

TOPIC	Qn NO	TALK DATE	RECORDING	QUESTIONS
SM	2	15.12.2011_1	111215_2 Samatha	What is the wrong concentration? And what is right concentration? 什么是邪定? 什么是正定?
SM	3	15.12.2011_1	111215_2 Samatha	How to avoid cultivating wrong concentration? 如何避免培育邪定?
SM	4	15.12.2011_1	111215_2 Samatha	What is the effect/result of this wrong concentration to the practioner? How it influence the practioner? 邪定对修行人的影响?
SM	5	15.12.2011_1	111215_2 Samatha	How to cultivate right concentration? 如何培育正定?
SM	8	16.12.2011	111216_1 Samatha	Is it necessary that all meditators need to train, experience and understand the breath in systematic ways ie a) 'I breathe in long' b) 'I breathe in short' c) 'Experiencing the whole [breath] body, I shall breathe in' d) 'Tranquilizing the body formation, I shall breathe in'
SM	9	16.12.2011	111216_1 Samatha	How to differentiate light and nimitta? If we can see light in front of the nose at night, is it considered light or nimitta?
SM	10	16.12.2011	111216_1 Samatha	What is light of wisdom?
SM	11	16.12.2011	111216_1 Samatha	Some people say the anapana-patibhaga nimitta should be small, but some others say a big anapana-patibhaga nimitta is better, eg, a nimitta covering the whole face. Which is true, Sayadaw?
SM	12	16.12.2011	111216_1 Samatha	Before the mind absorbs into the nimitta, the nimitta is small. But once the mind absorbs into the nimitta, the nimitta becomes very big, sometimes covering the whole head or even the whole body. What should we concentrate on them?
SM	13	16.12.2011	111216_1 Samatha	Some people said without nimitta, just focus on breathing can enter into jhana. Is it possible?
SM	14	16.12.2011	111216_1 Samatha	Different teachers require different standard of nimitta. For example: (a) Nimitta must be crystal or diamond, otherwise cannot discern nama rupa clearly, so one cannot attain Nibbana.
SM	15	16.12.2011	111216_1 Samatha	(b) One teacher instructs students to do metta or Buddhansati using their bright light that appear, 'pull it' to the nostril and enter into jhana using that light.
SM	16	16.12.2011	111216_1 Samatha	When one hear sound or have thoughts in the jhana, is it still consider as jhana?
SM	17	16.12.2011	111216_1 Samatha	What is the standard set for meditator to enter into each jhana? How many days must they practice?
SM	18	16.12.2011_1	111216_2 Samatha	Some teachers let students pass through the jhana easily so that they have confident in their practice, and come back to practice the jhana repeatedly later on. But some teachers require students to have higher standard of jhana, to practice until they are satisfied before they pass the jhana stage. Which way is more appropriate?
SM	19	16.12.2011_1	111216_2 Samatha	Is it necessary for meditator to be able to check their bhavanga mirror and nimitta before they pass the jhana stage?
SM	20	16.12.2011_1	111216_2 Samatha	How to ensure if a yogi is absorbed into jhana? What key words or questions we need to ask?
SM	21	16.12.2011_1	111216_2 Samatha	Is that possible that a yogi can sit 3 hours with very bright nimitta and claim that it is jhana but actually it is only access jhana?
SM	22	16.12.2011_1	111216_2 Samatha	A yogi enter jhana with clear and bright nimitta, and plus light of wisdom cover the entire body. This is easy to tell. In the case when the nimitta and light of wisdom is unified, how to ensure one is in jhana?
SM	23	16.12.2011_1	111216_2 Samatha	When a yogi check his bhavanga, if the nimitta is big the yogi can only see bright light. Is this consider okay?
SM	24	16.12.2011_1	111216_2 Samatha	If not to what extend should a yogi consider "able to discern bhavanga"?
SM	25	16.12.2011_1	111216_2 Samatha	When a yogi check his bhavanga mind, he observed the bright light and very soon this bright light appear in front of his face. Is this considered okay? If not, what he should do next?
SM	26	16.12.2011_1	111216_2 Samatha	When discern bhavanga, he cannot describe the bhavanga, always explain the light in front of face only?
SM	27	16.12.2011_1	111216_2 Samatha	As mentioned in Visudhimagga, yogi can review the breath (Vimamsa) and make it clear at mind. Could Sayadawjyi further explain this in detail? Could a yogi relate this method to review his not so bright and clear nimitta to become clear?
SM	28	17.12.2011	111217_1 Samatha	What is the passing standard for 5 mastery? (i) How fast should one need to able to enter jhana at will?
SM	29	17.12.2011	111217_1 Samatha	(ii) Adhittana to stay for 3 hours (body posture not moving at all?) Not to have a single wandering thought? Completely no external sound? Or just up to a yogi satisfaction?
SM	30	17.12.2011	111217_1 Samatha	(iii) Emerge from jhana at will mean plus/minus 5 minutes? Any different if a yogi try 1 hour sitting, 2 hours or 3 hours?
SM	31	17.12.2011	111217_1 Samatha	(iv) I understand that adverting and reviewing to jhana factor at will is for yogi who can discern Nama stage. How can one properly done at beginning stage?
SM	32	17.12.2011	111217_1 Samatha	When a yogi very focus to his breath, he felt the body disappears. At that stage does he need to search for where is his nostril?
SM	33	17.12.2011	111217_1 Samatha	No need to search for it is okay? Can a yogi practice from beginning just know the breath and forget the body?
SM	34	17.12.2011	111217_1 Samatha	Can the yogi use "brightness" or pattern of nimitta to tell and confirm which jhana they are in at that particular moment?
SM	35	17.12.2011	111217_1 Samatha	Some teacher say anapanasati nimitta white and bright is not good. It must be like glass and transparent can one enter into jhana. Also other teacher said not bright is okay, once yogi gets into jhana or when he advances into other kammattana, the nimitta will turn bright. Which one is more proper?
SM	36	17.12.2011	111217_1 Samatha	How long should a yogi stay in anapanasati if he cannot make any progress before he change to next?
SM	37	17.12.2011	111217_1 Samatha	When the mind calm, the breath become very subtle. Yogi should just focus at nostril, no need to search for breath as nimitta may appear at that moment. Can a yogi just focus at nostril area without paying much attention to breath from very beginning?

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SM	38	17.12.2011_1	111217_2 Samatha	Why sometimes I do not have interest in seeing the light? But sometimes have joy and peace in seeing the light?
SM	39	17.12.2011_1	111217_2 Samatha	Does a meditator need to check his bhavanga and patibhaga nimitta for every samatha object and throughout the whole samatha practice?
SM	40	17.12.2011_1	111217_2 Samatha	Some meditators cannot explain clearly about their process of entering jhana, or about their nimitta. Is this a problem?
SM	41	17.12.2011_1	111217_2 Samatha	When doing the Arupa jhana, should one take the object at the mind door or in front?
SM	42	17.12.2011_1	111217_2 Samatha	For kasina, the patibhaga nimitta, can we just know it but without seeing the patibhaga nimitta of kasina? Just knowing as earth, and you know it as flat earth, like a flat object but without seeing it. Is that sufficient for earth kasina? 遍禅的似相，可否心中只是了知而不需具体地“看到”其相。例如地遍，心知一片平坦坦实的物体。
SM	43	17.12.2011_1	111217_2 Samatha	When I pay attention on the breathing area, I will feel my face getting hard together with the breathing going in and out. And I notice the feeling of breathing, and also my body feels painful and then I have to shift my body. So throughout the whole sitting, I have to spend time relaxing my body and expecting natural breath to appear. (a) How should I do in order to pay attention on my breath? (b) How to get natural breath? And what is natural breath? 在学每每把专注力放在呼吸范围时，就会脸部硬，跟着呼吸进出。注意呼吸的受，身体疼痛就移动身体，都把时间（每只枝香的时间）用在放松身体，期待自然的呼吸。(a)在学应当如何做以了知点（目标）上的呼吸？(b)如何得到自然的呼吸？何为自然的呼吸？
SM	44	17.12.2011_1	111217_2 Samatha	How to pay attention/focus on the object continuously without broken? 如何持续不断地把专注力放在目标上？
SM	45	17.12.2011_1	111217_2 Samatha	How to arouse joy and interest towards the point of attention? 如何在专注点上升起喜心，兴趣？
SM	46	17.12.2011_1	111217_2 Samatha	In order for us to practice successfully and along the way of practice to have no hindrance, to achieve progress, to perfect our samatha and vipassana, what are the things that we should do, what are the things that we should not do? 若要在止观修行上没有阻碍，得到进展（圆满止观修行），什么应当做，什么不应当做？
SM	47	18.12.2011	111218_1 Samatha	I have this experience for anapanasati as well as for white kasina. The nimitta for anapana as well as white kasina is only faintly bright, not very bright. I felt as if it is a black, a little bright glass. And in this situation, if it is not affected by external light, it becomes clearer. What is the reason Is it because concentration is not deep enough or some other reasons? 安般禅相或白遍一直都是微亮，感觉是一片黑色微亮的玻璃。这种状况在不被外光影响下较明显。这是定力不深的问题还是其它？
SM	48	18.12.2011	111218_1 Samatha	Should a meditator always adjust themselves the five faculty and seven enlightenment factors, or should they let the meditation teacher guide them on the balancing?
