

## **Dhamma Advice by Sayadaw U Kundalabhivamsa, 9 May 2010:**

There are 3 things Sayadaw would like to talk today.

The first thing is in relation to the the celebration of honouring long life in the Buddhist tradition : old age. 2 ways to honour long life, old age

- (i) amisa puja : honouring material things dana flowers,light, etc
- (ii) dhamma puja: honouring with the practice of the dhamma

Dhamma puja is more noble than amisa puja, therefore we should honour life and age with Dhamma puja. Let us all now together honour age and life with Dhamma puja, with 5 min of practicing of Satipatthana. 5 min is 60 seconds of 5, as 300 seconds, 300 notes.

Mahasi Sayadaw said that for those who practise Satipatthana meditation, there are 3 ways of doing it - by sitting, walking and general noting. So you can sit comfortably, put your attention to your abdomen, and as it rises, note the rising sensation, and as it falls, note the falling sensation. And so with awareness of rising and falling, we are honouring with the Dhamma - life and age.

Sayadaw says that 5 minutes of noting - 300 notes even, the effect of this will give benefit all the way to when we reach Nibbana. That is why dhamma puja is more noble than amisa puja.

Second thing that Saydaw talked about, he puts it in a verse. He said:

When work is done correctly and work is done harmoniously, progress is sure to follow. So, this verse is supposed to be used in our Sasana work. So, for the Sasana, in our life, there are two characteristics that need to be fulfilled. (1) We need to do the right work ; and (2) we need to do that work harmoniously. And if we undertake the Sasana in this way, progress in the Sasana is certain. And this is in reference to teachers and the laity. When teachers and the laity are in accord, they consult each other, and they work harmoniously together, they can fulfil the purpose of the Dhamma together, they will succeed in doing the work of the Sasana.

Lastly, Sayadaw said, when we do the work of Sasana ourselves. There are four ways that we could come across the Sasana in our lives, and he gives it in the example of someone going to a meditation centre to meditate. There are four scenarios possible. The four scenarios are the difference between the Dhamma and the Amisa. So, when we go to a meditation centre, Amisa – the material things, and Dhamma – the Dhamma itself.

You can have 4 scenarios: **4 types of Yeiktha (Meditation Centre)**

First scenario: One is where the Dhamma is not obvious to you and material things are scarce in the place that you seek the Dhamma.

Second scenario: The Dhamma is not plentiful – you don't find the Dhamma, but there is

lots of material possessions.

Third scenario: There is plenty of Dhamma but material possessions are scarce in that place.

Fourth scenario: Dhamma is obvious to you as well as there are plenty of material things.

So, Sayadaw says for each scenario, this is his advice which he puts in the form of verses:

First scenario: When you seek the Dhamma but the Dhamma is not obvious to you, and while you are seeking, material things are also scarce, don't tell anybody but just leave that place.

Second scenario: The Dhamma is not obvious, but material things are plentiful in that place. Leave the place but be polite. Let people know that you are leaving.

Third scenario: You can find the Dhamma in that place. The Dhamma is obvious to you. But material possessions are scarce in that place. In such a scenario, stay there. Stick to that place because the Dhamma is there.

Fourth scenario: The Dhamma is obvious to you. You find Dhamma easily in that place, and material possessions are also plentiful in that place. In such a scenario, even if they chase you out, don't leave. Stay there. Find your Dhamma and do it well.

#### **4 kinds of Dayakar (laity)**

1) the person never look after or take care of the monk BUT offers to be a sponsor whenever 4 requisites are needed. Such kind of Dayakar only should ask for sponsorship from him but can not give it to him.

2) the person never invites for 4 requisites but look after or take care of the monks. Such kind of Dayakar should be given but can not ask sponsorship from him.

3) the person always look after or take care of the monks and also offers to be a sponsor of 4 requisites. Such kind of Dayakar should be given as well as can ask sponsorship from him.

4) the person never look after or take care of the monks and never invites himself to be a sponsor of 4 requisites. Such kind of Dayakar should not be given as well as should not ask sponsorship from him.

Sadhu! Sadhu! Sadhu!