. Whatever 'Jati' (which is the Truth of *Dukkha*) may be of the next existence, **old age, disease, sorrow, lamentation, pain, grief, despair and the whole mass of *Dukkha*** ('Suffering' is one of its meanings) would follow. "Thus, the circumgyration of *Paticcasamuppada* or Conditioned Genesis would result."

(*Paticca* = on account of + *samuppada* = conditioning; *samupanna* = conditioned)

Each of the (12) Factors is 'conditioned', as well as being the 'conditioner' of the factor following it. At each stage, the particular factor is conditioned by a preceding cause and itself constitutes the cause of a resulting effect; as in working out the next stage of evolving an 'individual' or 'being' - in short, of the **Reader** of these very words. The Mogok Sayadaw devised the Roundel to teach his disciples about the workings of the factors of *Paticcasamuppada*, The Doctrine of Conditioned Genesis. It may also be described as a **WHEEL OF LIFE**, representing (Reader's) Life process, and show how the "**Five Aggregates**" are acquired.

Divided into four segments of concentric circles, and covering **PAST PERIOD**, **PRESENT PERIOD** that is shown (in two-segments, one, as a resultant of past volitional activities (causes), and present volitional activities in the present existence which will produce **FUTURE PERIOD** (results). The last segment is to illustrate what would follow assuredly! (If nothing is done to correct such a state of affairs.)

To avoid the pitfall of harbouring any non-Buddhist *ditthi* (beliefs), Buddhaghosa's now famous line may again be quoted. '...**Suffering exists, but no sufferer is to be found; the deeds are, but no doer is found.**' [Buddhaghosa is the great commentator of the 5<sup>th</sup> Century, so we learn.]

There is nothing that can really be proven as "I" in the "Five Aggregates", one of 'Matter' and the other four of the 'Mind' - just the two kinds. For that reason, we tend to say in our daily prayers, the phrase: "*khandha ngar bar, yok nan hnit par*" in colloquial Myanmar. [*yok* is *Rupa*, (matter) and *nan* is for "*Nama*" (mental or of the Mind.)]

[Now, to conclude with the rest of Mogok Sayadaw's reminders from that Booklet with such an alarming and somewhat depressing title (for an ordinary reader, possibly a *puthujjana*)

“*Pyone Thay, Mei Thay*” which may be directly translated as 'smiling death' - 'grimacing death'. The writer prefer a more positive title, hence: HOW TO DIE WITH A SMILE.-UST.]

“Make no mistakes, *Tanha nirodho* means Craving or Thirst does not arise...(of the Couplet) "*Tanha nirodho - Upadananirodho*".

*Upadana nirodho* - means Grasping does not arise.

Couplet) "*Upadana nirodha - Bhava nirodho*".

*Bhava nirodho* - means Bodily-action, Verbal action, Mental Action Do not arise.

Couplet)"*Bhava nirodha - Zati nirodho*".

*Zati nirodho* - means Re-birth consciousness does not arise.

"*Zati nirodha - Jara Marana nirodho*" of (The final Couplet)

*Jara Marana nirodho* - means 'old-age, disease, sorrow, lamentation, pain & Suffering, grief, despair and a whole mass of Dukkha no longer arise - This is Nibbhana, isn't it so?' It is because of the Arising of Magga, the Path that truly leads to Nibbana. (Is attained).

[The last definition is meant to refer not only to the "deceased", but to those relatives of the 'departed one'. The one who had died will already have experienced all of the above if he or she had lived to a ripe old age. Note that this explanation is couched in Terms of Conventional Truth, and without regard to any of the *ditthi* concepts. - UST.]

Those who are going to one of the four miserable existences will have died with that unmistakable look of fear. Their distorted facial features are self-evident. Their bodies bear evidence of great bodily discomfort, to say the least.

What do you think? There will be lots of people who would come and have a look at your physical remains when any of you leaders of men die. Surely you will not wish to take the risk of being similarly exposed to ridicule if there are any (unmistakable) signs of distress yet visible on the face. None of you would then be in a position to cover-up your errors, in the usual ways of your usual apologetic excuse-makings for any mishaps, even if unintentional. In the finality of death, you would wish to be remembered and cherished as one of the 'holy ones'. (Perhaps) even now, you could be striving to be one of those whose remains would become dhatu(s), [Dhatu(s) are characteristically shaped relics seen after cremation of the body of an accomplished 'Holy Man'.] Don't you think that is worth your final efforts?