SM	49	18.12.2011	111218_1 Samatha	How to focus on the nimitta? Some enter into the light and let the light wrap around them? Some follow the light to the space? Some enter into the light a little? Some just touch on the nimitta surface? Which is correct?
SM	50	18.12.2011	111218_1 Samatha	When certain yogi discern 32 parts of body, those body parts become reflection of light? How to overcome it?
SM	51	18.12.2011	111218_1 Samatha	To discern external 32 parts of body, do yogis need to have the ability to discern unseen beings such as peta or deva? What if they cannot see even their 4th jhana is very bright?
SM	52	18.12.2011	111218_1 Samatha	When yogi discerns other body part which at that moment does not present such as pus and sweat, they need to recall what was in the past, so can the yogi discern external object by recall?
SM	53	18.12.2011	111218_1 Samatha	When a yogi discern skeleton of external living person, it is neither an access nor absorption concentration, what concentration should be that?
SM	54	18.12.2011	111218_1 Samatha	Why discern a dead person we can achieve access concentration?
SM	55	18.12.2011	111218_1 Samatha	Do yogi needs to differentiate the differences? How?
SM	56	18.12.2011	111218_1 Samatha	Completing samatha vipassana course, is it experiencing samatha vipassana or attaining samatha vipassana? Is it experiencing jhana or attaining jhana? Is there any difference? After attaining jhana until the last moment, is it the jhana will never fall away? 完成止观的修学课程，是体验止观还是证得止观？经验：体验禅那和证得禅那。是否证得禅那的人，到临终那一刻都不会退失？这两者之间有什么差别？
SM	60	18.12.2011_1	111218_2 Samatha	The patibhaga nimitta for earth kasina is bright and translucent. The patibhaga nimitta for water kasina is also bright and translucent. What is the main difference between the two patibhaga nimitta?
SM	61	18.12.2011_1	111218_2 Samatha	Entering into boundless space through white kasina, when he removes the white kasina, the space which is left over, is it like the space at night or will there still be some light there? 以白遍入空无边处，当白遍移开后，剩下的空间是否好像夜晚的天空？会有光吗？
SM	62	18.12.2011_1	111218_2 Samatha	And when a person practices black kasina, the center part which he pays attention is bright, but only the surrounding is black? Do you count it as black kasina? 当做黑遍时，它的中心专注范围是亮的，只有外面的范围才会黑色，这算是对的黑遍吗？
SM	63	18.12.2011_1	111218_2 Samatha	If a yogi while practicing 32 parts, he is not able to shine his light to see the deva and the woeful realms beings. Can he improve this situation when he practices metta. If he cannot what should he do? 如果一位禅修者在修32身分时不能观照到天神及恶道众生，在修慈心时这种情况会改善吗？如不能的话，他应该如何？

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				When a meditator practices recollection of death, he cannot clearly see the dead person's face. Then he could not ascertain exactly whether this is himself. So how should he do? 当禅修者修死随念时，他不能很清楚的看到死亡者的面孔，所以很难确定这是他本身。他应该如何？
SM	64	18.12.2011_1	111218_2 Samatha	
SM	65	18.12.2011_1	111218_2 Samatha	When doing white kasina, do we need to see that our robe or clothes is also white?
SM	66	18.12.2011_1	111218_2 Samatha	Can Sayadaw please explain how to systematically train to enter jhana in the four postures?
SM	67	18.12.2011_1	111218_2 Samatha	For some yogi from medical background or for some yogi who have already studied the pictures of 32 parts of body, when they discern 32 parts practically, they may have doubt whether their discernment is based on perception. How to overcome this doubt?
SM	68	18.12.2011_1	111218_2 Samatha	One yogi when she is focusing on the nimitta (in the jhana), her mind always wants to check on the "mind that focus on the nimitta". How can she overcome this habit?
SM	69	18.12.2011_1	111218_2 Samatha	When practicing metta, karuna, mudita and upekkha jhana, is it necessary that a meditator be able to clearly see the 12 categories of beings in the light?
				While we are practicing metta jhana, sabbe satta, sabbe pana, sabbe bhuta, sabbe puggala and sabbe atabhavapariyapana, what are the difference between these five? 请问在修慈心禅的时候，sabbe satta, pana, bhuta, puggala和attabhavapariyapana它们之间有什么区别？当我们以例如sabbe satta为对象修慈心时，似相会呈现什么影响？以sabbe satta为对象时又会呈现什么影像？它们是否有差别？
SM	70	18.12.2011_1	111218_2 Samatha	
SM	180	28.12.2011_1	111228_2 Miscellaneous	Why there is light in the Arupa jhana? Is this correct? Where does the light come from? 在无色界禅的禅定中，为何会有光明？这是正确的吗？它的光明又来自什么？
				In the Samatha meditation, can we go from 1st to 2nd jhana, 2nd to 3rd jhana, 3rd to 4th jhana without checking the jhana factors? a) My meditation teacher said can check the jhana factors after the 3rd jhana during the practice of Metta jhana. b) If so, how to do it and what are the important things to pay attention to?
SM	181	28.12.2011_1	111228_2 Miscellaneous	
				When we develop loving kindness towards ie a respectable person, with one of the four phrases. "May this good person be free from danger..." repeatedly this phrase. a) Do we continue to bear this thought after we have entered the 1st jhana and so on? b) If so, is the jhana considered 'pure'?
SM	182	28.12.2011_1	111228_2 Miscellaneous	
				A meditator who has already practiced the Four Elements meditation, when he redo the Anapanasati meditation, kalapas always appear. What should he do? 修过四大的禅修者，再重修安般念时，常出现色聚，该如何？
SM	183	28.12.2011_1	111228_2 Miscellaneous	
				What are the necessary practices included in the four protective meditations? What are the important points/importances of practicing four protective meditations? 那一些是必须修的四护卫禅？修四护卫禅的重点/重要性？
SM	184	28.12.2011_1	111228_2 Miscellaneous	
				Light appears during meditation but it always maintain at a "not very bright" stage. What is the reason and how to overcome this? 打坐时有光出现，但是它只是一直停留在不是很亮的阶段，是什么原因？如何克服？
SM	185	28.12.2011_1	111228_2 Miscellaneous	
				To cultivate concentration, one needs to focus on an object for a long period of time. Does this include those meditation objects, other than the 40 types of Samatha objects taught by Buddha? If so, can one attain jhana using other meditation objects? (8 attainments and 5 mundane psychic powers) 定力的培育是长时间的守着一个所缘。这是否包括了佛陀所教的40种业处以外？如果是的话，是否其它的所缘也可以得到jhana（四禅八定，五神通）？
SM	186	28.12.2011_1	111228_2 Miscellaneous	
				For a meditator who has no jhana and for one who has jhana, how should he efficiently cultivate metta, karuna, mudita and upekkha practice? 在没有禅定时和在有禅定时，如何有效率的培育慈悲喜舍？
SM	187	28.12.2011_1	111228_2 Miscellaneous	
				To concentrate for 2 hours or 3hours, does Sayadaw mean entering absorption concentration for 2 or 3 hours? For a meditator whose concentration has not reached to this level yet, what is the level of concentration he needs to achieve before he can proceed to next level? 请问禅师入定2个小时，3个小时，指的是2或3个小时的时间都在安止定吗？ 对未达此定力程度的禅修者而言，他的定力至少要达到什么程度，才能进行下一阶段的学习。
SM	188	28.12.2011_1	111228_2 Miscellaneous	
				We need to have mindfulness on our meditation object throughout the day. In this case, how to do metta (the common one) if there is a need for us to do so? To do it at the beginning of every sitting?
SM	189	28.12.2011_1	111228_2 Miscellaneous	

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SM	190	28.12.2011_1	111228_2 Miscellaneous	When practicing metta, karuna and mudita using “sabbe satta” as object. · Some meditators focus on “space” · Some meditators focus on “knowing the mind of sabbe satta” · Some meditators focus on “all beings” Can Sayadaw explain which one is correct? 在修一切有情(sabbe satta)为慈心禅,悲心禅,喜心禅的对象时,有的禅修者以一片空间为目标,有的禅修者以知道有情的心为目标,有的则想着一切有情为目标。请问禅师怎样才是正确的?
SM	210	29.12.2011_1	111229_2 Miscellaneous	When practicing Anapanasati, a meditator’s experience of entering and emerging from jhana is not clear. Should he continue to practice until he can clearly differentiate the difference between entering and emerging from jhana, then he proceeds to higher jhana? 在修Anapanasati时,如果禅修者入禅和出禅的体验并不是很明显,他是否应该继续修到他能够很明显的分辨到入禅和出禅的差别后,才继续进一步修更高的禅定?
SM	211	29.12.2011_1	111229_2 Miscellaneous	When one radiates metta or karuna to deva, human beings and vinipatika, is it by the light of wisdom one can see those beings? And can those beings see the light of wisdom? How do the beings receive metta or karuna? By light of wisdom or vedana? Can Sayadaw please explain how it functions?
4ELE	81	19.12.2011	111219_1 Rupa	When a yogi starts to discern the 12 characteristics, it may appear gross to her mind. But slowly as he discerns, the characteristics become subtle and not obvious. Is it common? How should the yogi continue with the practice?
4ELE	191	28.12.2011_1	111228_2 Miscellaneous	Heard that one can use the Four Elements meditation to cure cancer, is this true? What is the process like? 听闻修四大可用来医癌症,是否确定?是怎样的一个过程呢?
RUPA	71	19.12.2011	111219_1 Rupa	Can a yogi discern the 4 elements at anapanasati nimitta and break it into kalapa? Can a yogi directly search the space element in anapanasati nimitta and break it into kalapa?
RUPA	72	19.12.2011	111219_1 Rupa	When the body turn into sparkling iceberg, yogi start to search for space element. Is that easier to find the space at the outer area of iceberg?
RUPA	73	19.12.2011	111219_1 Rupa	Could yogi use determination to break the iceberg into kalapa?
RUPA	74	19.12.2011	111219_1 Rupa	When yogi discerns cakkhupasada, he first search a translucent kalapa and then observe the colour of a group of kalapa nearby. It is then the colour imprint on the cakkhupasada like taking a picture, “not” the colour come and knock the cakkhupasada right?
RUPA	75	19.12.2011	111219_1 Rupa	When yogi discerns the rupa in 42 parts of body, do they consider breaking off the compactness even they still discern the rupa in each of kalapa? At what stage do they consider achieving the breaking down the compactness?
RUPA	76	19.12.2011	111219_1 Rupa	Some yogis see the kalapas as only black and white colour. Some see blood kalapas as red, faeces kalapas as brown, bone kalapas as white, quite in accordance to the colour of the parts of body she analyse. This is a difference in perception. Should a teacher accepts these differences in perceptions?
RUPA	77	19.12.2011	111219_1 Rupa	In the sub-commentary to the Visuddhimagga says to develop concentration in ten ways: (i) anupubbato – In order of earth, water, fire, and wind (ii) natisighato - Not too fast (iii) natisanikato – Not too slow (iv) vikkhepatibahanato - Warding off distractions (v) paññattisamatikkamanato - Going beyond concepts (vi) anupatthanamuñcanato - Discarding what is unclear (vii) lakkhanato - Discerning the characteristics (sabhava lakkhana) (viii) Adhiccitta sutta (ix) Anuttarasitibhava sutta (x) Bojjhanga sutta. In those three suttas (viii) – (x), the Buddha advises balancing the five faculties and the seven enlightenment-factors (bojjhanga). These 10 ways of discerning, is it suitable for 32 parts of body practice?
RUPA	78	19.12.2011	111219_1 Rupa	Regarding the pannatti going beyond concept. In the book says we pay attention as hardness and roughness. When beginning to discern, these hardness and roughness belong to concepts?
RUPA	79	19.12.2011	111219_1 Rupa	In the book it is said “(if) you have not yet removed the three kinds of compactness, compactness of continuity (santati-ghana), compactness of group (samuha-ghana), compactness of function (kicca-ghana), you are still in the realm of concepts (pannatti), and have not yet arrived at ultimate reality (paramattha). But we only analyse characteristics, function, manifestation and proximate cause after dependent origination practice. Can a yogi have complete nama-rupa pariccheda nana before analyzing characteristics, function, manifestation and proximate cause at our Rupa Kammatthana stage?
RUPA	80	19.12.2011	111219_1 Rupa	As we understand “bhava-dasaka-kalapa” is produced by kamma (kammaja rupa). Now modern science inject man’s hormone to woman’s body and makes woman’s body appears like man, and inject woman’s hormone to man’s body and make man’s body appears like woman. How to explain such phenomena?
RUPA	82	19.12.2011	111219_1 Rupa	When discerning the Eye-door: 63 types of materiality. In the book it says a yogi need to first discern the four elements in the eye, then take each type of kalapa (ie eye-decad kalapa, body-decad kalapa etc) and discern the materiality in it. For an experienced meditator, does he need to follow these steps, especially when he needs to discern quickly or he can just directly discern the materiality in the 6 doors?
RUPA	83	19.12.2011	111219_1 Rupa	Can a yogi use the body to sense the arising and perishing of the rupa?
RUPA	84	19.12.2011	111219_1 Rupa	For some yogi, after practicing for a long time, their ice block cannot break into kalapas. What are the reasons and how to overcome this?
RUPA	85	19.12.2011	111219_1 Rupa	In the detailed method for developing four-elements meditation, can Sayadaw explain how to discern (a) the four parts of the body in which heat is predominant (b) the six parts in which air-element is predominant.
RUPA	86	19.12.2011	111219_1 Rupa	Can Sayadaw explain the 4 characteristics of materiality (a) upacaya (b) santati (c) jarata (d) aniccata. How to practically discern this?
RUPA	87	19.12.2011	111219_1 Rupa	Can Sayadaw explain the characteristic of Being Molested by Change. How to practically discern this?

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RUPA	88	19.12.2011	111219_1 Rupa	One teacher instructs yogi to discern at least 100 kalapas for each materiality. Is it necessary this way or as long as the yogi is able to know and understand each materiality, they can proceed to the next one?
RUPA	89	19.12.2011_1	111219_2 Rupa	Could Sayadaw please explain discerning smell (gandha) and taste (rasa) in the kalapa.
RUPA	90	19.12.2011_1	111219_2 Rupa	Is a yogi preferred to discern smell and taste directly by mind consciousness only, is it ok?
RUPA	91	19.12.2011_1	111219_2 Rupa	What is the purpose of seeing the production generation of kalapas? Is it for the breaking down of compactness?
RUPA	92	19.12.2011_1	111219_2 Rupa	Sayadaw, please explain the production generation of kalapas.
RUPA	93	19.12.2011_1	111219_2 Rupa	Does the life-nonad kalapa arises at the time of rebirth-linking moment? Why at the time of discerning patisandhi materiality, we only discern 30 types of materiality (heart-decad kalapa, body-decad kalapa and sex-decad kalapa)? 命根九法聚是结生就生起吗? 为何在看结生色时只看业生30 (心色10法聚, 身10法聚, 性根10法聚)?
RUPA	94	19.12.2011_1	111219_2 Rupa	Why there are meditators who said that they can discern few hundred generations of kalapas? 为何有禅修者说可以看到色聚生灭好几百代?
RUPA	95	19.12.2011_1	111219_2 Rupa	Why after breaking down the compactness of materiality, they can group back again? 为何破除密集之后又会再合起来?
RUPA	96	19.12.2011_1	111219_2 Rupa	When there are kalapas in the nimitta, what should a meditator do? 当禅相出现色聚时该如何?
RUPA	97	19.12.2011_1	111219_2 Rupa	When practicing Nama Rupa kammattana, the mind is not smooth. What is the reason? 为什么在做名法, 色法时心会不顺?