Only by way of your completed *Vipassana* Tasks could you be sure of your final ease and destiny. You may have done all those meritorious deeds like the building of monasteries, water storage pond or lake, pagodas etc., but when the intense arisings of *Vedana* feelings come, such thoughts could be beyond recall. Right now, don't you see how *Vedana* tends to persist so closely as to be almost continuous (and unceasing), but you can exert your 'observing awareness' to observe the "arising" and "perishing" of *Vedana* (feeling). That awareness is (*Vipassana* MAGGA). This awareness must take place at each arising of new *Vedana* (feeling). to be able to observe its 'perishing' i.e. its ceasing. *Vedana* is thus not continuous, but only a series of arising-perishing phenomena. Only that there is the arising-perishing or arising-disappearing phenomena. By intervening with the observing *Vipassana* MAGGA, each disappearance is enjoined by MAGGA. In this way, (one) will become aware of only a stream of disappearance phenomena.

The Mogok Sayadaw questions: "Is there any more pain, any more shocks, any more aches appearing?" His audience answered in unison: "The aches (discomforts) no longer are felt." "Aye! When no more discomforts are felt, that is because the "arising-disappearing" have become disappearing-Magga, disappearing-Magga, disappearing-Magga". Thus having Magga in step with the disappearances, there would soon be that abhorrence of it all. For the mortally afflicted, (The Sayadaw said) "Later, even as death approaches, (that) then changes to a state of **total abhorrence** of the continuous phenomena, when **this** has arisen, there will follow the end of such a state." Then, "*this leads to being thoroughly tired (of the world), to dispassionateness, to destruction (of egoism), to perfect wisdom, to Nibbana*"<sup>6</sup>

As can be understood, (bits of) *vedana* that is being experienced become less and less pronounced, (because the *Vipassana Magga* is right close, or closer to any new arisings of *vedana*) and when this has changed into a merging stream of the 'perishing(s)', then and there arises the utter disgust of that state and leading to its collapse and fading away altogether.

"Eh! The thought enters that "peace will only come without it"; **this is but the truth of Dukkha**. Then *Vedana* or Feeling (discomforts of *Vedana*) ends completely. This cessation of *Dukkha* is the 'viewing' of *Nibbana*." That first glimpse of *Nibbana*.

"When it is said that *Vedana* has ended, Together with it, the Five Aggregates of the *Khandha*, too, have ended. In their place *Nibbana* has arisen into view. When that happens, will not this dying individual know he has completed his Task with the sighting (the initial glimpse) of *MAGGA Phala* or Path that only leads straight and true towards *Nibbana*, and then died freed of the *Vutta(s)* - (and for those who have already progressed higher) at the very prospect of shedding the burden of the *Khandha(s)* and be freed of it - would they not smile at the very prospect?"

"Only such persons who can die with a smile will be saved from the shame of being seen as a corpse with a ghastly grimace." There will be people all around who will come to have a viewing of the remains of such men of great reputations to look for (even a remote semblance) of a smile on their face(s). "

"How would any such a man of great repute *like* to have died, but with the unmistakable look of fright?" "What a great Pity?" "How would the surviving members of his family face the public?" *Thus the advice to everyone is, be sure to get to reach that stage in your Vipassana Meditations, when you have "overcome Vedana - Feelings." Or to have experienced that stage of overcoming at will with a minimum of concentrated effort.*

"That is why, Taga, Tagama, All, as leading members of the community, and also as followers of a 'good teacher', too, you should have no doubts remaining about your own fate!"

"Be determined and declare: I shall die with a Smile!"

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The Sermon of the Most Venerable Maha Thera, The Mogok Sayadaw, *Aggamahapandita*, which was made on 27-11-60, at the old Mingala Kyaung-dike (Monastery) at Amarapura, Upper Myanma, while a group of visitors from Yangon, Henzada U Mya, U Mar Din were also present there.