RUPA	98	19.12.2011_1	111219_2 Rupa	Regarding the oja in a kalapa. Some meditators describe "multiply forth again and again" as one oja producing many oja and spreading out in all directions (as drawing A). Other meditators describe as many oja produced and spreading out in upward direction (as drawing B). Can Sayadaw please explain which type of "multiply" one is correct? 色聚里的食素: 有禅修者看到所谓的 "multiply forth again and again" 是一粒食素的许许多多食素生起扩大出去好像是图A。 又有禅修者看到是许许多多食素生起好像是图B。请问禅师哪一种的multiply是准确的?
RUPA	99	19.12.2011_1	111219_2 Rupa	Regarding the jivita in a kalapa. A meditator describes that jivita is like two rods knocking against each other in order to sustain the life energy. One rod serves to protect life and another rod serves to sustain life. Another meditator describes jivita as life sustaining energy. Can Sayadaw please explain which one is correct? 色聚里的命根: 有禅修者所看到的命根是 (一支在敲打另一支让生命的维持。敲打的有如维持生命力, 另一支有如守护生命)。又有禅修者只见色聚里的命根有生命力而已。请问禅师哪一种是正确的?
RUPA	103	20.12.2011	111220_1 Nama & DO	According to the diagram shown last night, once the food eaten is digested, it becomes ahara rupa. If that is so, then when all the food eaten has been digested after about 6 hours, all of it has become ahara rupa. As soon as they arise, they pass away, and of course, cannot be stored in the body. The rupa they produce are only 10-12 generations. That means the food eaten would have ceased to give rise to ahara rupa after 6 hours. How can it produce ahara rupas for 7 days, Sayadaw?
RUPA	118	20.12.2011_1	111220_2 Nama & DO	Some teachers explain that having kusala mind can make the body healthier. Is this true and how can we explain in terms of materiality?
RUPA	119	20.12.2011_1	111220_2 Nama & DO	For some meditators, it is difficult for them to discern their bhava rupa. What is the reason and how to overcome?
RUPA	144	22.12.2011	111222_1 Nama & DO	Regarding the difficulty to discern bhava rupa. Some women's behavior are like men OR some men's behavior are like women. Will their bhava rupa be weaker and difficult for them to discern?
RUPA	192	28.12.2011_1	111228_2 Miscellaneous	When practicing Rupa Kammattana, can a meditator use the reflection method to practice? That means to program the mind first, and then slowly let the kalapas become obvious? 修色法时, 可否用省思的方式修, 把心程式化后, 再让色聚慢慢地具体化?
NAMA	100	19.12.2011_1	111219_2 Rupa	When a meditator practices Nama, after discerning each mental factors slowly one by one, he could see the mental factors arise in groups very quickly. Can Sayadaw please explain when can a meditator start to discern quickly? 修名法的禅修者: 一个个名法慢慢的修后, 快速的见其名法一组的生起。请问禅师在什么时候他可快速的修?
NAMA	101	19.12.2011_1	111219_2 Rupa	When some meditators discern mental factors, they could clearly feel some movements. Sometimes their bodies also start to move. Can Sayadaw please explain how can they manage this movement problem? 为何有些禅修者见名法时动动的感觉明显, 有时身体也会动起来。请问禅师他应如何面对这动动的问题?
NAMA	105	20.12.2011	111220_1 Nama & DO	To discern Jhana Vithi process, can a meditator first enter into for example Anapana first to fourth jhana, exiting from the jhana, he discerns the mental factors from first to fourth jhana. OR should a meditator enter into first jhana only, exiting from the jhana, he discerns the mental factors. After that proceed to second jhana etc.

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NAMA	106	20.12.2011	111220_1 Nama & DO	When discerning the Dhammarammana line or Colour line (ie kulasa group) for the present, a meditator needs to discern with · 6 types of right attention ie knowing the object as object, physical phenomena, anicca, dukkha, anatta and asubha; and · in 4 ways alternating the presence of nana and piti. Each time he practices, does he need to create these Vithi process again and again, OR he can just call out the past Vithi process and do the discernment? Do these created Vithi process have any kamma?
NAMA	107	20.12.2011	111220_1 Nama & DO	To discern the Jhana Vithi process, one teacher instructs student to discern 8 jhana javana in order to confirm that it is Jhana Vithi process. Is it necessary to check in this way?
NAMA	120	21.12.2011	111221_1 Nama & DO	Is it necessary for a meditator to be able to describe clearly each mind moment of Jhana Vithi process ie from Manodvaravajjana to Gotrabu to Jhana javana?
NAMA	121	21.12.2011	111221_1 Nama & DO	Does the brightness of the nimitta increases from parikamma to upacara to anuloma to gotrabu?
NAMA	122	21.12.2011	111221_1 Nama & DO	How to discern external nama?
NAMA	123	21.12.2011	111221_1 Nama & DO	Can Sayadaw please explain about Tadarammana a) the principle of how tadarammana arise b) what is sahetuka and ahetuka tadarammana c) why in a matured Vipassana stage, tadarammana cannot arise?
NAMA	126	21.12.2011	111221_1 Nama & DO	Referring to the Dhammarammana Line Group C – Appamanna Table. A meditator needs to discern the mental phenomena for Karuna and Mudita. How about Metta and Upekkha?
NAMA	127	21.12.2011	111221_1 Nama & DO	Can Sayadaw please explain why there is no tadarammana in the Karuna and Mudita javana? Sotapana still can perceive an object (man and woman) as beautiful and during that time does the ditthi arise?
NAMA	128	21.12.2011	111221_1 Nama & DO	When a Christian performs a kusala action with piti, 34 citta and cetasika may arise. Among these, there is “Saddha”. But for Saddha to arise, it must believe “Buddha, Dhamma...etc”. How could a christian has faith in Buddha?
NAMA	129	21.12.2011_1	111221_2 Nama & DO	Can the cetasika of Sammakammata and Karuna arise together?
NAMA	130	21.12.2011_1	111221_2 Nama & DO	When Buddha summarised citta and cetasika into 5 aggregates. Vedana, Sanna, Sankhara and Vinnana are selected. Is that because they are more gross and easy to discern?
NAMA	131	21.12.2011_1	111221_2 Nama & DO	In the book mentioned, only when compactness of Nama and Rupa completely break off, paramattha nana can then arise. If a yogi after long time of practice, paramattha nana is still yet to arise, does it mean he has to go back to basic to break the compactness again? (go back to Lakkhana?)
DO	102	19.12.2011_1	111219_2 Rupa	Is it possible to explain scientifically the yogi’s experience of analyzing past 5 aggregates. Is it possible to explain how an element which had passed away is discerned now after many lives time? In other words, where are all these recorded?
DO	104	20.12.2011	111220_1 Nama & DO	If a yogi was an asannasatta in his past life, how does he discern to know which kamma ripened and produced his present human life as there was no mind and no maranasanna vithi in his past life?
DO	108	20.12.2011	111220_1 Nama & DO	For an experienced meditator, if he wants to discern his past lives, does he need to discern his nama rupa backward one past life by one past life, OR he can directly jump to for example the past 5th life?
DO	109	20.12.2011	111220_1 Nama & DO	When practicing Dependent Origination, how to avoid being affected by sanna? How does a meditator know whether his discernment is affected by sanna?
DO	110	20.12.2011	111220_1 Nama & DO	After practicing Dependent Origination, a meditator can be a cula sotapan? What should be the depth of his practice in order to become a cula sotapan? Can Sayadaw please explain what is cula sotapan?
DO	111	20.12.2011_1	111220_2 Nama & DO	One teacher teaches the students to do Dependent Origination by using the asking method. For example: Is this me? What is my age? What is my relationship with that person who appears in my past? Can Sayadaw please explain is this way correct?
DO	112	20.12.2011_1	111220_2 Nama & DO	Can a meditator memorise the names of all the heavenly realms, and when he discerns his past lives, if he had been a deva or brahma before, he can ask himself which realm was it? Is this way correct?
DO	113	20.12.2011_1	111220_2 Nama & DO	What is the purpose of practicing Dependent Origination? What do we want to achieve?
DO	114	20.12.2011_1	111220_2 Nama & DO	Why after practicing Dependent Origination many meditators can tell their relationships with other beings for example the relationship with this dog, this cat or this group of people? They can tell the daily kamma oneself and others, and many others mysterious things not stated in the Pa Auk practice manual. Is this correct?
DO	115	20.12.2011_1	111220_2 Nama & DO	When a meditator discern his future lives, if he sees that he will have many many future lives, what should he do in order to continue with this practice?
DO	116	20.12.2011_1	111220_2 Nama & DO	When discerning the past, if a meditator sees that he had practiced psychic power before in the past life, can he recover the psychic power in this life?
DO	117	20.12.2011_1	111220_2 Nama & DO	During the dying moment, if a person has no special inclination, at that time will the hidden inclination become his Avijja, Tanha, Upadana? Does a meditator need to check when was this inclination planted in the past in order to confirm?
DO	124	21.12.2011	111221_1 Nama & DO	When practicing dependent origination, meditators are asked to discern the same past janaka-kamma as the cause for all the kusala-vipaka and akusala-vipaka cittas in the present life. Would this give rise to misunderstanding that kusala kamma can give rise to both kusala and akusala results?

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DO	125	21.12.2011	111221_1 Nama & DO	When samanera Pandita was conceived in his mother's womb, those of his household who were stupid, deaf and dumb became wise. Could it be that his kamma give rise to results in those people?
DO	132	21.12.2011_1	111221_2 Nama & DO	When discerning the NamaRupa until the time of Patisandhi, does the meditator need to see the physical foetus formation and the mother's womb?
DO	133	21.12.2011_1	111221_2 Nama & DO	Must a meditator be able to discern each mind moment from Patisandhi to Bhava Nikantika Lobha? Can Sayadaw please explain about the Bhava Nikantika Lobha?
DO	134	21.12.2011_1	111221_2 Nama & DO	How to discern causes and effects externally in the three periods of Past-Present-Future?
DO	135	21.12.2011_1	111221_2 Nama & DO	When discerning externally, some said that they can see the Nama or past and future lives of external beings. Is this possible in this course work?
DO	136	21.12.2011_1	111221_2 Nama & DO	When practicing Dependent Origination, can a meditator tell whether he has attained magga and phala in the past lives? Referring to Dependent Origination 1st Method: NamaRupa Paccaya Salayatanam ~ Part (B): Because of the Arising of Nama, Ayatana Rupa Arises a) Can Sayadaw please explain how to practically discern this? (Point 1-7 in the enclosed practice manual) b) What is Ayatana rupa? Should we discern the 5 types of Ayatana rupa (Cakkhayatana, Sotayatana, Ghanayatana, Jivhayatana, Kayayatana) separately or as a whole as mentioned in the book?
DO	137	21.12.2011_1	111221_2 Nama & DO	Referring to Dependent Origination 1st Method: Vedana Paccaya Tanha In the book, it mentioned 3 types of Tanha: (1) Kamatanha (2) Bhavatanha (3) Vibhavanha Can Sayadaw please explain about these Tanha and how to discern them in the three periods of Past-Present-Future?
DO	138	22.12.2011	111222_1 Nama & DO	Referring to Dependent Origination 1st Method: Tanha Paccaya Upadanam In the book, it mentioned 4 types of Upadana: (1) Kamupadana (2) Ditthupadana (3) Silabbatupadana (4) Atta Vadupadana Can Sayadaw please explain about these Upadana and how to discern them in the three periods of Past-Present-Future?
DO	139	22.12.2011	111222_1 Nama & DO	In the book under the section "Carana seed and Vijja seed", it says a) Discern by insight emphasizing on the Carana seeds and Vijja seeds done and fulfilled in past lives with the aspiration for attainment of Nibbana such as Dana, Sila, Samatha and Vipassana practices. b) Discern by insight that those Carana seeds and Vijja seeds are supporting successively by means of Upatthambhaka Satti and Janaka Satti. Can Sayadaw please explain about this section, and how to practically discern to understand the Upatthambhaka Satti and Janaka Satti?
DO	140	22.12.2011	111222_1 Nama & DO	For a Bodhisattva or a person who had aspired to be a Buddha or disciple of future Buddha: a) When they discern their Future lives, what will they see? Can they see when they will get prophecy from future Buddha and their Parinibbana ? b) When they discern their Past lives, can they see the times when they had made their aspiration? Can they understand clearly about their Avijja, Tanha and Upadana? c) For such a person, will he naturally understand how to accumulate his parami? If not, how should he learn?
DO	141	22.12.2011	111222_1 Nama & DO	For one who had aspired to be a Buddha or disciple of future Buddha, but has not got his prophecy yet, if in this life he decides to let go of the aspiration and wish to attain Nibbana, how should he practise? Will his accumulated parami be forfeited then?
DO	145	22.12.2011	111222_1 Nama & DO	What are the important principles that a meditator need to observe when practicing Dependent Origination?
DO	146	22.12.2011	111222_1 Nama & DO	Referring to Sayadaw's example of the yogi who offered school in 2nd past life. If the yogi is still unconscious until death moment, can the "white object" be her last object again? If a person who is unconscious or in coma, is she always in bhavanga?
DO	148	22.12.2011_1	111222_2 DO & LRPP	In the book, there are four methods of teaching Paticca Samuppada. Does a meditator need to do all methods?
DO	149	22.12.2011_1	111222_2 DO & LRPP	A meditator can discern present effects to past causes. Is it also necessary for him to discern and understand present causes to future effects?
DO	150	22.12.2011_1	111222_2 DO & LRPP	According to the course book, javana-cittas have only present causes. Therefore jhana-cittas, which are javanna-cittas, also have present causes. On the other hand, past paramis do affect how fast a meditator can attain jhana. (a) When past parami ripen to support a meditator to attain jhana, in what way or form do the parami cause the arising of jhana-citta? (b) Do the past paramis give rise to kamma-born rupas and vipaka cittas to help a meditator attain jhana?
DO	151	22.12.2011_1	111222_2 DO & LRPP	During the Buddha's time, there was a hammer ghost. 60,000 hammers were flying in the sky, following him and kept on crushing his head. (a) The hammers were only utuja-rupas, how do they 'know' who to follow and to hit? (b) How do they avoid hitting the wrong person?

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DO	152	22.12.2011_1	111222_2 DO & LRPP	When the man who was going to be Kisa-Gotami's father-in-law was selling his heap of gold which had turned into black charcoal, every customers who came saw it black. But when Kisa-Gotami, a person of great merit came, she saw it was gold. How could the same utuja-rupas were black to some people and gold to one person?
DO	193	28.12.2011_1	111228_2 Miscellaneous	When practicing the Dependent Origination, what are the things that a student needs to be aware of or needs to master? Before practicing the Dependent Origination, how can one cultivates the wisdom of Dependent Origination in daily life? 请问禅师在修习缘摄受智阶段, 有哪些是学生需要注意或掌握的? 在还未修习到这个阶段时, 如何在日常修行中培育缘起智慧呢?
LRPP	147	22.12.2011	111222_1 Nama & DO	Can Sayadaw please explain how to practise Lakkhana systematically in this coursework for: (a) Materiality (b) Mentality ('c) The factos of Dependent Origination.
LRPP	153	22.12.2011_1	111222_2 DO & LRPP	Can Sayadaw please explain about the different kinds of Upekkha a) Equanimity (neutral feeling) - Upekkha b) Equanimity (the fourth jhana feeling) – Upekkha c) Neutrality of mind (Specific neutrality) – Tatramajjhata d) Equanimity in the third jhana (Neutrality) – Jhanupekkha (Tatramajjhata) e) The sublime quality of equanimity (Neutrality) – Upekkha (Tatramajjhata)
LRPP	154	22.12.2011_1	111222_2 DO & LRPP	Can Sayadaw please explain about the function of Cetana is to accumulate kamma?
LRPP	155	22.12.2011_1	111222_2 DO & LRPP	Can Sayadaw please explain how to practice Lakkhana on the other remaining Factors of Dependent Origination. (1) Avijja ~ Sayadaw already explained this (2) Formations (Volitional formations) (3) Consciousness (4) Mentality and Materiality (5) The sixfold base (The six sense-bases) (6) Contact (7) Feeling (8) Craving (9) Clinging (10) Becoming (Existence) (11) Birth (12) Ageing. Death, Sorrow, Lamentation, Pain (Bodily pain), Grief (Mental pain), Despair (Woe)
VIP	156	23.12.2011	111223_1 DO & LRPP	Referring to Sammasana Nana stage-Addhapaccuppanna. A meditator needs to discern Nama Rupa which have arose, are arising, and will arise within one whole life from patisandhi to cuti. Can Sayadaw please explain: (a) What is Nama Rupa which have arose, are arising, and will arise? (b) How to discern practically?
VIP	157	23.12.2011	111223_1 DO & LRPP	Referring to the beginning of Udayabbaya Nana stage. Is it necessary for a meditator to meditate vipassana on the Paticca Samuppada 12 factors for 3 periods, using the five khanda method? How to discern practically?