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<sup>6</sup> *Nibbida* - as defined in the Pali Text Society's PALI-ENGLISH DICTIONARY, pp.365. weariness, disgust with worldly life, tedium, aversion, indifference, disenchantment. *Nibbida* is the preliminary & conditional states for the attainment of *Nibbana*.

[Any errors to be found in the usage or application of the Myanmar-Pali words, without 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 those made by the Translator.]

Ehi Passiko

(U Sway Tin, DSC) Code dated 070987-053188.Rev.1 at Arcadia, California Completed 02/28/00

## APPENDIX 1

### After thoughts.

1. [It may be appropriate at this juncture to explain the 'inherent characteristics of *Magga-sacca* - The Fourth Noble Truth. The four (4) aspects of *Magga-sacca* are:

- *Niyyanatho* - having the characteristic of leading to the release or deliverance.
- *Hettuttho* - having the characteristic of being a cause for the attainment of Arahatsip.
- *Dassanatho* - having the characteristic of realisation of the Four Noble Truths.
- *Adhipateyyattho* - having the characteristic of overcoming three (3) kinds of craving  
And attaining mastery over oneself.

Only the eightfold Noble Paths has the above four characteristics. [The "eightfold Path" could be better described as the eight-constituents of the NOBLE PATH. Not to be misunderstood as a path with eight branches. [They are: *Samma-ditthi*, *Samma-sankappa*, *S-vaca*, *S-kammanta*, *S-ajiva*, *S-vayama*, *S-sati*, and *S-samadhi*.] i.e., RIGHT-view, Right-thought, Right-speech, Right-action, Right-livelihood, Right-effort, and Right-mindfulness.

A complete understanding of the sixteen (16) characteristics of the Four Noble Truths, (each having its four characteristics) will lead to the realisation of the Four Stages of Arahatsip. (*Arahat* may be understood as being equivalent to 'Sainthood' for easier understanding). The first Stage being the attainment of *Sotapatti-nana* of becoming a Stream-entrant. This is the initial stage of escape from the Rounds of *Samsara* - (Cycle of 'rebirth, old age, death, rebirth, old age, death, re-birth etc.). Only possible with the total and complete eradication of the three (3) wrong beliefs. (a) That of the concept of "I" or the idea of 'Self' or *Sakkaya-ditthi*.

(b) That belief of Eternalism, which supports a Soul Theory, called *Sassata-ditthi*.

(c) That belief of the Annihilationist Theory, the idea of this "life" being followed by its complete dissolution of its soul, called *Uccheda-ditthi*.

The complete eradication of all such beliefs is possible only with an understanding of the Doctrine of *Paticcasamuppada* - The Doctrine of Dependent Origination. [Our apology for this rather detailed explanation. We do not wish to convey the impression that Buddhism simply comprises of so many of such and so many of the other. We wish to assure the reader that he or she does not have to remember them all.

2. A nationalist writer at an unknown date had written, what has come to be known as The Common Prayer, which begins with the Pali word [Okasa] thrice repeated. It may be translated as "I beg leave! I beg leave! I beg leave!" Then would follow the words of supplications. "In order that any offence I may have committed, either by deed or by mouth or by thought may be nullified, I raise my joined hands in reverence to the forehead and worship, honour, look at, and humbly pay homage to the Three Gems: the Buddha, the Law, and the Order once, twice, thrice, Lord" etc.

We are said to be in the second *Vimutti* period. The first of those Five 500-year cycles, since the Buddha Enlightenment. All people believe that, once again, the pious could achieve similar results as during the Buddha lifetime. The Buddhist history has revealed that during the lifetime of the Buddha, too, there had been numerous sects and non-believers. We may expect no less a proliferation of meditation centres. The point we can make is that however long the Buddha Sasana, (Period of Influence of His Teachings) may remain, we can only strive to

complete our tasks in our remaining life span. Many of us may not have all the time necessary to go around experimenting in this age of the short-lived.

Thus, we see much more evidence of external appearances of piety than the likes of the late Ledi Sayadaw who would not hesitate to speak out or point out the real difference between what we may call "Pagoda Buddhism" and "Doing What The Buddha Taught".