VIP	158	23.12.2011	111223_1 DO & LRPP	One teacher instructs student to meditate vipassana on Nama, contemplating Anicca, Dukkha and Anatta, all three characteristics at one time. Is this correct? Or should the meditator contemplate Anicca first on all Nama, then Dukkha, then Anatta?
VIP	159	23.12.2011_1	111223_2 Vipassana	Referring to Meditation on Bodily Postures and Comprehending Bodily Activities (Iriyapatha and Sampajanna). Can Sayadaw please explain how to practically discern 5 Khandha/NamaRupa and meditate vipassana by the following methods: (a) By Paticca Samuppada method (b) By Nama Rupa method (c)By 5 Khandha method (d) By 12 Ayatana method (e) By 18 Dhatu method
VIP	160	24.12.2011 & 24.12.2011_1	111224_1 Vipassana & 111224_2 Vipassana	Referring to Four Anupassana – Part of Four Satipatthana. Can Sayadaw please explain how to practically meditate by: (a) 5 Khandha method (b) 12 Ayatana method (c) 18 Dhatu method (d) Paticca Samuppada method (e)5 Nivarana method (f) 7 Bojjhanga method
VIP	161	25.12.2011_1	111225 Vipassana	In your Dhamma talk on Mahasatipatthana Sutta, you mentioned a stage of insight where a yogi no longer sees kalapas perishing away – they only see perishing. What is this stage? What is the light that accompanies this stage?
VIP	162	25.12.2011_1	111225 Vipassana	One yogi said that when practicing Vipassana, he is always living in the present moment and contemplating. His mind does not want to remember many things. When he hears something, his mind can become blank. Is this condition common? Would meditation make one forgetful or have good memory? If a yogi has this condition, how to balance himself in daily life?
VIP	163	25.12.2011_1	111225 Vipassana	Is it necessary to meditate on the five aggregates in 11 ways, according to the Anattalakkhana Sutta? How should one classify each way? For example dura (far) and santika (near) nama?
VIP	164	25.12.2011_1	111225 Vipassana	Can Sayadaw please explain how to practically discern the “Asubha nature of ultimate reality rupa”. (1) Duggandha (2) Asuci (3) Byadhi (4) Jara (5) Marana
VIP	165	25.12.2011_1	111225 Vipassana	Referring to Rupa Sattaka Part (2): Vayovuddhatthaganma Method. In the book it says, a meditator needs to meditate vipassana on the rupa occurring while in the bodily postures (iriyapatha) and activities (sampajana) by way of upalakkhana and nidassana. Can Sayadaw please explain: a) What is the meaning of upalakkhana and nidassana? b) How can a yogi discern all rupa occurring in his daily bodily movements during his whole life span?
VIP	166	25.12.2011_1	111225 Vipassana	Referring to the Arupa Sattaka. Can Sayadaw please explain the steps how to systematically practise: a) Kalapa method b) Yamaka method c) Khanika method d) Patipati method

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VIP	167	26.12.2011	111226 Vipassana	Referring to Udayabbaya Nana stage – Part(2): Vayadhammanupassi – Meditation on just Perishing only Can Sayadaw please explain: a) What is Uppada nirodha? b) What is Anuppada nirodha? How to practically discern this? c) What are the steps to systematically practise Vayadhammanupassi using the Paticca Samuppada 5th method and 1st method.
VIP	168	26.12.2011	111226 Vipassana	Referring to the “Progression of Udayabbaya vipassana meditation”. In the book it says that: a) A meditator firstly meditates on Paccayato-Udayabbaya-dassana, that means the arising and perishing by means of cause. <b>Because of arising of avijja, rupa arise. Because of cessation of avijja, rupa cease.</b> b) He then meditates on the momentary arising and perishing, the udayabbaya of the khandha. <b>Avijja – arising – perishing – anicca, Rupa – arising – perishing - anicca</b> Can Sayadaw please explain when should a meditator change his way of discerning from (a) to (b)?
VIP	169	26.12.2011	111226 Vipassana	Is it true that within one sitting, a meditator can progress from Bhanga nana stage to Sankharupekkha nana stage? How would he know that his Sankharupekkha nana is matured?
VIP	170	28.12.2011	111228_1 Abinnya	Referring to Udayabbaya Nana - Detailed method of meditation. In the book, under the EXPLANATION section for Paticca samuppada 5th method, it says: <b>“If the meditator wants he can meditate by dividing into 2 groups, ie one group of avijja-tanha-upadana which is the same as kilesavatta and one group of sankhara-kamma which is the same as kammavata.”</b> One teacher commented that this is short-cut method, so a meditator should not divide and group in this way for discernment. Can Sayadaw please explain about this paragraph.
VIP	171	28.12.2011	111228_1 Abinnya	Can Sayadaw please explain about the following Upakkilesa and how to overcome them: a) Obhasa = the light b) Vipassana Nikanti
VIP	172	28.12.2011	111228_1 Abinnya	Can Sayadaw please explain the following nana:- a) Bhaya-nana b) Adinava-nana c) Nibbinda-nana d) Muncitukamyata-nana e) Patisankha-nana. How to check whether a yogi experiences all this nana?
VIP	173	28.12.2011	111228_1 Abinnya	When we do vipassana internal and external, should we do one time internal then one time external, OR many times internal then many times external?
VIP	174	28.12.2011	111228_1 Abinnya	While practicing vipassana, if a meditator feels that there is still a very subtle “I” who is practicing, what should he do?
VIP	194	28.12.2011_1	111228_2 Miscellaneous	Sayadaw said sometimes meditate on internal, sometimes on external, and sometimes on internal and external. What are their differences? 禅师有时说修内(internal), 有时修外(external), 有时内外。请问它们之间有什么差别呢?
VIP	212	29.12.2011_1	111229_2 Miscellaneous	As soon as a meditator meditates vipassana on the Nama Rupa, his mind sink deeper and deeper, and stay with the bright light. At that time, he does not see the paramatha objects but only the bright light. The condition is like in the deep jhana. a) Why he has this condition? b) Is this Vipassana Samadhi or bhavanga? How can the meditator check and differentiate? c) If this is Samadhi, can the meditator take this as a resting place like jhana? How long can he stay in this condition?
PP	175	28.12.2011	111228_1 Abinnya	Can Sayadaw please explain about the followings: a) Is it necessary to practise psychic power in order to attain Nibbana? b) Under what condition does Sayadaw teach psychic power? Is it suitable for all meditators? c) What are the important principles that a meditator need to observe when practising psychic power? What are the dangers that he needs to avoid? d) How does having psychic power help to oneself and others?
PP	176	28.12.2011	111228_1 Abinnya	If a meditator shares about his psychic power and uses it for name, fame and gain, will this cause him to lose all his attainment?
PP	177	28.12.2011	111228_1 Abinnya	For the 5th to 8th attainment, the objects are the same for different kasina. How can a meditator confirm its object? Does he need to check and differentiate while practising these 14 ways?
PP	178	28.12.2011	111228_1 Abinnya	Refer to Method (5) Jhana patiloma (in the reverse order of jhanas). In the reverse order, for example earth kasina, a) From 4th to 1st attainment, a meditator can clearly know his patibhaga nimitta. b) From 8th to 5th attainment, how can a meditator confirm the object is for earth kasina? Can he just proceed by feeling?
PP	179	28.12.2011	111228_1 Abinnya	When practicing these 14 ways quickly, if the kasina become not clear or the colour become mixed together, what should the meditator do?
PP	195	28.12.2011_1	111228_2 Miscellaneous	What is the purpose of teaching the Abinnana by the Buddha? Can Abinnana help in the practice of Samatha and Vipassana? Can Sayadaw please explain in details how each Abinnana helps in the Samatha and Vipassana practice, and vice versa?
PP	196	28.12.2011_1	111228_2 Miscellaneous	How many kind of person can discern past lives? What are the differences in their abilities?
PP	197	28.12.2011_1	111228_2 Miscellaneous	Can Sayadaw please explain about the different kinds of psychic power?
PP	198	29.12.2011	111229_1 Miscellaneous	If someone says that: “he can see where is another person now, what is his conversation, what he is doing, and what he is thinking” Is this considered as psychic power? Or an experienced meditator who is meditating vipassana externally will have this ability? 请问禅师若有人说他可以看到另一个人正在什么地方, 在说些什么, 做什么事情, 想什么事情, 请问这是神通吗? 或是熟悉观禅外观修法的修行者可以做到。
PP	199	29.12.2011	111229_1 Miscellaneous	A meditator needs to practice to which level before he can practice psychic power? 请问要修到什么程度才能修神通呢?

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PP	200	29.12.2011	111229_1 Miscellaneous	Will a person automatically have psychic power when he attains the arahant fruition? Or he needs to specially train it? 是不是证到阿罗汉果的人就自然会有神通的？还是要特别去修才会有？
PP	201	29.12.2011	111229_1 Miscellaneous	Will a person with psychic power do bad deeds (using the psychic power to do bad deeds)? 修神通的人还会不会去做坏事？（利用神通去做坏事）
PP	202	29.12.2011	111229_1 Miscellaneous	The main purpose of practicing psychic power is to assist one in helping all beings? 修神通的真正目的是为了更方便渡众生吗？
GQ	1	15.12.2011	111215_1 Samatha	What are the basic principles for cultivating sila, samadhi and panna? 什么是培育戒，定，慧的原则？
GQ	6	15.12.2011_1	111215_2 Samatha	How to purify our mind? Should we purify our mind first then practice samatha and vipassana? 如何净化内心？是否应该净化内心了才来修止观？
GQ	7	15.12.2011_1	111215_2 Samatha	Since past we accumulated a lot unwholesome energy (such as wrong patterns, kamma caused by greed, anger and delusion), and this type of kamma/kammic energy affects our practice. How can we do/chase away these kamma energy so that it will not hinder our practice, especially sila, Samadhi and panna? 如何排除累世所累积的不好的能量（由于恶性的模式，贪嗔痴造成的），以免障碍修行，尤其是培育戒，定，慧？
GQ	57	18.12.2011	111218_1 Samatha	Before a person attains magga and phala, how should one do in order in future life will not fall into woeful realms? What are the requirements needed by a puthujana to avoid falling into woeful realms, without attaining magga phala? 还没证果前，要怎么样才有把握在来世不堕恶道？必须具备什么条件？
GQ	58	18.12.2011	111218_1 Samatha	When the Buddha was alive, the Buddha could prove/test or testify the attainment of the disciple, whether they are ariya, whether they have attained or not attained. Now the Buddha is no more around, who can prove or who can testify? 佛陀在世时，佛可以印证弟子们是否有谁证果。佛陀不在了，谁可以印证？
GQ	59	18.12.2011	111218_1 Samatha	The pure vipassaka (pure vipassana practitioner) and those who practice systematically from samatha to vipassana, the insight knowledge that they experienced and the path and fruition knowledge they experienced, could there be any difference? If there are differences, what are the differences? 纯观行者与次第修行法（从止禅到观禅）所体验的观智和所体证的道果智有差别吗？如果有它的差别在那里？
GQ	142	22.12.2011	111222_1 Nama & DO	Will Sotapan says harsh speech and idling talk such as joking?
GQ	143	22.12.2011	111222_1 Nama & DO	If a Catholic has done a lot of unwholesome deeds, in the dying moment, he asks forgiveness from a Priest, will he be able to be reborn in good realm? 请问若一个天主教徒过去做过很多不善业，临终时向神父忏悔，死后会往生善趣吗？
GQ	203	29.12.2011	111229_1 Miscellaneous	What is the difference between wrong view and ignorance? Why Sotapana who has removed wrong view still has ignorance?
GQ	204	29.12.2011	111229_1 Miscellaneous	One who has attained Anagami still has bhava tanha? If not, why the Anagami still has future existence?
GQ	205	29.12.2011	111229_1 Miscellaneous	Sayadaw told us that we need to maintain noble silence otherwise our concentration and wisdom will fall down. But some said that if we maintain noble silence, our mind will become tight and there will be no joy. Hence it will be difficult to attain jhana. But if we talk a little, it will not affect our meditation. Why is that so? 禅师说我们应当保持禁语，不然定慧就会下降。可是有人说，若是禁语都不说话，心里很紧，没有喜悦，就不易入定。然后总是说一些话，这样也不影响他的禅修。这是为什么呢？
GQ	206	29.12.2011	111229_1 Miscellaneous	Regarding the noble silence, does it refer to maintaining noble silence during the meditation retreat or we should talk less even in our daily life? 所谓禁语，是指在禅修期间，还是在日常生活中也应当不说太多话？
GQ	207	29.12.2011	111229_1 Miscellaneous	During meditation, I only feel tranquility of the body but not the mind. Can the body and mind be separated? 为什么我打坐时，有觉得身轻安，心就没有觉得很轻安？身与心是否可以分开？
GQ	208	29.12.2011	111229_1 Miscellaneous	Sometimes during meditation, I do not experience light but I enter into another condition like in the jhana. I could feel that my body, mind and breathing stop for a few seconds, but the mind could clearly know this entire process. What is this condition? Is it entering into jhana? Or is it entering into black kasina? 我感觉自己有时候在打坐时没有光，却进入了另一个境界，很像入定，感觉身心，呼吸都停止几秒，心是很清楚整个过程。这是什么情况？有入定吗？还是进入黑遍？
GQ	209	29.12.2011	111229_1 Miscellaneous	Can we freely adjust our mind? For example, we can enjoy our sensual pleasures at home. After that when we come back to the meditation retreat, we can totally let go of all the sensual pleasures enjoyment and just meditate wholeheartedly? 心是否可以收放自如？比如在家时尽情享受感官欲乐。过后再回到禅修营期间，是否可以完全放下感官欲乐的享受，来全心全意投入禅修？
GQ	213	29.12.2011_1	111229_2 Miscellaneous	What should be the right attitude of a good meditation teacher and a good student?
GQ	214	29.12.2011_1	111229_2 Miscellaneous	What should one do if there are negative thoughts arising during meditation? For example, negative feelings about oneself, particularly on one's meditation progress and doubt on whether able to make any progress in this lifetime.
GQ	215	29.12.2011_1	111229_2 Miscellaneous	Why many great beings choose to practice in the Himalaya mountains in the ancient time? One teacher said that the Himalaya mountain is the ending part of the Mount Meru, is this true?

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GQ	216	29.12.2011_1	111229_2 Miscellaneous	We always hear about the universe and the 31 planes of existence. Can Sayadaw please explain about the universe (the design or map of the universe)?
GQ	217	29.12.2011_1	111229_2 Miscellaneous	If an ordained person behaves in a worldly way seeking name, fame and gain, is it more dangerous for him as compared to lay person? What will be the kamma?
GQ	218	29.12.2011_1	111229_2 Miscellaneous	Some good meditators say that even as lay person, they can practice to Jhana and Vipassana. And at the same time they can continue to enjoy worldly sensual pleasures, which is the best of both worlds. As they say, in the Buddha's time, many lay persons also can practice and attain Nibbana. If so, why should one ordain?
GQ	219	29.12.2011_1	111229_2 Miscellaneous	Nowadays, there are many teachers who teach differently even when they have finished the course. As a new Buddhist or beginner meditator, how can one know who teaches the right way?
GQ	220	29.12.2011_1	111229_2 Miscellaneous	Is it still necessary to memorize the Tipitaka since all these can easily be stored and retrieved from the computer? What are the benefits to memorize the Tipitaka?
GQ	221	29.12.2011_1	111229_2 Miscellaneous	Is there any way to know our own parami?
GQ	222	29.12.2011_1	111229_2 Miscellaneous	Sayadaw mentioned about 'faith' is important in practicing sila, samadhi and panna. a) For those who do not have enough faith to start practicing sila, Samadhi and panna, how to arouse their faith? b) And for those whose faith is shaken while facing difficulties in practicing, how should they arouse their faith again?
GQ	223	30.12.2011	111230_1 General	Before death, an ordinary person will have kamma, or kamma nimitta or gati nimitta as his last object. a) When an arahant enters parinibbana, does he have last object? What is the object? b) Can he enter nirodha sammapatti until parinibbana?
GQ	224	30.12.2011	111230_1 General	The mind is the forerunner of action (kamma). Could a child in this modern world make heavy kamma by indulging himself in violence/akusala type of video games or Hollywood movies that could leave enormously huge amounts of akusala karmic imprints/potencies in his citta that may lead to woeful rebirths in the future?
GQ	225	30.12.2011	111230_1 General	Would one's mind generating many times akusala intents/thoughts like killing another person be equivalent or coming close to an act of actual killing of a person? If they are not equal, then why?