3. "Raising the joined hands in reverence to the forehead" in worship consist of one putting the ten fingers of the two hands against each other in the form of a lotus-bud on the forehead, (neither in fear nor in expectation of something, nor in the traditional style of salutation, but in deep reverence. One also "look at" preferably with the eye of knowledge, with the eyelids lowered. "Humbleness" means without pride considered to be one of the blessings of the *Mingala-sutta*. "Worshipping with the body" includes prostrating oneself, with the two palms, the knees, the forehead, touching the floor or the ground in, what is called the fivefold prostration - also described as "The Five Sense of Touch".

4. (a) When standing, one bends the body and raises the joined hands to the forehead in homage.

(b) When sitting on the haunches (a posture not often found possible to assume by Westerners, who may find it easier to start from a half sitting-half kneeling position, with the body upright as in (a) above. Then to bend the body forward until both the palms are resting on the floor, just in front of the kneeling knees. Both hands are pushed forward, together or one after another, until both arms are resting on the floor, the body bent forward until the forehead is touching the joined hands, on the thumbs (raised or lowered).

(c) This is normally repeated three times from the first sitting position. [Only the traditionalists would begin from the Standing position of (a), then proceed from the second sitting position of (b), but not standing up until the third prostration has been completed. Finally standing up, raising the joined hands to the forehead in the same general direction before walking away.

"Mental Discipline" calls for achieving initial "one-pointedness" of the mind, which begins with the awareness of one's breathing through the nose (only). Awareness of the complete inward breathing while Inhaling. A pause for awareness of the moment of pause or cessation of breathing-in. Then the awareness of breathing steadily and evenly out, exhaling. One should be fully aware of the entire process of the beginning and of the end and all on the in-between phase. **Repeating** this form of breathing with awareness, evenly and slowly, During the entire period, those thoughts of oneself as "I", "my knees", "my hands", "my back" should not enter the mind, because in Ultimate Reality, there are none such. [Let me recall Buddhagosa's comments: "*Mere suffering exists, but no sufferer is found,*"

*The deeds are, but no doer is found.*

Such a condition will be achieved *after* one has achieved that "one-pointedness" of the mind. All extraneous thoughts should not interrupt the process. If the meditator has that natural aptitude and has managed to eliminate that "I-ness" that has been with (nearly all of) us in a selfish, possessive way, the intending Meditator should begin "see" the "*arising-perishing phenomena*" of any one of the "Khandha(s)".

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**Some of the most notable statements not previously uttered by anyone else.**

Our Mogok Sayadaw has pointed out that "Patिकासamuppada" exists, not as words in the Texts, but in the *Khandha of the present*, at the very moment of *its arising or birth*.

(a) "Paticca-samuppada exists, not as words in the Texts but in the *khandha of the present*, at the very moment of its arising or birth." - (Patिकासamuppada is your present actuality.)

"Be absolutely clear about the **Patिकासamuppada in the khandha.**"

(b) Of the wrong beliefs of *Sassata* and *Uccheda*.

"Be sure to put yourself to test, by self examination, whether you have one or the other of such wrong beliefs still residing in you; either *Sassata* or *Uccheda ditthi* (wrong belief) is there resting within you" Those with *Sassata* will:

1. Believe in the existence of life here, and a life hereafter.
2. Believe in the Law of Kamma (karma): "What I sow, that I will reap".
3. Believe in doing all forms of "good" deeds.
4. They are not so enthusiastic about realising Nibbhana (Nirvana) immediately.
5. They wish to remain in some (happy -sensual) abode.
6. They wish to remain with 'this son', 'this daughter', this 'grandchild' etc. at a "*bon-sin-san*" form of (happy-sensual) communal existence somewhere, just as present-time or better.

"Now, do you realise what is behind all such forms of prayer-wishing?"

1. "Those with *Uccheda-ditthi* (are the) people who take the view: 'you live then you die. One day you are alive, another day you are dead. That is that. When you are dead, you are at peace.'
2. They say, "Yes, we know there is life hereafter", but they do not long for this or that kind of life.
3. They also believe in the law of cause and effect, as of Kamma (Karma).
4. They do not believe that doing good now will do them good LATER. (They want immediate results!)
5. They seldom hesitate about doing anything evil or immoral. They are also most likely to do such things with enthusiasm.
6. But then, if they meet up with a Buddha, they readily give up their evil ways. They are not as hesitant as the *Sassata* people about striving for their immediate release from *Samsara* (Round of rebirths-old age-death-rebirth, etc.)