GQ	226	30.12.2011	111230_1 General	I have heard many people experienced repeated negative events and challenges when they are about joining the Sangha or in their early stages of joining the Sangha. In the Sutta, there are many stories, telling recently realized visitors to the Buddha suffered sudden death in an "accident" that can indicate ripening of a bad kamma. My question: Is it possible that ripening of bad kamma and/or challenges created by external mara are common to those who have decided to commit their life in the practice of Dhamma, and to those who have attained or are about attaining the path and fruition knowledge?
GQ	227	30.12.2011	111230_1 General	In Kevatta Sutta, the Buddha mentioned about a type of consciousness which is luminous all around, unbinding to any 4 elements (where the footing of 4 main elements have come to the end). This unbinding consciousness is referred by a famous Western Buddhist Scholar monk to as equivalent to "Nibbana" itself. Is his understanding of this correct?
GQ	228	30.12.2011	111230_1 General	What is the reason that a person can ordain and meditate? Is it because in the past life he has already accumulated the kamma to ordain OR is it because he has this wish before he passed away in the last life? There is one very good meditator who has strong Dhamma heart, but he is not ordained. Why? 是否一个人能够出家修行，过去世肯定有累积过出家的业或者他过去临终时有这种愿？一个很好的修行在家众，他的道心也很强，但却没有出家呢？
GQ	229	30.12.2011	111230_1 General	How to live a simple and happy ordained life until attainment of Nibbana? 如何有个单纯和快乐的出家生命至涅槃？
GQ	230	30.12.2011	111230_1 General	Is Manasikara one of the important factors that affect meditation? (Sayadaw also explained about Adhithhana) 作意是否影响禅修的重要因素之一？(禅师也解释决意)
GQ	231	30.12.2011	111230_1 General	How to overcome habits or kammic patterns? For example, one habitually feels tense during meditation. 如何克服习惯或业的模式？例如禅修会习惯性的紧？
GQ	232	30.12.2011	111230_1 General	How to increase and maintain a person's Dhamma heart? 如何增长和维持一个人的道心？
GQ	233	30.12.2011	111230_1 General	A person with very stable Dhamma heart can change 180 degree suddenly. What is the reason? 为什么一个人平时道心都很稳定。但有一天，他却突然180度的转变？
GQ	234	30.12.2011	111230_1 General	How to overcome the five hindrances? 如何克服五盖？
GQ	235	30.12.2011	111230_1 General	Last night Sayadaw said that our Bodhisatta had to practice self-mortification for six long years, due to his past kamma of offending Kassapa Buddha. But making the decision to practice it for such a long time was mind-door mental process which had only the present causes. How does his past kamma of offending Kassapa Buddha affect his decision making?

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				In the Therigatha commentary, there is a story about Isidasi Bhikkhuni, a young and beautiful arahant. When she was still a layperson, her rich father married her to another richman's son. After one month, her husband suddenly could not bear to live with her anymore, although he found no fault in her and said that she was good wife. Thus she was sent back to her parents. Her second marriage happened to be exactly the same. The third time, her father married her to a wanderer who came to beg for food at his house. This time her third husband left after half a month, still could not find any fault in her. Later when she became an arahant, she said the reason why these things happened. That is to say her husbands abandoned her was due to her kamma in the past life. In the immediate past life, she was a second wife. In order to win her husband's favor, she slandered and split her husband and his first wife. How did her past kamma suddenly affect her husbands' perception towards her after one month, or half a month and affect their decision making?
GQ	236	30.12.2011_1	111230_2 General	
GQ	237	30.12.2011_1	111230_2 General	For the Arupa realm, how is the working of mentality without the base of materiality?
GQ	238	30.12.2011_1	111230_2 General	Why does the mind fluctuate easily? How to avoid? Will this affect one in practicing Samatha and Vipassana? 为何心会容易波动? 如何避免? 心容易波动对修止观的影响?
GQ	239	30.12.2011_1	111230_2 General	How does a meditator know that he has already attained Sotapana fruition? 一位禅修者如何知道自己已证得初果?
GQ	240	30.12.2011_1	111230_2 General	Why is it that the vedana khandha and sanna khandha are specially singly out from the sankhara? Is it because vedana and sanna are the important factors that affect meditation? 请问禅师, 五蕴中的受蕴与想蕴为何特别从行中独立出来? 是否意谓感受(受)与概念(想)是影响修行的重要因素?
GQ	241	30.12.2011_1	111230_2 General	What is the difference between Sabbe satta and Sabbe bhuta? <b>Sabbe satta:</b> Knowing and Seeing translates as All beings. Tusita Chanting book translates as All beings. <b>Sabbe bhuta:</b> Knowing and Seeing translates as All creatures. Tusita Chanting book translates as All spirits beings. To me, beings can be creatures and vice versa. Chinese translation also cause above confusions.
GQ	242	30.12.2011_1	111230_2 General	Knowing and Seeing translates "Sabbe atabhavapariyapanna" as All individuals. Tusita Chanting book translates "Sabbe puggala" as All individuals. a) Which is All individuals? b) With the above confusions, I fear that when (now I am) practicing the Sublime Abidings (Metta jhana), the yogi may not get the good, correct and effective results as required by Sayadaw.
GQ	243	30.12.2011_1	111230_2 General	Can Sayadaw explain about monks' vinaya for the Allowable Requisite and how to avoid the Nissaggiya Paccittiya?
GQ	244	30.12.2011_1	111230_2 General	How to put the clear comprehension into our practice?
GQ	245	31.12.2011	111231 General	Is there any way to improve/polish the wisdom faculty/wisdom energy (慧力)?
GQ	246	31.12.2011	111231 General	Can Sayadaw please explain the following on Anapanasati: a) Why certain yogi could not or hard to feel/experience the breath at the touching point, OR place the mind at the nostril area or upper lip? b) In this case, is it ok for the yogi to focus a wider area first at the nostril area or upper lip. Then gradually try to train the mind to focus on the breath at the touching point when the mind is more ready to feel/experience the breath? c) Is there a way to train the mind to be at the nostril area or upper lip? d) Is it sufficient if one can know his in-out breath/breathing if it is hard to focus the mind at the touching point? Will this help in developing concentration later?
GQ	247	31.12.2011	111231 General	If a Mahayana bhikkhuni wishes to become a Theravada nun, is it necessary for her to relinquish her Mahayana bhikkhuni's precepts? 假如一位北传比丘尼要成为南传尼师, 是否她需要捨掉她的北传比丘尼的戒?
GQ	248	31.12.2011	111231 General	After coming into contact with Pa Auk Sangha, I have learnt meditation from several Pa Auk meditation teachers and learnt the meditation. And I know the Pa Auk tradition, the Sangha members keep their precepts well. This is remarkable. And the meditation teachers give very systematic teachings and explanation. And my knowledge about the Buddha's Teachings slowly improves. Now I face a problem. When I face Sangha from other traditions, discriminating mind arise. I have conceit and pride towards them. I will think "Is this teacher practicing the right way?", "Am I going to support this teaching?" And those days I have a very simple way of supporting, but now my mind changed towards them. Now I ask Sayadaw, how should I apply my wise attention to overcome the problem? When I face Sangha members, I wish to have a healthy attitude. 在接触了帕奥僧团后, 也曾经跟几位帕奥僧团的禅师学习禅法。知道帕奥派系的出家众持戒清净, 这是令人赞叹的。禅师们的讲解也是非常有系统化, 我的佛法支见也是这样慢慢地建立起来。但是, 面对了一个问题。那既是当我面对其它派系的出家众时, 我起了分别心, 我起了我慢。有时会想, 这师父这样的修行是正确的吗? 我这样去护持是在护持正法吗? 以前单纯护持和供养的心念变了样。请问禅师, 我应该如何如理作意, 来克服我的问题? 我希望在面出家众时, 我会有一个正确健康的心态。
GQ	249	31.12.2011	111231 General	What is the kamma for a person if they take or had taken alcohol or various kinds of drugs frequently? Will this kamma distort their perceptions significantly on a normal basis? If a person takes drugs to alter their state of mind, will this kamma prohibit this person from having a clear perception or from developing sharp wisdom?

TOPIC	Qn NO	TALK DATE	RECORDING	QUESTIONS
GQ	250	31.12.2011	111231 General	If someone like an actor, singer, entertainer or artist frequently dwell in a fantasy world and they create delusions in the minds of their audiences, what is the kamma for this type of profession? Will all entertainers go the woeful realms?
GQ	251	31.12.2011	111231 General	Sayadaw, how to overcome ego? How come some people already success at jhana concentration, when their ego arise they do not know?