"Taga, Tagama, All - there resides within each of you, either one or the other form of *ditthi*."

"The *Uccheda* believers are expanding hells"

"The *Sassata* believers are proliferating bones."

[When you are visiting any of our Pagodas, you will see examples of both kinds of people, and others that make a living off them. We might even say that people worship, each in his or her own way. Some are early starters, yet progressing up the proverbial ladder to reach the Ultimate Truths. We may even write about "Pagoda Buddhism" as opposed to "Practicing **What The Buddha Taught**", as such a message contained in this article. - UST]

The three classical wrong beliefs are:

- (1) *Sakkaya-ditthi* - that which arises from 'the body in being, the existing body or group' in itself blame-free. But when belief centres around it as having a "soul", otherwise of one's own individuality, and permanent identity of (one or more) the *Khanda(s)* in which there is a permanent entity. **This false belief** is the very first binding concept that is to be broken in the **finding of the Path**. This wrong belief or concept will obstruct the finding and acquisition of the Truths when one is striving to practice *Vipassana*. As delusions of soul or ghost can and will arise out of **four** sorts of bias concerning **each of the five *khandha(s)*** = 20 kinds of other wrong beliefs.
- (2) (including) *Sassata-ditthi* - that which promotes **Eternalism** - the doctrine that there is a "soul" that is eternal. (The believer is an **eternalist**). [ In effect some might even say that one or two of the religions following Buddhism could even evolve around this concepts. In order to create a grandfather of all other beliefs, after Buddhism has spread, the proponents had to find a Creator of the world and a Heaven where the "soul" could eventually *return to exist until Thy Kingdom comes*. We have beliefs, such as those extremely long-lived Spiritual Beings, like the BAKA Brahma, who thought that his abode is eternal, because he had seen several Buddha Sasana - periods of their influence - passed by already in his 'life-time'.]

- (3) *Uccheda-ditthi* - that belief which tends to negate the above with a dissolution, Disintegration or perishing of the soul after this life, or after living as a kamma-rewarding deva-god, or after a yet higher Brahma deva-god. The believer of *Uccheda-vada* also takes the opposite view of the (2) *Sassata-ditthi* (that supports the continuance of a soul after death.) (They take the general view that this, "the present life is all that they will have and that's that!" Such persons are unafraid of committing any form of evil or crime. Those of this category will readily give up their belief if they "would meet a Buddha" and would readily change their ways, sooner than one who has (2) *Sassata-ditthi*.

All such forms of wrong concepts and beliefs should have been cleared completely through the study and understanding of the Buddha's Doctrine of Conditioned Genesis, or The Law of Dependent Origination, its Pali name is *Patīccasamuppāda*. Attempting to do *Vipassana* Meditation or Insight Meditation while so influenced by wrong concepts would prevent the acquisition of the liberating *Magga*, not even the *Vipassana Magga*. The Yogi (meditator) would also fail to "see" the Arising-Perishing phenomena of the *Aggregates* or *Khandha(s)*. For this reason, an intending Meditator should seek the help and timely guidance of an enlightened and compassionate Teacher. Our advice to such a Truth-seeker is, "Do the best you can in the meantime. At the right time a Teacher will appear to help you."



Last page for Reader's Notes:

(We hope that you have found "HOW TO DIE WITH A SMILE" encouraging and informative. While preparing this booklet for publication of the translation, we have tried to minimise the typing or processing errors that could have existed in the original copy. However, should you come across any which might have escaped our notice, we would be grateful if you could bring to our attention. You will have, in the long run, helped in the preservation of What The Buddha Taught through its accurate presentation by teachers and students of all ages. We of the Than Htike Yadana Printing House, at No. 84/86, 50<sup>th</sup> Street, Pazundaung Township, Yangon, Myanmar will appreciate your advice. Telephone: 95-1-298674.)

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